

A. M. D. G.

---

# WOODSTOCK LETTERS

## A RECORD

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

---

VOL. LXXXV

---



WOODSTOCK COLLEGE

1956

1585

---

FOR CIRCULATION AMONG OURS ONLY

PER.

BX

3701

W65X

## INDEX TO VOLUME LXXXV

### ARTICLES

Apostleship of Prayer at St. Louis University High .....	389
Atomic Vulnerability of American Society .....	131
Church and Sophia University .....	59
English Novitiate in 1806 .....	175
English Translations of the Exercises .....	435
<i>Exercitatio Corporalis</i> .....	53
Fortresses of God .....	363
Georgetown and the Presidents .....	265
Ignatian Letter on the Church .....	428
Ignatian Spirituality in English .....	441
Ignatian Year Exhortations .....	117
India and St. Ignatius .....	403
Jesuit Education in Chicago .....	159
Jesuit in Jail .....	65
Letters of an Anglican .....	51
Manila I.S.O. ....	149
Music Courses in American Jesuit Schools .....	197
Mystery of Andrew White .....	375
Notes on the Spiritual Exercises .....	281
Novitiate at Paris .....	192
Pius XII on Ignatius .....	367
Reform of the Liturgy .....	21
St. Ignatius and Christ .....	3
St. Ignatius as Priest and Founder .....	251
St. Ignatius and the Pope .....	11
St. Joseph Pignatelli .....	33
Society and the Apostleship of Prayer .....	381
<i>Scrutamini Scripturas</i> .....	141
Use of Modern Means of Communication .....	107
Table of Votive Masses .....	155

## OBITUARIES

Brother Dempsey, Peter .....	75
Bishop Feeney, Thomas J. ....	199
Father Gregg, Paul L. ....	71
Father Hargadon, Francis B. ....	445
Father Murphy, Joseph T. ....	460
Mr. Neubeck, Richard .....	81
Father Reilly, Thomas J. ....	457
Father Talbot, Francis X. ....	337

## CONTRIBUTORS

ANONYMOUS, The Novitiate at Paris .....	192
BANGERT, WILLIAM V., Letters of an Anglican .....	51
BURKE, FRANCIS, Fortresses of God .....	363
COLLINS, JOHN H., Obituary of Bishop Thomas J. Feeney .....	230
CURRAN, FRANCIS X., Mystery of Andrew White .....	375
DE LETTER, PRUDENT, India and St. Ignatius .....	403
DENZER, THOMAS, Apostleship of Prayer at St. Louis Univ. H.S. ....	389
DONNELLY, MALACHI J., St. Ignatius and the Pope .....	11
EBERLE, GEORGE T., Obituary of Br. Peter Dempsey .....	81
FOREST, CHARLES, <i>Exercitatio Corporalis</i> .....	53
GENERAL, VERY REVEREND FATHER, Use of Modern Means of Com- munication .....	107
HURLEY, NEIL P., Atomic Vulnerability of American Society .....	131
KENEDY, EUGENE T., Obituary of Father Thomas J. Reilly .....	459
KING, JAMES W., Music Courses in American Jesuit Schools .....	197
LA FARGE, JOHN, Obituary of Father Francis X Talbot .....	344
LEAHY, DANIEL, English Translations of the Exercises .....	435
MACKENSIE, R.A.F., <i>Scrutamini Scripturas</i> .....	141
MAGAN, JOHN W., Obituary of Mr. Richard Neubeck .....	84
MCCORMACK, JOHN K., Reform of the Liturgy .....	21
MCCOY, DANIEL, The Church and Sophia University .....	59

McHUGH, ISABEL, Jesuit in Jail .....	65
MOHLER, JAMES A., Jesuit Education in Chicago .....	159
MOORE, THOMAS H., Society and the Apostleship of Prayer .....	381
NATIVIDAD, AGUSTIN, Table of Votive Masses .....	155
FLOWDEN, CHARLES, English Novitiate in 1806 .....	175
RAHNER, HUGO, Notes on the Spiritual Exercises .....	281
REPETTI, WILLIAM C., Georgetown and the Presidents .....	265
SCHOBERG, FERDINAND, Obituary of Father Joseph T. Murphy .....	470
SMITH, PAUL F., Obituary of Father Paul L. Gregg .....	74
STUMPF, EDMUND J., Ignatian Spirituality in English .....	441
VARELA, MIGUEL M., St. Joseph Pignatelli .....	33
WEISS, ARTHUR A., Manila I.S.O. ....	149
YOUNG, WILLIAM J., Ignatian Year Exhortations .....	117
Pius XII on St. Ignatius .....	367
St. Ignatius and Christ .....	3
St. Ignatius, Priest and Founder .....	251
WEIGEL, GUSTAVE, Ignatian Letter on the Church .....	428
WHEELER, LOUIS A., Obituary of Father Francis B. Hargadon .....	456

#### BOOK REVIEWS

AIXALA, JEROME, <i>His Heart and His Society</i> . Original Sources of "Munus Suavissimum" (J. Harding Fisher) .....	359
BEDOYERE, MICHAEL DE LA, <i>The Layman in the Church</i> (Kenneth C. Bogart) .....	241
BEGUIRIZTAIN, JUSTO, <i>The Eucharistic Apostolate of St. Ignatius Loyola</i> (J. Harding Fisher) .....	236
BOUYER, LOUIS, <i>The Meaning of the Monastic Life</i> (Daniel J. M. Callahan) .....	101
CARDIJN, JOSEPH, <i>Challenge to Action</i> (Kenneth C. Bogart) .....	487
CHARMOT, FRANCOIS, <i>In Retreat With the Sacred Heart</i> (R. Eugene Moran) .....	479
COLLINS, JOHN H., <i>Soul of Christ</i> . Meditations on the Anima Christi (J. Harding Fisher) .....	352
COMBES, ANDRÉ, <i>St. Thérèse and her Mission</i> (Sigmund J. Laschen-ski) .....	231

COULSON, C. A., <i>Science and Christian Belief</i> (Paul J. McCarthy) —	485
CURRY, JOHN V., <i>Deception in Elizabethan Comedy</i> (Edward F. Maloney) _____	89
DANIÉLOU, JEAN, <i>Origen</i> (Paul F. Palmer) _____	96
DAVIS, THURSTON N., & SMALL, JOSEPH, <i>A John LaFarge Reader</i> (Avery Dulles) _____	357
DONOHUE, JOHN, <i>Christian Maturity</i> (Edward J. Murray) _____	102
DONCEEL, J. F., <i>Philosophical Psychology</i> (Mario Delmirani) _____	86
DULLES, AVERY, DEMSKE, JAS, O'CONNELL, ROBT., <i>Introductory Metaphysics</i> (W. Norris Clarke) _____	91
ENCINAS, ANTONIO, <i>Los Ejercicios de San Ignacio</i> (Bernard M. Welzel) _____	477
ENTRALGO, PEDRO L., <i>Mind and Body</i> (Francis M. Forster, M.D.) —	481
FERROLI, D., <i>The Jesuits of Mysore</i> (E. L. Mooney) _____	245
FITZGERALD, JOHN D., <i>Papa Married a Mormon</i> (R. M. Barlow) —	104
FULLAM, RAYMOND B., <i>The Popes on Youth</i> (Michael H. Jordan) —	358
GALOT, JEAN, <i>The Heart of Christ</i> (Robert J. Suchan) _____	231
GEMELLI, AGOSTINO, <i>Psychoanalysis Today</i> (Francis Schemel) _____	232
GRAYSTONE, GEOFFRY, <i>The Dead Sea Scrolls and the Originality of Christ</i> (R. M. Barlow) _____	473
GRIMAL, J., <i>The Three Stages of the Spiritual Life</i> (B. Mayo and J. Fogelsanger) _____	480
GUITTON, GEORGES, <i>Perfect Friend, The Life of Blessed Claude La Colombière</i> (Francis X. Moan) _____	472
GUITTON, JEAN, <i>The Problem of Jesus</i> (Vincent T. O'Keefe) _____	100
HAIMON, LEOPOLD H., <i>The Russian Marxists and the Origin of Bolshevism</i> (John F. Long) _____	237
HEALY, EDWIN F., <i>Medical Ethics</i> (Edward L. Mooney) _____	481
HERBST, WINFRID, <i>Indulgences</i> (Robert Y. O'Brien) _____	247
HIGGINS, THOMAS J., <i>Helps and Hindrances to Perfection</i> (Robert J. Fitzpatrick) _____	246
HILDEBRAND, DIETRICH VON, <i>True Morality and its Counterfeits</i> (Robert H. Springer) _____	484
HOFSTADTER, RICHARD, & METZGER, Walter P., <i>The Development of Academic Freedom in the United States</i> (Chas. M. Whelan) —	235
IRALA, NARCISO, <i>Achieving Peace of Heart</i> (Edward L. Mooney) —	87

JOHANN, ROBERT O., <i>The Meaning of Love</i> (R. M. Barlow) .....	93
JOHN OF JOINVILLE, <i>The Life of St. Louis</i> (J. J. Golden) .....	479
KEENAN, ALAN, & RYAN, JOHN, <i>Marriage, A Medical &amp; Sacramental Study</i> (Robert H. Springer) .....	94
KELLY, JAS. P. & ELLIS, MARY T., <i>What the Church Gives Us</i> (Joseph B. Doty) .....	104
KNOX, RONALD A., <i>In Soft Garments</i> (Joseph L. Roche) .....	246
LA DRIERE, JAS. CRAIG, <i>Directions In Contemporary Criticism and Literary Scholarship</i> (J. A. Slattery) .....	90
LAWSON, WILLIAM, <i>Good Christian Men Rejoice</i> , (J. Harding Fisher) .....	248
LECLERCQ JACQUES, <i>The Religious Vocation</i> (Joseph Doty) .....	355
LIN YUTANG, <i>Looking Beyond</i> (Roque Ferriols) .....	88
LORD, DANIEL A., <i>Played By Ear</i> (Robert Y. O'Brien) .....	244
MACIVER, ROBERT M., <i>Academic Freedom in Our Time</i> (Chas. M. Whelan) .....	235
MARTINDALE, C. C., <i>The Castle and the Ring</i> (Robert B. Cullen) ..	233
MAYNARD, THEODORE, <i>Saint Ignatius and the Jesuits</i> (James J. Hennesey) .....	354
MCGLOIN, JOSEPH T., <i>I'll Die Laughing</i> (Eugene Rooney) .....	97
MCMENAMY, FRANCIS X., <i>Eight Day Retreat Based on the Spiritual Exercises of St. Ignatius Loyola</i> (R. M. Barlow) .....	476
MOFFATT, JOHN E., <i>Listen, Sister Superior</i> (Vitaliano R. Gorospe) .....	85
MOORE, THOS. H., <i>The Eternal Shepherd</i> (Emmanuel V. Non) .....	85
O'CONNELL, J. B., <i>Church Building and Furnishing</i> (Frederick Vernon Murphy, F.A.I.A.) .....	345
O'CONNOR, EDWARD D., <i>The Mystery of the Woman</i> (Edward A. Ryan) .....	471
OTT, LUDWIG, <i>Fundamentals of Catholic Dogma</i> (R. M. Barlow) ...	242
PAONE, ANTHONY J., <i>My Daily Bread</i> (E. L. Mooney) .....	86
PEETERS, LOUIS, <i>An Ignatian Approach to Divine Union</i> (Robert J. Suchan) .....	477
PHILLIPS, GERALD, <i>The Role of the Laity in the Church</i> (Kenneth C. Bogart) .....	487
PLUS, RAOUL, <i>Inward Peace</i> (John J. Heaney) .....	478

RECE, E. H. & BEARDSLEE, W. A., <i>Reading the Bible—A Guide</i> (Joseph J. Smith) .....	480
REIDY, MAURICE F., <i>Bishop Lancelot Andrewes, Jacobean Court Preacher</i> (Francis X. Curran) .....	237
RONDET, HENRI, <i>Saint Joseph</i> (Benigno Mayo) .....	354
ST. MARY'S COLLEGE FATHERS, <i>The Church Teaches</i> (R. M. Bar- low) .....	242
SCHOENBERG, WILFRID P., <i>Garlic for Pegasus</i> (Emmanuel V. Non) —	488
TAVARD, GEO. H., <i>The Catholic Approach to Protestantism</i> (John J. McDonald) .....	239
THOMAS, JOHN L., <i>The American Catholic Family</i> (Robt. J. McNamara) .....	486
TRESE, LEO J., <i>Tenders of the Flock</i> (Harold J. Oppido) .....	97
TROUNCER, MARGARET, <i>The Nun</i> (Robert McGuire) .....	98
VAN ZELLER, HUBERT, <i>The Gospel Priesthood</i> (R. Eugene Moran) —	353
WARD, MAISIE, <i>They Saw His Glory</i> (William Suchan) .....	357
WERTH, ALVIN, & MIHANOVICH, CLEMENT M., <i>Papal Pronouncements on Marriage and the Family</i> (Michael H. Jordan) .....	243
WILSON, EDMUND, <i>The Scrolls from the Dead Sea</i> (V. R. Gorospe) —	240
WOLFSON, HARRY A., <i>The Philosophy of the Church Fathers</i> , Vol. 1 (Herbert Musurillo) .....	349
WOODS, RALPH L., <i>The Catholic Companion to the Bible</i> (Philip J. Calderone) .....	475
WUELLNER, BERNARD, <i>Dictionary of Scholastic Philosophy</i> (H. R. Burns) .....	474

## GENERAL INDEX

Adams, John	266
Adams, John Quincy	267
Alexandria, Patriarch of	431
Anglicans	51, 436 ff.
Angiolini, Father Cajetan	41
Apostleship of Prayer	381 ff.
approval by popes of	385
work of Jesuits in	386 ff.
at St. Louis University High School	389 ff.
Arthur, Chester A.	275
Asnaf, Sagad I	428



Atomic alert, effects of 133, 134  
Atomic vulnerability of Jesuits 131 ff.  
Baltimore, Lord 376  
Batllori, Father Miguel 428, 430  
Berze, Father George 406, 413, 415, 419  
Betagh, Father Thomas 187, 191  
Bibliography of Ignatian spirituality 441 ff.  
Bobadilla, Father Nicholas 122, 123  
Brandão, Father Antonio 251, 255  
Buchanan, James 271, 272  
Burke, Father Francis 363  
Burrowes, Father Alexander J. 167  
Cano, Melchior 16  
Catholic Information Center, New York 153,154  
Cebrero, Father Cicero 151  
Challoner-Douay Bible 146  
Chicago, Jesuit Education in 159 ff.  
Christ, a companion 3 ff.  
Church 428 ff.  
Civil defense, cooperation with 173  
Cleveland, Grover 275, 276  
Colleges in India 413—15  
Communications, means of 107 ff.  
    possible harms from 109, 110  
    use in scholasticates of 111, 112  
Communion of Reparation 395  
Companion of Jesus 6 ff.  
Company of Jesus 430  
Confraternity Old Testament 146  
Congress of Religious 262  
Constitutions of the Society of Jesus 258, 259  
Coolidge, Calvin 278  
Corporal Exercise 53 ff.  
Cowley Fathers (Anglican) 438  
Criminali, Father Anthony 406, 408, 409, 417, 421  
Current events, need of knowledge of by Ours 108 ff.  
Damen, Father Arnold 159 ff., 170 ff.  
Delp, Father Alfred 65 ff.  
Dempsey, Brother Peter 75 ff.  
Deremy, M. J. 430  
Destruction from atomic blast 138, 139  
Detroit University 197, 198

Dismissals from the Society by Ignatius 120-22  
Distribution of American Jesuits 132-33  
Distribution of wealth in the Philippines 153  
Dramatic Department at Loyola 170  
Dumbach, Father Henry J. 166  
Ecclesiology 428  
Eiko Jesuit High School 62  
Eisenhower, Dwight D. 280  
Elementary schools of Jesuits in Chicago 160 ff.  
Emergency shelters 138  
Episcopal legislation, obedience of Ours to 114  
Exercise, Corporal 53 ff.  
Fatherhood of St. Ignatius 117 ff.  
Federation of Free Farmers 153  
Federation of Free Workers 153  
Feeney, Most Rev. Thomas J. 199 ff.  
Foley, Brother Henry 375 ff.  
Foresters, Catholic Order of 171  
Garfield, James A. 274, 275  
Genelli, Father Christoph 429  
General Congregation, XIX, 141  
Georgetown University 265 ff.  
Gomes, Father Anthony 414  
Gonzaga Retreat House 82  
Gonzaga University 197, 198  
Grant, Ulysses S. 273  
Gregg, Father Paul L. 71 ff.  
Grou, Father Jean Nicholas 192  
Hargadon, Father Francis B. 445 ff.  
Harding, Warren G. 278  
Harrison Benjamin 276  
Harrison, William Henry 268  
Hayes, Rutherford B. 273-74  
Henriquez, Father Henry 406, 409, 411, 412, 416, 417, 419, 421  
Heredia, Father Anthony de 413  
Hogan, Father Walter 149 ff.  
Holy Family Church in Chicago 159, 160  
Hoover, Herbert C. 278-79  
Ignatian Spirituality 441 ff.  
India 403 ff.  
Irish in Chicago 159, 165, 171

Irish novices in England 187  
I. S. O. in Manila 149 ff.  
Jackson, Andrew 267  
Japanese Church 59 ff.  
Jefferson, Thomas 266  
Jesus Christ 12  
Johnson, Andrew 273  
Kant 32  
Kennally, Fr. Vincent 149  
Keys of the Kingdom of Heaven 431  
Kingdom of Christ 11, 12  
Kingdom of Christ meditation 5  
Kohlman, Father Anthony 44  
Kreisau Circle 65, 69  
Labor and management schools in Manila 151  
Lainez, Father 55  
Lancillotto, Father Nicholas 405, 408, 410, 411, 415, 419, 421  
Langdon, Dr. 52  
Larraz, Father 38  
La Storta 129-30  
Latin as a vehicle of prayer 28  
Lausal, Brother 33  
Lenten liturgy 29  
Leo, Pope 432  
Lincoln, Abraham 272-73  
Liturgy, reform of 21 ff.  
Longridge, Rev. Dr. W. H. 438  
Loyola College, Baltimore 197  
Loyola University, Chicago 167, 197  
Luther 13  
McKinley, William 276  
McMenamy, Francis X. 441  
McNicholas, Most Rev. John T., O.P. 259  
Madison, James 266-67  
Maertens, Dom Thierry 22  
Magisterium of the Church 12, 13, 17  
Manare, Father Oliver 56  
Manresa 126  
Manresa, College of 36  
Manual labor for Ours 53 ff.  
Marcellus VI, Pope 15, 16

Mass 13, 26, 52  
Mediatorial function of priest 22-23  
*Mediator Dei* 25  
Meditations of a Jesuit in jail 65 ff.  
Messianic office of Christ 11  
Mexican Province of the Society 38  
Meyrick, Father Thomas, S.J. 429  
Missionaries in Japan 59 ff.  
Moeller, Fr. Ferdinand 172, 173  
Molinism 36-37  
Moltke, Count Helmut Von 65 ff.  
Molyneux, Fr. Robert 175 ff.  
Montserrat, Vigil at 125, 126  
Morris, Father John 435  
Moses 11  
Mozzi, Father 40  
Mulkerins, Brother Thomas 168, 169  
Munich 66  
Murphy, Father Joseph T. 460 ff.  
Music courses in American Jesuit colleges 197, 198  
Mysteries of Christ 28, 29, 30  
Mystical Body of Christ, prayer of 22, 25  
*Mystici Corporis* 12  
Mystics 4  
Nadal, Father 54, 55  
Nazism 65 ff.  
Neale, Fr. Francis 175, 178  
Negus of Abyssinia 428  
Neubeck, Richard 81 ff.  
Newman, Cardinal 436  
Novice master, norms for 176 ff.  
Novitiate at Hodder in England 175 ff.  
Novitiate at Paris 192 ff.  
O'Callaghan, Father Richard 187, 191  
O'Neill, Father Andrew 162  
O'Rourke, Father John 51-52  
Oxford Movement 436-37  
Paccanari, Nicholas 42-43  
Pamplona 9  
Paternal government in the Society 117 ff.  
Paul James Francis, S. A. 51-53

Philippine Vice Province 149 ff.  
Pierce, Franklin 270, 271  
Plowden, Father Charles 175 ff.  
Polanco 428  
Polk, James K. 269-70  
Pope, the 11 ff. 432 ff.  
Pope Pius XII 367 ff.  
Prester John 430  
Priests and Laymen's Institute of Social Action 152  
Probation, St. Ignatius' idea of 261 ff.  
Professional schools of Jesuits in Chicago 168-69  
Puhl, Father Louis J. 439  
Records, need for duplication of 137  
Reilly, Father Thomas J. 457 ff.  
Ribadeneira, Father Pedro 121  
Rickaby, Father Joseph 439  
Rodrigues, Father Simon 123  
Rogers Park 166  
Roosevelt, Franklin D. 279  
Roosevelt, Theodore 276-77  
Sacred Heart Devotion 381 ff., 389 ff.  
Sacred Heart, Religious of 162  
St. Ignatius 3 ff., 11 ff., 251 ff., 367 ff., 404 ff. 428 ff., 435 ff.  
    on the Constitutions 258 ff.  
    on devotion to the papacy 370-71  
    on Divine Office 254 ff.  
    on formation and probation 261 ff.  
    on the Mass 255 ff.  
    Spiritual Exercises of 4 ff., 126-29, 281 ff., 435 ff.  
St. Ignatius College, Chicago 164  
St. Joseph Pignatelli 33 ff.  
St. Louis University High School 389 ff.  
St. Margaret Mary 381-84  
St. Peter 431 ff.  
Scripture Studies in Scholasticates 141 ff.  
Seattle University 197, 198  
Shipley, Orby 38  
Siedenburg, Father Frederick 167  
Sisters of Charity of B.V.M. 162  
Social Justice to Jesuit employees 149, 150  
Society of Jesus 35 ff.  
Society of the Holy Cross 438

Society of St. John the Evangelist 438  
Sodalities in Chicago 170 ff.  
Sodality in St. Louis University High School 389  
Sodality, St. Mary's plan for 389  
Sophia University 59 ff.  
Spanish Jesuits 34 ff.  
Spiritual Exercises of St. Ignatius 4 ff., 126-29, 281 ff., 435 ff.  
Spirituality, Ignatian 441  
Sports, excessive interest in 114-15  
Stone, Father Marmaduke 175 ff.  
Stritch Medical School 169  
Suppression of the Jesuits 38-39  
Taft, William H. 277  
Truman, Harry S. 279, 280  
Tuguegarao, Philippines 373-74  
Tuition in first Chicago schools 163  
Tyler, John 268-69  
Typhoon in Philippines 373-74  
Van Buren, Martin 268  
Washington, George 265-66  
Weiss, Father Anthony 151, 152  
White, Father Andrew 375 ff.  
Wilson, Woodrow 277-78  
Wiseman, Cardinal 436-37  
Young, Father William 441  
Xavier 403 ff.

# WOODSTOCK LETTERS

VOL. LXXXV, No. 1

FEBRUARY, 1956



## CONTENTS FOR FEBRUARY, 1956

ST. IGNATIUS AND CHRIST.....	3
William J. Young, S.J.	
ST. IGNATIUS AND THE POPE.....	11
Malachi J. Donnelly, S.J.	
REFORM OF THE LITURGY.....	21
John K. McCormack, S.J.	
ST. JOSEPH PIGNATELLI.....	33
Miguel M. Varela, S.J.	
LETTERS OF AN ANGLICAN.....	51
William V. Bangert, S.J.	
EXERCITATIO CORPORALIS .....	53
Charles Forest, S.J.	
THE CHURCH AND SOPHIA UNIVERSITY.....	59
Daniel McCoy, S.J.	
A JESUIT IN JAIL.....	65
Isabel McHugh	
OBITUARIES	
Father Paul L. Gregg.....	71
Brother Peter Dempsey .....	75
Mr. Richard Neubeck .....	81
BOOKS OF INTEREST TO OURS.....	85

## CONTRIBUTORS

Father William J. Young (Chicago Province) is Spiritual Father at West Baden College.

Father Malachi J. Donnelly (Wisconsin Province) is professor of theology at St. Mary's College.

Father John K. McCormack (Maryland Province) is a Fourth Year Father at Woodstock.

Father Edmund J. Stumpf (Wisconsin Province) is Regent of the Dental School at Creighton.

Mr. Miguel M. Varela (Philippine Vice-Province) is a theologian at Woodstock.

Father William V. Bangert (New York Province) is professor of history at St. Andrew-on-Hudson.

Mr. Vincent J. Lagomarsino (Maryland Province) is a theologian at Woodstock.

Father Daniel McCoy (New York Province) is professor of biology at Sophia University in Tokyo, Japan.

Dr. Francis M. Forster is Dean of the Medical School at Georgetown.

Father George T. Eberle (New England Province) edits the *Province News* at Weston College.

Father John W. Magan (New York Province) is director of Gonzaga Retreat House, Monroe, New York.

---

*For Jesuit Use Only*

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

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

WOODSTOCK COLLEGE PRESS  
WOODSTOCK, MARYLAND



# St. Ignatius and Christ

WILLIAM J. YOUNG, S.J.

Reverend Fathers and dear Brothers in Christ,

As we are still on the threshold of this Ignatian Year, it occurred to me that it would be quite in the spirit of the Year to devote one or more of these exhortations to the examination of various aspects of our holy Father's life. Such a study would show at least a certain deference to the wishes of His Paternity, as expressed in a recent letter announcing the Ignatian Year. It would, moreover, be pleasing, I am sure, to our holy Father himself, and acceptable, I hope, as well as profitable to ourselves.

## Ignatius' Contribution

To begin with, we could consider St. Ignatius in his relations with Christ our Lord, and ask whether St. Ignatius, innovator as he was, introduced any notable changes in the soul's relation to Christ, whether he was responsible for what might be called a new point of view, a shift of emphasis, or a fresh approach in the soul's dealing with the Saviour of mankind. If we look into the lives of the great saints, who may be considered to have initiated such movements, we find that one is particularly occupied with the Divine Infancy, another with the Hidden Life, another with the Public Life, or the Passion; or with Christ as Model, as Teacher, as Workman, as Leader, as Priest, as King. Researchers into the past, into the history of Christian devotion, tell us that it was rather the Divinity of Christ which occupied the minds of men for nearly a thousand years, when they were principally thinking of His Kingship, His Priesthood, His Godhead. It was only later, they say, that men's hearts began to throb in unison with His humanity. It was only then that the human Christ, the Christ that was so like to themselves, stole their hearts away, as even we, who are not researchers, can recognize in the crib of St. Francis, in the burning eloquence of St. Bernard and the melting sweetness of St. Bonaventure, all of which are the firm assertion of our fellowship with God who became

---

An exhortation given at West Baden College.

man. These saints have made a distinct contribution to the cultus which Christian devotion has always paid to the God-Man. Is it possible that St. Ignatius has added to theirs a distinct contribution of his own?

I think that we can confidently say that he has. The great mystics, at least those who were his contemporaries, have almost habitually conceived of our Lord as the spouse or bridegroom of the soul, and for this conception they certainly have the authority of Holy Writ. Allusions to such a relationship are scattered over the pages of the Old Testament; and the New, with its parables of bridal parties and wedding feasts, almost forces on our Lord the appellation of bridegroom, and establishes a nuptial relation between Him and the soul. The mystics, I say, were not slow to see this, and their writings are full of mystical betrothals and mystical nuptials. Now St. Ignatius was one of the greatest, if not the greatest mystic of them all, and yet in his voluminous writings, there is not a single mention of these mystical betrothals and nuptials. To him Christ was not a suitor, not a bridegroom. He was rather a *companion*. I think that it is in this concept of companionship with Christ that we will find the secret of our holy Father's devotion, the key to his spirituality, and his great contribution to the sanctification first of his Company conceived as such, his brethren in the concrete, his companions in Christ, and through them mankind at large.

### The Exercises

If we begin with the Spiritual Exercises, we will see an intimation of this companionship with Christ, either expressly indicated or unmistakably presupposed. When we made the Exercises for the first time, most of us were struck, I am sure, by the dramatic introduction of our Lord in the Colloquy of the First Exercise. Throughout the whole meditation there was no direct mention of Him at all. But here in the Colloquy, He is suddenly and unexpectedly placed on His cross before the exercitant, with the challenging question, "What have I done for Christ? What am I doing for Christ? What am I going to do for Christ?" After the dreary and difficult sessions with sin, Christ suddenly becomes the center of the exercitant's attention, and the dramatic suddenness of the ques-

tions, and the very questions themselves, seem to infer or to suppose an already existing relation of some kind of intimacy, else how could anything I might do have an effect, make an impression on the Man on the Cross. The very choice of the word "colloquy" for this part of the prayer, itself indicates an established degree of familiarity, as St. Ignatius himself points out: "A colloquy is made by speaking exactly as one friend speaks to another, now asking him for a favor, now blaming himself for some mistake, now making known his affairs to him and seeking advice in them." Could he more accurately describe what would take place between two men who are bound together by ties of companionship?

I said that in the meditation proper there was no mention of Christ, so that his introduction in the colloquy comes as a kind of dramatic surprise. In the main this is true. There is an instruction, however, placed parenthetically, as it were, in the second prelude, in which the exercitant is directed to make his petition correspond with the subject of his meditation. It is rather a directive for any meditation, including, therefore, the present one. He is to ask for joy with Christ in joy, or for sorrow and tears and anguish with Christ in anguish. It is all to be done with Christ always, so that we are justified in concluding that with St. Ignatius there is no joy apart from joy with Christ, or pain or sorrow apart from Christ in pain or sorrow. A perfect picture of the relation of companionship, considered in its essence, and which will be verified whether the companionship is found among pagans like Damon and Pythias, or half-pagans and half-Christians, like the Three Musketeers, or perfect Christians like Loyola and Xavier.

In the Meditation of the Kingdom of Christ, despite its name, there is nothing glorious or imposing about the person of Christ, the Eternal King, and even though we are asked to behold Him standing in the presence of the whole world, there are about Him none of the attributes of awe and majesty, nothing to remind us of the fear and dread of kings. The total import of His appeal is, therefore, that we are invited to come *with* Him, to labor *with* Him, to be rewarded *with* Him. In a word, we are invited to be His companions. And in the splendid oblation with which the meditation closes, the formal incentive drawing the soul to bear all wrongs, all

abuse, all poverty, is a longing to imitate Him. It is the imperative need that a follower, who is also a companion, feels to be like his companion-leader.

The same idea is repeated in the meditation of the Two Standards. There is no hint of companionship in the presentation of the false leader, *El Caudillo*, where thrones and sceptres, "wherein doth sit the fear and dread of kings," are unashamedly in evidence, and the talk is of threats or goads. In the other camp, that of Christ, there is no mention even of titles, and in place of threats and goads we have attraction and persuasion, helps and recommendations. Again, the motive for accepting spiritual and even actual poverty, insults and wrongs, is the imitation of Him who, although presented to us in the guise of leader, has really the character of companion.

The climax, of course, is reached in the Third Degree of Humility, where "I desire and choose poverty with Christ poor in order to imitate and be in reality more like Christ our Lord. I choose insults with Christ loaded with them. I desire to be accounted as worthless and a fool for Christ, rather than be esteemed as wise and prudent in this world, because Christ was so treated before me."

Everywhere in the Exercises it is the same yearning of the soul of Ignatius to communicate itself to the soul of the exercitant, and always with the same intent. Christ has become the bearer of his burdens, the sharer of his dreams, the inseparable companion of his ways. He will have no holiness that is not mirrored in Jesus, he will be known by no other title than Companion of Jesus.

### The Constitutions and the Italian Campaign

It is the same when we turn to the Constitutions. By this time, of course, Ignatius has learned that

To a soul of flame all raptures besides sacrifice seem tame. That is why he insists so much upon the sacrifice of one's ease, one's comfort, one's preferences, one's reputation, on an abhorrence even of all the delights that are dear to men of the world. If we are really serious about this following of Christ, we will love, since we are His companions, and eagerly long for (*amant et ardentem exoptant*—strong words) the

very opposite, and be impatient until we are wearing the uniform and bearing upon our breasts the decorations we have won in His service, as the members of His band, His men, His companions. It never fails. You will never find in our Father's writings, in his letters, his exhortations, his instructions, his Constitutions, the hard things of life recommended for any other reason than that they emphasize, establish, and cement the bonds of our companionship with our Leader, Christ Jesus.

Plain as it is that the idea of companionship with Christ stands out in the Exercises and the Constitutions, it seems to me that it stands out clearer still in a very significant act from the early days of what we might call the Italian campaign. When his companions asked him what name they should give to those who enquired who they were, Ignatius answered, "Tell them that you are of the Company of Jesus." Ready as he was to discuss, modify, reject, or accept suggestions about the Institute, he was resolute in refusing to admit any discussion about the name, and Company of Jesus it has remained to this day. We have here too an interesting example of the anomalies of language. "Society" as a Latin word can hold its head very high, but the mongrel "company" is not even found in the Latin Dictionary, although its constituents "cum" and "panis" are as Latin as Latin can be. We non-Latins have taken the neutral, pedigreed, noncommittal, aristocrat "Society," while the Latins have chosen the warm and friendly, fatherless, proletarian "Company." We may say, then, that we find this concept of companionship with Christ, formally and designedly, at the very outset in the name Ignatius adopted for himself and his associates, once they began to think seriously of remaining together in some sort of organization which would give distinctiveness and permanence to their work for souls.

### Companion in Sixteenth Century

There seems to have been something of God's Providence in the choice of the name "Company." First of all, it was a military term, much in use at the time, and applied to those roving bands of fighting men, who, having nothing at home to fight for, went abroad under captains of their choice to wage

the wars which were little more than brawls between local princes, dukes, and counts, who were willing to provide their followers with the action their adventurous souls desired. With many it was pure adventure that lured them, "the open road and the bright face of danger." With others it was something more serious, with the younger sons especially, who wished to establish themselves in life and provide themselves with the means of living according to their state. Ignatius himself had a taste of this life, on a slightly higher plane, and two of his brothers thus sought their fortunes in foreign lands. He himself was fairly on the way to such a career when the hand of God's Providence struck him down to claim him for its own.

We can easily imagine the spirit of comradeship that grew up between the members of those roving bands, who were not in any sense of the word bandits or freebooters, but recognized and accepted soldiers of fortune. A sense of brotherly intimacy easily develops between men who live together, endure hardships, suffer privations, face dangers and even death in the service of a beloved leader. We could choose such a band almost at hazard and find in them qualities which would have needed only the saving grace which was given to Ignatius to make of them companions of the kind he sought in the campaigns he dreamed. Companions in arms, one for all and all for one! Generous, daring, gallant, self-sacrificing. Let them replace the sword and cloak with the crucifix and the pilgrim's sack, D'Artagnan with Christ, and Ignatius, with the help of God's grace, would transform them into Companions of Jesus, into Xaviers, Fabers, Salmerons, with the wide, wide horizons of the world for their battlefield and their prizes the souls of men.

### Christ, Ignatius' Companion

Can we not discern in Ignatius' devotion to his Leader Christ the same selfless loyalty of these soldiers of fortune, but without their recklessness, the same bravery without their bluster, the same daring without their rashness, the same love without their coarseness, the same high idealism without their worldliness—all these great and noble companionable qualities, but raised to an infinitely higher degree of perfection because of the infinitely purer ideal that awak-

ened them, and the infinitely superior Leader to whom he was attached? Had any of them served under one of the Loyolas at Pamplona, they would have recognized their Captain as a kindred spirit, and he them as the stuff out of which even heroes of the Cross are made!

Wasn't it something like presumption for Ignatius to aim at the equality which all companionship entails? No. For there was too much of the Spanish gentleman, the hidalgo, in St. Ignatius, to allow familiarity ever to become vulgar, too much of the noble ever to allow intimacy to presume. His friendship never trespasses. Even in his Friend's, his Companion's, abasement, he never forgets His Majesty. He is too courteous to become careless, too humble to be rude. His exact appreciation of the values of time and eternity never allows him to be hurried, and his remembrance of a regrettable past safeguards him from the enormity of thinking he is bestowing a favor when actually he is receiving one. His humility is so genuine, and his attitude before God's mercy so correct, that he is never betrayed even into surprise at the wonders that have been worked in his soul. Once the first startled period has passed, there is ever after a calmness that is imperturbable, a peace unbroken. And why not? Jesus has become his Companion, his Companion in arms, the sharer of his experiences, his support in defeat, his guide in doubt, his protection in danger, his reward in victory, his inseparable comrade, whom he loves with a love that casts out all fear!

### The True Christ

It ought to be plain that this Companion is not the Christ of the artists, the Christ of the salons, of the convent parlor, not a dainty and scented Christ who has fired the soul of Ignatius with this flaming enthusiasm, but the Christ of the dusty roads, of the lowly workshop, of the barren mountainside, the lonely desert, the militant Christ, the hunted Christ, the wounded Christ, the reviled Christ, the bleeding Christ, whom to follow is for St. Ignatius a signal privilege and a cherished grace.

It is the Christ of the Apocalypse, the Christ of the martyrs. It is the Christ of St. John and St. Paul, and of St. Augustine and of St. Jerome and of all the Fathers. It is the Christ God,

Christ King, Christ Priest, for in Him dwelleth the fulness of the Godhead corporally, who is the head of all principality and power (Col. 2:9-10). For in Him were all things created in heaven and on earth, visible and invisible, whether thrones or dominations or principalities or powers, all things were created by Him and in Him. And He is before all, and by Him all things consist (Col. 1:16-17), because in Him it hath pleased the Father that all fulness should dwell (Col. 1:19), who is the image of the invisible God, and the first-born of every creature (Col. 1:15), the first-begotten of the dead, and the prince of the kings of the earth, who hath loved us and washed us from our sins in His own blood, and hath made us a kingdom and priests to God His Father (Apoc. 1:5-6).

“If they ask you who you are, say that you are of the Company of Jesus.”

---

#### PRE-SUPPRESSION DATA

The Woodstock Library has recently acquired a forty-eight page pamphlet entitled *Suite du Recueil des Pièces Concernant le Bannissement des Jésuites de toutes les Terres de la domination de Sa Majesté Catholique*. [n.p.; n.d. (Sommervogel lists this work in Vol. XI, 515, c, and gives the date as 1767.)]

The contents of the pamphlet is a listing by assistancy and province of the names of houses, colleges, residences, seminaries, and missions of the Society throughout the world. Membership by province is given, as well as a total membership of 22,819 Jesuits, of whom 11,413 were priests. Under the *Mission de Mariland en Amer.* are listed two residences: St. Michel, and St. Stanislas; and one college: St. Thomas de Cantorberi.



# St. Ignatius and the Pope

MALACHI J. DONNELLY, S.J.

*Ego vero evangelio non crederem, nisi me catholicae Ecclesiae commoveret auctoritas.* St. Augustine.

## Christ's Threefold Messianic Office

At the Last Supper, St. Thomas said to Our Lord; "Lord we do not know where thou art going, and how can we know the way?" Our Lord replied: "I am the way, and the truth, and the life" (John 14:5-6). In Christ's words we have a precise statement of His messianic office and a compendium of the New Covenant. Christ is the way, in that he is the door through which all men must enter into the fold of the kingdom. "For there is no other name under heaven given to men by which we must be saved" (Acts 4:12). The fundamental law of Christ's kingdom is that of charity and grace. "By this will all men know that you are my disciples, if you have love for one another" (John 13:35). But, this love of Christ is manifested by the keeping of His commandments, by the observance of the law of grace (John 14:16, 21, 23, *et passim*). Also, as the unique mediator between men and God, Christ rules and leads men efficaciously on their journey towards glory.

As the truth, Our Lord is the revelation of divine truth, both in His word and in His person. "For the law was given through Moses; grace and truth came through Jesus Christ" (John 1:17). And, in the next verse, the inspired word continues: "No one has at any time seen God. The only-begotten Son, who is in the bosom of the Father, he has revealed him." And this Son was "full of grace and of truth." Christ, then, in His person, is truth incarnate and, in His word is the revelation of that truth to all men.

As the life, Our Lord is the source of all man's supernatural life. For, "In him was life and the life was the light of men" (John 1:5). And "As the Father raises the dead and gives them life, even so the Son also gives life to whom he will." The reason for all this is that, "As the Father has life in him-

self, even so he has given to the Son also to have life in himself" (John 5:21, 26).

### The Threefold Office of the Church

Jesus Christ, therefore, is the supreme king, teacher, and priest-saviour of mankind. In order to perpetuate his salutary work of the redemption, this eternal Shepherd as the Vatican Council teaches, decreed the founding of his Church. Through this Church the perpetuation of the kingdom, the magisterium, and the priesthood of Christ would be effected. To this Church in the Apostles Christ communicated his own threefold office of king, teacher, and priest. As our present Holy Father says: "It is through them (the Apostles and their successors), commissioned by the Redeemer Himself, that Christ's apostolate as teacher, king, priest is to endure. This triple power, defined by special ordinances, by rights and obligations, He made the fundamental law of the whole Church" (*Mystici Corporis*, nn. 21, 46).

After the death of the Apostles, the newly-born Catholic Church began her journey through time and space as the continuation of the threefold mission of Christ. And it is in the exercise of this triple power that is found the life of the Church. Her goal is the same as that of her Founder, the salvation of souls. Hence, the power of ruling and of teaching in the Church are essentially subordinate to the power of sanctifying; for it is in the effective exercise of this latter power that the end of the Church is immediately attained.

### St. Ignatius and the Church

At various crises in the history of the Church, God has raised up men whom he had especially graced to be worthy and effective instruments of the Church in the exercise of her threefold power and office of ruling, teaching, and sanctifying. Such a one was St. Ignatius of Loyola.

Heresy, we know, means a selecting, a placing of a wrong emphasis on a particular doctrine. In this respect, the Protestant heresy of the sixteenth century differed from past deviations. In effect, the Reformers aimed at the very foundations of the faith: rejection of the teaching, ruling, and sanctifying powers of the Church. Against the power of ruling, the

Protestants proclaimed the absolute freedom of the individual. With regard to the magisterium of the Church, they were ultimately forced to deny it all real authority in matters doctrinal, in that they made it subject to the scrutiny of Scripture. In opposition to the sanctifying power of the Church, Luther and his followers preached the priesthood of the laity, wiping out every real distinction between hierarchy and laity in the Church. From the Reformers' cardinal tenet, justification by faith alone, and from the later denial of the teaching authority of the Church sprang a rejection of nearly everything Catholic: denied were the true priesthood and, consequently, the Mass, Real Presence, and sacrifice; the Catholic doctrine on grace and justification; sacramentals, veneration of the saints, and, later, of the Blessed Virgin, and so on and on.

It was most fitting, then, that in such troubled times God should raise up a man who, in his life, work, and in the religious order founded by him, should show a spirit diametrically opposed to that of the Protestant attitude. During the years spent at Paris (1528-1535), S. Ignatius got his first taste of Protestantism, and it was not pleasant to his palate. Already resolute and insidious efforts were being made to introduce the youth of the university to the lure of the superficial freedom of the Protestants. The very year that Ignatius left Paris the works of Calvin began to appear in the bookstalls of the city.

### The Catholic Attitude of St. Ignatius

If one were to characterize the spirit of St. Ignatius of Loyola, one could do no better than by calling it the distinctively Catholic spirit. It is unreserved subjection to the Roman pontiff that is the dominant trait of Loyola.

In the *General Examen*, a prelude and introduction to the Constitutions, the candidate is told of the special vow of obedience to the supreme pontiff. In virtue of this vow, the one who takes it is bound to go at once, if the pope so orders, to any part of the world in quest of souls, and that without seeking or asking for the expenses of his journey. And the entire first chapter of the seventh part of the Constitutions stresses this obedience to the Holy See. The pope is the real

ruler of the Society of Jesus and, within a year of the creation and coronation of a new pope, the General of the Society is bound to declare this obedience to the pope, "declarare professionem ac promissionem expressam obedientiae, qua ipsi Societas peculiari voto circa missiones ad Dei Gloriam se obstrinxit." Hence it was that St. Ignatius felt that the Society should have no other protector than the pope himself.

St. Ignatius' own personal love of the Vicar of Christ was outstanding. From the time of his cure by St. Peter at Loyola, he was, as the *Monumenta* tell us, "Petri amantissimus." When he would go to the Holy Land, it was to Pope Adrian VI that he went for a blessing. And his respect for and subjection to the four popes whom he knew between the date of the founding of the Society and his own death sixteen years later was thoroughly Catholic.

Paul III, though certainly not a saint in his earlier years, on his accession to the papal office aimed at remedying the abuses in the Roman Curia. In 1536 he called to his aid those cardinals and other prelates who were zealous for reform. And the next year, under the leadership of Contarini, the so-called *Consilium Aureum* was formed to implement the work of reform. With this commission on reform Ignatius was associated, especially in the refuge house of St. Martha in Rome.

At the request of Paul III, Ignatius undertook with John III of Portugal to establish the Inquisition in that country for the repression of suspected books and all manner of heretical propaganda. Whenever any danger spots arose in the Church, the pope had simply to point out the place of infection, brief St. Ignatius on what he wanted done, and the saint was at once ready to direct all his own and the energies of his Society to any part of the world where the pope cared to employ them. In return, Ignatius was granted many favors: approbation of the formula of the Institute in 1540, approval of the Spiritual Exercises in 1548, and in 1549 the right to communicate in the privileges granted other religious orders.

After a long conclave of seventy days, Julius III succeeded to the papal throne in February, 1550. Six months later, in the Apostolic Letter *Exposcit debitum*, Julius definitively approved the Society of Jesus. This Letter completed the approbation of the Institute begun ten years previously by Paul

III in his Apostolic Letter *Regimini militantis ecclesiae*. In practice, during the reign of Julius, St. Ignatius showed that such obedience and subjection to the Vicar of Christ was not mere theory. Not a single important undertaking was initiated, not a college opened, not a missionary sent afield without the blessing of the pope upon the enterprise. We can well imagine the scene that took place when missionaries were about to be sent abroad: Ignatius limping into the papal presence while behind trooped the future missionaries with downcast eyes.

No matter who the pope might be, Ignatius saw in him, because of his own living faith, Christ who through His Vicar ruled, taught, and sanctified. But, with the accession of Marcellus II to the papal office in 1555, Ignatius saw even with a natural eye one whose kindly holiness was apparent to all. Marcellus Cervini had known the Jesuit theologians at Trent and had always been most kind towards the new Society. As pope, he increased his cordiality. When, shortly after becoming pope, Marcellus fell ill, Ignatius had the whole Society praying for his recovery. As Père Dudon tells us, the saint was at table when he heard that Paul IV had succeeded to the office which, by his untimely death, Marcellus had vacated after occupying it for only three weeks. Ignatius left the dinner table, went to the chapel, prayed, and then returned with a smile on his lips, assuring the Fathers with whom he had been eating that Paul IV would be favorable to the Society.

Ignatius' malaise is understandable. For it was this same Paul IV, the then Cardinal Caraffa, with whom he had some unpleasantness in 1536. At that time, when there was a movement on foot to have the Society unite with the Theatines, Ignatius had been rather outspoken and had incurred the wrath of the Cardinal. The latter, now pope, had in his hands the destiny of Ignatius and his Society. But, as Ignatius had predicted, Paul IV was favorable to the Society for the duration of the lifetime of its founder, but, after Ignatius' death in 1556, the old animus came out and the position of the Society was, to say the least, uncomfortable.

Ignatius had to caution and, at times, rebuke his followers, lest they should speak unfavorably about Paul IV. When Ribadeneira was about to leave for Flanders, Ignatius warned him against discussing the present pope, urging him,

rather, to speak of good Pope Marcellus. But, no matter how St. Ignatius might have felt personally regarding the pope, he never once failed to regard him as his own and the Society's supreme religious superior.

### The Spiritual Exercises and the Pope

In the Spiritual Exercises, implicitly, but very really, Ignatius shows his perfect subjection to the threefold power of the Church and pope. By the brief, *Pastoralis officii*, of 1548 Paul III had approved the Exercises and everything in them (*omnia in eis contenta*). This did not, however, mean that they were received with unanimous approval throughout the Church. On the contrary, Melchior Cano and Archbishop Siliceo of Toledo, were violently opposed both to the Society and to the Spiritual Exercises. Throughout this quarrel, Ignatius kept his peace of mind, saying to those about him: "The Archbishop is old, the Society is young; it will survive." It is unnecessary here to mention the consequent papal approbations which the book of the Exercises has received. The single point which should be singled out here is their instrumental value to the Church and pope in the spreading of the kingdom of God on earth.

The purpose of the Exercises is "to conquer oneself and to order one's life without being influenced by any irregular attachment." Such should be the goal of the exercitant, as stated by St. Ignatius. And the end result of one's going through the Exercises should be to render one more prone to cooperate with actual graces given by God to the soul. The Exercises, obviously, do not give grace *ex opere operato*, but simply dispose the soul and make it prompt to use future actual graces offered it by God. All of these graces are directed teleologically in accord with the finality of the Church, namely the sanctification in this life and the ultimate salvation of souls. It is difficult to point out, as the Sovereign Pontiffs have not been slow in admitting, a more efficacious means of soul-sanctification and soul-salvation than the Spiritual Exercises of St. Ignatius. What a wonderful instrument, then, for making men and women subject to and cooperative with the Church in the exercise of its threefold power.

## The Rules for Thinking with the Church

As Père Dudon clearly shows in an appendix to his *Life*, these rules were largely inspired by the decrees of the local Council of Sens which had been promulgated before Ignatius came to Paris in 1528. And, as Dudon also points out, it is in these rules, most especially, that Ignatius shows forth that truly Catholic spirit which was so peculiarly his own. The dominant idea in all the rules is the emphasis placed upon the living, teaching magisterium as the proximate rule of faith and criterion of the sound doctrinal judgment. This is epitomized in that often discussed rule that, if what appears to me to be white the hierarchical Church should define to be black, then I ought to agree with her sounder judgment. Let me quote a modern writer's explanation of this rule. Professor A. D. Howell-Smith in his book, *Thou Art Peter* (Watts & Co., London, 1950), p. 703, says: "The distinction between the irrational and the suprarational here virtually disappears. The hypothetical case of the Church affirming that the contrast between the sensations of white and black is not to be always trusted undermines the bases of all judgment whatsoever. Anything may be anything else. God may be the devil. God may be deliberately deceiving us for ends we are unable to imagine or approve. Hell may be heaven, and heaven may be hell. Islam may be as true as Christianity and so it may be our duty to profess both." The reason why the learned Dr. Howell-Smith can make such statements is clearly that he does not recognize the truth of the very first one of the rules of St. Ignatius for thinking with the Church. This rule reads literally: "First, setting aside every personal judgment, we ought to have our soul ready and prompt to obey in all things the true Spouse of Christ Our Lord, that Spouse which is our holy Mother the Hierarchical Church."

Furthermore, had Professor Howell-Smith quoted also the latter part of the thirteenth rule, his ridicule would have lost its force. For there St. Ignatius expressly states, *si Ecclesia hierarchica ita illud defnierit*, and then goes on to say that the Church is ruled and governed by the same Spirit of God who gave us the Ten Commandments. Once one admits the premise, that the Church is infallible, there is no difficulty possible in the rule under discussion.

### The Sons of St. Ignatius and the Pope

As a general principle, one may say that the Society of Jesus is an instrument of the pope who is the principal cause in the use of such an instrument. Because he is the Vicar of Christ on earth, the pope is, in matters of faith and morals, in the exercise of his threefold office of ruling, teaching, and sanctifying, a perfect principal cause. The perfection of the effect, then, produced by him in making use of the Society of Jesus will depend upon the perfection of that same Society as an instrumental cause. And it seems hardly necessary to say that the perfection of the Society depends upon the perfection of individual Jesuits.

In his Apostolic Letter, *Unigenitus Dei Filius*, Pius XI, in 1924, urged the following: "First of all, We exhort religious men to regard the founder of their order as the supreme example to be followed. Let religious men, as devoted sons, direct their thought and care to defend the honor of their founder and father, both by obedience to his prescriptions and admonitions, and by imbuing themselves with his spirit."

Our essential work, then, as individual Jesuits will be the endeavor to sanctify our souls by the more perfect imitation of Christ in following out more perfectly the example of our founder St. Ignatius and by more perfect observance of the Constitutions bequeathed by him to us. This should result in an attitude of mind and disposition of will that will make us more perfect instruments for the pope in the exercise of his threefold power. Subordination of self to papal authority was truly the distinctive mark of St. Ignatius Loyola.

Our subordination to the ruling authority of the pope is clearly shown in our subjection to all religious superiors, by establishing within ourselves a deep respect for their God-derived authority. And that means no criticism of superiors. Ignatius saw clearly that the Protestant way of criticising was useless and, also, scandalous. What they should have done, he stoutly maintained, was to bring their just complaints to those who could do something about the existing abuses. The lesson for us today is obvious.

Our subordination to the teaching authority of the pope will vary with our office in the Society. As a general rule, we



may say that every Jesuit should adhere firmly and sincerely to the teaching of the Holy Father. And that not only when he speaks *ex cathedra*. It is disloyal, so it seems to this writer, for a Jesuit to attempt to maintain that, for example, with regard to papal allocutions, one is free to reject their teaching as that of a merely private person. It would be well for such daring souls to ask themselves just when the pope speaks as a private individual. Rarely, would be the considered answer of the present writer. And, it goes without saying, that no loyal son of Ignatius will ever criticize the pope.

For those in studies, especially in theology, subordination to the teaching authority of the pope will largely consist in subordination to all that makes up a house of theology. The theological student will be docile to professors and their teaching. Before going abroad on a tour of peripheral reading, he will endeavor to get that *solida doctrina* which supposes intimate and deep knowledge of Scripture, the teachings of the Church, both in ecumenical councils and in papal pronouncements, together with her ordinary teaching. He will be cautious about novelty. He will have a love for the Church and for her language, which is Latin. In all, he will aim at the *multum, non multa*, the *doctrina solida* of the Institute.

Concerning the power of sanctifying in the Church the Jesuit will pray for great faith, that he may firmly believe that his holiness will proceed from an observance of the Constitutions and the use of the means of sanctification advocated therein. It is by this means that the real perfection of the instrument is attained, that is through personal holiness of life. The means are all ready-to-hand, if we but use them. As Pius IX said in *Unigenitus Dei Filius*, "Would that religious would so loyally adhere to the rules of their institute and so retain the manner of life established, that they would show themselves every day more worthy of the religious state. Such fidelity cannot fail to win for the manifold ministries which they exercise at all times the powerful support of heavenly graces."

By imitating our Father St. Ignatius, we may be sure that, as was he, we will be more perfectly subordinated to the threefold power of ruling, teaching, and sanctifying of the pope. We will be more perfectly carried into that life of the Church which is the life of Christ.

The story of the first Jesuit Mission to North America and its numerous martyrs: Félix Zubillaga, S.J.—*La Florida* (1941). Price: \$3.25.

The history of the early Jesuit Missions in the Orient, beginning with Xavier (1542-1564): Alessandro Valignano, S.J.—*Historia del principio y progreso de la Compañía de Jesús en las Indias Orientales*. Edited by J. Wicki, S.J. (1944). Price: \$4.00.

An historical account of the Spiritual Exercises. Two volumes have thus far been published: the first takes in the life of St. Ignatius; the second, from his death to the publication of the first official directory. Ignacio Iparraguirre, S.J.—*Práctica de los Ejercicios* (1946); *Historia de los Ejercicios* (1955). Price: \$2.15 and \$4.00 respectively.

The classic treatise on the spirituality of the Society that has received universal praise: J. de Guibert, S.J.—*La Spiritualité de la Compagnie de Jésus* (1953). Of it Father J. Harding Fisher, S.J., says, "This is a monumental work which should be in every Jesuit library and, in fact, in every important library"; Father C. C. Martindale, S.J., "Never, in England at least, has so vivid a portrait of Ignatius been painted, and one so totally different from that to which we mostly are accustomed"; Father A. G. Ellard, S.J., "This is a very excellent work, and one that will surely be indispensable for students, not only of Jesuit asceticism and mysticism, but also of modern Catholic spirituality." Price: \$5.00.

The historic prelude to the suppression of the Society by a collaborator of Ludwig von Pastor: W. Kratz, S.J., *El tratado hispano-portugués de límites de 1750* (1954). Price: \$4.00.

How Jesuit architecture began: P. Pirri, S.J., *G. Tristano e i primordi della architettura gesuitica* (1955). Price: \$4.00.

A glimpse of our early Southwest: E. J. Burrus, S.J.—*Kino Reports to Headquarters* (1954). Spanish text with English translation of Kino's letters to Rome. For the reference library, Latin American History department and advanced Spanish classes. Price: \$1.85.

10% discount to Ours; 20% to subscribers of series. Bound copies one dollar extra. Payment by ordinary check or order may be put on Province account at Curia in Rome. Order from: E. J. Burrus, S.J., Institutum Historicum S.J., Via dei Penitenzieri 20, Rome, Italy.

# Reform of the Liturgy

JOHN K. MCCORMACK, S.J.

The subject of liturgical reform is a question widely discussed in the Church today, particularly in view of the several decrees issued by the Sacred Congregation of Rites during the reign of Pius XII. The recent Decree on the Simplification of the Rubrics<sup>1</sup> is an excellent occasion to examine some of the modern trends in liturgical reform as evidenced in the various commentaries on the decree. By so doing, we may hope to attain some idea of the attitude of the Church and the spirit which governs the reform still in process of completion.

In the present remarks, the writer has relied heavily on authors cited as authoritative in an outline of the decree published in an earlier issue of WOODSTOCK LETTERS.<sup>2</sup> In consulting these commentaries, the reader must take cognizance of the individual backgrounds of the authors. The professional liturgist or monk obligated to the recitation of the office in choir will almost inevitably conceive the ideal of liturgical reform in a manner different from the Jesuit, in whose spirituality public liturgical worship does not receive equal emphasis. The Church has approved and insisted upon both liturgical and nonliturgical prayer for her priests, and her ideal of liturgical reform may well lie between two extremes of emphasis. In all events, we must beware of interpreting the mind of the Holy See according to the ideals and present practices of any single institute, whether those of our own or some other religious family.

## Occasion and Purpose of the Decree

The decree of March 23, 1955, is primarily a reform of the breviary through the simplification of the rubrics and the liturgical calendar. Since, however, the divine office and Eucharistic celebration are but complementary parts of a liturgical whole, change in the one quite evidently effects modification of the other. The occasion of the simplification, as indicated in the *Decretum Generale*, was offered by petitions of local Ordinaries on behalf of their priests, now increasingly burdened by apostolic activities, in such wise "that they can

scarcely devote themselves to the recitation of the divine office with such peace of soul as is fitting." However much it may disappoint the hopes of some, it is *tranquillitas animi* and not *brevitas temporis* which is the primary intent achieved by the new legislation. Abridgement of the time required to fulfill the obligation of the canonical hours is a *per accidens* effect (or at most, a means to the end) of the present decree, but in fact it will not result in a gain of more than a few minutes a day.

Any abridgement of the divine office must not be construed as a sanction of activism. The Holy See has not succumbed to the temptation which besets many a priest of substituting action for prayer as the essential element in the sacerdotal life. As is clear from Canon 125, the Church does not restrict the prayer incumbent upon her priests to liturgical worship, but the divine office retains its position of prominence and remains, as Pius XII informs us, "the prayer of the Mystical Body of Jesus Christ, offered to God in the name and on behalf of all Christians, when recited by priests and other ministers of the Church and by religious who are deputed by the Church for this."<sup>3</sup>

As a wise mother, the Church realizes that prolonged prayer becomes a burden not so much because of its length as its tediousness and lack of interest. From the experience of her saints she has learned that the element of time spent in prayer reveals factors, natural and supernatural, on which depends to a large extent whether the liturgy is to be productive of inspiration or ennui. Mere curtailment of the time allotted to liturgical functions is not the solution to a problem which the Church recognizes to be far more radical: that of rendering fruitful in modern times the official forms of divine worship.

Dom Thierry Maertens finds lack of time on the part of priests to be an indication of excessive substitutional activities.<sup>4</sup> He contends that the priest is engaged in many activities which are properly the task of the liturgical community. The ideal is for the Christian community, reanimated by the daily liturgical celebration, to join the priest in the apostolate and, in fact, to assume the more important share of the work therein. It must be questioned whether the concept of the mediatorial function of the priest as restricted to formal worship and a somewhat remote superintendence of apostolic

activities is desirable or even valid. A more active participation of the laity both in the liturgy and the apostolate is, of course, to be desired and promoted, but in view of the disastrous breach that exists between laity and priests in many traditionally Catholic countries, it is unlikely that the Holy See will champion any sort of retirement to the sanctuary on the part of her clergy. The threefold role of the priest: liturgical mediator, teacher, and shepherd of souls, though receiving different emphasis in the various orders and congregations of clerics, is seen to be far more complex with the growing complexity of human society. Even with greater personal assistance on the part of the laity, the outside activities of the priest are not likely to be diminished. The concept of the priest's essential mediatorial function must be large enough to include the priest-teacher, the priest-student, the priest-shepherd, and the itinerant missionary, who will never head a liturgical community. Yet for them, too, the divine office and the Eucharistic celebration are to be fruitful forms of divine worship.

This discussion of the element of time involved in the recitation of the office was necessary if we are to understand correctly the frequent assertion of commentators that the decree was motivated by pastoral considerations alone. Consideration of the pastoral situation does not imply an endorsement of activism. Fruitful, not brief, recitation of the office is the primary purpose of the decree. Before considering how the present decree aims at achieving this desired *tranquillitas animi*, we must make two observations.

### Provisional Nature of the Decree

Any modifications introduced in the rubrics or calendar by the decree had to be such that they involved no change in the printed liturgical texts now in use. Since the decree is not definitive, publishers and priests should be saved the expense of preparing and purchasing breviaries and missals in which further alterations will have to be made. The work of general reform is not completed, nor is its completion imminent. Therefore, many parts of the liturgy which require simplification remain as yet unchanged, frequently because there are no texts available to be substituted if some present texts were

omitted. To give but a few examples: though all the Sundays are now of at least double rite, the antiphons will not be doubled because they are not so printed in the liturgical books; despite the greater value given to the *Proprium de tempore*, the first Sunday after Epiphany and after Pentecost remain perpetually impeded by the feast of the Holy Family and the Holy Trinity respectively; the Vigil of the Ascension, though out of place as a day of penance in the midst of the Easter season, has been retained because it enjoys a proper formulary, and lessons would be lacking if the vigil were suppressed. We have good reason to hope that the remaining liturgical anomalies will be removed in the final *instauratio generalis*.

The temporary nature of the decree is made clear by the use of the adverb *interim* and the expression *donec aliter provisum fuerit*. The decree does not guarantee that all changes made will be retained in the general reform. There will not, however, be a return to the complications which have existed up to now and which the decree has partially remedied. Slow but gradual improvement is undeniably better than awaiting the complete reform which can take place only in the unforeseeable future. There is no room for impatience when it is a question of basic recasting of the liturgy. In so difficult a task, haste and precipitation would prove fatal, since it is a question not merely of external modifications but of renewal of the liturgical spirit.

### Spirit Rather Than Principle

This brings us to our second observation. Reformation of the liturgy cannot be accomplished by the mere imposition of new regulations from without. It is not merely an historical enterprise: an attempt to return to a liturgical form which was purer in some given century. The modifications necessary are not to be deduced from a systematic theology of worship which flourishes in the Church. The divine liturgy is the worship of an immutable God, but it is the cult rendered by men who are themselves subject to change. There are unchangeable elements, of course, but the sacred language of the Spouse of Christ admits of variety and development through the centuries and demands this progress if it is to be the sincere expres-

sion of Catholic piety. Pius XII, in *Mediator Dei*, condemns an exaggerated attachment to ancient rites.<sup>5</sup> The liturgical reform must be related to "the life of the Church at present, which imposes on its worship the rhythm requisite more perfectly to render glory to God and better to sanctify the flock of Christ."<sup>6</sup> This preeminence of internal spirit over external legislation in the preparation of the new reform adds meaning to the observation that it is pastoral rather than historical or aesthetical considerations which motivate the action of the Holy See. It makes apparent also the inevitability of gradual and partial reform through provisional decrees such as the present.

### Simplification

With these considerations in the background, how does the present decree intend to restore fruitfulness to the celebration of the liturgy? It is primarily, as the title informs us, a decree of simplification. The canonical hours are the official prayer of the Mystical Body of Christ. Now simplification is a fundamental law in the life of prayer. Personal experience as well as the testimony of spiritual writers bear witness to the fact that ordinarily there is a progression in the spiritual life from the multiplicity of prayers and pious practices, which mark the stage of the beginner, to the unity and relative simplicity of the contemplative life.

Though simplification is the internal law of prayer, it is characteristic of matters which require external regulation by a human legislator for the initially simple to become more and more complicated by the multiplication of norms to govern particular circumstances. Such has been the case with the breviary. Clerics and religious, it may be presumed, are relatively mature in the spiritual life; yet the official book of prayer provided for them grows ever more complicated. Thus the breviary comes in conflict with the internal law of prayer and is apt to hinder the spiritual progress which it is intended to foster.

There is the added danger that the essential may become indiscernible amid the manifold accretions which have lost their original significance and utility. As Père Doncoeur notes: "It would not be necessary for us here to single out a number of detailed suppressions of less importance, which really

facilitate rather than abridge the office; added prayers, multiplication of *Pater, Ave, Credo*, of commemorations—if there were not manifested here again a profound intention of the Church. The majority of these superfluities of recent origin derive from a certain devout inclination to multiply actions and words, concerning which Christ said that in this *multiloquium* true religion does not consist. This natural and common phenomenon would be innocent enough if it did not furnish a false substitute and did not turn the attention aside from the essential object of worship.” The writer then notes a parallel between the simplification of the rubrics and a recent decree of the Holy Office urging Bishops to restrain the tendency in many churches to encumber even the main altar of reservation with statues, pictures, and vigil lights to such an extent that the Blessed Sacrament, the object of adoration, has been obscured by a sentimentality which verges on superstition.

Many of the accidental accretions burdening the recitation of the office have been removed by the present decree: prayers before and after the hours, ninth lesson of a commemorated office, the *suffragium, commemoratio de Cruce*, and *preces dominicales*. The number of days on which the *preces feriales* must be said (and then only at Lauds and Vespers) has been considerably reduced, and the *Quicumque* is restricted to the feast of the Holy Trinity. We may add to this list of simplifications the abrogation of the prayer *Fidelium* in the Mass (hardly necessary considering the frequency with which requiem votive Masses are permitted), and the reduction of the number of Masses in which the *Credo* is prescribed. Although the *oratio simpliciter imperata* is now forbidden in more Masses, several commentators express their regret that the Ordinaries' faculty to prescribe such prayers was not limited. They note that in some dioceses prayers have been prescribed for the period even of several decades, sometimes *pro re gravi*, which results in their losing any connotation of special petition. These commentators express the desire that the Ordinaries will enter into the spirit of the new legislation by ordering prayers less frequently and for shorter periods.



### Form

By the removal of accretions encumbering the office, the essential elements with regard both to form and content are thrown into greater relief. With regard to the form, the essential constituents of the divine office are the psalms and lessons of Scripture or written tradition. As we have seen, they have received greater prominence simply by being disengaged from the accidental elements surrounding them. A redistribution of the Scripture, perhaps in a four-year cycle, is anticipated in the general reform. At present many of the sacred books, v.g. the Minor Prophets, Exodus, receive scant attention.

The choral structure of the office presents one of the greatest obstacles to fruitful private recitation of the hours, since it creates an impression of artificiality. It has always been assumed that the private recitation is an inferior imitation of the choral celebration, which is to be the exemplar with regard to form as well as content. The choral nature of the office at present is evident from the rubrics and the dialogue technique of versicle and response: everything implies a choir that will share the various roles which in private recitation are assigned to a single recitant.

As far back as the sixteenth century an attempt was made by Cardinal Quinonez to draw up an abridgement of the breviary from which every choral element would be excluded. This *Breviarium* ran through a hundred editions between the time of its approbation by Paul III and its prohibition by Pius V. No one seems to praise the experiment today, though all admit the problem which it was intended to solve. The commentators agree only that the mutilated antiphons, which suffice to give the choral tone for the psalm which follows but convey no meaning to the private recitant, should be doubled.

Père Doncoeur finds a praiseworthy solution to the problem presented by the choral structure in "the recitation in common of the breviary by a group of priests working and praying as a team."<sup>8</sup> Would it be rash to suggest that this solution is somewhat unrealistic in view of the large number of diocesan priests and of religious, dispensed for one reason or other from their choral obligations, who are unable to gather in such liturgical communities? If the breviary is to be a fruit-

ful book of prayer for the majority of priests, does it not seem reasonable that a less artificial structure of the office should be provided for private recitation? As noted above, even should the laity achieve the desired ideal of communal participation in the liturgy, there will always be a large number of priests who because of physical isolation or the nature of their apostolic labors cannot recite the office in choir. Père Doncoeur himself, though he has been fortunate enough to hear the sacred liturgy sung in the proper manner and to experience its tremendous impact, admits the impossibility of re-creating the experience in private recitation. The read office in its present form has been justly compared to reading the libretto of an opera: one simply does not experience the intended effect. And the number of religious communities that, in addition to their apostolic labors, cannot chant the Hours as they were intended, is great.

It is also interesting, if not consoling, to note that there is no mention of the desirability of reciting the office in the vernacular. Perhaps the obstacle which the use of Latin as a natural and sincere vehicle of prayer presents to many is not sufficiently apparent to those nations whose native tongue is more akin to Latin in genius and derivation. It is not merely a question of intelligibility: for prayer to be truly fruitful there must be a certain resonance and sympathy between the external expression and the soul which gives it utterance. This desired harmony depends on too many factors to be achieved by a mere study of grammar and vocabulary. We can only hope that these problems, untouched by commentators as well as by the decree itself, will receive consideration in the general reform of the liturgy.

### Content

With regard to the content of the office, the new decree has accomplished much, but again, due to its provisional nature, leaves much to be done. The recurring problem has been to keep the *Proprium sanctorum* within reasonable bounds. The sacred liturgy is essentially the celebration of the Mysteries of Christ—the Mystery that is Christ. The liturgical year, both in Mass and office, centers around the person of Jesus Christ, and the feasts of the saints, proposed as examples of

sanctity for the faithful, occupy a subordinate position. Unfortunately, the importunities of local churches and religious orders to extend to the universal Church feasts of particular devotion, and the increasing and varied pious practices of the faithful not directly related to the sacred liturgy, have resulted in an overwhelming increase of feasts and the consequent overshadowing and displacement of the *Proprium de tempore*.

Pius V and Pius X restored the preeminence of the Sunday offices and promoted greater use of the ferial offices, but nonetheless, in the absence of any principle limiting the introduction of new feasts, the *Proprium sanctorum* has continued to increase in rank and extent. The present decree, though it fails to provide any such limiting norm, seeks again to attack the problem and restore equilibrium to the liturgical cycle.

All Sundays are now of at least double rank; those of Advent and Lent, Passion, Palm, Easter, Low and Pentecost Sundays are doubles of the first class; Septuagesima, Sexagesima and Quinquagesima Sundays are doubles of the second class. The commemoration of Sunday is never to be omitted and has absolute precedence; nor is more than one ordinary commemoration admitted on any Sunday. Sundays retain their First Vespers.

To the abrogation of the semidouble rite, the reduction of feasts of simple rite to commemorations, and the suppression of vigils and octaves corresponds the increased prominence of the ferial offices, which resume and prolong the *Proprium de tempore*. In addition, during the Lenten season the possibility is now provided for priests reciting the office in private to read the ferial office on any feast of a saint except those of the first or second class.

All this indicates the intention of the Church to give greater value to the cycle of mysteries and to set forth the great seasons with more prominence. This intention is, perhaps, not sufficiently appreciated by priests, many of whom still do not realize that the ferial Mass is the ordinary Mass during Lent (the Mass of the saint being tolerated in private celebration); some persist in looking upon the ferial day merely as a sort of blank in the Church's calendar for which no feast has yet been devised.

The decree has exceeded even the hopes of liturgists in its

suppression of so many octaves, the very concept of which is scarcely intelligible to the faithful today. The abrogation of the semidouble, whose significance has never been quite clear, and the reduction of simples to mere commemorations, will make much easier the task of re-editing the biographical nocturnes in a manner more conformed to the demands of historical science and a balanced concept of Christian sanctity.

All the desirable modifications, however, have not been achieved. We have mentioned the need of redistribution of the Scripture lessons in office and Mass. The great body of double feasts remains untouched, nor is there any principle to restrain their further increase. The reduction of feasts, octaves, and vigils in many cases necessitates the resumption of the same formulary as the preceding Sunday, with the consequent danger of merely substituting one type of monotony for another. Liturgists decry the multiplication of votive Masses, which seems inevitable. In doing so, however, they are perhaps too insistent on the principle of conformity of office to Mass. A growing appreciation of the varied and beautiful votive formularies may be the only practical solution until the definitive reform is completed.

In conclusion, we might summarize the present decree as follows. Provisional in nature and limited to those modifications which can be made without substantial alteration of existing liturgical texts, it seeks to render more fruitful the recitation of the breviary (and concomitantly the celebration of Mass) by simplification of the rubrics and calendar. Thereby it assigns greater prominence to the essential elements of the sacred liturgy: to the psalms and lessons, with respect to form; to the cycle of the Mysteries of Our Lord's life, with respect to content. Since it is only provisional and limited in its method of procedure, the decree leaves many problems unsolved, but it is an earnest of the sincere will to reform on the part of ecclesiastical authority and gives hope of further modifications in the future which will make of the sacred liturgy, both for clerics and laity, the efficacious prayer of the entire Mystical Body which it is intended to be.

## NOTES

<sup>1</sup> AAS 47 (1955), 218.

<sup>2</sup> Cf. Joseph F. Gallen, S.J., "General Decree on the Simplification of the Rubrics," WOODSTOCK LETTERS LXXXIV, 4 (November, 1955), no. 57, p. 368.

<sup>3</sup> *On the Sacred Liturgy*, Encyclical letter *Mediator Dei* of Pope Pius XII, with introduction and notes by Gerald Ellard, S.J., (New York, 1948) no. 142, p. 61.

<sup>4</sup> "Considérations générales sur le décret simplifiant certaines rubriques," *Paroisse et Liturgie* XXXVII, 4 (1955), p. 255.

<sup>5</sup> *Op. cit.*, nos. 61-64, pp. 35-37.

<sup>6</sup> Dom Thierry Maertens, *art. cit.*, p. 254.

<sup>7</sup> Paul Doncoeur, "Simplification des rubriques de l'office et de la Messe: sa signification," *Études* (June, 1955), p. 370.

<sup>8</sup> *Ibid.*, p. 372.

---

## A LETTER TO THE EDITOR

### THE CREIGHTON UNIVERSITY

Reverend and dear Father:

During the past summer I began gathering a small bibliography of periodical literature on Ignatian spirituality and in the process I noted the many excellent articles in the WOODSTOCK LETTERS published during the last five or six years. The thought occurred to me that it might be possible for you to get out a small volume of *Ignatian Studies* to commemorate the anniversary year of 1956.

On the enclosed page I have taken the liberty of listing ten articles that I think would make an excellent selection for such a volume. Because all of these articles are at your disposal I believe it would be worth considering offering them to the public in book form. As they were published in the WOODSTOCK LETTERS for private circulation only not too many have had the opportunity of reading these excellent studies. I must confess that before I began to check them for my bibliography I had not read most of them myself. Perhaps there are other Jesuits who intended to read them when they were first published but never got around to it either. I feel sure that many other priests and religious would welcome the opportunity of seeing these *Ignatian Studies* as part of the celebration of 1956. The ones I have selected are surely of general interest and would not come under the heading of writing that would have to be limited to private circulation only.

Sincerely yours in Christ,

October 5, 1955

EDMUND J. STUMPF, S.J.

## Ignatian Studies in the Woodstock Letters

- I. Grace and the Spirituality of Saint Ignatius  
*Albert Steger, S.J.*  
Volume 78 (1949), 205-224.
- II. The Psychology of the Spiritual Exercises  
*Georges Dirks, S.J.*  
Volume 78 (1949), 297-319.
- III. Ignatius Loyola and the Ideas of his Time  
*Gustave Neyron, S.J.*  
Volume 79 (1950), 193-220.
- IV. The Ignatian Retreat for Religious  
*Robert W. Gleason, S.J.*  
Volume 79 (1950), 289-296.
- V. Pairs of Words in the Spiritual Exercises  
*Louis J. Puhl S.J.*  
Volume 81 (1952), 29-36.
- VI. Our Lady and the Exercises  
*Francis J. Marien, S.J.*  
Volume 82 (1953), 224-237.
- VII. Doctrine of Father Jerome Nadal on the Spiritual Exercises  
*Joseph F. X. Erhart, S.J.*  
Volume 82 (1953), 317-334.
- VIII. Dogma and the Spiritual Exercises  
*Philip J. Donnelly, S.J.*  
Volume 83 (1954), 131-157.
- IX. The Meditation on the Foundation in the Light of St. Paul  
*Jean Levie, S.J.*  
Volume 84 (1955), 18-33.
- X. Introduction to the Spiritual Exercises  
*Ignacio Iparraguirre, S.J.*  
Volume 84 (1955), 221-260.

Similar suggestions were received from Father Laurence Chiuminatto, S.J., of St. Louis and from Father Thomas Burke, S.J., of Syracuse. Although it will be impossible for the Woodstock Press to carry out this suggestion, it seemed useful to call the attention of our readers to these articles.

# Saint Joseph Pignatelli—The Man and His Role

MIGUEL M. VARELA, S.J.

"Father Provincial, you have just performed a miracle!" gasped the amazed Brother Lausal. And it seems he was right. A candlestick on the main altar had fallen and broken the favorite Bambino of Father Provincial. But here before the Brother's eyes Father Pignatelli had picked up the fragments, said a short prayer, put the parts together, and returned the Bambino without a scratch.<sup>1</sup> Had the sacristan of the Gesu at Naples looked back at Father Provincial's accomplishments during the last few years his wonder would have been far greater. Through the marvelous dispositions of divine providence he was discharging most efficiently his distinctive role as a Jesuit, *Veluti alter Societatis Jesu parens*, to use the words of Pius XII.<sup>2</sup> But for an appreciation of his personality and his mission we have to set him against the background of his age.

## The Background

St. Joseph Pignatelli y Moncayo is a product of the eighteenth century, one of the heroes, indeed, of what is otherwise "the shoddiest, if not the wickedest of periods," in Martindale's estimation.<sup>3</sup> Barely twenty years before his birth the Bourbon dynasty stood victorious over the Grand Alliance. Europe had scarcely recovered from the thirteen years of the War of the Spanish Succession when her cannon thundered the beginning of the Seven Years' War (1756-1763). The French and Indian Wars, the American Revolution, the loss of Gibraltar by Spain, the conquest of India, were phases or consequences of this conflict. And then Europe rested, till once again its cities reeked of gunpowder and festering wounds, but now amid the shouts of a rabble led by the Parisian Commune. While Pignatelli's heart rejoiced at the ever brightening prospects of the full restoration of the Society of Jesus, the excesses of the French Revolution were painting blood-red the crumbling walls of the Bastille.

In the realm of ideas Kant's *Critique of Pure Reason* (1781)

was being studied in German circles, while David Hume in England expounded his positivism. Meantime, "Protestanism continued its advance towards unbelief, Jansenism turned to rebellion, and Gallicanism, which became Josephism, made strides toward outright schism. Among men of learning, a growing enthusiasm for the ideas of science and nature, from Descartes to Boyle, tended to make these ideas prevail over those of faith and the supernatural."<sup>4</sup> The spirit of a misty deism hovered over Europe, while the machinations of Freemasonry were threatening to undermine the very hills of Rome. All this socio-religious evolution was synthesized and incarnated in two men—Voltaire, the genius of destruction, and Rousseau, that of Utopia.

This spirit of the Enlightenment had seeped into the walls of the Church itself. Scholastic theology had little to show during the decades that closed with the French Revolution. The clergy of the eldest daughter of Rome was described by the Abbé Sicard as more ready for martyrdom than for the apostolate.<sup>5</sup> Even in some segments of our own Society were to be found signs of a spiritual debility. The XVI General Congregation had denounced in 1730 the stinginess of certain superiors which had led some of Ours to seek the refuge in the natural law as justification of being their own procurators. Two defects in particular were pointed out by this Congregation; namely, the solicitude of individuals to acquire an ample supply of expensive linen, and the use of fireplaces by only some members of a community, a practice conducive to envy and unauthorized conclaves.<sup>6</sup> This spiritual lassitude manifested itself in the Spanish Assistancy by faults of omission that various provincials did not fail to stress in their letters. We will mention but two of its manifestations. A letter of the Provincial of Castile, dated October 9, 1705, read in part: "Ours go out of the house more than is necessary. This situation calls for a prompt and efficacious remedy. Anyone who sees Ours crossing streets and entering so many homes for untimely visits cannot but think that we are men noted for our leisure."<sup>7</sup> The Aragon Provincial, on his part, during his visitation of the College of Urgel in 1716, came across a rather unusual situation, which nevertheless reflected the attitude of the times: "Today I found the library tended



with very little care. It looks more like the workshop of the cook and the tailor. There fruits are put out for drying, people come in to shave, and the place serves more as a tailor shop than as a study room for the Fathers.” Those conditions, however, were not to last long. With the end of the War of the Spanish Succession the spiritual tone of our houses in Spain began to improve.

Joseph Pignatelli joined the Society of Jesus in 1753. At that time the spiritual physiognomy of the Aragon Jesuits revealed the fading lines of Carthusian contemplative living, so strong in some of the first members of that Province. This emphasis, duly tempered in the course of the years, became manifest during our saint's time in a special esteem for the cultivation of the interior life. Two Jesuit ascetics, the Valencian Borgia and the Catalonian Cordeses, were influential in marking off the ascetical practices of the Aragon Jesuits from those of the others in the Peninsula. The devotion to the Sacred Heart that was beginning to take root during this century channeled this contemplative drive towards a new goal—the Heart of the Incarnate God afire with apostolic zeal. There was also that “melancholy humor” pointed out by Jesuit canonical visitors of the sixteenth century now transformed into a never-say-die spirit in the face of opposition, a trait compatible with the traditional stubbornness of the Aragonese, but which the Bourbon ministers of Pignatelli's time were to brand as fanaticism. And not to be forgotten was the wave of secularist humanism which engulfed the Spanish Jesuits, but which in a short time they had turned against their foes, producing *littérateurs* and philosophers who were a credit to both the Society and the Catholic humanistic movement. It was in the midst of this environment of the conscious primacy of the supernatural, of ascetical vigor, and of an awareness of secular humanism that Pignatelli found himself as he started his career in the Society of Jesus.

### Early Career

Joseph was born in the ancestral castle of the Fuentes at Saragossa, Spain, two days after Christmas day of 1737. He was entrusted at the baptismal font to the custody of twenty-

one of heaven's courtiers, though his earthly lineage was not in the least insignificant.<sup>8</sup> On both sides he was a grandee of Spain. On his father's side he was related to the conqueror of Mexico, Hernán Cortés, and Pope Innocent XII. He was also a relative of St. Francis Borgia, and, through one of his sisters-in-law, of St. Aloysius Gonzaga. When he was twelve years old his family's prestige and benefactions to the Society won for him and his brother Nicholas admission as the only boarders at the Jesuit college of Saragossa, which at the time received day students only. Here he distinguished himself as a student and as prefect of Our Lady's Sodality. Four years later his dream came true. On May 8, 1753 he was admitted to the Jesuit novitiate in Tarragona. In 1756 Europe's armies were being summoned for the Seven Years' War while Brother Pignatelli was engaged in his only year of juniorate at the College of Manresa. His joy was great that year for the Society, on the occasion of the second centenary of the death of St. Ignatius, celebrated the glories of its founder. His triennium of philosophy at Calatayud was crowned with a public defense of *De Universa Philosophia*. He gave such a brilliant performance that Superiors decided to send him to theology right away. This he studied in his native city of Saragossa where at twenty-five, during the Ember days of December, 1762, he was ordained to the priesthood. It was only the recurring symptoms of tuberculosis that made superiors call off the grand act in theology and philosophy assigned to him during his last year of divinity studies.<sup>9</sup>

The little that we know of his lasting interest in theology is worth mentioning. He had a facility for learning the ancient as well as the modern languages. He is said to have been able to read in Greek, Hebrew, and Aramaic, was well acquainted with French and English, and throughout his life kept up his study of Scriptures and church history.<sup>10</sup> In dogmatic theology he defended Molinism though well aware of its origins and limitations. He thought that the prevalence of Calvinistic doctrines during Molina's time had impelled the Society to come forward with a doctrine on grace which, while upholding the Catholic position on God's omniscience, would nevertheless not terrify the faithful. He admitted that

Molinism does not answer all the difficulties, but it leaves the heart more consoled and at peace than does Calvinism. In moral theology he was a probabiliorist, that being at the time more consonant with the mind of the Holy See. Clement XI, to defend the Society against the Jansenist charge of laxism, counselled Ours to make more ample use of a decree of the XIII General Congregation. This Congregation had granted Ours full liberty to hold probabiliorism in moral questions, a provision which Father Tamburini assured the Pope was being implemented as the need arose.

From 1763 until 1767 we find Pignatelli teaching the lower grammar classes at his *Alma Mater*, hearing confessions, teaching catechism, preaching in the public squares of Saragossa, and visiting its hospitals and prisons.<sup>11</sup> Let it be noted here that these characteristic Ignatian ministries were to be Pignatelli's favorites during the years of the restoration. Meanwhile, the schemes of the Encyclopedists, of the Freemasons, of the Jansenists, and of the Gallicans began to take on ghastly shapes.<sup>12</sup> In 1759 the Society had been suppressed in the kingdom of Portugal. The year of his ordination (1762) the French Jesuits were banished by Louis XV. Five years later, in 1767, the Bourbons fulminated the expulsion of the Jesuits from the dominions of Charles III of Spain. That Friday morning of the third of April saw the spoliation of 5,000 sons of Ignatius. They were stripped of home, family, and motherland. But in return they were put under the care of the leader of the dispersed Society and its restorer in Southern Europe, Father Pignatelli. By May 1st full blown sails were carrying him and his brethren far away from the Spanish shores he was never again to see.

### In Exile

From then on the expelled Jesuits became the target of a systematic incitement to desertion, much like that employed today by the Communists with prisoners of war. There was the journey itself with the accompanying mental agony of those who are reduced to the condition of displaced persons; a journey made more unbearable in those springless carts and unsanitary floating prisons. There was the meagre half pension allotted to the "fanatic loyalists" as against the forty

pesos for those who secularized. There was the harrowing theme of insinuation, enticement, accusation and promises by the Spanish officials. There was also the ever-present threat of being shadowed by spies. From the time that the Spanish Jesuits were banished from their country until the suppression of the Order, important letters were opened and special agents were assigned by their enemies to find out the names of Jesuit sympathizers. One of these spies was the Abbate Torre whom Ambassador Azpuru selected as best equipped to keep him abreast of Jesuit plans.<sup>13</sup> It is no surprise then that from 1767 to 1771 Pignatelli had to grieve the loss of 719 Jesuits to the Spanish Assistancy, though it must have consoled him to know that his Aragon Province had but 55 casualties, the lowest of the four Spanish Provinces. And added to all this was the rekindling of national animosities between European and American Jesuits, occasioned by past discriminations against the latter in filling various offices in the Society. On landing in Europe these Americans, at their own request, were housed in separate quarters. It is superfluous to add that this domestic ferment was so whipped up by the persecutors that, to give one example, of the 677 members of the Mexican Province, 74 left the Society. This included 14 professed and 4 former rectors. By 1768, 125 of the Mexican Jesuits had asked to be released from their vows. But what was more painful to our saint was the manner of living of the Scholastics who had left the ranks. Benno Ducrue, writing to another Jesuit, Scharz, in 1769, commented about them, "Recognizing no Superiors, they do whatever they like, to the great scandal not only of us, but also of the laity. However, God has allowed it so that the Society may be free of such people."<sup>14</sup> This misfortune, together with the ease with which the Roman Penitentiaria granted secularization papers to Ours<sup>15</sup> was "il gran dolore del Generale" (at that time Father Ricci). The deserters had lost, "together with the Society, their vocation, their honour, the respect of their fellow men—in fact, everything."<sup>16</sup> But in contrast to the scores of weaklings were the hundreds with untarnished shields. It was amidst such trying times that thirty-six Jesuits pronounced their solemn vows at Ferrara, the morning of February 2, 1771. Father Larraz who was

present for the occasion described Father Pignatelli as standing out among the rest, both physically and intellectually: "toto vertice supra est, et supereminet omnes."<sup>17</sup> But in two years God was to ask of him the renunciation of this cherished spiritual guerdon. The 28th of August of 1773 Monsignor Pagliarini, vicar-general of Ferrara, read the Brief of Suppression to the assembled members of the Aragon Province.<sup>18</sup> His reaction? We do not read of him that he fainted or wept, as some did. Rather his spontaneous remark was, "Tell them to go and look for men who are willing to break their heads teaching boys four or five hours a day without pay." But then in a more self-possessed tone: "There is no nobler act of self-sacrifice than adoringly to submit to the plans of God's providence and humbly repeat the prayer *Fiat voluntas tua!*" The predictions of a former General, Father Retz, were to be fulfilled—the Society of Jesus was to lie dormant for 41 years in White Russia.<sup>19</sup>

Another cross that must have weighed heavily on the shoulders of our saint concerned his immediate family. Even among his own Pignatelli household were to be found some who did not share with him the conviction of the innocence of the Society of Jesus. It was his own brother, Don Joaquín, the Count de Fuentes, who in an effort to obtain a return of José and Nicolás to their native Spain encouraged Choiseul, and later D'Aiguillon, to work for the extinction of the Order. The General of the Society came to know of this secret collaboration with the French anticlericals. In a letter to Joseph and Nicholas, dated August 3, 1771, and addressed *Soli*, Father Ricci informs the brothers of the fact, but with the insistent advice not to mention it to anyone.<sup>20</sup> Then, too, the Marquis de Mora, Don Joaquín's son, had assimilated enough of D'Alembert's ideas to write in 1767 a blasphemous satire against the Society of Jesus.

With the promulgation of the papal decree Pignatelli yielded finally to the requests of his elder brother, Don Joaquín. He and his brother Nicholas were notified that apartments more befitting their nobility had been prepared for them next to the mansion of the Spanish consul of Bologna. This change proved too drastic for his younger brother to bear. To his inadequate sense of maturity and responsibility were now

added the freedom from religious discipline and the attractions of social life in Bologna. This so bewitched him that he became so involved in politics and debts as to be sentenced to four years imprisonment. His behavior was one of the deepest sorrows of his brother Father Joseph, but when Nicholas came to make his last confession, Father Joseph had the consolation of hearing it, and of receiving him back into the Society on March 15, 1804.

Father Pignatelli's twenty-four years as a secular priest were devoted to helping the neighbor in priestly ministries, and to private study. His well-kept library was always open to his ex-Jesuit brethren. A favorite hobby of his during this period was to collect material on the history of the Society. Father Mozzi assures us that the saint was an authority on this subject and had read important original documents related to the Suppression. Father Pignatelli, on his part, never ceased encouraging the ex-Jesuits to take up the scholar's avocation. The refugees of the French Revolution received bountifully of his kindness and his bottomless purse. And he still found time for the intellectual life. We know from his contemporaries that he cultivated mathematics, literature, music, and painting; was well-versed in the arts and sciences; and promoted both among the Spaniards. During those years of the Suppression he collected over 3,000 volumes by purchase from France, England, and Germany.<sup>21</sup> His lifelong friend, Father Doz, testified to seeing him visit the art galleries and churches of Bologna to compare the paintings he had acquired with similar works of the same artists. All through his life he kept up his interest in these pursuits. Among the objects he left at his death were an art collection which included sixteen paintings done on copper plates, a good number of musical scores, twenty-two bound maps, and a solar telescope.<sup>22</sup> While teaching at Saragossa he had started to write a treatise on modern philosophy, and in Italy he wrote a short study of the Dutch government, as indication of his interest in political philosophy. This love for serious study he was to transfuse into the restored Society.

### Renewal of Vows

In the meantime, the Society in White Russia gave signs

of renewed life.<sup>23</sup> A group under Father Borgo sought for reunion through an aggregation to those Jesuits by availing themselves of the indirect papal approval of the Russian Jesuits. Father Pignatelli does not seem to have subscribed to this plan. He also failed to accept the offer of Father Benislawski made in 1783 to the Bologna ex-Jesuits of aggregation either by going to Russia itself, or by renewing their last vows before a legitimate delegate of the vicar-general. It was not until July 6, 1797, after an eight days' retreat, that he renewed his vows *privatim et coram Deo in sacello mee domus*.<sup>24</sup> From other quarters, too, came plans for the Society's restoration, vitiated by something of the nationalism then fostering the French Revolution. The emperor of Austria was eager to have the Jesuits back in his realms, but under the pressure of his Voltairian ministers, he petitioned for a Society that would be Jesuitic only in name. Pius VI agreed with Clement XIII: "Aut sint, ut sunt, aut omnino non sint." The Council of Castile, on its part, was willing to reinstate the Society in Spain provided the superior in the peninsula would act as an independent vicar-general should the general himself not happen to be a Spaniard.<sup>25</sup> Ferdinand, duke of Parma and viceroy of Naples, was for a restored Society that would be decentralized and directly under the jurisdiction of the local ordinary and the viceroy. Father Pignatelli would not hear of such a Neapolitan Society of Jesus, in spite of his close friendship with the viceroy.

But there were two other spurious attempts, Angiolini's and Paccanari's. The turbulent and obstinate Father Cajetan Angiolini, on the strength of his appointment as assistant to the general and vicar-general in Italy, was working for a restoration based solely on the Constitutions and the formula of Paul III, or the *regola primigenia*, as he called it. Father Pignatelli opposed this view. He stood for a Society that included not only the Constitutions, but also the Ignatian spirit as it had developed during the course of two centuries. By charity, kindness, and tact, however, he avoided useless clashes in his correspondence with the impetuous Angiolini while winning over to his own views the members of the Neapolitan Province. He succeeded moreover in confining the family dissension within the walls of our houses.<sup>26</sup> At the same time

his foresight outmaneuvered Angiolini. Father Pignatelli's four electors reached Polotsk in time to have a voice in the deliberations of the V Polish Congregation held in September, 1805. Today there is little doubt that if the general congregation had been convoked in Rome, as was Angiolini's wish, Father Pignatelli would have been elected General. Fifteen years later the XX General Congregation not only fully vindicated the saint's views against those of Angiolini, but also branded the latter's adherents as *perturbatores perti-naces*, giving to the fiery Father Rezzi, their advocate, his papers of dismissal.<sup>27</sup>

The Tyrolese Nicholas Paccanari, an ex-sergeant and unsuccessful businessman, obtained Pius VI's approval for his *Societas de Fide Jesu*. His original idea was to fuse his organization with the Society in Russia at the opportune moment. But captivated by the idea of remaining founder and superior general he kept putting this off, even after the Fathers of the Heart of Jesus, under Tournély and Varin, had joined his group with that incorporation as the goal.<sup>28</sup> How Ignatian was Paccanari? A visit to their house at Hagenbrünn answers the question. This had originally been a residence of the Fathers of the Heart of Jesus. When Paccanari took it over the time for study and exercises of piety was shortened, recreations were prolonged immoderately, and the Fathers were actually compelled to take up a series of athletic exercises that made them think they had returned to their college days. The public praised Paccanari's superiorship, but his own subjects were irked by his despotism, his frequent absences from community life, but above all by his avoidance of measures to bring about union with the Society in Russia. As a sample of the men formed under such regime we have Archbishop Carroll's description of a Paccanarist priest. Writing to Father Plowden in England he said, "There is a priest here named Zucchi who does nothing but pine for the arrival of his companions. Meantime, he will undertake no work. From this sample of the new order, I am led to believe that they are very little instructed in the maxims of the Institute of our venerable mother, the Society. Though they profess to have no other rule than Ours, Zucchi seems to know nothing of the structure of our Society, nor even to have read



the Common Rules which our very novices knew almost by heart." And Carroll adds: "In one point they seem to have departed from St. Ignatius, by engrafting on their institution a new order of nuns, which is to be under their government."<sup>29</sup> These nuns were called *Dilette di Gesù*, Beloved of Jesus. Father Pignatelli had accurately evaluated the man when Paccanari, in Jesuit robes, visited him in Bologna in 1798. The saint asked him how the Institute was being observed. On being told that a number of changes had been introduced, without a moment's hesitation Pignatelli declared: "Neither you nor your men possess the Jesuit spirit, nor can you hope to have it. The genuine Jesuit respects every jot and tittle of the Institute."<sup>30</sup> Paccanari's men abandoned him little by little, he himself was imprisoned by the Holy Office for unbecoming conduct, and, on being released by the Napoleonic armies, spent his last days in oblivion.<sup>31</sup>

While Joseph Pignatelli successfully fought such subversive plans he also saw to it that the genuine Ignatian spirituality and traditions were preserved and transmitted. It is undoubtedly to him that the restored Society owes the establishment of the exact observance of common life and of the poverty proper to our Institute. To carry through such ideals he was providentially appointed Master of Novices and Rector at Colorno, then Provincial of Parma, later of Naples, and finally of Italy. His unshaken trust in divine providence was intensified by the devotion to the Sacred Heart which he had propagated even during the Suppression. "He was extremely devoted to the Sacred Heart, and in promoting this cult he unwittingly revealed to others how much he cherished it. On the day of the feast he had the event solemnized with the singing of first and second Vespers, a high Mass, and a sermon. He had the image of the Sacred Heart in various places throughout the house, especially in the church, the chapel, and in his own room."<sup>32</sup> This is the testimony of Brother Annoni, one of his contemporaries. The first canonical processes mention his long hours of prayer and recollection, which make us think that he enjoyed the gift of continuous prayer of quiet. His biographers speak of his gift of prophecy, of counsel, of reading hearts, of healing bodies. His deep interior life suffered no loss because of his continu-

ous travels, which in the course of his 58 years of priesthood and religious life meant no less than thirty changes in residences. He never sought danger, but neither did he cower when face to face with it. Rather, he then showed his most distinguishing trait, an invariably serene countenance. Grace and affability blended with his upright yet gracious carriage which revealed his ancestry and his noble heart, a heart made more peerless still by the purifying flames of Ignatian asceticism.

### Alter Parens

As a superior his foremost care was to preserve intact the true spirit of the Society of Jesus. His principal efforts to attain this end included the opening of a novitiate at Colorno, and later of a professed house in Naples. As Novice Master at Colorno a witness tells us, "He would always do himself what he wanted others to imitate. He was therefore the first to wash the dishes on Saturdays, the first to kiss the feet of his brethren in the refectory, the first to sweep the house."<sup>33</sup> Among his favorite ministries were two that had been favorites in the Old Society: to comfort and feed prisoners, and to promote the Friday devotion to obtain the grace of a happy death. Both old and new members had to go through the Spiritual Exercises on joining his community. To insure the restoration of Ignatian ideals he had copies of the Rules and the Constitution printed and distributed to Ours. Former Jesuits who sought readmission were not accepted without testing. They had to show that they would not seek exemptions and privileges because of age or merit, to the detriment of common life. Pignatelli would not accept any of Paccanari's men who refused to go through the two years of noviceship prescribed by the Institute. The quality of the men he trained is unquestionable. To mention but a few names, Father Aloysius Fortis, his beloved disciple, was soon to be General, while Father John Grassi and Father Anthony Kohlmann were in the course of time sent to America to reinvigorate the remnants of the Maryland group of the old Society. The saint's most authoritative biographer comments, "The North American Jesuits can be proud of the fact that they have received of the saint's spirit through Father John

A. Grassi who had been trained by him, and sent to America to help the missionaries and in the organization of the newly-born Society."<sup>34</sup> Like Ignatius, Father Pignatelli ruled by example and sweet firmness. Never in all his years as superior, in spite of his strictness, did he use an imperative. Love of poverty and common life were characteristic of him, and he tried to make Ours appreciate them also. As Provincial of Naples he insisted that the members of the professed house were not to receive anything from externs, even under the pretext of gifts. Those who did not see eye to eye with him called this a departure from old customs. To calm their ruffled feelings Father Pignatelli sought the opinion of Father General, who not merely approved of his decisions, but ordered that they be followed as being most consonant with the mind of St. Ignatius. He believed, on the other hand, that common life was much helped when the community was not deprived of the suitable, and under him food, though plain, was abundant. He asserted that the temporal welfare of the Society was closely dependent on the observance of the Institute: "Let us keep our Rules, preserve common observance in its full vigor, endeavor to promote God's glory to the utmost, and look to the salvation of our neighbor. Then we need not fear that the Lord's generous hand will fail us in temporal matters."<sup>35</sup>

His executive abilities were sharpened by the challenge of adversity. At Ferrara in 1768 in about three weeks he had almost a thousand Jesuits fully established, and for all practical purposes, ready for work. In less than a year after assuming the office of Provincial of Naples in 1803 he not only established regular order in our houses, but had also opened in Rome a professed house and a tertianship, a *collegium maximum* at Orvieto, a college at Tivoli, seminaries at Amelia, Sezze, and Anagni, residences at Marino and Palestrina, promoted popular missions and even organized a flying squadron of missionaries, a group ready at a moment's call to come to the aid of any parish or diocese. A contemporary biographer of the saint affirms that the Society's expulsion from Naples in 1806 was God's way of bringing to the Eternal City this man of God. For it was to be Pignatelli's presence in Rome, the reputation of his holiness and prudence

that hastened the universal restoration of the Society.<sup>36</sup> Lavishly, indeed, did he dedicate to the Society his time, his talents, and his resources; but, as in almsgiving, he was careful to avoid any publicity. Despite his repeated requests to be relieved of responsible positions his wish was not granted, but rather two Father Generals confirmed him in office. It was Father Brzozowski who in a letter of February 9, 1808 assured him, "For your greater spiritual profit I order and ask you to continue for God's greater glory in the office entrusted to you and which you so profitably discharge."<sup>37</sup>

Joseph Pignatelli is the last canonized saint of the old Society and the first of the new. It is as if Providence would have us see in him the divine finger pointing approvingly to our Society. He is the priest *par excellence* of the revived Society, the priest whose anointed hands and charitable soul were to mould and perpetuate the new generation of the house of Loyola. For this was his light made to shine before all men, that he might enkindle in young hearts and old the spirit of Ignatian life, that he might turn over to us, in all their warmth and brilliance, the ideals of Manresa and Montmartre, ideals so thoughtfully stored up at Saragossa and Calatayud, so painstakingly guarded during those tempestuous days of Corsica and Bologna. As he looked back at his fifty-eight years of loyal service he must have rejoiced at seeing fulfilled that prayer so often in the hearts and lips of our brethren of the dispersion: "Oro Te, Domine Jesu, ut ultimus actus vitae nostrae sit supernaturalis et perfectus actus amoris Dei, et ut Societas Jesu, quamprimum in toto orbe et melius quam antea, restitatur."<sup>38</sup> The love of God, the restoration of the Society *in melius*, these two petitions he would very soon see granted. Near at hand was the moment he himself had described, the general restoration was soon to be, for now only a small but genuinely Ignatian band was left this side of eternity. "O Sancta Trinitas! O Beata Trinitas!" this was his last prayer to God on earth. And it was also the epitome of his wayfaring. For the glory of the Triune God had he endured forty-four years of exile, had six times refused to desert the ranks of Loyola<sup>39</sup>; had wandered throughout southern Europe at the head of the outcasts of Christ, had wept at the feet of Pius VII overwhelmed by

his great afflictions. Yes, this grandee of Spain, this son of the company of Ignatius and Borgia and Gonzaga, this soldier of Christ, crowned his earthly career with the most dazzling gem of the moral virtues, the virtue of religion practiced in a heroic degree. And to his sons he bequeathed not alone another example of Jesuit sanctity, but also, what to him was far dearer, he entrusted a risen Mother, the Company that is called of Jesus.<sup>40</sup>

## NOTES

<sup>1</sup> Jaime Nonell, S.J. *El V. P. José Pignatelli y la Compañía de Jesús* . . . (Manresa, 1893), v. 3, p. 105.

<sup>2</sup> A.A.S. 46 (June 30, 1954), p. 333.

<sup>3</sup> C. C. Martindale, S.J. "Survival from a Broken World," *The Month*, 12 (1954), p. 97.

<sup>4</sup> F. Mourret. *A History of the Catholic Church* (St. Louis, 1945), v. 6, p. 438-439.

<sup>5</sup> Godfrey Kurth. *The Church at the Turning Points of History* (Montana, 1918), p. 184-185.

<sup>6</sup> *Inst. S. I., Acta Congr. Gen. XVI, actio 22.*

<sup>7</sup> Antonio Astrain, S.J. *Historia de la Compañía de Jesús* . . . (Madrid, 1923), v. 7, p. 51; 56.

<sup>8</sup> V. José Ma. March, S.J. *El Restaurador de la Compañía de Jesús* . . . (Barcelona, 1935), v. 1, p. 4 where the baptismal certificate of the saint is copied out in full.

<sup>9</sup> On page 114 of the book which recorded the *Examina ad professionem* of the Aragon Jesuits we read that at Saragossa, during May, 1763, Fathers Javier, Heredia, José Pignatelli, and José Santa María were examined *ad gradum* by Fathers Crispín Poyanos, Javier Sierra, Gabriel Marimon, and Bruno Martí. All three examinees passed although only Father Santa María obtained a unanimous vote to teach Ours. José Ma. March, S.J., *op. cit.*, p. 74, note (1).

<sup>10</sup> As Rector and Master of Novices at Colorno, and later as Provincial of Naples he prescribed that during meals the Scriptures were to be read from the Greek text. He also required the theologians to read daily a chapter from the Hebrew text.

<sup>11</sup> In the Aragon Province catalogue for 1766 we read the following status: "P. Josephus Pignatelli, Quart., 4, Cat. in foro." Decoded this means that our Saint was then in his fourth year as teacher of a fourth grammar class, and taught the catechism in the streets and plazas on holy days. José Ma. March, S.J., *op. cit.*, p. 80, note (1). Our Saint does not seem to have made the formal year of Tertianship which was usual even in his time. He completed his Theology in 1763, was then told to take a complete rest, and from 1764 to 1766 the Province catalogues have him as a teacher and *operarius* at Saragossa. It was here that the decree of banishment found him a year later. Even

Father March does not mention this year of ascetical theology in his comprehensive and definitive work on the saint.

<sup>12</sup> That even the General of the Augustinians, Father Xavier Vázquez, and that of the Dominicans, Father Boxadores, were antagonistic to the Society may in part be explained by the doctrinal differences their Orders had with the Society. The moderate Thomism of Suárez was not gratifying to the rigid Thomists, nor did the Augustinians take too easily our opposition to the doctrines of Berti and Noris on sanctifying grace. The rather acrimonious controversies on *De Auxiliis*, the Chinese rites, and probabilism did not help foster a favorable atmosphere of fraternal understanding among those Orders. At most, though, this was a secondary influence, which Bourbon regalism tried to make the most of for its own purposes.

<sup>13</sup> José Ma. March, S.J., *op. cit.*, p. 249-250; 332.

<sup>14</sup> Ludwig von Pastor. *The History of the Popes* (St. Louis, 1950), v. 37, p. 182, note 5.

<sup>15</sup> José Ma. March, S.J., *op. cit.*, p. 255, note (2).

<sup>16</sup> L. von Pastor, *op. cit.*, p. 183. <sup>17</sup> José Ma. March, S.J., *op. cit.*, p. 302.

<sup>18</sup> Today Church historians admit that the Society's suppression was the first step in the schemes of powerful, secret, anticlerical organizations, whose goal was the Vatican itself. The Spanish minister Wall in a letter to Tanucci revealed their aims in these picturesque terms: "We have to bind the Pope's hands while kissing his feet." The Encyclopedists, the Freemasons, the Jansenists, and the Gallicans were to taste in the 18th century the fruits of their plans.

<sup>19</sup> Recently some historians, for instance, *Estudios americanos* (Sevilla), September, 1948 and *Arbor* (Madrid), January, 1951, have attributed the banishment of the Jesuits from Spain in 1767, and the suppression of the Order, six years later, not so much to religious, as to political motives. The Society had dared to engage in open combat with the rejuvenating movements of that century of the Enlightenment. It paid with its own life for daring to throw its influence in political circles on the side of a regime that was giving signs of decadence. It had allied itself with the moneyed and noble classes, already attacked by the increasing influence of the proletariat. Were such a thesis true Joseph Pignatelli would be for posterity not the hero or saint that we venerate but rather a pompous and fanatic leader of outcasts. A Jesuit historian's study of the problem shows that such an assertion is not merely unproved, but also historically false. Francisco Mateos, S.J. "Apostillas a una canonización," *Razón y fe*, 150 (1954), p. 169-184.

<sup>20</sup> José Ma. March, S.J., *op. cit.*, p. 219; 303.

<sup>21</sup> Pietro Pirri, S.J. "Fonti della prima vita di San Giuseppe Pignatelli," *Arch. Hist.*, 23 (1954), p. 311.

<sup>22</sup> *Ibid.*, p. 308.

<sup>23</sup> That the Society of Jesus had been preserved in White Russia, and that through providential means, has been well proved by P. Villada, S.J. in "El Primer Centenario del Restablecimiento de la Compañía de

Jesús en todo el Mundo," *Razón y fe*, 38 (1914), p. 19-32; 277-291; and 39 (1914), p. 205-219.

<sup>24</sup> This is the complete text of his renewed profession: "Ego Josephus Pignatelli, Hispanus, natus Caesaraugustae in Aragonia die 27 Decembris 1737, ingressus Societatem Jesu Tarraconae, Provinciae Aragoniae, eiusdem Societatis, die 18 Maji anno 1752, testor et confiteor me renovasse Professionem quatuor Votorum juxta formulam praescriptam in Societatis Instituto, et emississe vota simplicia, quae eam sequuntur, privatim et coram Deo in sacello meae domus die 6 Julii Anno 1797, ex concessione, et gratia mihi impertita a R. P. Aloisio Panizzoni locum tenente Parmae Revdi. Adm. Patris Vicarii Generalis Albae Russiae, quam Professionem jam pridem solemniter feceram in Ecclesia Ferrariensis Collegii Societatis Jesu, cum votis simplicibus eam sequentibus in Sacristia Illius Collegii de 2 Februarii anno 1771, juxta formam et constitutiones Societatis Jesu. Testor iterum suprascripta omnia: Josephus Pignatelli." José Ma. March, S.J., *El Restaurador de la Compañía de Jesús* (Barcelona, 1944), v. 2, p. 129, note (3).

<sup>25</sup> Lesmes Frias, S.J. *Historia de la Compañía de Jesús* (Madrid, 1923), v. 1, p. 138-139.

<sup>26</sup> Even Angiolini's own confessor, Father Goya, disagreed with his penitent on the nature of the restoration of the Society. Father Goya wrote him a letter on March 22, 1814 to convince him that Pius VII's intention in restoring the Society in the Kingdom of the Two Sicilies was to reinstate it "*in pristinum*, just as it had been before the suppression." Angiolini's confessor defended this thesis as altogether true, proving it in eloquent terms. José Ma. March, S.J., *El Restaurador de la Compañía de Jesús* (Barcelona, 1944), v. 2, p. 356, note (1).

<sup>27</sup> Pignatelli's view on the manner of restoring the Society was fully vindicated by the XX General Congregation held twenty years after his death. It was this Congregation that elected his pupil of old, Father Fortis, as General. In its 7th decree it stated: "Etsi minime dubium videatur, et Constitutiones a sanctissimo Patre et Fundatore nostro datas, et quidquid eis addendum decursu temporis Patres nostri sapienter iudicarunt, ab initio restitutae Societatis omnem suam vim ad obligandum obtinuisse, cum manifestissima fuerit sanctissimi Domini nostri Pii VII voluntas, ut Societas a se restituta iisdem, quibus antea, legibus regeretur; tamen, ad tollendas omnes anxietates, et ad frangendam aliquorum perturbatorum pertinaciam, Congregatio, non solum Constitutiones cum Declarationibus, sed etiam Decreta Congregationum generalium, Regulas communes, et peculiare singulorum officiorum, Rationem Studiorum, Ordinationes Generalium, Formulas, et quidquid ad legislationem nostrae Societatis pertinet, confirmat, et, quatenus opus sit, de novo statuit, iuxta potestatem datam Praeposito Generali et Congregationibus a Pauli III Constitutionibus; vultque ut omnia et singula eandem vim obtineant ad obligandum omnes, qui in Societate vivunt, quam habebant ante breve suppressionis Clementis XIV." *Institutum Soc. Jesu: examen et constitutiones* (Florentiae, 1893), v. 2, p. 469.

<sup>28</sup> The Society of the Heart of Jesus has recently been reconstituted and approved as a secular institute of priests under the new name Society of the Sacred Heart. Cf. L. Locket. "Un Institut Séculier Clérical: La Société du Cœur de Jésus," *La Vie Spirituelle*, (Février, 1955), p. 159-178.

<sup>29</sup> Thomas J. Campbell, *The Jesuits* (New York, 1921), v. 2, p. 674.

<sup>30</sup> José Ma. March, S.J., *El Restaurador de la Compañía de Jesús* (Barcelona, 1944), v. 2, p. 146. The Pope himself, and even the French anticlericals, saw through Paccanari's pretenses. Pius VII commenting to Fr. C. Angiolini on Paccanari's plans for reunion said: "He had originally a good plan but now it is known that he does not want to turn over his brethren to your Society; rather, he wants to set up one altar against another." The French anticlericals, on their part, identified the Paccanarists as "those who pretend to call themselves Jesuits." [Herbert Chadwick, S.J. "Paccanarists in England," *Arch. Hist.*, 20, (1951), p. 160, 149.]

<sup>31</sup> Father William Strickland, procurator of the nascent English Province was not alone in believing that the Paccanarists were being supported in Rome by enemies of the Society who saw in that pliable group a convenient substitute for the too aggressive Society of Jesus. This was also the opinion of Father Gabriel Gruber.

<sup>32</sup> José Ma. March, S.J., *ibid.*, p. 68.

<sup>33</sup> *Ibid.*, p. 182. <sup>34</sup> *Ibid.*, p. 519. <sup>35</sup> *Ibid.*, p. 394. <sup>36</sup> *Ibid.*, p. 384.

<sup>37</sup> Jaime Nonell, S.J., *op. cit.*, v. 3, p. 190.

<sup>38</sup> José Ma. March, S.J., "El Bto. José Pignatelli de la Compañía de Jesús; entre ardores del Corazón Divino (1785-1788)," *Razón y fe* (1933), p. 153, note 14.

<sup>39</sup> The invitation to leave the Society came to him thrice in 1767: during the days when the Jesuits were being expelled from Saragossa; at Tarragona, before leaving Spain; and at Bastia in Corsica. Then in 1768 while at Sestri in Genoa. In 1795, while at Naples, he received a personal invitation to return to Spain. In 1806 King Joseph Bonaparte was willing to have him stay at Naples while his brethren took once more the road to exile. His niece, the Countess of Acerra, vainly pleaded to have him stay. In his 58 years as a Jesuit he averaged a change of residence nearly every two years.

<sup>40</sup> Some recent articles that throw more light into the life of our saint are the following: Batllori, S.J., Miguel. "José Pignatelli, el Hombre y el Santo: en su canonización: 13 de Junio de 1954," *Razón y fe*, 149 (1954), p. 512-530. Marín, S.J., Hidalgo. "El Humilde Jesuita, San José Pignatelli, Grande de España," *Hechos y Dichos*, 39 (1954), p. 478-490. Pirri, S.J., Pietro. "Angelo Mai nella Compagnia di Gesù: suo diario inedito del collegio di Orvieto," *Arch. Hist.*, 23 (1954), p. 234-282. Schaack, S.J., J. "Saint Joseph Pignatelli, S.J.: un prêtre exemplaire et très actuel (27 décembre 1737 - 15 novembre 1811)," *Nouv. Rev. Theol.*, 76 (1954), p. 673-688. Tilliette, S.J., Xavier. "Un nouveau Saint Jésuite: Joseph Pignatelli (1737-1811)," *Christus*, 4 (1954), p. 118-126.



# Letters of An Anglican to Father John O'Rourke

## Introduction

On September 9, 1903, Father Paul James Francis of the Society of the Atonement at Graymoor, Garrison, New York, visited Saint Andrew-on-Hudson. This was while he was still an Anglican and six years before he was received into the Church. Two letters of Father Paul to the Rector and Novice Master, Father John O'Rourke, have been recently discovered in the archives of Saint Andrew. The first letter is dated September 10th, one day after his visit. In it Father Paul speaks of his desire to make a retreat at Saint Andrew and indicates that he is aware of the difficulty about his saying his "daily Mass" at the Novitiate. It would be interesting to discover just how Father O'Rourke phrased his reply to Father Paul. Inquiry was made of the Fathers of the Atonement to see whether any correspondence from Father O'Rourke is preserved in their archives. Search was made but neither the Fathers nor the Sisters could find anything. The second letter was written on September 17th and it indicates that Father O'Rourke had brought to Father Paul's attention the stand of the Church in regard to Anglican Orders.

WILLIAM V. BANGERT, S.J.

## *The First Letter*

Garrison, N. Y.  
Sept. 10, 1903

The Rev. Father Rector:  
My Dear Rev. Father,

Allow me once more to express to you my keen sense of appreciation of your extreme courtesy and kindness to me yesterday. My visit to the Novitiate gave me the liveliest pleasure and filled me with a yet more ardent desire to serve God and be true to my vocation. I want very much to come

to you for a week or nine days' retreat. There is only one difficulty to be overcome, as far as I can foresee. Long ago Our Lord promised to feed me with the Bread from Heaven *every day* and since then until now the promise has not once failed. Even when I have taken long journeys into Michigan or elsewhere, I have never missed the daily Sacrifice. When threatened by my Bishop recently with deposition, my confidence that Our Lord would keep His promise never failed. I must not therefore wilfully or wittingly place myself in a position where I may not say my daily Mass. I cannot think how you can help me in this. I have, however, had some correspondence with Dr. Langdon at the Insane Hospital and perhaps he could improvise an oratory for me over there. I will not however write to him about it until I hear from you.

With the most sincere love,

I am your little Franciscan brother,

Paul James Francis, S.A.

*The Second Letter*

Graymoor  
Stigmata of St. Francis  
1903

My Dear Rev. Father,

I have your letter. It does not give offence. It only emphasizes how deep and wide is the gulf that rolls between Anglicanism and the Holy Mother Church of Rome. The Passion of Our Lord Jesus and the Stigmata of the great saint of Church Unity alone are efficacious enough by the omnipotent Power of God to "fill in the ditch."

You may be very sure that everything short of the slightest approach to the denial of the reality of Our Lord's Presence on Anglican altars towards deepening the friendship so happily begun on the Feast of St. Peter Claver I am eager to do.

Faithfully in the Sacred, Infinite Heart of Divine Love,

Paul James Francis, S.A.

# Exercitatio Corporalis

CHARLES FOREST, S.J.

The expression *corporalis exercitatio* occurs twice in the Constitutions of St. Ignatius: first in P. III, c. 2, n. 4 (298), "Ut non expedit tanto labore corporali quemquam onerari ut spiritus obruatur et corpus detrimentum patiatur, ita aliqua *corporalis exercitatio* quae utrumque iuvat omnibus communiter convenit, etiam illis qui mentalibus exercitiis debent insistere. Quae quidem externis interrumpi deberent et non continuari nec sine mensura discretionis assumi"; again in P. VI, c. 3, n. 1 (582), "Ut nec in *corporali exercitatione* ieiuniorum, vigiliarum aut aliarum rerum ad austeritatem vel corporis castigationem spectantium." The first of these two passages has become Rule 47 of the Summary of the Constitutions. The other refers only to corporal austerities, which, after the last vows, are left to each one's discretion. The object of this study is to determine what St. Ignatius meant by this *corporalis exercitatio* which he prescribed for all.

Among the rules promulgated during the lifetime of the founder and thus antedating the final draft of the Constitutions, there is more than one which speaks of these bodily exercises. In the *Constitutiones Collegiorum*, which date from the last months of 1549 and were drawn up under the guidance of St. Ignatius by Father Polanco, his secretary,<sup>1</sup> we have the significant fourteenth rule, "Let all those who would otherwise get no exercise have some time, e.g. a half-hour before the noon or evening meal, to engage in some bodily activity, such as sweeping the floor, making a bed, splitting or stacking kindling wood, washing or hanging out the laundry, all of which are at once good exercise and useful to the house, or, if they have no other utility, can at least be classed as bodily exercise."<sup>2</sup>

## Roman College

The rules of the Roman College, composed in 1551 by St. Ignatius, forbid (R. 5) all study at such unsuitable times as immediately after dinner and recommend that those who

---

<sup>1</sup>Translated from the French by Vincent J. Lagomarsino, S.J.

need it engage in some bodily exercise.<sup>3</sup> In 1553 St. Ignatius sent Father Nadal to Spain and Portugal to promulgate the Constitutions. Nadal composed while there a certain number of rules. Rule 46 of the rector prescribes for the daily order at least fifteen minutes of bodily exercise before dinner or supper at a time to be determined by the rector. The rule obviously refers to those who do not already find this exercise in the performance of their assigned duties.<sup>4</sup> According to rule 74, the rector must be careful that his subjects do not fall sick. Aids to this will be a certain amount of rest after dinner and supper and daily physical exercise. If need be, he shall ask a doctor's advice about regulating bodily exercise.<sup>5</sup>

In the rules of the master of novices which date from the same period, Nadal speaks again of *exercitatio corporalis*: "Et praeter spiritualia, ut etiam habeant corporalem exercitationem."<sup>6</sup> He does not go into details. But, in rule eight of the prefect of studies (1553-54), he explains what he means and demands for professors and students alike fifteen minutes of exercise either in the garden or in whatever form of manual labor the rector shall prescribe.<sup>7</sup> According to a rule, which dates from 1556 at the latest and was sent by St. Ignatius to the college of Naples, the prefect of health shall see to it that the Brothers go for occasional walks or find their exercise in some other occupation in the garden.<sup>8</sup> In text a of the Constitutions, which is the oldest and was composed before 1548, St. Ignatius expresses himself in the same way: bodily exercise is recommended to those who would not find enough of it in the duty assigned to them. Depending on what the superior prescribes, they are to get some exercise for a short time in the garden or the place which will be indicated to them.<sup>9</sup>

### Manual Labor

From the preceding documents, which are all prior to the death of St. Ignatius, it is clearly evident that in prescribing *exercitatio corporalis* he has in mind before all else bodily exercise, which in practice will often take the form of manual labor, especially in the novitiate. It is for this reason that Nadal will be able to number among the *officiales* whom the

rector needs a "prefecto de los exercitios corporales,"<sup>10</sup> who can be no other than the Brother in charge of manual work.

In the rules for the rector issued in 1567 by Lainez,<sup>11</sup> we again find (chap. 4) among the *officiales* of the rector a *praefectus exercitiorum corporalium*. It seems that for Lainez too *exercitatio corporalis* is often synonymous with manual labor. Not always, however. As a matter of fact, in the same treatise, chapter fifteen, where he speaks of the health of subjects, Lainez asks the rector to take care "Ut scholares vel alii, qui non sunt coadiutores per quartam horae partem ante prandium et coenam exercitium corporale faciant."

In the *Ratio Studiorum* of 1566—ten years after the death of St. Ignatius—we read, "Finitis lectionibus per mediam horam, ob varias res in Collegio componendas et mundandas tum ob exercitium corporale tuendae gratia sanitatis tum ob alia necessaria, se exercent verrendo cubicula et alia loca mundanda." Here too *exercitatio corporalis* and manual labor often seem to be the same thing.<sup>12</sup> Among the recommendations made at Mayence in 1557 by Father Nadal we read, "A nullo anni tempore intermittatur exercitium corporale, etiam plena hieme."<sup>13</sup> He is obviously referring to bodily exercise.

In the rules for the rector which very probably date from the time of Francis Borgia, *corporalis exercitatio* is not omitted: "R. 49. Omnes, praeter illos quos ipse iudicaverit excipiendos, horae quadrantem ante prandium vel coenam corporis exercitationi tribuant."<sup>14</sup> These rules remained in force until 1932 when the *Regulae superioris localis*<sup>15</sup> replaced both the *Regulae rectoris* and the *Regulae praepositi domus professae*. There is no trace in these new rules of the former rule 49 for the rector. The rules for the master of novices dating from the time of Borgia speak of *exercitatio corporalis*: "R. 73. Reliquo toto tempore usque ad examen, quod semper ante prandium fiet per quartam horae partem, in suis officiis aut in aliquo exercitio corporali aut labore manuum a magistro novitiorum praescripto occupentur. R. 77. Ipsam vero horam ultimam sequentem ante coenam, partim officiis domesticis partim corporali exercitationi vel aliis occupationibus, quas magister praescripserit, impendant."<sup>16</sup> These two rules, in which the distinction is made between *labor manuum (officia*

*domestica*) and *corporalis exercitatio*, gave place in 1932 to R. 71, "Singulis fere diebus, exceptis dominicis et festis, aliquod tempus officii domesticis vel operibus manualibus impendant."<sup>17</sup> There is no longer question of *corporalis exercitatio*, the original meaning of which was certainly weakened.

### Innovation

This care to enjoin bodily exercise on those engaged in intellectual pursuits seems to be an innovation on the part of St. Ignatius. There is nothing like it in the rules of the older Orders, which Ignatius had before his eyes as he drew up his Constitutions. The founder of the Society of Jesus, who knew from experience what a hindrance poor health can be, wished to caution his young students against excessive work. In all things he desired moderation and he knew that without this discretion the Society could not last. Accordingly he listened willingly to the suggestions of competent men. It is well known that he maintained regular contact with the best doctors in Rome. A striking example is reported by Father Oliver Manare, who had been in close touch with St. Ignatius and was named by him as rector of the Roman College. In the earliest days of the Society, Ignatius saw that the young religious were constantly getting sick. He arranged for a consultation by the leading doctors in Rome, among them the famous Alessandro Petri, and to them he confided his worries about the health of his sons. After having learned the daily order and the details of daily life, the doctors exclaimed that such a schedule could only end in disaster. With the consent of Ignatius, they determined what would be a reasonable number of hours for sleep, recreation, walking and meals.<sup>18</sup> Are they the ones who recommended physical exercise? It is more than probable. An old document gives us the proof. Ignatius had questioned a certain Doctor Jacob about the daily order to prescribe in the summer for newcomers at Rome. The reply has been preserved,<sup>19</sup> "Che faccia a la mattina a buona hora et a la sera doppo la cena exercitio temperato senza sudare." So moderate exercise of the body which will not cause perspiration is prescribed for both morning and afternoon.<sup>20</sup>

The doctors' opinions about St. Ignatius' own health have

been preserved. Here again they speak of *exercitatio corporalis*.<sup>21</sup> Apparently, this preoccupation with bodily exercise was common to doctors of those days. Is it not likely that it was partly, at least, at their suggestion that St. Ignatius spoke in his rule of *corporalis exercitatio*? There seems to be a confirmation of this in rule 74 for rectors, drawn up in St. Ignatius' time,<sup>22</sup> according to which one should, if need be, consult a doctor to determine sound regulations for bodily exercise. St. Ignatius was, then, by no means opposed to physical culture. Nothing is more in accord with his views than the calisthenics which are customary today in certain novitiates and scholasticates. These are means designed to maintain health of body and to make men capable of working better and longer for the salvation of souls.

## NOTES

<sup>1</sup> Cf. P. Leturia, "De constitutionibus collegiorum P. Ioannis de Polanco ac de eorum influxu in Constitutiones Soc. Iesu," *AHSI*, VII (1938), p. 1 ff.

<sup>2</sup> Tenga a una mano todos los que en otra manera non hiziesen exercicio, algún tiempo en el día (como sería media hora, y esta antes de comer o de cenar) para ejercitarse corporalmente, come sería en barrer, hacer camas, hander or subir leña, limpiar o tender la ropa, o si otra cosa se ofreziese, que, con ser útil a la casa, fuese buen exercitio; a lo menos, si otra utilidad non ay, aya esta de hazer exercitio. *MI. Ser. 3*, v. 4, *Regulae Soc. Iesu*, p. 236. Cf. Polanco, Compl., II, 735. *Industriae* 3 n. 8: Ne dexarles en oçio, buscando semprie algo en que entiendan, aunque la occupation no aprobechase de otro sino de occuparlos.

<sup>3</sup> 50. Non studino in hore non convenienti, como dopo pranzo et cena, cose de importancia, et facino alcuno essercitio corporale quelli ch'haverano di bisogno, et piglino alcuna remissione dello studio, et honesta recreatione corporale, come sarebbe, andando a spasso dopo cena, in tanto che non c'è horto. *MI. Ser. 3*, v. 4, Reg. S.I., p. 266.

<sup>4</sup> 46. Todos hagan exercicio corporal, cada día un quarto de hora a lo menos; éste será antes de comer o cenar, y el que paresciere al Rector, y entiéndese de los que no lo hazen en suas ocupaciones. *Ibid.*, p. 350.

<sup>5</sup> 74. Téngase gran vigilancia que los de case non caigan en enfermedad. A esto ayuda el reposo despues de comer y cenar, y el exercicio corporal quotidiano . . . , *con consejo del médico* si fuere menester, ordenar todos los ejercicios corporales. *Ibid.*, p. 354.

<sup>6</sup> *Ibid.*, p. 396-97, n. 12.

<sup>7</sup> 8. Terná cuidado que los preceptores y escolares se exerciten cada día por un quarto de hora en el huerto o en otros ejercicios corporales que les fueren señalados por el superior. *Ibid.*, p. 475.

<sup>8</sup> (90) Sua cura sarà, fare che le fratelli faccino essercitio alquanto o in spazare, o in altra cosa che se possa fare nel giardino per loro. *Ibid.*, p. 541.

<sup>9</sup> . . . así es muy conveniente para todos ordinariamente algún exercitio exterior, y quien no lo tubiese en el officio, que le es assignado, sufficiente, debe alguna hora (como ordenará el superior) exercitarse en el huerto o donde le fuese dicho. *MI. Ser. 3, Const. II*, p. 152, 80.

<sup>10</sup> *MI. Ser. 3, v. 4, Reg. Soc. Iesu.*, p. 349, 1, 2 and 3.

<sup>11</sup> *Rectoris Officium*, Romae, in aedibus Societatis, 1561, p. 5 et p. 23.

<sup>12</sup> Pachtler, *Ratio Studiorum*, I, p. 193.

<sup>13</sup> *Epistolae Patris Hier. Natal.*, IV, p. 331.

<sup>14</sup> *Institutum Soc. Ies* (ed. Flor.) III, p. 112.

<sup>15</sup> *Regulae Soc. Iesu*, Romae, 1932, p. 148 sqq.

<sup>16</sup> *Instit. Soc. Iesu*, (ed. Flor.) III, p. 129.

<sup>17</sup> *Regulae Soc. Iesu*, Romae, 1932, p. 200.

<sup>18</sup> Oliverii Manarei, S.J., *Exhortationes*, De Meester, Roulers, 1912, p. 613, n. 6. Cf. Van Ortroy, *S. Ignace de Loyola et le Père Olivier Manare*, in *Anal. Bollandiana*, XXXII (1932), p. 289 sq.

<sup>19</sup> *MI. Ser. 3, v. 4, Reg. Soc. Iesu*, p. 208.

<sup>20</sup> The same thing is referred to in the *Memoriale P. Gonsalvi*, *MI. Ser. 4, v. 1*, 109, p. 205.

<sup>21</sup> *MI. Ser. 4, v. 1*, p. 577-78.

<sup>22</sup> Cf. *supra*, note 5.

### HONEST ADMIRATION

I do not know who would be justified in refusing honest admiration to Ignatius Loyola. He bears physical pain like a hero, is just as fearless morally, his will is of iron, his action direct, his powers of thinking spoiled by no pedantry and artificiality; he is an acute, practical man, who never stumbles over trifles and yet assures to his influence a far-reaching future, by seizing the needs of the moment and making them the basis of his activity; he is in addition unassuming, an enemy of phrases, and no comedian; a soldier and a nobleman; the priesthood is rather his instrument than his natural vocation. Ignatius is said to be a genuine son of the enigmatical, taciturn, energetic and fantastic Basques.

H. S. CHAMBERLAIN



# The Japanese Church and Sophia University

DANIEL MCCOY, S.J.

A Catholic magazine published in Freiburg, Germany, tells us that in the world there are some 354,000 priests and 450 million Catholics. This would mean one priest for every 1,270 Catholics. In Japan, there is one priest for every 172 Catholics, but only one priest for every 71,000 souls.

When we post-War missionaries first came to Tokyo, it was not difficult to know the other missionaries among the Salesians, Franciscans, Dominicans, and Maryknollers. Today it is different; the missionary orders, both new and old, have been generously sending their members to Japan. The number of foreign missionaries totals over 2,221 of whom 952 are priests. Yet statistically speaking, Japan seems to offer the least amount of success. A post-War prognostication that the nation, as a nation, or, at least, great segments of it, would become Christian is not being fulfilled. It would seem then that fewer missionaries in the sixteenth century, who had no Japanese clergy as we missionaries do (279 priests) nor such large number of vocations to religious institutes for women (3,780), secured far greater successes than the missionaries of recent years.

When we were in language school in 1947, a veteran missionary used to tell us that the construction of the Japanese language was the work of the evil spirit to prevent the dissemination of Christ Our Saviour's teaching. The new missionary riding up from the pier at Yokohama or in from the luxurious air port at Haneda senses, within a very few days, the first obstacle placed before his zeal, and that obstacle is the monotonous application to the study of the Japanese language. Some missionary orders require their members to study in a formal language school for one year, others for two and some for three. In Tokyo, the Franciscan Fathers conduct a language school for all missionaries. The Jesuit and Scheut Fathers have their own for their respective members.

The efforts of all the foreign missionary groups, each of

which brings its own distinctive spirit of approach, its national know-how techniques in Catholicism and, above all, its initiative and zeal in launching new campaigns and instituting areas of contact with the people, help us to realize more deeply that the key to the conversion of the nation has not yet been found. Today, without the Tosei News Release, published biweekly by the National Catholic Committee of Japan, one could not keep abreast of new and old activities in the apostolate: all the various churches, boys' towns, schools, labor movements, institutes for training professional catechists, new congregations, special and popular publications; public and private addresses, articles and reports in the great dailies and on the radio. Yet the young missionary in the drudgery of language study feels that the effect falls far short of the effort.

Other harvests seem so much richer and far less exacting; yet no missionary in Japan from the heroic Frenchmen, who were the first to return to live in the Japanese manner, to the latest arrival, has failed to perceive what St. Francis Xavier saw, one of the most attractive peoples who give very fervent Catholics to Christ Our Lord. When the key is found and the door is opened, every missionary feels that Japan will exercise the leadership in the Church of the New Age—the Church which seems to be leaving the West and seeking its focus among the Asiatic peoples.

### Sophia University's Contribution

The Jesuit part in the newer picture of Catholicism in Japan began in 1908 with the educational apostolate when three Fathers, a Frenchman, an American and a German, were sent to organize a university in Tokyo, the capital city and the center of the nation's major activities. The founding of a university in what was still a young Catholic community is significant of the apostolic conditions of the nation. The Japanese, possessing a culture quite ancient and a literacy almost universal, greatly esteem learning.

The ancient missionaries were in a position to indicate to the influential daimyo (lords) and their followers, the interest of intellectual progress. After the opening of Japan by Perry, the first few missionaries living apart in separated mission

stations were allowed to live out their gingerly existence. The persecutions had been so fierce in the early seventeenth century that the population of succeeding generations carried a residue of aversion and of fear. In the opinion of Cardinal O'Connell of Boston who visited Japan in the 1900's, the apostolate in Japan required a university.

Sophia University since 1913, when officially approved by the Ministry of Education, has a troubled history, replete with two destructions, by earthquake in 1923, and by fire bombs 1945. But for the establishment of the Church, there are some quiet successes recently achieved. In March, 1955, the Sophia Graduate School received the distinction of having a publicly recognized Department of Theology. The unseen effect of this is the raising of the social level of the Japanese clergy. Previously a Japanese seminarian's education received small civic rating in a country where educational backgrounds are held in great esteem. The good effect has been achieved by the affiliation of the Tokyo Regional Seminary, conducted by the Jesuit Fathers, with the University. A seminarian who fulfills the University requirements may be eligible for the University's degree of master and on further completion of requirements for the degree *Bungaku-hakase* or doctorate. The Educational Ministry gave this year to the Sophia Graduate School the authority to grant the doctorate to any candidate, layman or clergyman, no matter where he took courses, who can defend a dissertation to the satisfaction of the University faculty.

The Jesuits in Japan number over 325, come from all the Jesuit provinces in the world, and have twenty-four nationalities represented. Eighty per cent of the man power is engaged in the educational apostolate embracing a University with Graduate School, three High Schools, one Junior College of Arts and Music, the Tokyo Regional Seminary, the Jesuit House of Theology, the House of Philosophy and the Language School.

Any religious organization which comes to Japan and opens a kindergarten, school, or university will have an excess of applications. Eiko Jesuit High had eight applicants to one place. The reason lies in the condition in which the Japanese schools found themselves after 1945. The former code of morality fell away and, with nothing positive to replace it,

moral training suffered. In a Catholic school, solid principles will be taught and demanded. The youth of Japan could be captured and must be captured, if the Japanese priesthood is to flower.

### Young Men

In 1948 I saw the opening of Eiko Jesuit High School in Yokosuka for which hundreds applied; careful screening sifted out the best boys, all non-baptized. In 1953, I saw these young men, as intellectual Catholics, tower above the other University students; they became Catholics in their school days, and are definitely an asset to the Church. "Within ten years," said Bishop Ross, S.J., retired Bishop of Hiroshima, "the secular clergy will have a hold on the situation."

When a Catholic boy enters a business firm, he will sooner or later face a number of difficult situations. Business transactions, when completed, are sometimes celebrated in an institution which has no Western counterpart, the tea house restaurant. It is the way of entertaining provided by the company and to be absent is to be conspicuous. In itself approvable, it may give rise to unsavory moral situations in which a Catholic may have to suffer. For a newly employed young man, it is not always easy. Japanese Catholic men are devout but in some mission stations, the Catholic women far outnumber them. Catholicism with its high esteem for womanhood has a great appeal for Japanese women. I surmise every missionary perceives in the non-baptized who have followed the moral code of the past an awareness of the supernatural, a reverence for the divine, a desire for goodness. Many Japanese have souls which are *naturally Christian*. In a conversation during his visit to Japan in 1953, Father Martindale, S.J., pointed up the area of closest contact, when he stated that Buddhism and Christianity meet on the level of mysticism.

A personal experience of my own in educational work may indicate how the unglamorous may yet be inductive to major results for the Church's progress. In 1950, Sophia University following the revised regulations of the Ministry of Education found it necessary to build a biology laboratory and institute courses. This was a departure, for the strong faculties were economics and literature. The Provincial Superior, Father Pfister, called me to Sophia to build the laboratory.

I built it according to the highest standards and equipped it fully, providing for every student individual places, instruments, materials and above all, a microscope and lamp. I did not realize that my procedure was unusual, but the inspectors from the Educational Ministry and from private educational groups voiced rapid approval of the University. No other non-science university did so much for non-science students.

With every forward step in greater recognition of Sophia University goes an advance in the educational status of the seminarians, comprising an affiliated student body. The little group of benefactors who over four years had provided me with four hundred dollars with which we bought the persuasive microscopes has shared more deeply than they know in the apostolate in Japan.

---

## JESUITS AND YELLOW FEVER

FRANCIS M. FORSTER, M.D.

The name of Carlos Finlay brings a deep feeling of appreciation for the great contributions made by this renowned physician in the field of infectious diseases.

On a recent visit to Cuba, I called at the Colegio Belen, a Jesuit School on the outskirts of Havana. Walking along the corridor to meet Father Ricardo Chisholm I passed the chapel, where I noticed two plaques, one on each side of the entrance. The one on the left side was dedicated to the Jesuit Father who had established the laws governing the course of hurricanes in the Northern and Southern hemispheres. The one on the right brought me to a halt: it was a plaque dedicated to Dr. Carlos Finlay and inscribed with the names of Jesuit Fathers, Brothers, and Scholastics who had collaborated in his experiments. I was intrigued, for I was unaware of the fact that the Jesuits had played a role in the original studies of Dr. Carlos Finlay on the etiology of yellow fever.

Later in our discussions on the matter, Father Chisholm supplied me with a copy of the official affidavit which described how Carlos Finlay discovered that the mosquito was the vector in yellow fever and told of the experiments and studies which Dr. Finlay conducted on the members of the Jesuit community. One night Dr. Finlay was attending a Carmelite priest desperately ill with yellow fever. The doctor sat up much of the night trying to comfort the patient. Dr. Finlay was exhausted when he returned to his home. He was about to go to bed when he realized that he had forgotten to say his rosary.

Too tired to kneel, he sat in his armchair. It was a hot night; he was perspiring uncomfortably; he was depressed with anxiety for his sick and dying patients; and to climax it all, a mosquito began to harass him. This taunting insect kept flying around trying to sink its proboscis into his forehead. As he battled the heat, his weariness and the mosquito, and at the same time tried to say his beads a thought, an inspiration perhaps, suddenly came to him. Could mosquitoes be the vectors of yellow fever? Dr. Finlay became very much excited as he suddenly visualized thousands of mosquitoes biting sick people, stinging healthy ones, and transmitting the disease.

To test his hypothesis, and to control his experiments, Dr. Finlay needed subjects newly arrived in Cuba who had not previously been exposed to yellow fever. At that time, Jesuit Scholastics, Fathers and Brothers were coming from Spain to Havana. On the first night after their arrival he would bring to the Jesuit Community house test tubes, in each of which there was contained a mosquito which had fed on a patient who was infected with yellow fever. He removed the stopper and inverted the tube against the skin of the finger of each of the newly arrived Jesuits, allowed the mosquito to feed until it had satisfied itself and then dropped it back into the test tube. Thus was established a successful system of inoculation; since by this technique almost all of the newly arrived Jesuits were made immune to yellow fever.

There were only two deaths due to yellow fever among those whom Dr. Finlay inoculated. One of them was the Father Rector of the Colegio Belen. He had come to Cuba as a Scholastic, had been inoculated and had returned to Spain for his theology. After his ordination, he returned to Cuba as the Rector. Dr. Finlay, however, not knowing that the immunity acquired by the inoculation was a temporary and not a permanent immunity, did not reinoculate him and thus the Rector developed a fatal case of yellow fever.

Dr. Carlos Finlay was the first to establish the fact that the mosquito is the transmitter of yellow fever and to develop a system of inoculation against the disease. This was in the year 1881.

*From the Georgetown University Medical Center*

*Bulletin, November, 1955*

# Meditations of a Jesuit in Jail

ISABEL MCHUGH

One of the most interesting and attractive of the German Christian resistance leaders was Father Alfred Delp, who was hanged in Berlin on February 2, 1945.

Alfred Delp became a Catholic while still at school and entered the Society of Jesus at nineteen. As a student he was very earnest, argumentative and even vehement. He seemed quite incapable of accepting teaching passively. He had to analyse everything, to confront doctrine with concrete life from the start. Characteristically, when only twenty-four he wrote a critical study, entitled *Tragische Existenz*, of Heidegger's existentialist philosophy. After his ordination in 1939 he was appointed social and political assistant on the Jesuit monthly, *Stimmen der Zeit*.

In 1942 Count Helmut von Moltke, founder of the secret moral resistance movement known as the "Kreisau Circle," which aimed at uniting all denominations in the task of saving the common Christian heritage, asked the Jesuits to find him an expert on social questions. Father Delp was the obvious choice, and he entered the movement eagerly in obedience to his Superior, though fully aware that he was risking his life.

Moltke was a Christian Democrat in politics and Delp too was definitely liberal in sympathies. Until Moltke's arrest in January 1944, they worked together on plans for an ideal Christian social order to replace the Nazi regime when the inevitable collapse should come, but unfortunately all their blueprints for a Christian Socialist Germany have been lost.

When arrested Father Delp was writing a book on what he called "The Third Idea," the "Personal Socialism" which he believed to be the only workable compromise between the extremes of Capitalism and Communism, actually a German version of the ideas of the Harmel brothers and Allan Turner. His social theories are not explicitly expounded in his published writings, but this constant thought, the reconciliation of modern ideas with traditional Christian teaching, is implicit

---

A feature article reprinted from *The Catholic Herald*, Friday, November 18, 1955.

in all of them. Indeed, everything he wrote, whether on history, current events or personalities, had this basic purpose.

### Moral Underground

Moltke's moral underground worked well for several years, but his best men were tempted away one by one to the path of violence, caught and executed. In January, 1944 Moltke himself was arrested, and after the July Plot on Hitler's life, Father Delp and three others of the Circle were arrested too. All were held in solitary confinement until January, 1945, when, during three days' trial, nothing could be proved against them except that, as Moltke put it, "we five thought together." The formal charge was treason: they had reckoned on a collapse of the Nazi regime; hence they were defeatists; but they were cleared of complicity in the July Plot.

Obviously Moltke's chief crime was his association with Jesuits, "the greatest enemies of the German State," whom he had consulted on the morality of civil disobedience and other matters.

"And it seems that I, a Protestant, am to die a Jesuit martyr too," he wrote jocosely to his wife, describing the trial. A fortnight later he was hanged with two others of his Circle. Pastor Gerstenmaier, whose crime was likewise "re-Christianising intentions," was acquitted, but the Jesuit was inevitably condemned.

Father Delp found it hard to resign himself to die for he loved life and was fully conscious of his powers. Six months' solitary confinement, far from breaking his brilliant and sensitive mind, seemed to bring it to its full maturity. "I often feel full of grief," he wrote to his brethren, "when I think of all the things I so wanted to do. For I have only now really grown to my full stature. I'm more genuine and upright than I used to be. My eyes have attained the plastic view of all dimensions, the clear vision of all perspectives. I'm overcoming my shortcomings and limitations." His imprisonment was a long retreat, and after four months of it, on December 8, 1944, in the presence of a fellow-Jesuit sent to him by his Superior, and of a prison warden, he had made his final vows.

Up to his arrest he had preached regularly in two Munich churches. In a vivid, forceful style, rich in original phrase-



ology, he strove to counter the terrible perversion of the human spirit which Nazism was achieving with such success, even among Catholics. (Catholic Munich was proud of its title of "The Capital of the Movement.") Naturally, he did not condemn the regime openly, but we can see from his sermons how deeply he felt the degradation of his country. "We are a guilty, a terribly guilty, generation," he said more than once. Thirty of these sermons have been published, and they make wonderful reading — thought-provoking, stimulating, but never easy.

His last essays and meditations, thought out as he paced his tiny cell three steps each way, are a continuation of his strenuous efforts to co-ordinate religion and life, to show that the Christian system really does hang together. One must admire a man who could think so deeply and write so finely with the hangman's noose dangling before him, and Berlin being bombed flat around him while he was locked and fettered like an animal in a cage. He calmly examines the conditions of inner freedom, true consolation and joy of soul—precious fruits of the spirit garnered in his solitude. The future of Christianity is his constant thought, above all the problem of leakage. "If the churches continue to present the spectacle of a wrangling Christendom, they are written off. We must resign ourselves to bear the division as historical destiny and as a cross."

### Ideal of Service

The primitive Christian ideal of deaconry, that is, service, must come back. "The Son of Man came not to be served, but to serve." And again: "Our Lord told us to go forth. He never said: 'Sit down and wait for people to come to you.' The approach of an exacting Church in the name of an exacting God is no longer the right approach to this generation or the coming ones. Between the clear conclusions of our fundamental theology and the hearts of those who are to hear us lies a mountain of repugnance which experience of us has heaped up. An honest future history will contain bitter chapters on the contribution of the churches to the rise of dictatorships."

An attitude of respect towards godly and godless alike must take the place of clerical domination. "Representing the Church, an arrogant person is always an evil." He is often

startlingly forthright. In a wonderful sermon on the priesthood, for instance, he says: "You must not call black white and white black just because a person is a priest. It is up to you to help these men to be better. Keep your eyes open and speak up, not in cheap criticism but out of a sense of your own responsibility for the Church."

His self-criticism was ruthless. "One must hold trials constantly in one's own heart, but they must be honest trials, presided over by the Holy Spirit." Even his intimates were astonished at the depth and vision and nearness to God shown in the last notes and meditations published as *Im Angesicht des Todes* (In Face of Death). It was said that Count Moltke, in his year of solitary confinement, latterly with the Bible his sole reading, had "penetrated to the core of Christianity." Father Delp did so too, but in a different way, for by nature he was no contemplative. In a lengthy meditation on the Lord's Prayer he relates each sentence to the trials and pains of our tortured world. His own plight lends poignant force to his reflections—his hours of "helplessness and desperation."

"'Lead us not into temptation.' Our Lord bids us pray to be spared such hours. I advise everyone to take this petition very seriously." On the Beatitudes: "To hunger and thirst after justice," he reflects, "Only those who have counted the hours from one piece of bread to the next can see the full force of these words."

### Christmas Candle

In a meditation on the *Veni Sancte Spiritus* he harks back again and again to the evils of the times, among them coldness of heart, incapacity for religion: "Our capacity for both adoration and love has atrophied." Plainly he himself did not suffer from this. "The result of this time must be a great inner passion for God and His Glory. My life from now on must be a passion of testimony to the living God, for now I have come to know and perceive Him, and He will confirm my new life once it is freed for its new mission," he writes on the last day of 1944. And on New Year's Day he writes: "1.1.45, Jesus—I set this name of the Lord and of my Order at the beginning of the New Year. It stands for all I believe in, hope for and pray for: inward and outward deliverance,

total and unreserved devotion, and early freedom from these wretched irons."

A few days before the trial he wrote with his fettered hand: "The Lord has lit a Christmas Candle of hope inside me." Even after the verdict he wrote: "I still don't believe it will be the gallows. Is it crazy to hope on, is it cowardice, or is it grace? I often sit here before Our Lord and look at Him questioningly."

Despite his handcuffs Father Delp contrived to celebrate Mass many times secretly with hosts and wine smuggled in with his laundry, and he kept the Blessed Sacrament on or near his person. "I had the *Sanctissimum* with me during the trial," he wrote to his brethren, "and before setting out I celebrated. When I compare my serenity during the trial with the stark terror I often felt during the raids on Munich, I wonder whether this is not perhaps the miracle for which I have been praying." In his last letter he thanks his brethren for their love and support, asks forgiveness for his failings towards them, exhorts them to infinite love and patience for the blinded and misled German people, and begs them to care for his aged and sick parents.

Then nine days after Moltke and the others had died, he was taken away to the execution place at Plötensee. As his friend and literary executor, Father Paul Bolkovac, wrote: "He died for the same cause that had given purpose and direction to his short but fruitful life: the interpretation of the earthly in the light of the heavenly." He was 37 years old.

### The Kreisau Circle

In 1940 Count Helmut von Moltke, adviser on international law to the German High Command and son of a Scottish mother, founded the moral resistance movement known as the Kreisau Circle, which united Catholics and Protestants to save Christianity and fight Nazism by non-violent means—spreading Christian propaganda, saving Jews and other hunted persons, and other activities. Members ranged from officers, diplomats, bishops, civil servants to typists, soldiers, workers. Its password was *Grüss Gott*, its weapon the Sword of the Spirit, its first aim to save the soul of Germany. Its network operated underground even in the occupied countries.

After Moltke's arrest, many of the leaders turned in despair to assassination plots and were executed. Among the few prominent members who remained faithful to non-violent resistance were the Bavarian Jesuit Provincial, Father August Roesch, who was in prison there when Berlin fell, and Pastor Pölchau, Protestant chaplain of Father Delp's prison, Tegel.

---

### GREATNESS

Greatness, genius, and talent do not always go together; but if greatness is the capacity to see a great goal and to make for it through every obstacle, and at whatever cost, then whether genius or not, Ignatius Loyola was great. Hitherto he had been devoted to a kingdom that included half Europe, but even that had not been enough to awaken the whole man within him. Now he saw a kingdom that embraced all the world, and come what might he would take service in it. Hitherto he had been content to take life as he found it, winning reputation when opportunity came his way but making little enough of the fruit of his life on those around him. Now he saw that there was a greater honor than any he had so far known; not in mere ruling of men, but in the making of them according to this new ideal. Hitherto he had fashioned himself on the standard of men about him; now he knew that there was a nobler standard than that, in the making himself to be and to do whatever might best serve the new ideal. And to see was to determine. Hitherto he had lived for nothing; now he had something to live for. Where this determination was to lead him he did not know; but he rose from his bed another man, with a definite goal before him, to make himself and to make others like himself champions of the King of the Universal Kingdom, and he pursued that goal unflinching to the end.

ARCHBISHOP ALBAN GOODIER, S.J.





**FATHER PAUL L. GREGG**

# OBITUARY

FATHER PAUL L. GREGG, S.J.

1901-1955

Uncharacteristically, Father Paul L. Gregg, gracious gentleman, precise scholar, and exact religious priest, died without that premeditated deliberateness which characterized his manners and his morals, his legal and priestly studies, and his exact observance of his religious obligations. He was found dead in his room in Regis College, Denver, on September 22, 1955 some hours after his first heart attack. Never robust or vigorous, yet always much about his Father's business, he had not sought medical attention and certainly never complained of any ailment. Expecting a visit late in the afternoon from his sister, he was at his class preparation when death came.

Paul Lawrence Gregg was born in Wichita, Kansas, on December 10, 1901, the youngest of six children of a respected family. His mother was of pioneer stock and exerted a wholesome influence upon the Mexicans who were moving into Wichita in numbers, long before social case work and Catholic Action were so much as mentioned. Her youngest son attended the parochial school at the Cathedral and later the public high school of Wichita. All his life he was grateful for the intellectual training he received in this public high school. He spent his first two years of college at Old St. Mary's, Kansas, where his penetration perceived the outstanding excellence of one instructor in English and the comparative shallowness of certain ill-prepared and overburdened Scholastic instructors. He enrolled in the Georgetown School of Law, where in 1928, he took his degree of bachelor of law. His diligence at the law books did not preclude occasional excursions into the social life of Washington society and into the cultural life of the capital with its theatres, music halls and art galleries. He burned, to be sure, with a hard gem-like flame, but despite the blandishments of the Turbulent Twenties in the pre-Depression capital, he himself was never burnt. In Jesuit, or at least Viennese terminology, he was more a Stanislaus than a Paul Kostka.

After graduation, he worked for a year as an administrative clerk in the government of the District of Columbia, and on September 2, 1929, he entered St. Stanislaus Seminary, Florissant. Always respected and admired, he had a slightly abbreviated course in the Society. His first teaching assignment was at the Backer Memorial High School in St. Louis, and, like many both before and after him, he thoroughly enjoyed it. He returned to his native Kansas for his theology at St. Mary's, where he was ordained on June 22, 1938. His tertianship was made in Cleveland under Father McMenemy of the later years. Back at Georgetown to get his degree of master of laws, he had been urged to do this two years' course in one and he forced himself to do precisely what Superiors had asked. Returning to St. Louis for his last vows in August 1941, he went immediately to The Creighton University in Omaha, which was to be the scene of his work as a professor of law and regent of the School of Law. His tenure there was never quite normal. For the first period of the War years, there was but a skeleton school. In the second period after the War, there were too many law students for too few competent instructors. In the third and final period, the falling enrollment gave concern to both administration and to Father Gregg. But under Father Gregg's firm but kindly guidance, the legal objectives had been precisely formulated, the standards were made exact and were exacted, and instruction and examinations were made effective. Whatever Father Gregg did was characterized by high excellence.

### Gracious Gentleman

Father Gregg impressed everyone as a gracious gentleman. Newman's celebrated creation with all his social poise and charm would have found himself improved upon by the finer Christian traits discernible in Father Gregg. And underneath his urbanity and polish, Father Gregg was firm, just. He was simply incapable of being unfair and he would not consider compromising principle. As he was never in a hurry, he would take his and the students' time to explain his principles and to justify his application of them to a case. In conversation, he was delightful, for his reading was judicious and his observations were accurate; his wit and



his repartee were distinctively his own. Somewhat reserved, and respecting always the sacred preserves of another man's mind and preference, he avoided intimacy. He told you precisely, neither more nor less, what he wanted you to know. At examen he did not have to reproach himself with being carried away by his own conversation. He was cordial and gentlemanly with all and friendly with but few, for he had found in Christ an Intimate Friend who was all that he needed or wanted.

Father Gregg was a man of scholarly habits and of constant application to study and reflection. Possessed of neither great physical stamina for sustained study nor brilliance of intellect, his great mental endowment was his precision of thought and exactitude of expression. After teaching several courses in law, he came to specialize, by exclusion, in torts. Having been trained in his accurate academic arena under ever mounting pressures his students began during the course of the first year to think like lawyers. He constantly inculcated the highest ideals of the law, of justice, and of equity, for he had nothing but scorn for legal legerdemain.

Those who heard his occasional sermons in St. John's Church called him the Newman of Nebraska. This epithet will at least indicate his style of preaching. In Denver more than in Omaha, he exercised apostolic zeal in taking supply.

### Deep Spirituality

To observe the gentleman and the scholar in Father Gregg required no great penetration, to note his exactness in the performance of his religious exercises required no special acumen, but his deep spirituality was known to few, for he made it a point of honor to hide it from those who were not entitled to know. A stray note of his found after his death, which he had submitted to his Spiritual Father, makes this point clear.

"A *contemplative* priest will have a deep absorbing sense of complicity with the Host before him on the altar—so much so that his Mass will be going on within him not only while he is at the altar, but when he is away from it; at many moments during the day, the broken Host lies on the paten. But the fact that you are in possession of the secret,

identifies you with the Host and with what is going on. And without words or explicit acts of thought you make assent to this within yourself simply by staying where you are and looking on. There Christ develops your life into Himself like a photograph. Then a continual Mass, a deep and urgent sense of identification with an act of incomprehensible scope and magnitude that somehow has its focus in the center of your own soul, pursues you wherever you go; and in all the situations of your daily life, it makes upon you secret and insistent demands for agreement and consent.

"This truth is so tremendous that it is somehow neutral. It cannot be expressed. It is entirely personal. And you have no special desire to tell anybody about it. It is nobody else's business. Not even distracting duties and work will be able to interfere with it altogether. You keep finding this anonymous Accomplice burning within you like a deep and peaceful fire. Perhaps you will not be able completely to identify this presence and this continuous action going on within you unless it happens to be taking place formally on the Altar before you, but at least then, obscurely, you will recognize in the breaking of the bread the Stranger who was your companion yesterday and the day before. And like the disciples at Emmaus you will realize how fitting it was that your heart should burn within you when the incidents of your day's work spoke to you of the Christ who lived and worked and offered his Mass within you all the time."

This aspect of Father Gregg, hidden by his urbanity, scholarship, and religious exactitude, quite eluded everyone. Possessing neither Xavier's zeal nor Bellarmine's brilliance, neither Balducci's penitential practices nor de La Colombière's gifts of contemplation, Father Gregg was, nevertheless, a true Jesuit who read over carefully the *Sume et Suscipe*, weighed its words and considered its implications. Then he repeated it deliberately and meant precisely what he said. For twenty-six years, according to his abilities and graces, he gave all that this Ignatian oblation promised. At the Grand Review, Ignatius will surely recognize Father Paul Gregg as one of his true sons and Christ too will know him as His holy priest.

PAUL F. SMITH, S. J.





**BROTHER PETER DEMPSEY**

**BROTHER PETER DEMPSEY**

1877 - 1955

At the advanced age of seventy-eight, Brother Peter Dempsey died piously in the Lord at Weston College on January 18, 1955, having spent forty-one years in the Society.

The facts of his early life were obtained from his aged sister. Born in a rural district, at Knockatoher Kiltula, near Athenry, County Galway, Ireland, December 13, 1877, he was one of eleven children—eight brothers and three sisters. As frequently happens in Irish families, one of the brothers studied for the priesthood. Because of his scholarly attainments Father Thomas Dempsey was, after a few years, appointed president of Galway University. He died at the early age of thirty-nine. In Ireland today, there are several priests and many nuns, descendants of Brother Peter's brothers and sisters.

Needless to remark, the Dempseys lived in a thoroughly Catholic atmosphere. Every evening before a statue of Our Lady at which a vigil light was kept burning, the family assembled to say the Rosary. "All my brothers and sisters," writes his sister, "were deeply religious." Of her Jesuit brother she says, "Brother Peter was pious from his boyhood. He got his vocation to be a Jesuit brother at a mission. I thank God to have had so wonderful a brother. When he wrote me his letters were like hearing the priest give a sermon at Mass."

From his family we learn that Peter was a daily communicant while living as a layman and that he was godfather for the children of his relatives and business associates. Before entering the novitiate he enrolled his fourteen godchildren as perpetual members in the purgatorial society of the Mission Church, Roxbury, conducted by the Redemptorist Fathers. Just how long Peter had been in America before entering religion on August 29, 1914 at St. Andrew-on-Hudson, Poughkeepsie, N. Y., at the age of thirty-seven, none of his relatives could remember. But the impression gained was that he came over while in his early twenties. It was also recalled that in his quiet way he was apostolic and

exercised a religious influence upon the men among whom he worked. That is why he became a kind of professional god-father.

### Manuductor

For the externals of his religious life we now turn to the Province catalogues. There we find that after taking his vows, he was appointed manuductor of the novice Coadjutor Brothers at Poughkeepsie, an office which he held for nine years until transferred to Shadowbrook. He remained there but one year, being still listed as manuductor. Consulting one of the older brothers who was a novice under him, it was learned that Brother Peter was kindly and orderly, that he had the gift of leadership, and that there was no friction.

A more circumstantial description of the manuductor was happily provided by a distinguished Father of the New England Province. He writes, "When I came to St. Andrew-on-Hudson in 1916, Brother Dempsey was in charge of the clothesroom. He had much to do with the novices, because the delicate ones had their trial under him and all had to help him sort the wash on Sunday. We found him pleasant but a hustler who kept us going. There was no loitering in the clothesroom with Brother Dempsey in charge. He was not demanding but he had a way with him that kept us moving. He had an even philosophy of life, which was summed up in a favorite expression. When the novices lamented their hard lot and the burdens they had to bear, invariably they would hear—'Brothers, that's the way we win our crown!'

"Brother Dempsey was much more lively in those days at St. Andrew. He was beadle of the novice Brothers and enjoyed the confidence of Father Pettit. He seemed continually on the go but it was about the Father's business. He was always cheerful, affable, and approachable. So when I went in later years to visit him at Weston and observed that he was almost a recluse, I was much surprised. The reason, I was told, was the great pain Brother suffered.

"I recall that at St. Andrew his dearest friend was Brother Fehily. One often saw them walking together. I think they entered about the same time. One more thing. They used to

say that Brother knew all the novices by the numbers of their clothes boxes. He was often quoted as saying, 'I don't know your name, but I do know your number.' I was deeply impressed by his constant, solid and practical piety."

While at St. Andrew-on-Hudson, Brother Peter was entrusted with charge of the clothesroom and of the wine cellar. During the last five years he assumed the added duty of visitor during religious exercises. After his year at Shadowbrook he was sent to Boston College, but stayed there only a few months. Then he was transferred to Weston College where he spent the remaining twenty-five years of his life. For three years, beginning in 1930, he is listed as having charge of the dining room, a difficult and responsible position. Then for three years he is marked *Ad domum*, which meant that he took care of the rooms on the faculty corridor. The next three years he was sacristan. And finally, until 1953 he is again marked *Ad domum*. He did what work he could until he became so sick and feeble with advancing years that he could work no more. In 1953 we find after his name, *Orat pro Societate*. For him this was a new vocation to the purely contemplative life. Relieved of all external occupation, he was to devote the rest of his days to prayer, penance and meditation. So much for the catalogue.

### Interior Life

Our knowledge of the interior man is derived from the impressions of those who lived with him during his quarter of a century at Weston. All of Ours revered him as one who was bravely carrying on in the midst of constant suffering. He used to say, "It is good for a Brother to have headaches, for in this way he can gain merit without ceasing to work. But it would not be the same for a Father or Scholastic." After his death one of the Fathers remarked that it was a custom among the Scholastics, when one of them had a serious intention to be prayed for, to ask the prayers of Brother Dempsey.

The esteem in which he was held by the community is well exemplified by a letter he wrote to a niece on the occasion of the death of his brother Bernard at the age of eighty-four. "The superior here had Bernard's death announced from the

pulpit during dinner asking for Masses and prayers. A number of the Fathers told me they had offered a Mass for the repose of his soul. The theologians and philosophers presented me with a beautiful spiritual bouquet as a token of sympathy: Masses, Communions, beads and visits to the Blessed Sacrament. The Brothers also were very kind. I sent the bouquet to his wife by air-mail."

Brother Peter was a copious letter writer. He loved to put his thoughts on paper and this, no doubt, accounts for his readiness and fluency in speaking of sacred things. He had meditated long years on the Gospel story; he had caught something of the spirit of St. Paul from whom he so often quoted. Like the great Apostle he, too, spoke of his sufferings, but only to a few of his intimate friends among the Fathers and to some of his relatives.

In August 1954, about a month before going to the hospital for his last operation, he writes, "I really had a bad spell. It is human nature to tell those whom we love when we are hard pressed. Our Blessed Lord in the garden of Gethsemani told his three apostles that his soul was sorrowful even unto death. He confided his troubles to them. He also asked his Father to take away, if possible, this chalice from Him. But He immediately adds, 'Not my will but thine be done.' Our Blessed Lord has given us an example of how to act on such occasions." Then passing on to the mystical body Brother says, "We have to make reparation for the delinquent ones in order to win the grace of conversion for them from the Sacred Heart of Jesus. My life is devoted to this great object, so I must expect much suffering."

### Sufferings

His sufferings increased with the years. In 1953, cancer developed in his left jaw and neck. He was hurriedly anointed by a Passionist Father at St. Elizabeth's hospital and then operated on. In five days he was home again. The next year, in September 1954, he was again at the hospital for internal cancer and this time remained there for six weeks after his operation. Needless to say, he edified the nuns and the nurses by his obedience, cheerfulness and by the little spiritual talks he gave them. The devoted ladies spoke of him as a saint.



For years this old man, shut off from recreation with his brethren because of his almost total deafness, had been leading a lonely life in the world of the supernatural. He could hardly speak of anything else; with him all things led quickly back to God.

And yet he managed to keep in touch with current events. In 1950 he writes, "All our poor soldiers in the war in Korea need our prayers. Death is staring them in the face all the time." Again in '52, "I offer all the Masses said in the U. S. A. for our newly elected president that God may enlighten him and his cabinet to do the right thing." Quoting from Bishop Sheen he says, "There is no defense against the atom bomb except to keep in the state of grace."

A year before his death, he writes to tell his nephew how he spends his day. "I am devoting my everyday life to the service of Christ. I get up at five, wash up and go to the chapel, make my morning offering and all my intentions. Then Mass and Holy Communion in one of the small chapels. After my thanksgiving, I meditate and pray until almost 8 A.M., when I go to breakfast. Afterwards, a visit to the Blessed Sacrament and the Way of the Cross. I go to my room and say Rosaries for various intentions. The Lord has given me the grace to pray. So He keeps me busy most of the day and sometimes part of the night. We can do nothing in the spiritual line without Christ. Of myself I am nothing. With all humility I am just telling you how I spend my latter days in the service of the Lord."

His writings show that he was well instructed in theology and had done considerable reading and had meditated deeply on heavenly things. They run the gamut of subjects from the hypostatic union to ejaculatory prayers. To quote a few of his remarks to a relative: "St. Augustine says, 'It is a greater thing to save a soul than to create heaven and earth.' Every human being has cost the blood of the Son of God," he adds. And then, "Thank God He has given me the grace to lead a life of prayer for this end." This was Brother Peter's favorite devotion and the intention for which he offered his prayers and sufferings, "To gain the grace of conversion for poor souls dying in mortal sin." He had caught the spirit of the Kingdom: his piety was dynamic and Igna-

tian. Again he writes, "No man living can be compared with the priest or bishop. Through their power, Jesus is always in our midst." In another letter he learnedly remarks, "St. Thomas says, 'Sanctifying grace is a participated similitude of the Divine Nature of God.'" He quotes from St. Margaret Mary, "Christ gives his Heart and his Love as a gift to those He Loves."

No one who knew Brother Peter ever imagined that he overstepped his grade and turned preacher. He simply stated in his gentle way what was close to his heart. When speaking to a priest he would humbly ask, "Am I correct in this matter?" In another letter, after composing an enthusiastic paragraph on the privilege of being a Catholic, he says to his nephew, "I don't intend to give you a spiritual conference. You do not need it. It is just a little heart to heart talk. It will help both of us to keep spiritual motives in mind."

As he grew weaker, the tone of his letters to his relatives grew more urgent. Once after beseeching a nephew never to forget the morning offering, he attempts to excuse his insistence saying, "I am not only your uncle, I am also your god-father." At another time, "I have asked the Holy Spirit to tell me what to say to you."

The last days of Brother Dempsey were most edifying. To cause the infirmarian as little trouble as possible, he used to drag himself from bed and twice he fell on the floor and bruised himself. He never complained but was always grateful to those who helped him. For several weeks before he died he could take no solid food. During the night he prayed that God would give him the privilege of receiving Holy Communion in the morning. For many years he had eaten so little that the workmen in the kitchen used to wonder how he kept alive.

He once confided to an intimate friend that for years he had prayed that his mind would remain clear until the end. This favor was granted him. During his last illness though dreadfully weak, he managed to arouse himself and give each visitor a little spiritual talk. On New Year's morning he said to an intimate friend, "This will be a happy year for me. I shall soon be with Our Blessed Lord, his Mother and the saints." But he added, "I don't want to die until God





**RICHARD NEUBECK**

calls me." And then with a smile, "I shall remember you when I go to heaven."

He died peacefully and without a struggle. A venerable Father and a young Scholastic who were watching said the prayers for the dying. Not until the last day shall we know the number of souls saved through the prayers and sufferings of this humble and zealous member of the mystical body. Brother Peter Dempsey, we may be sure, still continues to fulfill in heaven the last assignment given him on earth, *orat pro Societate*.

GEORGE T. EBERLE, S.J.

---

### MR. RICHARD NEUBECK

The papers gave him only the paid obituary notices. The annals of the Diocese might not even show his name. Jesuit histories are apt to pass over him in silence. But Dick Neubeck, who died suddenly last week at the age of 28, deserved more than well of Jesuits, the Church and New York.

He had fulfilled a long life in a short time, and when he went to his reward while in a restaurant on Broadway, countless people lost an inspiration hard to equal—or, maybe, found a patron close to God. Boy Scouts crowded the funeral parlor at his wake, older Explorers stood by their side. A woman alcoholic whom he kept ahead of her problem these last two years consoled a priest who knew he had lost his best friend.

### On Earth Long Enough

Truly, Dick Neubeck was different. No one called him by his Christian name, Richard. Yet no one who knew him failed to recognize what a Christian he really was. Even the Jewish men and women who daily rubbed shoulders with him in his Broadway office perceived that in him Christianity

---

Reprinted from the *Brooklyn Tablet*, October 15, 1955.

had an exponent whose life was more eloquent than any apologetic text. And as he lay in death a Protestant youth who scarcely knew him, moved by what he heard of Dick, asked a priest to start giving him instructions.

Dick Neubeck's life was full of zeal, of zeal based on faith in Christ and a yen to bring men to Him. Even the Broadway cop who went through his clothing minutes after he had fallen dead, upon finding a pocket missal and a picture of Christ, asked: "Why must it be a guy like this?" The answer seems to be that the Lord had left him long enough on earth—long enough, as one boy put it, to get Gonzaga under way. And after that He summoned him. For Gonzaga, the Jesuit Retreat House for youth, the first place of its kind in the United States, owes its life to Dick Neubeck and, in part at least, contributed to what he was.

It was only a dream five years ago this month, when Divine Providence caused a dreaming Jesuit to cross young Neubeck's path. What others smiled about and thought impossible—that a Retreat House for youth might be built by volunteers with scarcely any money—Dick saw as an accomplished fact. The architect and builder who saw the site at Monroe the first time Neubeck did became less vocal all the time, while Dick who had been introduced to the idea a mere three days before became increasingly optimistic. By nightfall he was making plans, and after the planning was done was making regular trips to Monroe to turn them into reality.

It took thirteen months of labor and some three hundred volunteers to turn this Seven Springs Mountain House, site of George M. Cohan's "Seven Keys to Baldpate," into Gonzaga Retreat House, but thirteen months proved no obstacle to Neubeck. He worked by day and by night, with hammers, sledges and saws, with concrete and wood and metal—with anything he had, to get the project done. But most of all he worked with boys and men, giving them his own inspiration that they might give themselves as he had done.

### Worked in Cold and Rain

Time after time, he'd corral them for a fervorino: "I know it's cold out there, and the rain isn't pleasant either. But

what's cold or rain when you're building a Retreat House? Just try to realize that other boys will be coming here—maybe for hundreds of years—thousands and thousands of them, coming here to make a closed retreat. If only one of them is able to save his soul because of a retreat here, what difference does it make if you or I contract pneumonia in getting the building up?"

That was Dick Neubeck. What difference would it make if something happened to him, so long as he could be of help to another? What difference did it make if he had to construct a scaffold by night with the headlights of his car to guide the strokes of his hammer? What difference did it make if he had to paint at four o'clock in the morning? Wasn't he helping to build Gonzaga Retreat House? And wasn't he helping to build boys into men in the process?

The fact that during this time he was already overburdened never entered his mind. Sickness at home and troubles in his New York office were things needing attention and he gave his best to them, but nothing needed his help more than his Retreat House. To it he gave all he had. His reward came only in the knowledge that in its first three years of existence over 7,000 boys had made the Spiritual Exercises in the Retreat House he made for them.

Yet his labors for Gonzaga did not cease when it was built. Frequently he worked there and brought others along with him to improve still more the product of his hands.

### Honored by Boy Scouts

By trade he was no mechanic. Ladies' clothing was his line. Merchandising his specialty. But youth was his avocation and for their sake and for Christ to whom he would lead them, any other line or trade or specialty was something he would acquire, if acquiring it meant bringing the One to the other. That's how he gained the know-how for the construction of Gonzaga. That's how for years before he saw Monroe he had his know-how in Scouting—know-how enough to enable him to organize and maintain a troupe of Scouts while serving with the Army in Germany, know-how enough to become one of Queens County top Scout leaders. That's how he interested older boys for his Explorer Scouts

in his parish in Queens Village, revitalizing Post 170 and organizing Post 171. Just a week before his death his Scouting efforts were recognized when he received a trophy for his exhausting labors this summer at the Queens Scout Camp at Ten Mile River, N. Y. And now that he is gone, he will receive the only tribute a Retreat House can pay, a bronze plaque at the base of the Boy Saviour statue which he loved at Gonzaga, bearing the inscription: "Until the One shall introduce you to the other, please pray for the soul of Gonzaga's Dick Neubeck, July 27, 1927—October 3, 1955" and his own words from his dedication day address given on June 7, 1952: "No Jesuit really planned this house. But then again, He was a Jesuit—though a very youthful one. He had calloused hands, because they were the hands of a carpenter, and He planned Gonzaga a very long time ago. Had He cared to do so, He could have built it alone. But He wanted to share with us the privilege of building it and we are here today to express our gratitude for the privilege conferred on us."

JOHN W. MAGAN, S.J.

---

### THE PORTUGUESE EMPIRE

The Portuguese Empire was the pioneer of Christianity in Eastern Asia and opened the way for men like St. Francis Xavier and St. John de Britto, who are among the greatest missionaries of any age. Yet their failure was equally apparent, and it was St. Francis Xavier himself who passed judgment when he wrote to King John III: "Experience has taught me that Your Highness has no power in India for the spread of the faith of Christ, but only to carry off and enjoy all the temporal riches of the country. Because I know what goes on here, I have no hope that commands or rescripts sent in favor of Christianity will be fulfilled in India; and therefore I am almost fleeing to Japan not to waste any more time." Whatever the intentions of the government, the forces at its disposal were far too weak for this immense task, and the effort to sustain the burden of empire exhausted both the physical and moral resources of the nation.

CHRISTOPHER DAWSON



# Books of Interest to Ours

## FRESHNESS AND BEAUTY

The Eternal Shepherd. Third Series. *By Thomas H. Moore, S.J.*  
Apostleship of Prayer, New York, 1954. Pp. xi-83. \$2.00.

In this third volume of a series of four, Father Moore continues his meditations on the life of Christ through the last six months of his earthly life, "Towards Jerusalem" and the "Lengthening Shadows." He says of the Lord's Prayer (p. 19), "How simple the words, of one and two syllables; the phraseology of a child! Yet when they are said a masterpiece is spoken. It was the genius of Christ to put into littleness the deep thoughts which center around the Fatherhood of God, our need to worship Him, our place as creatures in the eternal plans of Divine Providence." It would seem that the author imitates Our Lord and shares in this mark of a genius. For the gracious simplicity and clarity of his expression has a freshness and beauty wholly in keeping with the distinguished simplicity of the Gospels. He does not reexplore or reassess or even "remind the banal and the obvious" but there is a telling vitality in his skillful weaving of practical, up-to-date applications into the fabric of the selected Gospel scenes making them strikingly alive and meaningful for present-day readers. To many it should prove a splendid source of hope and encouragement. It could also lead others "to new evaluations." This little book is to be highly recommended for every Catholic home. One can learn how to ponder in one's heart much in the way one learns a language not through grammar books but by living in a place where it is spoken. For Ours it can serve as a book for points and is an excellent source for sermon ideas. The vital simplicity found in every page can bring a breath of fresh air into the stuffy climate of over familiarity with the Gospel story.

EMMANUEL V. NON, S.J.

---

## PAINLESS CHIDING

Listen, Sister Superior. *By John E. Moffatt, S.J.* New York, McMullen Books, Inc., 1953. Pp. 208. \$2.75.

Because of his knowledge of the ways of women superiors and of nuns, gleaned from years of experience as a retreat director, no one was better qualified to write this book than Father Moffatt. Only he, if the expression may be pardoned, can tell superiors off and get away with it. His chidings in this collection of chats with superiors are painless and betray an understanding of the problems coupled with constructive suggestions. One will find the same fresh treatment, common sense, and spiritual humor that characterized his *Listen, Sister*. Father Moffatt does not attempt to say something new. But the ordinary

topics that can become dry matter for an agonizing conference come to life under his clever pen. Of the virtues which should be cultivated by a superior, Father Moffatt highlights holiness, humility, prudence, fairness, kindness, and good example. In offering suggestions to superiors, he avoids making his book a mere examination of conscience by giving motives and by suggesting positive attitudes and behaviours. He also handles the question of spiritual directors with delicacy.

This is not a book merely for superiors. In pointing out their obligations concerning points of religious discipline and spirit such as unworldliness, poverty, common life, silence, obedience, the meaning of the Cross, Father Moffatt draws out reflections for every nun and gives the subject an insight into the superior's problem.

VITALIANO R. GOROSPE, S.J.

---

### RECOMMENDED

**My Daily Bread. A Summary of the Spiritual Life.** By Anthony J. Paone, S.J. Brooklyn, Confraternity of the Precious Blood, 1954. Pp. 439.

This is the latest of the popular publications of the C.P.B., designed to bring the truths of our faith into the hands of every Catholic. The book has 197 chapters which are divided into three well-ordered parts: the way of purification, imitation, and union. Each chapter likewise has three divisions: first, a message from Christ on some aspect of the spiritual life; second, a brief summary designed to help reflection; third, a concluding prayer about the matter in hand. The chapters are brief and easily lend themselves to a daily five or six minute period of reflective reading.

The reader will recognize the similarity of this book in style and content to *The Imitation of Christ*. The author has tried to clothe what is best in *The Imitation* in modern, everyday dress, while ordering it according to the Spiritual Exercises. He has succeeded. The language is simple; yet it retains the dignity one expects when Christ speaks to a disciple. Though the book lacks the fullness of *The Imitation* on some points, it has the advantage of uniformly short chapters, and the simple, clear statement of many spiritual truths expressed obliquely in *The Imitation*. The book can be recommended without hesitation to any layman.

E. L. MOONEY, S.J.

---

### PIONEER ATTEMPT

**Philosophical Psychology.** By J. F. Donceel, S.J. New York, Sheed and Ward, 1955. Pp. xiii-363.

This is a textbook for the psychological section of the course in scholastic philosophy and it covers the ground usually covered in such

manuals. There are, however, a few features worthy of special attention. The last three parts, entitled: Human Sense Life, Human Rational Life, and Man as a Person, are each divided into an experimental section and a philosophical section. The experimental section presents the findings of modern psychological science, sketchily since it is not intended to substitute for a regular course in experimental psychology. The philosophical section presents the traditional Scholastic positions in a vital way. This juxtaposition of the experimental and the philosophical brings out the relation between science and philosophy. Each has its own proper approach, method, and area of investigation. One cannot be reduced to the other. But once this difference and distinction is realized, then the two can work together and can throw light on each other.

The philosophical treatment of human knowledge is a pleasant surprise. It is free from that overemphasis which scholastic manuals usually put on the dictum, "There is nothing in the intellect which was not previously in the senses." Father Donceel calls attention to that other Thomistic dictum, "The more perfect knowledge is, the more it comes from within."

When you drive at night on a highway, the road signs stand out in clear light. That light seems to come from the signs, although actually it comes from your own headlights. You may not see the light of your car, except as reflected on the signs, yet it is the light of your own car. Thus our intellect sees objects in its own light, the light of the first principles. That light seems to come from the objects; in reality it comes from our intellect, and what we see in the object is its reflection (p. 140).

The obvious debt to Father Marechal is frequently acknowledged. This emphasis on the interiority of the intellectual act might lead the reader to expect a similar treatment of the interiority of volition, especially in the act of love. The expectation is not fulfilled. The philosophical treatment of the human personality leans heavily on J. Mouroux's *The Meaning of Man*. To sum up: this book attempts to relate the latest findings of science and philosophy in the field of psychology. As a pioneer attempt, it is remarkably successful.

MARIO DELMIRANI, S.J.

---

### RE-EDUCATION

*Achieving Peace of Heart.* By Narciso Irala, S.J. Translated by Lewis Delmage, S.J. New York, Joseph F. Wagner, Inc., 1954. Pp. xvi-189. \$3.50.

Father Irala's book may well be one of the more valuable among the current spate of books offering the reader peace of mind or soul. A Spanish Jesuit, now working in Nicaragua, he writes from a background of professional skill in a thoroughly popular manner. Using psychological principles learned under Father Laburu, S.J. at Rome and Dr. Arthus at Lausanne, the author unravels the mental problems

that beset the hurried man of today. Stressing the psychosomatic nature of these difficulties, Irala enumerates their common symptoms, explains the origins of such disturbances, and then offers concrete methods to overcome them. Fundamental to his approach is the distinction between man's receiving and producing powers. Irala associates man's receiving powers with passivity and rest, his productive powers with activity and ensuing fatigue. When man consciously or unconsciously tries to receive sensations and attend to ideas at the same time, fatigue and confusion follow. By re-educating himself, man can both increase his active output and re-create his tired or troubled mind.

This re-education is both theoretical and practical. First a man must understand how body and mind are affected by impressions he receives and ideas he creates and colors. Then he can go on to practice the detailed exercises offered by the author. Out of context these exercises may seem jejune or ineffectual. Thus the timely warning that "without having put them into practice you will find it hard to understand the utility of this part of the book." Throughout the book one is reminded of the Ignatian pattern, e.g., in the particular examen, of following out some aim with concrete means whose efficacy depends upon frequent repetition. Persons prone to indecision or emotional instability will find most helpful the graded hints to overcome these tendencies by positive actions. A notable feature of the book are the excellent schematic summaries at the end of each chapter. Each one could easily form the basis of a lecture or conference. Father Delmage deserves thanks for making this valuable book available to English readers. While it does not pretend to solve more serious psychic disorders, it can give definite help to those suffering from ordinary psychosomatic ailments. Furthermore many healthy people will find it useful in acquiring greater efficiency and contentment in their work. Finally anyone interested in professional or casual guidance will gain new or clearer insights into human problems and their solutions. The book could well be on the "must" list for college students and seminarians.

EDWARD L. MOONEY, S.J.

---

### EMPHASIS ON LEISURE

Looking Beyond. *By Lin Yutang.* Prentice Hall, N. Y. 1955. 387 pp.

The time of this novel is the future, after war shall have destroyed most of the civilized world as it is known today. A group of refugees from Europe form a community in Thainos, a Pacific island which has so far eluded all map makers. Dr. Laos, the man whose philosophy fashioned the community, is of Greek and Chinese ancestry; he presumably combines the best of both cultures. The Thainian way of life is based on a partial retreat from the world of machines and on an emphasis on leisure. Man must overcome the feverish hurry to which machines have enslaved him and take time to look at life and taste

its excellence. This way of life, however, suffers from a fatal weakness: it is not founded on absolute values. It is founded on tolerance—not Christian tolerance that springs from love of all men, but the bloodless tolerance of the dilettante who is too weary to search for truth and has decided to contemplate beautiful and graceful things—while other men believe what they please. This weakness is most evident in those incidents where Dr. Laos can use only force, and even cruelty, to keep members of the community from leaving the island. But perhaps this story was written in a light moment when the author wished to combine humor with philosophy. If such is the case, he will excuse us if we refuse to take his ideas seriously and dismiss them with a quiet smile.

ROQUE FERRIOLS, S.J.

---

### TRICKS AND DEVICES

*Deception in Elizabethan Comedy.* By John V. Curry, S.J. Chicago, Loyola University Press, 1955. Pp. viii-197. \$3.50.

"Jesuit Studies" has sponsored this scholarly work. Father Curry establishes the thesis that the tricks, devices, and stratagems, in which Elizabethan comedy abounds, are not mere episodes providing incidental entertainment but are put to a number of structural and functional uses. In particular, the manipulations and maneuvers of the deceivers contribute materially to the dramatic movement of the plot. As he considers scores of plays and characters, the author manifests a thorough acquaintance with his field. This erudition, however, would have been wasted in this study save for a remarkable job of organization. An introductory chapter clearly explains the point of the thesis and outlines the method to be pursued. Where necessary, distinctions are made and definitions given. Each chapter announces the matter to be covered and later summarizes findings. The result is that the main lines of the thesis are ever dominant. The book considers the following topics: the agents of deception; their victims; examples of dupers who were duped; the means employed by dupers; and the appeal that deception had for Elizabethan audiences. A good deal of this ground has been covered before but not under the aspect that this thesis involves. The author, however, indicates in footnotes where some other studies of devices and characters may be found. The clarity and organization already remarked upon are significant in a work of this type because it will probably be used mostly as a reference book. To this purpose the very complete index and the ample bibliography are welcome contributions.

EDWARD F. MALONEY, S.J.

## CRITICS BY THE BUSHEL

*Directions In Contemporary Criticism and Literary Scholarship.* By James Craig La Drière, 114 pp., Milwaukee; The Bruce Publishing Company, \$2.75.

Dr. La Drière's book is not an attempt to analyse the tenets or the numerous schools of criticism which have appeared in the present century. The assumptions and the practice of the impressionistic, historical, social, psychological, neo-humanistic and analytic critics have been discriminated and described by Zabel in *Literary Opinion in America*, by O'Connor in an *Age of Criticism*, and more recently by Osborne in *Aesthetics and Criticism*. The present book is a lecture, rewritten and in its first half rather over-written. No lecture of tolerable length could escape banality which endeavored to traverse such a wide and trampled field. Dr. La Drière has taken a wiser course. He offers us an historical and mildly philosophical meditation on the causes of the bewildering diversity which meets the eye glancing through the literary journals of England, France, Germany, and, beyond all the rest, of America.

The first and most obvious cause of this diversity is explained by the differences in culture between the various publics which criticism endeavors to serve. The plain man, unless he is very plain indeed, turns to the literary pages of his magazine or Sunday paper to learn something of the contents and quality of the newest books. The college man will refresh and widen his acquaintance with established authors by reading the critical biographies and studies which are written on the level of competent university lecturing. Finally, professors write books for professors, calling attention to newly discovered influences and analogies, considering novel theories, or exemplifying some refinement in critical method developed by one or other of the contending schools. If criticism is to advance, La Drière observes, and by no means superfluously, critics should occasionally write for critics with painfully exact logic and precision, and hence in what will strike the public as painful jargon.

The second cause of multiplicity, diversity and contradiction has been hinted at. Modern critics do not agree on what literature or even criticism is. This is an entirely natural result of the impact of Romanticism and Scientism upon the neoclassical synthesis affected during the eighteenth century. Romanticism has produced impressionistic criticism. Scientism has produced historical, sociological and psychological criticism. A reversion to classicism and neoclassicism has given birth to the neo-Aristotelianism of the University of Chicago, of which the analytical "form" or "new" criticism of Cleanth Brooks seems to be the ally or foster-brother.

To any of us who are content to go on in "the good old way," that is, the way of the old Society, this lecture is prescribed reading. Pius XII has given us a mandate. "Quidquid boni nova aetas protulerit, id societas vestra ad majorem Dei gloriam applicabit." Perhaps after

reading this book and a fair portion of the sources indicated in the notes we may retain our faith that literature is in some sense imitation and that the chief instrument in stylistic training is again, but in a different sense, imitation. We may indeed; but if so, it will be with an awareness of the difficulties of our position and of the real advances that have been made since the days of Rapin, LeJay and even of Kleutgen, in one of the most subtle and exacting of the arts.

J. A. SLATTERY, S.J.

---

### TEXT FOR COLLEGE PHILOSOPHY

*Introductory Metaphysics. By Avery Dulles, S.J., James Demske, S.J., and Robert O'Connell, S.J.* New York, Sheed and Ward, 1955. Pp. 345. \$4.50.

In many of our colleges the Junior philosophy course now covers a sequence of epistemology, ontology, cosmology, and natural theology in one year, with logic disposed of at the end of the Sophomore year. The present volume is designed as a textbook to cover all the matter of Junior philosophy save epistemology. It has been written by three young teachers who pooled their ideas and their teaching experience in three different colleges, Fordham, St. Peter's, and Canisius. All things considered, it is about the best thing on the market for its specific purpose that we have seen.

First of all, the pedagogical method is good. The material is treated as a sequence of interconnected problems, one leading naturally into another, with careful attention to the genesis of both problems and concepts in experience. As a result, the student is led to realize that the study of philosophy is a systematic, progressive inquiry into the ultimate intelligibility of his own experience and not a mere assimilation of ready-made answers handed down by tradition. Within each problem, too, the manner of treatment is pedagogically sound and faithful. There is first a rather full presentation of the question itself, then a brief summary of the principal opinions of other philosophers, next a working out of the solution by discursive analysis, following the natural method of discovery of the mind rather than the strait jacket of the syllogism, and finally a brief summing up of the analysis in syllogistic form. The emphasis is on problem and analysis rather than on elaborate formal proofs or long catalogues of definitions and divisions of terms. Yet there is enough of a clear, formal, structure, typographically highlighted, to make the book an efficient tool for review and repetition.

Secondly, and this is a point for which no pedagogical efficiency can substitute, the doctrinal content of the book manifests a great deal of genuine metaphysical intelligence, though not without occasional blind spots. The intelligence comes out in many little ways, such as illuminating supplementary explanations, warnings and qualifications on crucial points in proofs often oversimplified by textbooks, etc. Major

development is wisely given to ontology and natural theology, with the essential parts of cosmology either worked in under the other two in connection with change and finality or brought together in a special appendix on space, time, quantity, etc. The doctrine is solidly Thomistic, drawing its inspiration to a considerable degree from the Gilsonian existential tradition as well as from the participation doctrine of De Raeymaeker and the Louvain school.

The principal criticisms I would make bear on the order of exposition and a few points of doctrine. It is quite legitimate to start, as the authors do, with the question of how we know essences, but this should be marked off more clearly as a preliminary epistemological problem and not an ontological one. The first ontological problems studied are the existence of real multiplicity in being and the problem of change. The explanation of the meaning of being and its transcendental properties is taken up only later, after the distinction of essence and existence. This order has the disadvantage of making the student begin the study of being without any adequate analysis of precisely what its object means and just what the inquiry is all about. It is fortunate, however, that the analysis of each problem has been made as far as possible internally self-sufficient, so that it is quite feasible for the teacher to rearrange the chapters with minor changes in almost any order he prefers.

The principal criticisms in the line of doctrine have to do with the treatment of contingency and finality. The definition of contingency by the capacity (or indifference) to exist or not exist, rather than by the absence of the sufficient reason within a being for the existence which it has, has always seemed to me an unhappy one, subject to not a few logical and metaphysical difficulties. It should be remembered that when St. Thomas defines a contingent being in this way, he means by contingent only a corruptible composite of matter and form which has a real potency both to be and not to be this particular essence. Pure spirits are for him necessary (because incorruptible) but caused beings which in no proper sense have a capacity for nonexistence. Neither is it accurate to say (p. 140) that for the Greeks only forms and not matter were contingent. Both specific forms as such and matter were necessary and eternal for them; only the composites were contingent. Again, I do not believe it is possible to pass as immediately and directly as the authors do from the fact of coming to be to the necessary real distinction of existence from essence, nor from the noninclusion of existence in essence to the nonnecessity or contingency of their connection in finite beings. The real distinction seems to me to be a direct correlate only of participation or the one and the many and only indirectly of contingency, through the contingency of every composite as such. Suarez is not so easily disposed of as that.

Finally, in the treatment of finality in nonintelligent beings, the strongest and deepest metaphysical argument from the absolute necessity of intrinsic finality in any action of any agent is strangely relegated to a note under the principle of finality, whereas the main argument in



the text is the weaker and more extrinsic one from constancy and beneficial effects, which concludes only that "some natural agents are governed by finality." Constancy of action is not the essential or even a necessary reason required to prove that a nonintelligent agent must be finalized, but only an added reason for the need of an extrinsic intelligent cause. If the principle of finality is truly a principle, why not take full advantage of it?

These defects, however, insofar as they are such and not merely legitimately controverted opinions, are minor and can be easily corrected by the teacher. The book remains in general an admirably sound and stimulating basis for amplification by a competent teacher and an efficient tool for study. An excellent added feature is the supplementary reading lists after each chapter and a general bibliography.

W. NORRIS CLARKE, S.J.

---

### A METAPHYSICS OF LOVE

*The Meaning of Love.* By Robert O. Johann, S.J. Westminster, Newman, 1955. Pp. vii-127. \$4.00.

The purpose of this volume is the elaboration of a metaphysic of love. The approach to love which the author has adopted is determined by his approach to the good or being which is the object of love. Being is achieved by way of subjectivity and thus is not looked upon as an objective, abstract concept, held at a distance for the purpose of philosophical manipulation, but as a concrete existent seen "from the inside" in the act of human self-consciousness. On the other hand, the author's purpose is to construct a metaphysic of love and therefore he must give a general philosophical formulation to the theory of love.

The scholastic tradition provides one with two types of love: desire and direct love. Desire by its very nature involves a relationship of potency and act, of perfectibility and perfection. One desires the accidental perfection of another to fulfill one's specific need. One does not desire the other insofar as the other subsists or has substantial perfection, because as such the other is incommunicable and therefore cannot be ordained to the potency of the one desiring.

Direct love, on the other hand, involves a relationship of act to act. One loves another precisely insofar as the other subsists and is an incommunicable ipseity. Here a problem arises. A being loves its *own good*. How, then, can it love another in precisely that aspect in which the other is incommunicable? How can one love in another, precisely as other, one's own good? St. Thomas replies that one can love one's own specific nature in the other, by which a relation of similitude between the two is set up. This explanation the author rejects as inadequate, since it finds the solution in teleity, in the abstract conception of the substantial form and thus eviscerates the realism of love. The author's explanation is that one loves another in precisely that

aspect in which the other is subsistent and incommunicable, namely his participated existence. He sees participated existence playing two roles. It is the root of the other's uniqueness by the fact that it is the cause of his subsistence; it is the root of the union required in direct love, since all creatures have participated existence.

Man is, as it were, present to himself when on the level of personality he grasps himself and loves his own participated existence, his self, as a value. But in this very act of loving himself, he loves another, namely the Absolute Existence of which his self is a participation and which transcends him. He is present to the Other Self, not as to an abstract source, but as to an intimately realized personality, a "Thou". In loving another created person, he is present to the other's self, as to a second self, not by an abstract apprehension of the other, but by an intimate intercommunion or intersubjectivity. He does not love in the other what he sees could be enriching for himself, nor does he love a specific similarity based on substantial form. He loves the other precisely as existing, as a limited manifestation of Absolute Existence which is present to himself as a second self. Therefore it is to his own good to promote the other's flowering in existence.

A final problem: What is the relationship between desire and direct love? Man in loving his own participated existence, attains to a direct love of the Absolute Existence, of the Source of all personality. He does not love in the sense that he desires the Absolute Existence, but is definitely enriched, for his intellect and will come into contact with their perfect objects. Consequently man desires to love for he realizes that in the act of direct love his nature finds its completion.

Philosophers will find this volume of value, since it gives a metaphysical solution to the existential problem involved in direct love. But perhaps it is even more valuable as a point of departure for the metaphysical analysis of theological problems involving love, such as the relationship of love in the Holy Trinity or the love of members of the Mystical Body for the Head and for one another.

R. M. BARLOW, S.J.

---

### MATRIMONY: SEX AND THE SACRAMENT

*Marriage, a Medical and Sacramental Study.* By Alan Keenan, O.F.M., and John Ryan, F.R.C.S.E. New York, Sheed and Ward, 1955. Pp. viii-337. \$4.50.

For long years the only available printed sources of information on sex have been works by non-Catholic writers. Invariably such books were objectionable; if they were not outright pornography, they at least found no fault with birth prevention, masturbation, etc., and they said so. Here is a book that can be put into the hands of a bride-to-be, a student, or a seminarian without fear.

With commendable discretion it does not describe the technique of

marriage activity. It is, however, otherwise complete, as the following partial list of topics indicates: anatomy of the reproductive system, family limitation, barren marriage and artificial insemination, puberty; the chapter on pregnancy considers the Rhesus factor, diagnosis of pregnancy, twin and multiple pregnancies, congenital malformations and ectopic conception. Of interest to confessors and marriage counsellors are the medical objections to withdrawal and *coitus reservatus*, as well as comments on Kinsey's *Sexual Behavior in the Human Female*. Special consideration is given to the save-the-mother-sacrifice-the-child dilemma.

The presentation is not of the popular or polemic variety. Here are the sober facts of medical science given by an expert gynecologist, in language that the layman can easily follow, and as up-to-date as a fresh-baked loaf. A secondary, but inescapable, conclusion is that bad morals make for bad medicine. Certain popular fallacies are exposed, e.g., the birth of a child to a sterile couple in an unhappy marriage will set all things right.

In one chapter Dr. Keenan, speaking from his experience in giving pre-marriage sex instruction, outlines the content, method and manner best suited to this purpose. Fr. Ryan describes a unique experiment in sex instruction to school children. The Sisters informed the parents of literature available in graded series and questioned them on their wishes as to its use with their children. Most of the parents preferred to give the instruction themselves with the aid of the booklets. A small minority wanted the Sisters to give the literature directly to the children.

A distinctive feature of the book is its distinctive handling of non-Catholic views on marriage. The authors, conscious of the mixed cultures in Britain and the United States, present fairly and with understanding the ideas of the dominant culture group. As they say, "It is idle for the Catholic to adopt a completely negative attitude to the non-Catholic view, and it is unfair to the non-Catholic to leave him in ignorance of the Catholic one" (p. 11).

These considerations of the sex function are correlated with the spiritual aspects of marriage. In immediate connection with each medical question the moral aspect is discussed. In addition roughly the last third of the book gives the dogmatic theological aspects of marriage. The doctrine of the Mystical Body is interwoven beautifully throughout this section. On the whole the dogmatic truths are set forth adequately. As presented, however, they must be studied, not merely read. Several chapters will require an accompanying explanation from a teacher or at least the reader to have had a college religion course. A bibliography of supplementary readings would have improved this part.

Aside from the uses already indicated this book will serve those in the Cana and Pre-Cana apostolate, both director and members—and serve them well. It should provide excellent side reading for the religion course in college.

ROBERT H. SPRINGER, S.J.

## ORIGEN: VIR ECCLESIAE

Origen. By Jean Daniélou. Translated by Walter Mitchell. New York, Sheed and Ward, 1955. Pp. viii-343. \$4.50.

The plan of the present work, originally published in French in 1948, is as vast and as comprehensive as the many facets of Origen's genius. The result is a recognizable portrait of the man rather than a caricature. For many Origen is essentially a philosopher, whether Platonist or neo-Platonist; for others a theologian who held heterodox ideas on the Trinity, the Fall, Redemption, Angelology and Eschatology—in short, an adversary to many of our Catholic treatises in theology; for others, again, he is essentially a biblical exegete who had a tendency to obscure if not to deny the literal sense of scripture by an overfondness for allegorization. In a sense, there is an element of truth in all these various interpretations of his basic character, but none does justice to Origen, the man. For Père Daniélou Origen is essentially a loyal member of the Church, a *vir Ecclesiae*, and one of the chief authorities for the faith and life of the Christian community of his time.

It is this basic loyalty of Origen which is revealed and substantiated in the fascinating story of Origen's life with which the volume opens. Reared in the faith, the son of a Christian martyr, Origen never abandoned his boyhood ambition of emulating his father as a witness to the faith, an ambition which was realized at least in part by suffering torture in the Decian persecution.

In the chapters that follow Père Daniélou portrays Origen with justness and understanding as witness, theologian, philosopher, apologist, biblical exegete and ascetical teacher. Frequently, Origen's speculative genius betrayed him into errors that have since been condemned by the Church, although he himself was never formally a heretic. Throughout his writings his intentions at least were orthodox, as is evidenced by his rule of faith set down in his greatest theological treatise, *De Principiis*, 2: "That alone is to be accepted as truth which differs in no way from ecclesiastical and apostolic tradition." True, it is in the *De Principiis* that we find the basic tenets of what will come to be known as Origenism, the pre-existence of the soul and the final restoration of all things in Christ, including the souls of the damned. But as Daniélou justly observes in his Introduction, it was perhaps necessary for Origen to go too far in searching out the mysteries of the faith, if the limits were ever to be fixed with exactness.

Unfortunately, theologians, Catholic as well as non-Catholic, have been too much preoccupied with Origenism and not enough with Origen. Daniélou's portrait of the *vir Ecclesiae* will contribute much to righting the balance. His work, the result of sound but unobtrusive scholarship, is now indispensable for students in patrology and early church history.

PAUL F. PALMER, S.J.

## SPIRITUALITY FOR PARISH PRIESTS

*Tenders of The Flock.* By Leo J. Trese. New York: Sheed and Ward, 1955. Pp. 190. \$2.50.

Father Trese's *Tenders of the Flock* is a delicate weaving of the flesh and spirit that make up the warp and woof of the parish priest. In his attempt to bring the parish priest and his work in harmony with his great calling, Father Trese accurately accounts for the divine and human in this vocation. The ideal Christian is equated with the ideal priest whose life is permeated with charity. For as Father Trese brings out, in practically all his essays or rather meditations, it is love of God and love of one's neighbor which is the full life of the priest. "We are aiming at an habitual attitude of attachment to God's Will, a permanent *fix* on God's Will, a loving and joyous embracing of His Will."

This book, though lofty in its ideals, is well balanced, understanding and practical in its plan for striving after those ideals. With its descriptive snatches of the parish priest's life and its lively style, it has the reader smiling and thinking at one and the same time. On every page is stamped the ideal of total love for Christ as the goal of the priest. Father Trese has provided a book that is very useful for reflective reading during times of retreat or days of recollection.

HAROLD J. OPPIDO, S.J.

---

 JESUITS: HOW DO THEY GET THAT WAY?

*I'll Die Laughing.* By Joseph T. McGloin, S.J. Milwaukee, Bruce, 1955. Pp. 178. \$2.75.

In the few hours required to read this work one finds a pleasant account of the training received in our Society by those destined for the priesthood. Even with the predominance of humor, aided not a little by the cartoons of Don Baumgart, the reader comes to feel the strong undercurrent of appreciation of the spiritual and intellectual values accumulated through the fifteen years of training.

The author, comparing his work with Father Lord's book, *My Mother*, states his main purpose in the following manner, "I only wish that I could write as good a book about another lovely mother, the Society of Jesus." Other books have been written about the religious life, but Father McGloin notes that they are usually written by those no longer living the life they describe. Though not mentioned in his work, one such endeavor was the book of Denis Meadows, *Obedient Men*. Meadows' picture of the Society may be noted for its attempt at a fair evaluation, but in no sense is it a happy portrayal of our training. By way of contrast Father McGloin shows the Society as a happy family, with all the warmth and solicitude found therein.

The author admirably achieves his intention through his presentation, though at times his reflections on spiritual values might slip by unnoticed in the casual reading of the book. Love of the Society is evident throughout, and one also finds a proper appreciation of the ingredients that go into the making of the Jesuit, the spiritual guides, superiors and teachers, and the course of studies in general. And while one is aware of the sacrifice entailed in bringing about this formation, still it can be realized that it is a sacrifice that need not be depressing. The religious life, in training for the priesthood, can be most joyful for the one who approaches with the proper attitude.

While the story centers about Father McGloin's own training, at Florissant and Saint Louis, the Missions and St. Mary's, the tone of the book is quite universal. The trick of learning not to walk up the inside of one's cassock while mounting stairs is something that will be found in every novitiate, not just at Florissant. And while stew for dinner three times a week might belong to one house, every house has its private institution like corn bread and prunes. This picture of the Society, with humor and all, might be said to appeal most of all because it is a picture of the way of life we know and love.

It is not difficult to see how this work will help externs to understand life in the Society. Such things as the vows are simply and clearly explained; the meaning of ordination is stated in an inspiring manner. And the author's treatment of the problem of those leaving the Society after first vows will help many understand the difficulty. But above all, this work can and should be used in fostering vocations to the Society. The pleasant style and quick pace of the story brings the book well within the grasp of the average adolescent who is curious to know more about how the Jesuit "is hatched"; and Father McGloin's appreciation of the religious life will certainly serve as an inspiration, even unto imitation for some young man who wishes to follow Christ in the Society.

EUGENE ROONEY, S.J.

---

### THE SACRED HEART AND THE SAINT

The Nun. By Margaret Trouncer. N. Y., Sheed and Ward, 1955. Pp. xv-297. \$3.50.

A certain indefinable fear grips a reader when he opens a biography of a saint which is cast in the form of an historical novel. This fear can even increase when he notices that this liberal medium is being used by a feminine pen to depict a seemingly enigmatic personality like St. Margaret Mary Alacoque. Under these circumstances the danger of literary and historical mishap is indeed great but the reader's fear for Margaret Trouncer's *The Nun*, is totally unnecessary. In fact the authoress draws upon the license of her medium with good literary and historical sense. She paints at times an overwrought but always a realistic backdrop for her subject. From St. Margaret Mary's

own writings and those of her contemporaries, she gleans facts, descriptions and conversations with such skill that perhaps for the first time, one can picture in living form a confused, anxious French maid whose human weakness had been called to the sanctity of heroic sacrifice.

As one advances through the early stages of Margaret Mary's life, a definite impression is given that the writer has no desire to cushion the narrative. Perhaps as a reaction to the sweetened and delicate accounts given of St. Margaret by others, Margaret Trouncer presents the facts with surprising bluntness.

The human factors that contributed to Margaret's purification are mercilessly described. Her life as a young girl, especially after the death of her father, is one of constant humiliation. Periodically enraged by her incompetence, Margaret's Aunt Chappendye would literally drive her from the farmhouse. Margaret would then seek sanctuary in the fields where she first began to share her anguish with Christ. In addition to her rough and uncouth Aunt, Margaret's cup was filled to overflowing by her grandmother whose favorite dress concealed the hidden splendor of many carefully stitched coins and rapacious *Tante Benoîte* who reveled in the mockery of God. Any soul that could survive this array with Christian resignation would be a saint. Margaret did.

At twenty-four Margaret was accepted at the Visitation Convent in Paray-le-Monial and separated from her devoted mother. However even though she could commune with Christ within the convent walls, this chosen one found there the heaviest cross of her life in the misunderstanding and jealousy of an aristocratic clique. In describing the selfishness of these nuns and their constant persecution of Margaret, the author is unique. In them, the French tendency to mockery and ridicule was barely curbed by religious charity. When Margaret sought out their company for the love of her Saviour, they ostracized her. When her divinely chosen spiritual guide, Claude de La Colombière, counseled her, they considered that he was nothing more than a victim of Margaret's spiritual infatuation. The closer Margaret drew to Christ and His will, the more bitter were the reactions of these aristocrats.

This conflict reached its climax in an episode which, if written up in its day, would have been read with avid interest. As Margaret's self-surrender to Christ reached its totality, He asked her to proclaim herself as victim for the sins of her own convent. With the superior's permission, all the nuns were called to the large Chapter Room, where in the middle of the floor knelt Margaret Mary. Extending her arms in the form of a cross, she cried out, "I am commanded by Our Lord Christ to offer myself as a victim of His divine justice, to expiate the sins of this Community against charity, for this dear virtue is born in His Heart." Gasps of resentment and shock spread through the nuns. This resentment was even increased by an order for a special discipline that evening to appease the anger of Almighty God. That night, according to the testimony of the nuns themselves, Margaret endured a prolonged beating in the dark corridors at their hands.

Indeed the intense love of the Sacred Heart consumed its victim to perfect immolation. Throughout these contradictions and the all but universal disbelief in her visions, this simple nun manifested the qualities of sanctity. She never said an evil word to her persecutors. On the contrary she tried ceaselessly to gain their affection. She fulfilled completely the commands of her Divine Spouse and through her obedience the devotion of His Merciful Heart spread from France, where it effaced the cold fear of Jansenism, to every section of the universal Church. By her portrayal of a very human saint, Margaret Trouncer may be able to help intensify in the lives of many in this generation the needed devotion to Christ's Sacred Heart.

ROBERT MCGUIRE, S.J.

### THE APOLOGETE AND THE PROBLEM OF CHRIST

*The Problem of Jesus.* By Jean Guitton. New York: P. J. Kenedy and Sons, 1955. Pp. xiv-239. \$3.75.

During the unoccupied moments of his war-time captivity, Guitton envisioned a great *Summa: La pensée moderne et le catholicisme*. His own personal studies resulting in a deep appreciation of apologetical problems along with a keen penetration into the difficulties experienced by modern thought in understanding and accepting the Christian message, made Guitton ideally fit for such a project. From 1945 on, the parts of this *Summa* have been appearing. In 1948 he published *Le problème de Jésus et les fondements du témoignage chrétien* and in 1953, *Le problème de Jésus: divinité et résurrection*. *The Problem of Jesus* is his own abridgment for English readers of his two volumes in French.

The method employed is a *critique de la critique*. Next to the exegete there is room for a *logician* who knows contemporary exegesis under its three modes of approach, rationalistic, Protestant and Catholic, and judges the methods, difficulties and possible solutions. By comparing them he aims at establishing whether one of these solutions fits the integral data of the problem better than the others.

The First Part considers the historical evidence for the content of the Gospels, and shows that the conclusions of the negative and mythical schools are defective.

Parts Two and Three investigate Divinity and Resurrection which condition the problem of Jesus. The section devoted to the Resurrection is certainly one of the most interesting in the book. Two kinds of difficulties are considered. The first are those connected with the basic fact, local and temporal. When we talk of resurrection, are we thinking of an event similar to the facts investigated by science or history? Is it something real? Or is it a phenomenon occurring merely in consciousness? The difficulties of the other sort relate to the common idea of resurrection. What is its content? Is it thinkable? What does it mean?

Though not always easy reading, Guitton's work is certainly reward-



ing. Solutions are not always at hand, but the very rephrasing of the problems is illuminating. Here we have a good antidote for any smug, self-satisfied attitude toward apologetics.

VINCENT T. O'KEEFE, S.J.

---

### THE SPIRITUALITY OF THE MONK

The Meaning of the Monastic Life. *By Louis Bouyer of the Oratory.*

Translated by Kathleen Pond. New York, P. J. Kenedy & Sons.

Pp. x-209. \$4.00.

Written at the request of a community of monks, and primarily for and about monks, *The Meaning of the Monastic Life* brings a vital message to all religious and to all other forthright seekers after God. The author points up how in every Christian vocation there lies the germ of a monastic vocation, and how the vocation of the monk is the vocation of the baptized man carried to the utmost limits of its irresistible demands. Prayer and penance are at the basis of every Christian life. The endeavor to rationalize that, side by side with the negative, crucifying asceticism of past ages, there is room for a constructive, positive asceticism which would reject nothing of the world and would consecrate all in it to the glory of God, is an illusion and insidious temptation founded on false suppositions arising from confusion of thought. The Christian effort is indeed to aim at an all-embracing consecration of self and of the world with all its glory and untarnished joys, but the Cross is precisely the way that leads to the end and there is no other.

Derived mainly from Sacred Scriptures and Tradition, the author's analysis of the theological approach to perfection in Part One is masterly. The opening theme is that of the Hound of Heaven, from which poem the writer quotes extensively in Chapter One. He then proceeds to establish that the monastic life is in reality an angelic life, to which access can be had only through a process of dying and rising again. The passage through such death and resurrection terminates in light inaccessible through a movement *in Spiritu per Filium ad Patrem*. The second and practical portion of the book high-lights the salutary, Catholic teaching on detachment and the stripping of self, prayer, penance and mortification, work, the *lectio divina*, the divine office and the Mass in a manner and style that is pleasing, enlightening and powerfully appealing, admirably calculated to shatter complacency and to initiate heart-searching that originates deeper sincerity in the quest for God. Throughout, the work is replete with profound thought elegantly phrased and illustrated, and the reader will quite forget that he is reading a translation. It will be appreciated and enjoyed by all in search of genuine sanctity.

DANIEL J. M. CALLAHAN, S.J.

## FAITH AND MATURE LIFE

**Christian Maturity.** By John Donohue, S.J. New York, P. J. Kenedy and Sons. 1955. Pp. ix-244. \$3.50.

Glut and famine are the unhappy common conditions in the spiritual literature field. The glut is the result of a proliferation of books written by priests and religious with an ascetical modality that has little viable application in the life of the Catholic laity. The famine is that of works on lay theology, doctrinal and practical, exposing the depths of *la vie intérieure* for a growing legion of people who, tired of the many-ness of their existence, wish to discover the methods of sacrificial generosity in their union with God. This book, remarkable for its bespoken vision and the gracious language in the service of it, will, perhaps, never gain the currency it deserves, but one can pray that some external grace will put it into the hands of souls desirous of the more.

The author has not presented us with a book of doctrine, a list of lapidaries for Christian living, or even vignettes of prayerful thought; rather he has written a reprise of the Christian faith as the event and ontological fact and as the only matrix of the balanced, rich, and mature life. Books on self-realization have been multiplying in almost geometric proportion to man's growing awareness of his own hopeless and helpless complexity. If anything, they have increased the restlessness for which they are purported to be the curative. The situation and problem have been sensitively described in Mrs. Lindbergh's *Gift from the Sea*. But for all its beauty and anguish the latter essay gives us only the finer answers of ethical humanism. The delicate tracery of shells will not indicate the complete saving pattern, but He who, if touched, will make people whole. Roughly identical in content, a comparison is natural between Fr. Donohue's book and Merton's *No Man Is An Island*, though the latter has modified his earlier counsel of dour flight and eschatological concern as the solution to the modern condition. *Christian Maturity*, quite differently, reveals an enjoyment in the challenge that the fevered context of our American lives presents.

It is rather our lives themselves that must reveal shining new perspectives of human existence. But since these lives are essentially social that revelation must be made most often in terms of our social action. The care of the world, therefore, is indeed our care although not our exclusive care. Since we cannot help but be working, art-making, political, family, community men it is precisely in and through these eternal human careers that we testify to Our Lord.

Amiable abnegation, joyous dispossession of self, union with Christ—these are the heart of the matter of holiness and wholeness, and above all a matter of the heart. The themes of the chapters are reducibly Ignatian, but the author's use of wide reading, fresh illustration, and prayerful intuition, provides us with an extraordinary modern gloss on the text of the *Exercises*. He has spelled out in detail what is involved in the requirements for the essential career of Christian poise.

Religious maturity requires a consistent and entire response to all the implications of the great truths touching God, Jesus and the inter-communion of men with their Saviour-King and with each other in the Church.

This is the supreme devotion and it is an instructive pleasure to read that Christian self-realization is not a form of pious athleticism or a sentimentally esoteric coign of vantage, but a vocation to redemptive solicitude and thus to high personal adventure in the real world.

EDWARD J. MURRAY, S.J.

---

### A MORMON ODYSSEY

*Papa Married A Mormon.* By John D. Fitzgerald. N. Y., Prentice-Hall, 1955. Pp. ix-298. \$3.95.

*Papa Married a Mormon* is a highly imaginative historical sketch of the Mormons who settled in the Utah Territory during the era of the silver-rush and of fabulous Silverlode City.

Beginning, oddly enough, in the tempestuous bosom of the Irish Catholic Fitzgerald family in Boylestown, Pa., the story follows the vagaries of an agnostic son, Will Fitzgerald, who leaves his family and his Faith to journey to Silverlode and easy riches as the proprietor of Silverlode's Whitehorse Saloon. His brother, Tom Fitzgerald, a fervent Catholic bent upon retrieving the prodigal, tracks him to Silverlode, but decides to stay and become the editor of the *Silverlode Advocate*.

A Mormon girl, Tena Neilsen, of the nearby Mormon community, Adenville, wins Tom's love and marries him over the veto of her father and the Mormon Bishop. Married life for the couple, although strongly resembling a religious potpourri, is happy and they are blessed with a large family. Onto this scene of married bliss storms Tom's sister, Kathy Fitzgerald, who declares all-out-war on the Mormon influence in the family and on Tom's obvious religious indifference. Meanwhile, the black sheep, Will Fitzgerald, returns to the Catholic Faith after wounds received in a gun duel which have left him partially paralyzed. The remainder of the narrative is a series of ups and downs which the Fitzgerald family takes in stride, although it seems that even they are a bit surprised when Kathy executes an inexplicable about-face and becomes a Mormon. As the story draws to a leisurely close, Tom, finally feeling the influence of his early Catholic upbringing, remarries his wife, Tena, in a Catholic ceremony two hours before he dies.

On the face of it, *Papa Married A Mormon* is a compellingly interesting narrative. It literally oozes the local color of a land where the six-gun is law and fortunes change hands on the turn of a card. But a contrasting note is struck, as it tells of the fervent Mormon settlers building a unique religious nation across the prairie, intransigent in their beliefs, but accepting kindly the accomplished fact of a Catholic-Mormon marriage.

Although the author, at least nominally a Catholic, proposes to tell

the story of his family according to the hard facts, the Catholic Church certainly emerges a pale second best. Tom, a well-educated Catholic (Loyola College, Baltimore!) abruptly changes from a champion of the faith into a person utterly indifferent to positive religion, who feels no qualms about marrying in a civil and a Mormon ceremony or about allowing his children to choose their own religion. Kathy, the intolerant Catholic, inexplicably becomes a Mormon and marries in the Mormon Church. These abrupt changes of religion pose the biographical problem: what motivated these people to change? A fervent Catholic, unlike the chameleon, does not change his religious color according to the surroundings in which he lives. One is willing to admit the *fact* of the sudden religious indifferentism in these people, but one still expects to be shown the genesis of this phenomenon, for human beings generally have a reason for the good or the evil that they do. Unfortunately, the reader will search in vain for an adequate explanation of this startling conduct. This defective motivation strikes at the very heart of the narrative and changes into an interesting melodrama what could have been an informal biography of some stature, for the study of motivation is the very heart of true biography.

On the basis of this critique the reviewer would recommend this book exclusively to the discriminating adult reader.

R. M. BARLOW, S.J.

---

### CATHOLIC DOCTRINE FOR THE NON-CATHOLIC

**What the Church Gives Us.** By Right Reverend James P. Kelly and Mary T. Ellis. New York, P. J. Kenedy & Sons. Pp. vii-152. \$2.50.

This volume is a schematic treatment of Catholic doctrine, intended primarily for the inquiring non-Catholic. It is, however, also directed to the born Catholic who wishes to deepen or refresh his knowledge of the Faith.

After an initial discussion of certain philosophical truths regarding the nature of God and man, the book, in effect, outlines the history of man's relationship to God as it is in the present economy. Chapters are devoted to the elevation in Adam of mankind to the supernatural level, the Fall, the Incarnation and Redemption, the establishment and growth of the Church. The Church's role as teacher, ruler and sanctifier is presented with special emphasis on the concrete means of sanctification, the Sacraments. The final chapters deal with the hereafter. There are two appendices, one giving the more common Catholic prayers and the other a rather extensive reading list.

The distinctive virtues of this little volume are two. It gives a picture of Catholic doctrine which is uncomplicated and panoramic, and hence likely to stir the layman to admiration and further study. Secondly, because of the index provided the book may serve as an elementary but handy reference work.

JOSEPH B. DOTY, S.J.

# WOODSTOCK LETTERS

VOL. LXXXV, No. 2

APRIL, 1956

---

## CONTENTS FOR APRIL, 1956

USE OF MODERN MEANS OF COMMUNICATION.....	107
Very Reverend Father General	
IGNATIAN YEAR EXHORTATIONS.....	117
William J. Young, S.J.	
ATOMIC VULNERABILITY OF AMERICAN SOCIETY.....	131
Neil P. Hurley, S.J.	
SCRUTAMINI SCRIPTURAS .....	141
R. A. F. MacKensie, S.J.	
THE MANILA I. S. O.....	149
Arthur A. Weiss, S.J.	
TABLE OF VOTIVE MASSES .....	155
Agustin Natividad, S.J.	
JESUIT EDUCATION IN CHICAGO.....	159
James A. Mohler, S.J.	
THE ENGLISH NOVITIATE IN 1806.....	175
Charles Plowden	
THE NOVITIATE AT PARIS.....	192
MUSIC COURSES IN AMERICAN JESUIT SCHOOLS.....	197
James W. King, S.J.	
OBITUARY	
Bishop Thomas J. Feeney.....	199
BOOKS OF INTEREST TO OURS.....	231

## CONTRIBUTORS

Father William J. Young (Chicago Province) is Spiritual Father at West Baden.

Mr. Neil P. Hurley (New York Province) teaches First Year High at Fordham Prep.

Father R. A. F. MacKensie (Upper Canada Province) teaches Old Testament at Christ the King Seminary, Toronto.

Father Arthur A. Weiss (Philippine Vice-Province), Socius of the Vice-Provincial, is also director of the Manila I.S.O.

Father Agustin Natividad (Philippine Vice-Province) is a Fourth Year Father at Woodstock.

Father James A. Mohler (Detroit Province) is a Fourth Father at West Baden.

Father Charles Plowden was the first Master of Novices of the restored Society in England.

Mr. James W. King (Oregon Province) is a theologian at Alma.

Father John H. Collins (New England Province) is Father Minister at the Provincial's Residence and author of a forthcoming book (Newman) on the *Anima Christi*.

Mr. James J. Hennesey (New York Province) is a theologian at Woodstock.

---

*For Jesuit Use Only*

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

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

WOODSTOCK COLLEGE PRESS  
WOODSTOCK, MARYLAND

## Instruction on the Use of Modern Means of Communication

Not infrequently questions are proposed to me, especially from colleges of Ours or of externs, about the use of those means which our age is employing more and more each day for the communication of news, and the presentation of plays, concerts and other things of the sort. It has seemed to me opportune to give a little fuller instruction to the Society on these matters.

Whether it is a question of daily newspapers or of illustrated periodicals called magazines, or of the so-called digests, or of the radio, television, or finally of movies, all are to be weighed by the same norm, with an eye to the good and the bad effects which follow upon their use. For of themselves, according to the intention of the Creator who gave us inventive genius to devise such media, they are all good, and are to be ordained toward what is good—the glory of God and the salvation of souls. However, because of our malice, carelessness and laziness, they can become evil, and upon their misuse follow tepidity, sickness of soul, sin and spiritual disaster.

Daily in the Divine Office we are admonished in the words of the Apostle Peter: "Be sober, be watchful! For your adversary, the devil, as a roaring lion goes about seeking some one to devour. Resist him, steadfast in the faith."<sup>1</sup> "Be sober," that is be attentive, think, and do not act lightly or without deliberation. Do not throw yourselves headlong into everything that is pleasant, and certainly not into those pleasures to which men of our times give themselves indiscriminately without measure or discretion. You are Christians; you are religious. Not without reason has Christ, our Lord chosen you out of the world. He Himself has admonished us, "You are not of the world,"<sup>2</sup> but, according to the remark of the Apostle, "Your life is hidden with Christ in God."<sup>3</sup>

All the conveniences of modern life which I mentioned at the outset, can be a great help in spreading the truth, in teaching the people, especially the young and the uneducated, and in winning souls to their Creator. And sometimes it is to be regretted that sufficient use is not made of these means in schools, or in teaching the general public, and particularly in

supplying for the lack of priests. What good could radio and television broadcasts and movies not do to teach and convince those who, for one reason or another, cannot or will not go to our churches and Catholic schools! What could a good digest not do to help those who lack the time or opportunity to read books and periodicals! Besides, daily papers influence and determine the acts of whole peoples and of their governing bodies.

Though we often lack the large sums of money necessary to make our own these means of spreading the truth, not infrequently we can collaborate to good purpose with those who own them. When this is possible we should make every effort, with the approval of superiors, to do so.

As these things can be a help to our students and to the faithful entrusted to our care, so they can and should be a help to us as well. Because of our apostolic vocation we cannot be strangers to what is going on in the world, as we rightly could if God had called us to be Carthusians. Indeed, according to the requirements of our ministry, it is proper that some of Ours be better, others less well informed. Those who write for serious periodicals, professors who teach the higher branches, those engaged in apologetics and controversy, students in the social field, and not a few superiors have need of greater knowledge. Others can be content to have a summary knowledge of current events. For others, finally, such as our young men in the first stages of their formation and the Coadjutor Brothers, it is better that for the time being at least they remain in ignorance of most current events lest they be too distracted and withdrawn from their duties.

What then will be the norm and measure to be applied in the use of these modern means of communication? A clear norm, though not always a pleasant or easy one, is set before us from the very outset of the Spiritual Exercises of St. Ignatius, where he teaches us in the "Foundation" the right manner of using or of abstaining from creatures: *tantum quantum*, or as they help or impede us in serving and glorifying God, and in saving and sanctifying our souls. And as the Exercises proceed further, he adds a nobler norm: where the service of God and the good of our soul would be equal, we choose by preference that by which we are made more



like to Christ our Lord, poor, despised and fixed to the Cross. A twofold norm, then, is recommended to us: constant purity of intention as well as greater abnegation and continual mortification.<sup>4</sup> If we apply these norms to the use of the radio, television, movies and periodicals of different kinds, they will turn to our advantage and the good of souls; if we neglect them, they will do us harm and will be a cause of detriment to souls.

Unless we use them properly, all these modern discoveries can be very harmful. First of all, in using them there is danger of wasting our time. And let us not think it is a small matter to waste time, for time, i.e., our life, is a very precious gift granted us by God so that we may win an eternal reward for ourselves and our neighbor; time is the talent entrusted to us by Christ, Our Lord, so that we may gain profit from it. It is not ours, but His. While we are wasting time the enemy is alert and working tirelessly for the downfall of the human race. The Eternal Judge will therefore demand a strict accounting of us for the use of our time.

A second harmful effect is that the immoderate use of the more pleasant things weakens the spirit and daily makes it less disposed for the austere efforts of a laborious apostolic life, and then turning it from this endeavor, brings it finally to a love of ease. Very wisely, therefore, does our Epitome of the Institute (n. 208,1) warn not only subjects to be careful, but superiors as well to be on their guard, mindful of the fact that they have in a certain sense the duty of teachers towards their sons and the obligation of keeping at a distance those influences by which they will be turned little by little from the pursuit of perfection. Certainly, there is need for some occasional relaxation of mind; and the man who neglects to take it when he should, easily makes himself unfit for doing his best work, in fact sometimes turns to something worse; but in relaxing the mind there must be due moderation. Let us be sure that we do not confuse, as often happens, what pleases the senses with what relaxes the mind. Nothing is more fatiguing to the nervous system, of the young especially, though admittedly pleasant to nature, than a long and exciting movie. On the other hand, manual work involving some exertion and serving some useful purposes not infrequently

relaxes the mind completely, even though it may be less pleasant.

A third harmful effect, which often escapes our notice, is that worldly spirit which these attractions of the world gradually and imperceptibly instill into our minds. Should we not be afraid that the grace of a lively faith upon which the spirit of our vocation thrives will be taken away if we are unfaithful to it?

And finally, a fourth harmful effect, related to the preceding, more subtle but not less dangerous, is the development of a false conscience, especially as regards chastity. For when we are constantly reading about, hearing about, and looking at sin and the enticements to sin, it is inevitable that our imagination and our very heart will become so entangled and immeshed in dangerous, even wicked things, that, to say nothing of the angelic purity which our holy Father St. Ignatius expects of us, we are perhaps unable to preserve unharmed even the very substance of the virtue. I beg you not to pass over this point lightly. For a too sad experience gives the lie to the levity of those who, when warned by the rule or the counsels of superiors, shrug their shoulders and smile.

Gladly would I be content with these rather general and simple norms, leaving their application entirely to the prudent discretion of provincials and local superiors. For in practice a too strict rule rarely fits all circumstances perfectly; and our holy Father St. Ignatius in the Constitutions has taught us that many things must be entrusted to the inspiration of the Spirit of Wisdom to which he occasionally alludes even in his letters. Yet the facts have convinced me that not rarely certain superiors are not so much moved by their own convictions, based on faith and reason, as carried along by the importunities of their subjects, no matter how young and inexperienced, and are frequently induced to connive, with disastrous results. For this reason I think it necessary to propose some more definite directive norms. According to the different circumstances of place and person, higher superiors will see whether in the territory of their jurisdiction there is need of a stricter rule. Where they impose such a rule let not subjects allege that Father General grants more leeway, for it is the responsibility of superiors in the par-

ticular place to apply the norms given by Father General in this matter. Where laxer standards have from human weakness gained the upperhand, let the practice be brought back to what is here described.

1. Although the young men who come to us have grown accustomed in the world to the daily use of magazines, radio, movies and television, let them realize that, in entering the Society, they have embraced a life altogether different from their life in the world, a spiritual life completely dedicated to God, a recollected and mortified life which follows other standards than those of the world. As in the past, our novices should not be given these various means of information and recreation.

From time to time let the master of novices or his socius give them bits of news about current events, about such things particularly as have a bearing on religion or on the good of souls. If occasionally a talk of our Holy Father or an important religious ceremony or something else of this nature is broadcast by radio or television, it is proper that even the novices should be allowed to see or hear it, for the manner of transmission makes no difference, but only the subject matter.

2. Let superiors remember that our juniors and young Coadjutor Brothers are in the first stage of their formation, and that they are to be prepared gradually for religious maturity. Indeed, human nature permits no other way. It will help their formation if, after an appropriate explanation by a qualified professor, they hear a program of classical music, or a speaker of greater renown, or see a documentary film, or have at hand certain selected cultural periodicals. But from the beginning they should be taught to use these aids in such a way as to reap from them the fruit of a solid apostolic formation and not fritter away their time uselessly by indulging idle curiosity. Generally speaking, it is not good for them to learn the news of the world from newspapers or the radio; it will be better to observe a practice similar to that of the novitiate.

In our philosophers a fuller maturity should be developed; but at the same time superiors are not to give in to those who say that, since they are no longer novices, they should be

treated as we generally treat our theologians. For theologians are fully mature, their religious and intellectual formation is further advanced, and they should receive a more immediate preparation for our apostolic life. Superiors should keep this difference in mind, but even in theologates they should see to it that we keep the strict, austere and recollected life, so absolutely necessary for the fostering of solid study, of a genuine spiritual life, and also of that spirit which our holy Father, St. Ignatius, wanted the Society to have. As I have so often mentioned, it was St. Ignatius' express desire that, far from being secular priests, living like secular priests, we should be religious, "fighting for God under the standard of the Cross,"<sup>5</sup> and persevering in poverty, mortification, humility and obedience.

3. Accordingly, movies should be granted rarely in scholasticates; I would say not more than six times a year, allowance being made for an occasional documentary film by way of instruction rather than recreation. The provincial should determine whether it is better or not to grant the theologians the use of the radio during recreation for short news broadcasts so that they can give up the daily newspapers, which waste a great deal of time. They should provide that the philosophers too be occasionally given the opportunity to learn important news events. Let them be especially careful about permitting magazines to our Scholastics. Not infrequently, alas! in our houses, even in houses of study, magazines are on hand to be read and looked at which would not be tolerated in a good Christian home, even though it is true that occasionally in their articles these magazines do show some little good will towards the Church.

As regards television, I advise that in scholasticates where it has not yet been introduced, it be not for the time being introduced. For, aside from the fact that regard must be had for poverty, television up to the present provides little that conduces to real formation, but very much that is foolish and of no value.

4. I hear that in certain regions, films are shown for recreation to the students of our colleges much oftener than is fitting for their proper training; and that prefects sometimes misuse the radio to such an extent that the students

are being distracted by broadcasts of light and frivolous music at a time when they should be studying, or, as happens in some places, they are awakened in the morning by the radio. It is evident that this effectively prevents them from dedicating their first thoughts and desires to God as a young Christian should.

Setting aside these abuses and adopting practices suited to sane education, let us teach these young men by word and deed to make use of worthwhile recreations with becoming moderation.

But from the fact that a little more recreation is allowed to our students, it does not follow at all that Ours can or should be at all the movies which are granted to the students. Most of the latter are being prepared to live their lives in the world; we are religious, dedicated to mortification and to a life of union with God. If some of Ours have to be present at these movies to prefect the boys, let them really perform this office and not allow themselves to be distracted by the movie. The rest of Ours, with the approval of the rector or the provincial, may occasionally attend movies granted to the students for recreation, but it should not be oftener than once a month. Let superiors likewise see that the prefects who are given charge of the radio or television for the students do not waste time by misusing them for their own pleasure, a thing which unfortunately has happened, with serious harm to religious life.

5. It is evident that since the tertianship is so important and so short, it should have almost the same norms as the novitiate. For in a special way our tertians are to be exercised in humility and are to become accustomed to that austerity of life which they are to observe voluntarily in the future.

6. In communities of formed Fathers and Brothers, let the wise prescription of Father Ledochowski be kept, that no one is to have a radio or television in his room for personal use, unless an exception is made for the sick in the community infirmary, or even in a common place to use when he likes. The use of these things should be regulated by the superior, according to norms laid down by the higher superior. Generally speaking the daily news broadcast should be allowed at

recreation only, to those who desire to hear it; in this way we can save time and not be obliged to run through the daily papers. Let not the superior permit that in place of the recreation traditional among us just any sort of musical programs be heard on the radio; it is extremely important that we keep the custom we have of lively conversation with one another to relax the mind—a custom which is among the best aids to union of minds and to acquiring ease in dealing with people.

In the use of television, which is scarcely ever to be granted outside the time of recreation, the superior should be sparing, lest we get used to turning our thoughts to useless things. Let him not allow his subjects to go out of the house to movies as they feel inclined, but only with permission, which is but rarely to be granted. If some regulations have been laid down by episcopal authority for priests in this matter, Ours, howsoever exempt, are everywhere to observe these regulations. If some question them, let the major superior make the same regulations for Ours, or rather even stricter ones than those affecting the secular priests in that place.

And finally, regarding even formed Fathers and Brothers, let the superior remember that he has a duty in conscience to see that no newspapers or periodicals, especially magazines, unbecoming for religious or which can be a danger to anyone, find their way into our house or be kept in it. If anyone should try to bring them in without the superior's knowledge, he is to be admonished in a fatherly way; if the fault is repeated he should be punished, and if he remains stubborn in his disobedience, let him be reported to the major superior, and even if need be, to Father General.

7. While I am on this subject I cannot help adding just a word on a contemporary abuse which is spreading even among us—too much interest in sports. No sensible man will deny the real benefits in the way of bodily exercise they provide, nor the good use that can be made of them for preserving mental health and training the young. But in this matter, as in the use of any creature, a proper hierarchy of values must be maintained, and consequently moderation and due measure. Both Ours and our students should attach much more importance, surely, to spiritual progress and to advancement in letters and knowledge than to athletic prowess.

Athletic events ought to be judged according to their true value, and not with that passionate interest which men so commonly have in them today. It is a sign either of a poorly trained mind or of very little self-control to be as interested in these things as if they were events of the highest importance in the life of man. What would the sainted author of the Spiritual Exercises have said if he saw the disciples and followers of Christ, the King, whom he himself had formed, rushing impetuously after the unthinking crowd, which seems to be almost devoid of reason when present at athletic contests? In all things let that calm and balanced moderation be maintained, which assigns to everything its true degree of importance among the events of the world.

8. Neither can I pass over something which, if I am not mistaken, we often neglect: in the whole matter which this Instruction treats of we ought to teach our students and the other faithful as well as our own young religious to derive true benefit from the reading of newspapers and magazines, from movies, from the radio and television, in a word, from the use of all those creatures which the genius of this age has prepared for our convenience. They should be taught to read, hear and look at these things with a critical mind, so that they can learn to distinguish the good from the bad, the solid from the superficial, the beautiful from the counterfeit. In this way they may be able to rule their hearts and imaginations in the light of right reason and faith, and not allow themselves to be carried away by the blind impulse of their imaginations and emotions while they share the gladness and sorrow which they find portrayed as part of human life.

I shall say no more. To summarize this whole Instruction in a few words: our life and special vocation are things extremely important especially in these times, both in the light of eternal truth and in the eyes of men. While the world rushes along its mad course to sin, while the enemies of God are every day more bitterly assailing the Church of Christ, by word and deed denying and neglecting revelation, the supernatural order, and the very existence of God, we have no right to give ourselves to idle pursuits and to squander on them time which is not our own, but Christ the Lord's. For the first commandment is this: thou shalt love the Lord

thy God with thy *whole* heart and with thy *whole* soul and with *all* thy strength. "Men crucified to the world and to whom the world is crucified, such would the rule of our life have us be; new men, I say, who have put off their affections to put on Christ."<sup>6</sup>

Rome, December 27, 1955.

Feast of St. John the Evangelist.

JOHN BAPTIST JANSSENS

*General of the Society of Jesus*

---

<sup>1</sup> 1 Peter. V 8-9.

<sup>2</sup> John XV 19.

<sup>3</sup> Col. III 3.

<sup>4</sup> Rules of Summary 17, and 11-12.

<sup>5</sup> Formula of the Institute, n. 1.

<sup>6</sup> Sum and Scope of our Constitutions.

---

### FIRST EUROPEAN MARTYR

The first Jesuit to give his life for the faith on European soil was Edmund Daniel, a native of Limerick, who joined the Order at Rome while still in his teens, and is frequently mentioned in the correspondence of Polanco under the sobriquet of "Edmund the Irishman." In 1564 he was sent to labor among his fellow-countrymen, in company with Richard Creagh, the new archbishop of Armagh, and Father William Good, an English Jesuit. The program set for Edmund was to "instruct the youth of Limerick in the rudiments of the Catholic faith and in the rules of Ciceronian eloquence." For years he labored undisturbed at the humble hidden task, but at length, he was betrayed by the Catholic mayor of Limerick, a miserable opportunist, and taken in fetters to Cork, where he underwent the usual third-degree methods followed by the Elizabethans. He was not yet a priest but that fact did not save him from rack and rope. Condemned for his Catholic profession and for refusing to take the oath of royal supremacy, he was hanged, drawn and quartered at Cork on October 25, 1572.

JAMES BRODRICK, S.J.



# Ignatian Year Exhortations

WILLIAM J. YOUNG, S.J.

## I. OUR FATHER IGNATIUS

Reverend Fathers and dear Brothers in Christ:

In papal documents, bulls, briefs, letters, allocutions, in the writings of historians and the flights of orators, St. Ignatius is glorified with such titles as founder, lawgiver, commander-in-chief. Founder, lawgiver, and commander he certainly was in an eminent degree. But when we his sons speak of him or refer to him, we usually do so under the milder influence of what I may call a domestic mood, and give him the familiar and affectionate title of father. He is in a true sense our father in God, for he not only supports, nourishes, moulds, educates and trains us in the ways of God, but he has even begotten us to God in the Society of God's own son, Jesus. It seems to be a universal experience that the older we grow in the Society, the more keenly we become aware of the fatherhood of St. Ignatius. And yet, I don't hesitate to say that there are some, eminent for their years and their achievements, who have not entered into a full understanding of this fatherhood of St. Ignatius. Of this I am certain. Of the reason one cannot be sure, but if I were to hazard a guess, I would say that it was because they had not fathomed the real meaning of fatherhood.

### Fatherhood

From the very first days of our novitiate we are told, and we hear it repeated all along the years, that the government of the Society is paternal. The term is used in something of a technical sense, or with the breadth of meaning we give on occasions to the word *parental*. We realize that it is within the scope of parental authority to punish a misbehaving youngster by confining his activities to the woodshed for the afternoon, or to reward him when he deserves it by taking him along to the ballgame. The term *paternal* as applied to the Society seems to mean that although the Society has the name and some of the superficial characteristics of a regiment, a

---

Exhortations given at West Baden College.

cohort, a company, it is not governed by means of formal trials, courts-martial, or other drumhead proceedings. Even in contradistinction to the capitular proceedings of existing Orders of monks and friars, the manner of its superiors when dealing with their subjects could still be called paternal even when it is characterized by sternness, or touched with a bit of asperity—paternal, that is, in this technical sense. Not that the superior is given license to act arbitrarily, for he himself must be guided by laws, rules, customs and precedents. Otherwise his rule could develop into a tyranny, or degenerate into a state bordering on anarchy, in which he will unconsciously drive his victims into a state of smouldering rebellion; or, on the other hand, find it more convenient to follow weakly the loudest voices or truckle ignobly to the most reckless and most insolent of his subjects.

### Daddyism

When the interpreters of our Institute tell us that our government is paternal, they are not, therefore, to be understood in a sentimental sense. Sentiment is sometimes, especially when a man's selfish interests are engaged, only a shadow's thickness removed from sentimentality, and it often happens that the noble sentiment of fatherliness can gradually be corrupted into the cheap sentimentality of daddyism. Perhaps it may be only a sign of our prolonged adolescence that we allow the childish inventions of "daddy" and "dad" to extend their existence into our maturer years. Or, it may be that we have never felt the full manly emotion of the relationship between father and son. To me, at least, "daddy" has always been synonymous with a lap to climb into, or a knee on which to be dandled, while "dad" was always someone ready to play the game and willing to respond as he should to a touch. But the ultimate was reached in "the old man," for the phrase was a guarantee that we had reached maturity, and meant that we either looked up to him with approval or down at him with pity, according to the level of our self-conceit.

Now, the point I wish to make is that we carry many of these father-son relations into religion with us, and when we hear that the government of the Society is paternal, we apply the yardstick of our boyish experiences to the experi-

ences that confront us in our new life, and while we might never think of calling our religious superiors by the terms of endearment, or tolerance, we applied to our fathers in the flesh, we are inclined to judge of their fatherliness by the standards we have been familiar with in our infancy, our boyhood and our adolescence. In other words, we measure their fatherliness by their willingness to allow us to climb into their laps, by their sensitiveness and responsiveness to our childish wants. We just love being spoiled, and the more a superior is inclined to kill us with kindness, the more willing we are to die. Of course, most of us grow beyond this stage, and all we ask is that we be let alone. If the superior does show an interest in us, it should not be too detailed, too curious. We are a bit like the hard-bitten regent who commended his superior because "he minds his own business, and lets us do pretty much as we please."

Of course, attitudes such as I have been describing are not very common, but they have existed, still do, and almost certainly always will. When we meet them in religious they are an indication of a retarded spiritual development, as much a portent in the spiritual life as an idiot or a dwarf is in the natural life; a lingering adolescence, if not worse, which the religious in question is loath to set aside even though he has reached the years of discretion. It is an attitude commoner, I believe, in women than in men. St. Paul tells us frankly, almost brutally, how he cured himself: "When I was a child, I spoke as a child, I felt as a child, I thought as a child. But now that I have become a man I have put away the things of a child" (1 Cor. 13:11).

Nothing is plainer in St. Ignatius' dealing with his sons than that he is a father who takes it for granted that his sons are grownups. He recognizes, of course, that they are men of varying capacities, and is ready and willing not only to make allowance for this difference, but is also willing to take into consideration even their different stages of spiritual development, and does not demand from spiritual and physical adolescence the same gravity and maturity, the same balance of judgment, he has a right to expect from middle age and senescence. He showed, as we all know, an almost motherly patience with the exuberance of Pedro Ribadeneira. It was still patience, but patience mingled with a note of fatherly

concern, when he had to deal with the self-importance of Father Nicholas Bobadilla; and this concern hardened like the steel of a Toledo blade when he applied it to the self-sufficient mistakes of the learned Father James Laynez. He knew his men, and he also knew that they were all beginners in the spiritual life, in that form of it, at least, which he envisioned in his Constitutions, and he never forgot that he had to shape them to an ideal, and that this shaping was going to be at times painful for some of them. As sentimentality had no place in his make-up, he did not hesitate to call upon them to suffer pain, privation, humiliation, when he saw—and how clear was his vision—that these things would be good for their spiritual growth. In this he showed himself not only a strong father, but a loving father.

### Ignatius and Severity

There are certain classes of biographers who have succeeded in presenting St. Ignatius in the role of drillmaster rather than that of father. They seem to take a special delight in lingering over those incidents of his life where he has acted with a certain amount of prompt decisiveness, and they leave the reader under the impression that the decisiveness was well seasoned with asperity. There is the instance of the novice who coolly announced that he would be leaving in the morning. "In the morning?" repeated Ignatius, "He shall leave tonight!" Or the instance of the Brother who was guilty of a rather grave violation of the rule of tactus, whom he would have dismissed almost as promptly had not some of the gravest Fathers in the community interceded for him. The order of dismissal was revoked but the Brother forbidden ever to live in Rome. The sequel, however, proved that St. Ignatius had been right, as the Brother eventually left the Society. We will be less inclined to look upon such action of St. Ignatius as arbitrary or unduly severe if we remember that at times the indelicacy of the fault involved may call for some understatement or reserve in its recording. Moreover, as the editors of the *Monumenta* observe concerning this and similar incidents, St. Ignatius may also have had knowledge of previous faults, aggravating circumstances, and so on, which he did not feel free to divulge. It must not be forgotten

that he was laying the foundations of his Order and that he could not tolerate weaknesses that might endanger the permanence of these foundations.

There is a very interesting occurrence in which he did feel free to explain himself. It has to do with Pedro Ribadeneira, who by this time had grown up into a sedate Scholastic. He had come to Rome before being sent away to Paris for the remainder of his studies. For some reason unaccountable, as such experiences often are, he had conceived a violent dislike of the Saint he had once loved so ardently. Happily, it was one of those *rixae amantium redintegratio est amoris*. It got him involved, however, before he was through in a very serious temptation against his vocation. St. Ignatius told him to put himself in the Exercises for a few days. He did so and came down with a violent fever. When Ignatius came to visit his wayward son—his attention to the sick was proverbial—the latter, utterly miserable by this time, broke into tears, and told Ignatius that he was ready to run off with a priest who had been working on him since his return to Rome, who was largely responsible for his estrangement, and who was leaving the house the next day, “evicted pitilessly and penniless by Ignatius.” Ignatius did his best to soothe the sobbing youth, and told him the truth about the priest, which was that he, Ignatius, had been doing his very best to prevail upon him to remain with them a little longer in the hope of weathering the storm of temptation that was carrying him from the light out into the vastness of the dark!

We should remember that many of these instantaneous dismissals were of novices, even when, as in the preceding instance, the novice was a priest. I understand that even in our own days novice masters, who would not lay claim to even a slight fraction of the insight or illumination of St. Ignatius, have shown in certain critical cases an equal despatch in freeing the Society from almost certain liabilities and liberating the individual from a yoke, the burden of which neither grace nor nature ever intended him to bear. We must beware of forming an opinion of our holy Father from these few peremptory dismissals. They were never mere improvisations, and were resorted to only when other means had failed. When he saw that patience, mildness and affection would mean

merely the waste of further graces and would be met with stubbornness, wilfulness and insolence, he was quick to act. He could not endure rebellion and wasted no time on the proud spirit of independence wherever it raised its ugly head. His Society was to be a Society of love, and it would never thrive if insubordination had to be wheedled into obedience. But where a dismissal might be likely to reflect on the good name of the individual, Ignatius did everything he could to safeguard the reputation, even going to the extent of seeking pretexts of temporary absences, such as pilgrimages, in the course of which the one to be dismissed could carry into effect confidential plans for a quiet and unobtrusive disappearance.

### Adaptability

St. Ignatius had to deal with more than the rebellious and the disorderly. There were also the weak and vacillating. Father Espinosa quotes from the *Scripta de Sancto Ignatio* the instance of the novice of noble rank who was put to work hauling stone and earth for the erection of a garden wall along the Via Campidoglia in the very heart of Rome. St. Ignatius, making his round of inspection, noticed that the youngster was overcome with shame and embarrassment, and could tell from his face and whole attitude that he was being tempted against his vocation. He immediately called the Minister's attention to the fact with the words: "Don't you see that this poor boy is in trouble? Why have you had him come?" The Minister, a bit flustered, answered, "Because you gave orders that all without exception were to report." "Well, even though I did say that, you are Minister. Does such an order excuse you from all discretion?" And calling the novice, he bade him leave the work, as it was not place for him to be (I, 410). We might have expected the drillmaster to say, "If he can't take it, let him go!" But Ignatius is anything but a martinet. He is the gentlest of fathers. He knows how to fit the burden to the back, to temper the wind to the shorn lamb.

He called Father Bobadilla the arch-hypocrite of the Society, because he managed to hide so much virtue under so rough and rugged an exterior. He was even all meekness and compliance with his insolence, because he knew that hidden

away under the incrustation of some minor vices was a heart of the purest gold. He could reduce Fathers Laynez, Polanco, De Cámara to tears by the rebukes he administered and by withholding from them the words of tenderness their souls were hungry for, because he knew that they had a special work to do in the Society and would have need of hearts that had been annealed in the furnace of self-denial to make them ready for the tasks that lay before them. They had to be men of tried and solid virtue who could be counted on to respond generously to the leadership to which they were so splendidly called.

There were others of less stalwart virtue, men of good intentions indeed, but of unsatisfactory performance, like Father Simon Rodrigues. For them Father Ignatius mingled his corrections with words of encouragement, of tenderness even. How well he understood human weakness, and how generous he was in making allowance for it, even in those whom he had chosen as his first companions. There is no lowering of ideals, no weak surrender to a son's waywardness. He is always the father speaking firmly, though gently, pleading with all the tenderness of a mother, ready to proceed to the ultimate in severity if the prodigal refuses to return to his senses, eagerly intent on preserving uncontaminated the common heritage of his faithful sons. He knew that the misguided Simon was no rebel, but that his spiritual vision had been blurred by the pomp and glitter of a worldly court.

He is always the strong, tender and provident father, whether he counsels or reprovcs, commends or punishes. He could point a reproof without attaching a barb to it. He could threaten the wayward, give courage to the timid, shame the selfish and arouse the slothful with words of fire. He could pour the balm of God's love into the hearts of the bereaved and the lonely. He was all sympathy with those who suffered, whether it was from sickness, or poverty, or persecution, or slavery. But never once does he fail to point out that these are trials sent or permitted by God, and that their purpose is to purify, and thus to unite the more closely with God those of his sons who are thus afflicted. And they recognized this manly, fatherly love of his. For those he most tried loved him most,

and none of them but would gladly have died to win the smile of his approval.

## II. ST. IGNATIUS AND OUR LADY

Reverend Fathers and dear Brothers in Christ:

So far as we have any documentary evidence, what we might call St. Ignatius' Marian life began at Loyola. Shortly after his apparently miraculous cure on the eve of the feast of Sts. Peter and Paul, Our Lady appeared to him. We find the incident briefly narrated to Father Gonçalves de Cámara (n. 21). He gives no indication of any precise date, but Père Duden makes out a plausible case for the vision having taken place on the eve or the night of August 15, 1521. St. Ignatius tells his story in the third person: "Being awake one night, he clearly saw a likeness of Our Lady with the Infant Jesus. During a considerable space of time he received an excess of consolation: There remained so great a disgust with all his past life, especially with its impurity, that he thought that all the impressions which up to then had been so engraved on his soul were torn out." The language of St. Ignatius is wary, as though he feared the vision he saw might have been the creation of an overheated imagination. But the experts, who have since examined it according to the rules he himself was later to lay down for judging such occurrences, are unanimously satisfied that it was Our Lady herself who came in person to Ignatius to begin a relationship that was to bind them to each other in bonds of ever growing fidelity on the one hand, and of ever attentive intercession on the other, for the rest of the Saint's mortal life.

We might almost say that this was the beginning, at least the first manifestation of Our Lady's devotion to St. Ignatius. Would it be too daring to suggest that it was she who took the initiative? She will appear again and again in his life, but it will be only after he has formally and publicly declared himself her professed and faithful liege man—a declaration that he will not be long in making.

This he did twice, the first time as a rather private and informal acknowledgment of a debt: a debt which he himself did not owe, but was owed by one of his relatives who had



promised a night's vigil at the shrine of Our Lady of Aránzazu, a Basque sanctuary in the mountains of Guipúzcoa, where Ignatius stopped with his brother before slipping away from him and continuing his solitary way to Montserrat. Years later, in a letter to St. Francis Borgia in 1554, he recalled the graces he had received from Our Lady on that blessed night.

### Montserrat

He was not long in shaking himself free of his brother, and after making a few other calls of courtesy and business, he took the road to Montserrat. We all recall the incident of his dispute with the infidel Moor concerning Our Lady's virginity, and if we look with a gentle surprise on his resigning judgment to his mount, as to whether he should exact a bloody vengeance for the unbeliever's blasphemy against Our Lady, we cannot dismiss as a matter of mere chance the fact that the mule he was riding, acting against the gregarious instincts of his nature, declined to follow his brother mule, and took the road that led Ignatius away from bloodshed, even in Our Lady's honor, to the sanctuary that at the moment was the center of his thoughts.

The watch of arms at Montserrat is another example of the simplicity and forthrightness of a soldier's devotion. For Ignatius we might say that it marks the climax of the first stage of his conversion from a warrior of the world to a warrior at war with the world. And as it marked the end of one stage, it also opened the way for another. Père Dudon tells us that "a bath, a vigil, confession, Communion, the blessing and the surrender of his sword were the rites and ceremonies by which the creation of a new knight was effected." Here surely was a new knight, whose soul was bathed in the waters of penance after a confession that lasted three days. His purification was sealed by the absolution pronounced over him, and the vigil lasted the whole night through. Of the thoughts that filled his mind, the aspirations that elevated his soul, the love that expanded his heart during that eventful vigil, his lips have said nothing. There was much indeed to be sorry for, there were great plans to formulate, he had a lifetime of neglect to repair, and a lifetime of opportunity to utilize. How

all this was to be done he could have had little if any foresight, except that he would walk in the footsteps of Him who on this night fifteen centuries earlier, the Divine Word, in order to free the world, had secretly descended to the humility of the flesh, through the cooperation of a Virgin who wished to be merely the handmaid of the Lord. With all his heart he longed to imitate Christ, and to offer himself to the inspiration of His grace for a new and still mysterious destiny in which the Gospel would be the only law. How appropriately then he stood there at the feet of this Lady of pure love, in the obscurity of her sanctuary, garbed like a poor man, an unknown pilgrim of the earth, where he no longer had any fixed place of abode, nowhere to lay his head. The arms which until now had ministered only to his vanity he left at her feet. Henceforth he wished no other buckler than that of faith, no other helmet than that of salvation, no other sword than that sword of the spirit. And in the fervor of his prayer he begged Our Lady's aid in putting on the armor of the Christian, which is Christ.

### Manresa and the Dictation Theory

Ignatius had only to cross the valley of the Cardoner to find himself in Manresa which, first intended as a temporary hiding place, became his abode for almost a year. Here again the ties that bound him to Our Lady grew stronger and firmer. There was a deepening of what we have called his Marian life, and this should be remembered by those who look upon Manresa almost exclusively as the birthplace of the Spiritual Exercises. Others, however, go so far as to link his Marian life with the Spiritual Exercises to such an extent as to say that these Exercises were dictated to him by Our Lady. This tradition did not come to light until some seventy-five years after the composition of the Exercises. Taking wing from Barcelona, it appears in Rome, is published by Lancicius in his *Gloria Sancti Ignatii* in 1622, and 1626, Father Mutius Vitelleschi sends a picture to Manresa representing the scene of the dictation, *Dictante Deipara, discit et docet*. Unfortunately, there is no solid foundation for the legend, and it is rejected by Fathers Astrain, Tacchi Venturi and Watrigant.

Others, however, declare the "ancient tradition" worthy of respect.

But to reject the dictation theory is not to deny Our Lady all cooperation in the composition of the Exercises. It would be almost as great a tax on our credulity to have to hold that this *homo litterarum plane rudis*, to quote the breviary, wrote a book of the stature of the Spiritual Exercises out of his own head, that is without help of some kind. On his own admission, God treated Ignatius during this term at Manresa as a schoolmaster treats a young pupil. Now, we know that a good schoolmaster does not do the work for his pupil, limiting the pupil's cooperation merely to a dumb copying of the master's efforts. But he makes the pupil exercise his faculties, sees to it that he reflects, examines, compares, grapples with his difficulties instead of surrendering to them. He may even permit him an occasional mistake for the sole purpose of impressing the truth more deeply on his mind. He will possibly make suggestions that open new horizons of thought on which the pupil may even attempt short flights of intellectual adventure. And while the work or most of it seems to be done by the pupil, no one would claim that the master's role was a purely passive one. Now it seems to me that if God so treated Ignatius with regard to the broader and more comprehensive outlines of the spiritual life, we may well assure ourselves that she whom Ignatius had already adopted as his mediatrix would have treated him in like manner in the less ample area of the Spiritual Exercises. In the twenty-six years that intervened between their composition and their final approval by Paul III, Ignatius, on his own admission, made many corrections and additions, as experience, observation, and his growing knowledge suggested. To act in this way, if he were conscious of Our Lady's having dictated the Exercises verbally, would surely have seemed to him, as it does to us, to be an impertinence, which his humble and loyal soul would have abhorred. He who found severe fault with Father Araoz for changing the tense of a verb after Paul III's approval, would not have had the temerity to add whole meditations, change and revise others, had he been conscious that the book he was "improving" was the work of Our Lady herself! But there is nothing to prevent our thinking that the writing of the Exercises was

supervised, directed, inspired, in the broader sense of the term, by a mind greater than his. In fact, it would seem that some such help was absolutely necessary if an unlettered soldier, inexperienced in the ways of the spirit, or the working of the mind, were to go into retirement and at the end of a few months come out of his desert with a book destined to arouse the enthusiasm of millions of Christians, and exercise the intelligence and ingenuity of thousands of scholars. Many years ago a junior with metaphysical, or perhaps they were only physical, ambitions admitted to me that he saw no difficulty in asserting the possibility of a poem like the *Iliad*, or a tragedy like *Macbeth*, being accidentally produced as the net or joint result of a crew of monkeys set furiously to pounding the keys of a battery of typewriters, given, of course, a sufficiently large allowance of eons of time! But the young genius in question was only arguing. I think that most of us would be willing to grant the impossibility even of Ignatius writing entirely by himself, without aid of any kind, one of the world's great spiritual masterpieces. At least we can claim that the aid he received from her to whom he had a habit of turning and who, for her part, never allowed him to turn to her in vain, was sufficient to start him on his career and to give to his book that imprint of genius that has made it one of the classics of the ages.

### Our Lady in the Exercises

It is surprising to learn on closer examination how important a part is played by this same Lady whom he serves, and how often she appears in its pages, from the very first meditation to the last. There is never any exaggeration. She is never more than intercessor, but in that role she is the *omnipotens supplex* of the theologians. She first appears in the Triple Colloquy of the Third Exercise, which is, after all, only a repetition of the First and Second. We are directed to ask Our Lady to obtain from her Son three graces, the first being an inner knowledge of our sins and an abhorrence of them—think of it, from her who knew no sin at all; and secondly, for a knowledge of the disorder of our actions— from her who never knew, experimentally at least, the slightest disorder; and thirdly, a knowledge of the world, from her

who never felt the slightest pull of its attractions and who knew of their monstrous disorder from the unspeakable pain they would inflict, or be the occasion of inflicting, on her Divine Son, and thus on herself. What St. Ignatius means here is, I think, a whole making over of our inner consciousness which he thus entrusts first to Our Lady, expecting that she will cleanse our senses to keep them from yielding to the constant pressure of the disorder presented to them; clear our imaginations, so that they will not dwell on the glittering prospects that lie open before them at every turn; quicken our intellects to make them proof against the sophistries that play such havoc with out spiritual ideals; and refine our taste so that we can detect the vulgar pleasures the world offers us as the gall and wormwood they really are!

In the Meditation of the Two Standards a similar Triple Colloquy involving Our Lady is repeated, but with a different purpose. We are asked to have recourse to her to obtain for us the grace to be received under the standard of Christ's poverty, to endure insults and wrongs as the means that will make us more like her Divine Son. And this, of course, is only a summary of the third point of the second part of the Meditation, which speaks of a desire of insults and slights that lead to humility. This, in turn, is only a development of the first point of the second part of the Meditation of the Kingdom, where there is question of those who wish to "come with me," "work with me," "be rewarded with me," in other words, be my companions. And in all this, which is only the ideal of the Society reduced to its barest essentials, St. Ignatius gives to Mary the part of the irresistible intercessor before her Son.

### Our Lady and La Storta

Time does not permit us to examine all the interesting instances of Our Lady's intervention in favor of St. Ignatius. But there is one of very capital significance which we should not omit. It is an incident to which St. Ignatius always attached a great deal of importance. We know that after the ordination of the companions in Venice, Ignatius determined to postpone his First Mass for a whole year, and in the meantime give himself to a thorough preparation for his first appearance at the altar. He placed himself as usual under the

special protection of Our Lady, asking her to "place him with her Son." It seems to have become for him a kind of consecrated expression, containing in its brevity all the meaning of the "with Christ" of the first point of the second part of the Kingdom. Some nine miles north of Rome this prayer to Our Lady seems to have had its answer. Accounts of the vision at La Storta are given by Fathers de Cámara and Laynez, Laynez happening to be Ignatius' companion at the time, not a witness of the vision, but a sharer of Ignatius' confidence. According to Father Laynez, Ignatius beheld in the heavens opened before him the Heavenly Father together with Christ bearing His Cross. "I wish that he be 'with you'" said the Father to the Son, and Christ, addressing Ignatius said, "I wish that you be 'with me.'" "And I," said the Father, "will be propitious to you at Rome." It is stretching a point too far to say that here we have a representation of the Triple Colloquy,—Our Lady interceding, Father and Son granting the request verbatim?

One thing that strikes us with surprise when we think of St. Ignatius and Our Lady and remember how chivalrous, how filial was his devotion to her, is the absence of what in these bustling, boisterous days, we have come to call propaganda. He is the promoter of no new devotions, no special practices, he preaches no septenaries, no octaves, no novenas, he guarantees no infallible ejaculations or aspirations. He invented no new titles. He knew Our Lady of Aránzazu, Our Lady of Montserrat, Our Lady of the Wayside. But they were titles venerable with age when he learned them. And he might have invented such glorious ones! Our Lady of the Stars, for instance, which in his own tongue would have been so sonorous and so majestic, *Nuestra Señora de las Estrellas*, and so appropriate and so true; for a wreath of stars had been woven for her, and she wore them in her hair, like a crown. Or, *Nuestra Señora de la Luna*, for the moon had been given her as a footstool. But for Ignatius, cavalier and penitent and saint, she was simply Our Lady, the Lady whom he loved, whom he had taken into his life and whom he venerated and served and who rewarded him with her deepest affection and all the largess that God had given her to bestow. To him she was always and only *Nuestra Señora, Our Lady*.

# Atomic Vulnerability of the Society in America

NEIL P. HURLEY, S.J.

In December, 1955, I visited Washington to obtain information from government agencies concerning passive defense measures against possible nuclear attack. My doctoral thesis was on the problem of industrial dispersal and the government's nonmilitary defense program. While discussing the problem with a Catholic representative of the Office of Defense Mobilization, I was made to realize that the Society of Jesus has traditionally settled in the large metropolitan areas, in keeping with the ideals of the second rule of the Summary, and is consequently as vulnerable to thermonuclear attack as any of our large scale organizations in metropolitan areas. In the face of nuclear attack, there are several serious considerations which heretofore were never linked with the clever quatrain (in which Dominic sometimes spells Ignatius) :

Benedict loved the mountains,  
Bernard loved the hills,  
Francis loved the valleys,  
But Ignatius loved the big cities.

Curious whether the Society was as vulnerable as the ODM official hinted, I scanned the ten province catalogues to ascertain the degree of concentration in critical target areas.<sup>1</sup> The Table indicates the number of Jesuits in critical target zones, as designated by the Federal Civil Defense Administration.

---

<sup>1</sup>In determining the number of Jesuits in each city I included the actual amount of Jesuits, both those from outside the province as well as those from the province itself. I omitted consideration, naturally of foreign missionaries and military chaplains. All the figures in this paper are drawn from the 1956 catalogues of the ten American provinces. The New York Province catalogue fails to give statistics on student and lay faculty personnel for Fordham University and Prep. I estimated 11,000 students and 800 for faculty members.

## ATOMIC VULNERABILITY

CONCENTRATION OF JESUITS AND THEIR WORKS WITHIN A TWENTY-FIVE  
MILE RADIUS OF CRITICAL NUCLEAR TARGET AREAS

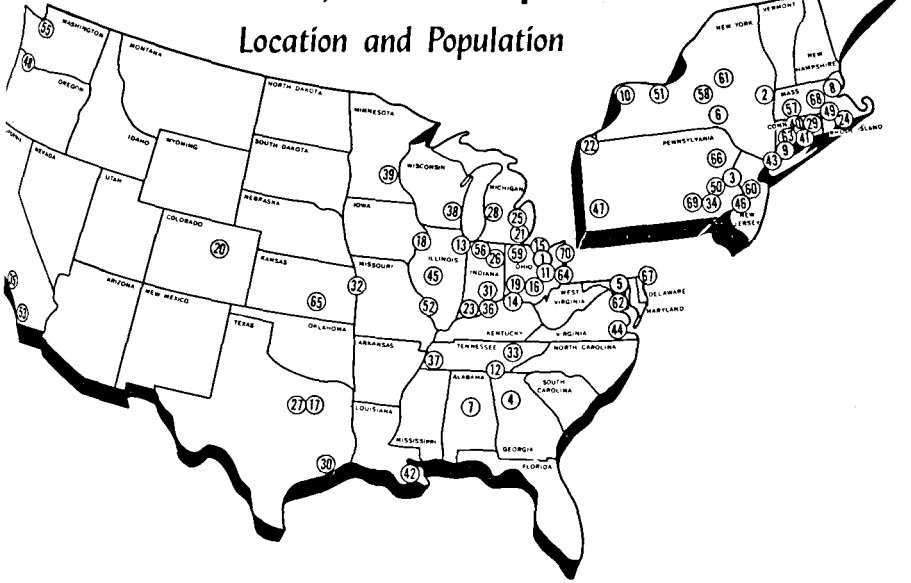
## NEWARK-

AREA	JESUITS	STUDENTS	LAY TEACHERS	COL- LEGES	HIGH SCHOOLS	SCHOLAS- TICATES
NEW YORK	690	15,746	958	2	6	1
ROCHESTER	23	400	4		1	
SYRACUSE	38	1,500	33	1		
BUFFALO	98	2,642	68	1	1	
BALTIMORE- WOODSTOCK	357	2,180	66	1	1	1
SCRANTON- WILKES-BARRE	36	1,908	69	1		
READING- WERNERSVILLE	123					1
WHEELING	12	83	1			
PHILADELPHIA	100	2,698	60	1	1	
WASHINGTON, D.C.	158	5,174	1,108	1	2	
ST. LOUIS	382	10,802	722	1	1	1
DENVER	66	997	44	1		
FLORISSANT (IN ST. LOUIS AREA)	214					1
KANSAS CITY	54	2,073	62	1		
BOSTON-WESTON	501	8,364	240	1	1	1
BRIDGEPORT- HARTFORD	73	2,016	50	1		
WORCESTER, MASS.	103	1,828	49	1		
CHICAGO	227	9,292	770	1	1	
CINCINNATI- MILFORD	281	4,282	105	1	1	1
DETROIT	123	10,153	474	1	1	
CLEVELAND	146	3,790	130	1	1	1
TOLEDO	12					
NEW ORLEANS	104	3,777	199	1	1	
DALLAS	24	492	6		1	
SAN FRANCISCO	127	3,056	108	1	1	
SAN DIEGO	6					
LOS ANGELES	98	2,444	79	1	1	
MILWAUKEE- OSHKOSH	158	9,638	864	1	1	1
PORTLAND	8					
SEATTLE	77	3,891	143	1	1	
TOTALS	4,399	109,226	6,412	23	24	9



# Critical Target Areas for Civil Defense Purposes

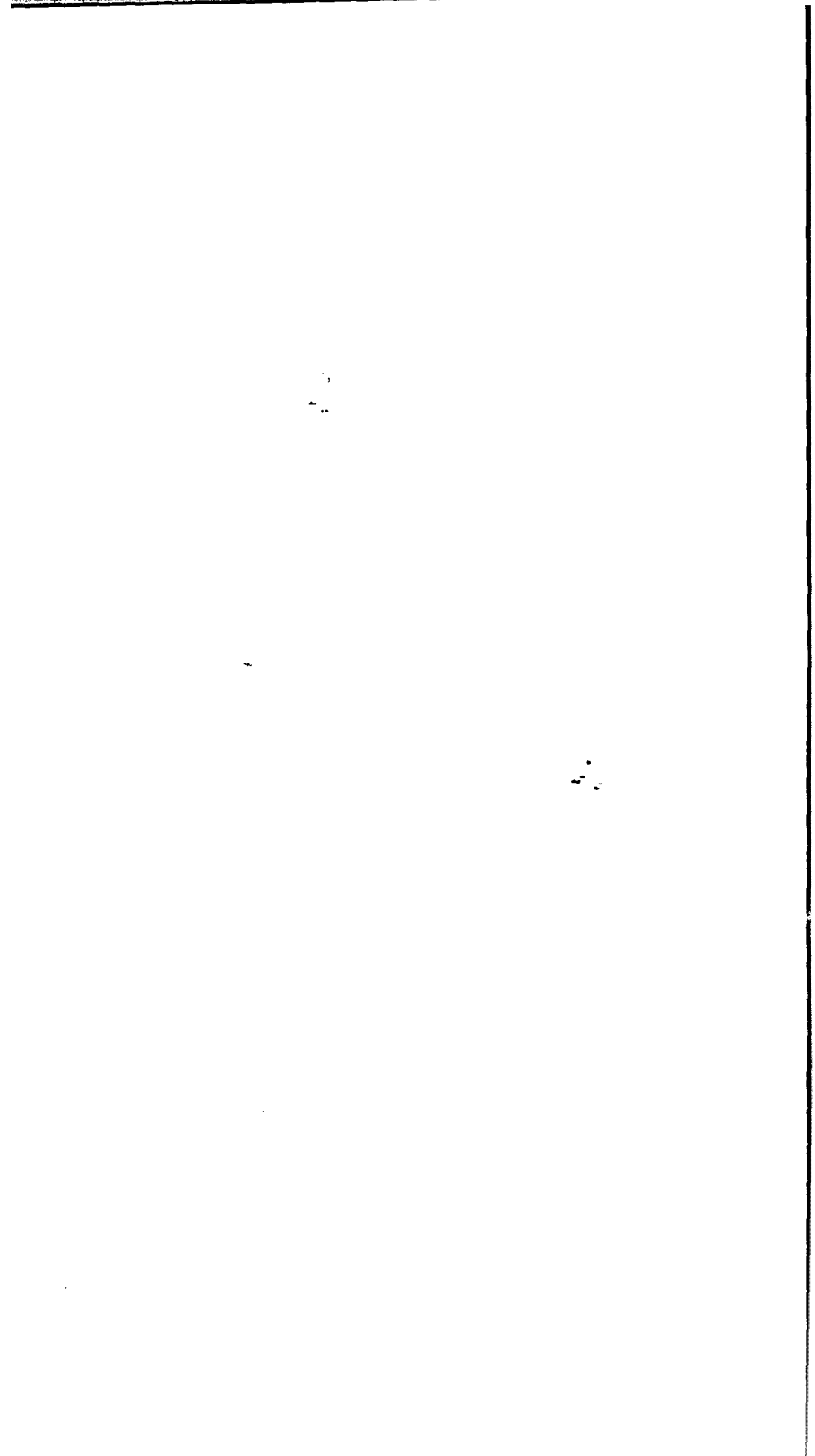
## Location and Population



Critical Target Area Total Population = 67,750,9

CRITICAL TARGET AREA & STATE	POPULATION	% TOTAL
1. Akron (Ohio)	410,032	.6052
2. Albany-Schenectady-Troy (N. Y.)	514,490	.7594
3. Allentown-Bethlehem-Easton (N. J. - Pa.)	437,824	.6462
4. Atlanta (Ga.)	671,797	.9916
5. Baltimore (Md.)	1,337,373	1.9739
6. Binghamton (N. Y.)	184,698	.2726
7. Birmingham (Ala.)	558,928	.8250
8. Boston (Mass.)	2,369,986	3.4981
9. Bridgeport (Conn.)	258,137	.3810
10. Buffalo (N. Y.)	1,089,230	1.6077
11. Canton (Ohio)	283,194	.4180
12. Chattanooga (Tenn. - Ga.)	246,453	.3638
13. Chicago (Ill. - Ind.)	5,495,364	8.1111
14. Cincinnati (Ohio-Ky.)	904,402	1.3349
15. Cleveland (Ohio)	1,465,511	2.1631
16. Columbus (Ohio)	503,410	.7430
17. Dallas (Texas)	614,799	.9074
18. Davenport-Rock Island-Moline (Ill. - Ia.)	234,256	.3458
19. Dayton (Ohio)	457,333	.6750
20. Denver (Col.)	563,832	.8322
21. Detroit (Mich.)	3,016,197	4.4519
22. Erie (Pa.)	219,388	.3238
23. Evansville (Ind.)	160,422	.2368
24. Fall River-New Bedford (Mass. - R. I.)	274,767	.4055
25. Flint (Mich.)	270,963	.3999
26. Fort Wayne (Ind.)	183,722	.2712
27. Fort Worth (Tex.)	361,253	.5332
28. Grand Rapids (Mich.)	288,292	.4255
29. Hartford (Conn.)	358,081	.5285
30. Houston (Tex.)	806,701	1.1907
31. Indianapolis (Ind.)	551,777	.8144
32. Kansas City (Kans. - Mo.)	814,357	1.2020
33. Knoxville (Tenn.)	337,105	.4976
34. Lancaster (Pa.)	234,717	.3464
35. Los Angeles (Calif.)	4,367,911	6.4470

CRITICAL TARGET AREA & STATE	POPULATION	% TOTAL
36. Louisville (Ky. - Ind.)	576,900	.8521
37. Memphis (Tenn.)	482,393	.7137
38. Milwaukee (Wisc.)	871,047	1.2711
39. Minneapolis-St. Paul (Minn.)	1,116,509	1.6464
40. New Britain-Bristol (Conn.)	146,983	.2169
41. New Haven (Conn.)	264,622	.3905
42. New Orleans (La.)	685,405	1.0111
43. New York-N. E. New Jersey (N. Y. - N. J.)	12,911,994	18.8519
44. Norfolk-Portsmouth-Newport News (Va.)	589,427	.8687
45. Peoria (Ill.)	250,512	.3684
46. Philadelphia (Pa. - N. J.)	3,671,048	5.4045
47. Pittsburgh (Pa.)	2,213,236	3.2663
48. Portland (Ore. - Wash.)	704,829	1.0401
49. Providence (R. I. - Mass.)	737,203	1.0883
50. Reading (Pa.)	255,740	.3774
51. Rochester (N. Y.)	487,632	.7184
52. St. Louis (Mo. - Ill.)	1,481,281	2.1862
53. San Diego (Calif.)	556,808	.8190
54. San Francisco-Oakland (Calif.)	2,240,767	3.3063
55. Seattle (Wash.)	732,992	1.0831
56. South Bend (Ind.)	205,058	.3012
57. Springfield-Holyoke (Conn. - Mass.)	407,255	.6011
58. Syracuse (N. Y.)	341,719	.5044
59. Toledo (Ohio)	395,551	.5839
60. Trenton (N. J.)	229,781	.3392
61. Utica-Rome (N. Y.)	284,262	.4197
62. Washington (D. C. - Md. - Va.)	737,203	1.0883
63. Waterbury (Conn.)	154,656	.2269
64. Wheeling-Steubenville (Ohio-W. Va.)	254,092	.3742
65. Wichita (Kans.)	322,290	.4756
66. Wilkes-Barre-Hazleton (Pa.)	392,241	.5790
67. Wilmington (Del. - N. J.)	268,387	.3960
68. Worcester (Mass.)	276,336	.4064
69. York (Pa.)	202,377	.2987
70. Youngstown (Ohio-Pa.)	528,498	.7785



NUMBER OF JESUITS AND THEIR WORKS IN THE POSSIBLE 140 MILE  
DOWNWIND AREA OF RADIOACTIVE FALL-OUT

AREA	JESUITS	STUDENTS	LAY TEACHERS	COL- LEGES	HIGH SCHOOLS	SCHOLAS- TICATES
SAN JOSE	40	810	7		1	
SANTA CLARA	58	1,114	61	1		
LOS GATOS	268					2
MOBILE	142	1,098	36	1		
GRAND COUTEAU	103					1
WEST BADEN	242					1
TACOMA	25	325	1		1	
LENOX, MASS.	146	148	4		1	1
TOTALS	<u>1,024</u>	<u>3,495</u>	<u>109</u>	<u>2</u>	<u>3</u>	<u>5</u>

If one compares the Table with Map I, which shows the seventy critical FCDA target areas, it becomes apparent that almost sixty per cent of American Jesuits are clustered in some thirty target-rich areas. Of the 7,163 American Jesuits exactly 4,399 are in industrial and urban areas which rank high on a hostile long distance bomber's priority list. In addition another thousand Jesuits are located sufficiently near these key centers to be in serious danger of radioactive ash falling out of the sky. In the same thirty areas are twenty-three universities and colleges and twenty-four high schools which house 109,226 students and 6,412 lay teachers. Nine scholasticates are also found in these areas.

Assumptions

The above figures are only as terrifying as the assumptions upon which they rest, namely that an enemy air force will succeed in dropping atomic and hydrogen bombs with unerring accuracy on the thirty named target areas. Whether these assumptions will ever be verified is a moot point. One thing is clear, however, our defense planning must be predicated on the worst possible assumptions. It is only logical that the enemy will plan to attack suddenly those cities and industries which will net the greatest destructive yield and bring America to its knees most quickly.

Perhaps the most vivid way to point out the Achilles' heel of the Society here in America is to develop the consequences flowing from the simulated attack which was part of "Operation Alert" in June 1955. Key U.S. target cities were chosen

to be subjected to a theoretical thermonuclear Pearl Harbor. The cities struck were usually ones where the Society has large houses, churches, scholasticates, and schools. If this mock air raid had been the real thing over half of the American Society would have been injured or killed: 3,441 Jesuits would have been within the zones of destruction which grow out concentrically from ground zero, assuming pinpoint accuracy on the part of the enemy bombers; some 779 Jesuits, furthermore, would have been in areas easily accessible to radioactive contamination, depending upon the direction of the wind. In addition, 85,351 students in our colleges and high schools would have been directly affected; 2,397 would have been in the radioactive shadow, 140 miles long and twenty miles wide, assuming unfavorable wind directions. Some 5,064 extern teachers would have been in the blast area; another seventy-three in areas subject to radioactive fall-out.

If we take Newark-New York as an example we find that a ten megaton bomb (less than the Eniwetok bomb) could knock out or affect adversely the Provincial's residence at Kohlmann Hall, Fordham University and the Preparatory School, St. Peter's College and High-School, Regis and Loyola High Schools, Xavier, and Brooklyn Prep, not to mention the new Philosophate at Shrub Oak. An air burst on the Newark-New York industrial axis, the richest target in the nation, would affect 670 Jesuits, 15,746 students, and 958 lay teachers. The assumption in this example has been a ten megaton H-bomb. It is possible today to construct a fusion bomb of 40 megatons. What will happen when the cobalt bomb becomes a reality and the intercontinental missile is perfected?

### Provincial Curias

Two more pessimistic notes appear in the picture of Jesuit vulnerability. The provincials of the ten American provinces are all situated, together with their staffs, in major target areas: Portland, San Francisco, Milwaukee, Detroit, New Orleans, Boston, New York, Chicago, Baltimore, and St. Louis. A look at the FCDA target zones shows these cities to be of high population densities. They are all important industrial,

financial, and transportation centers—sites which would not be overlooked by any enemy task force.

Furthermore most of the major cities in which Jesuits exercise their apostolate are in littoral areas accessible to atomic bomb attack by submarines. The Russians, to mention a possible foe, have the finest fleet of submarines, 800 in all, among which are many of the German snorkel-type. Map II indicates that within the shaded areas are forty-five per cent of the nation's people and industry, and about forty-three per cent of all the Jesuits in the U.S. In the coastal areas are six scholasticates, sixteen high schools, and fourteen universities which should be prepared for submarine or air atomic attack. In these buildings are 3,158 Jesuits, 54,154 Jesuit students, and 3,226 lay teachers.

Nor should the cities and Jesuit communities inland feel secure since cities like Cincinnati, Cleveland, St. Louis, Chicago and Detroit, are, to give one possible example, within the great circle air routes from such Russian bases as Uelen, Petropavlovsk, Wrangel Island, and Rudolph Island in Eastern Siberia. Map III shows the major cities, housing our large communities and schools in the Great Lakes area, which are within striking distances of long range bombers which can refuel in the air. The industrial heartland of America offers an enticing target to hostile planes which might fly over the top of the world to devastate American urban, industrial, and military centers.

Admittedly the above presuppositions are pessimistic. Nevertheless it becomes quite apparent that America, and the American Society of Jesus, are exceptionally vulnerable. Civil defense planning is a *sine qua non* in the atomic era. Whatever costs it may entail are actually premiums on atomic insurance. It is a question of a little neglect breeding much mischief, or as Benjamin Franklin's proverb put it, "For want of a nail the shoe is lost, for want of a shoe the horse is lost," right down to the loss of a kingdom.

### If an Atomic Attack Comes

Obviously the Society cannot disperse its existing facilities. Wherever there are people in large numbers there will be Jesuits realizing the ideals of their vocation. Nor must we

become panic-stricken as many have become who do not have the abiding trust in Providence which has always characterized the Society. If an atomic Pearl Harbor should come, we know that God will provide. Nevertheless the recuperation of the Society and its works in this country will depend in large measure upon the men who survive. Buildings and churches can be rebuilt and restored; Jesuit vocations and experienced workers in Christ's vineyard are only replaced over a period of years, not to say decades. Though this article has as its main purpose to provoke thought and stimulate thinking along civil defense lines, some proposals are in order.

The following have been adapted from company disaster control and defense planning manuals. First is the need for executive continuity and succession of management. There is no organization in the world where sound leadership is more valuable in times of critical emergency than in the Society of Jesus. We have been blessed with the necessary excellent leadership in the past and we will need it again. We will need more leaders like St. Joseph Pignatelli if the assumptions of this article ever become a reality. We have shown that the provincials and their assistants are all located in vulnerable, target-rich cities. Some provision must be made for competent leadership in the event that the provincials' residences were bombed out. Logical emergency successors should be provided for; obviously Very Reverend Father General and his Curia would help here. Nevertheless some familiarity with the problems of government are essential. Possibly ex-provincials or former socii to the provincial, who survive an attack, could step in and pick up the threads of government and direct the restoration of a province or a part of it. Fortunately some provinces do not have all their eggs in one basket. The Wisconsin, New Orleans, and Oregon Provinces are decentralized over many non-target cities. New York, Chicago, New England, Detroit, and California Provinces are relatively more centralized and urban-oriented. In New York a decentralized location like the house of probation at Plattsburgh loses its strategic advantage by virtue of its proximity to a new jet bomber base, which could be a target.

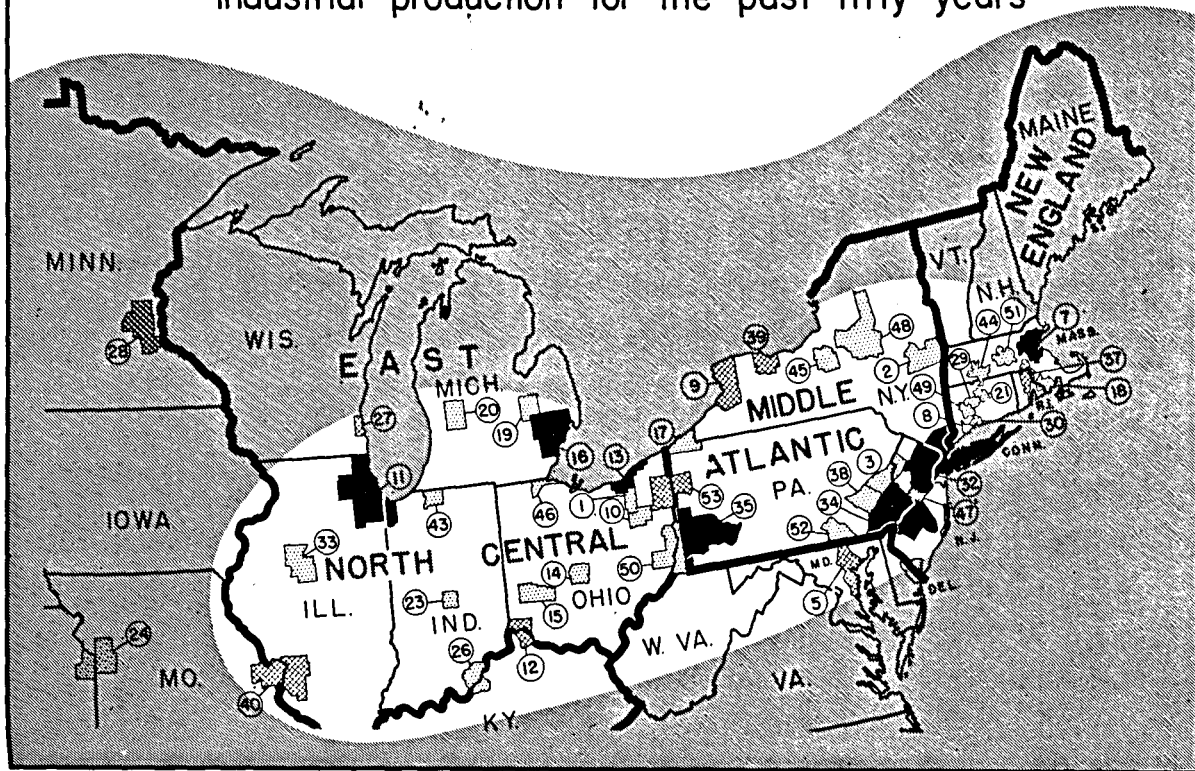
45% OF THE NATION'S PEOPLE AND INDUSTRY ARE WITHIN RANGE OF SUBMARINE-LAUNCHED MISSILES



MAP II

# THE INDUSTRIAL HEARTLAND: source of 60% of American industrial production for the past fifty years

MAP III





### Records

Another defense measure is the protection and duplication of records. In the New England floods last summer many companies, such as the U.S. Rubber Co., were embarrassed when important documents such as pay roll records, accounts receivable, inventory and stock records, were lost. The largest non-sectarian university in New York City, with an endowment of millions, has failed to make duplicate records and provide for post-emergency recovery. Undoubtedly to do so is expensive, but with the process of microfilming and choosing selectively those records which are indispensable, continuity of operation can be insured in our colleges, high schools, churches, and Jesuit communities. Financial records and those relating to the provincial's office should certainly be duplicated and stored in some decentralized damp-proof vault. A vast number of corporations have adopted this practice.

In each community and Jesuit house there should be a civil defense coordinator. Perhaps this could be the minister, or some priest with an inclination for such planning. During an emergency this man should have the power of decision and authority. In larger houses he should have a deputy. The first task of the CDC (Civil Defense Coordinator) should be to establish liaison with the local civilian defense organization. The FCDA works with the state and city officials; local civil defense directors have broad powers during the emergency period. Any house defense plan should be integrated with the plans of the municipality. Even if the community or house is not in an area directly attacked, there still remains the problem of evacuation from damaged areas, the means of transportation and communication at hand, the possible housing and feeding of displaced and injured persons.

In connection with these problems it would be well to have some courses in first aid for those interested. In scholasticates such as West Baden and Plattsburgh, "hams" operate amateur radio sets. This could prove an invaluable link with the outer world during an emergency. In the New England floods "hams" did yoeman service.

Everyone in the community should have specific duties assigned in case of emergency. These duties should be limited

and specific; people cannot remember details in critical periods. Our men, of course, are above average in the coolness and degree of cooperation they manifest in emergency periods. This was illustrated during the Woodstock fire in 1951. Some men should be given the job of shutting down boilers in the event of an alert; others of removing or consuming the Blessed Sacrament; still others of running to shelters or getting ready the means of transportation for mass migration, if that is deemed necessary.

Sufficient shelters should be provided to house all our men. A large underground, reinforced concrete shelter should be a necessary item in the building of any new Jesuit house. These shelters should be equipped with emergency lighting, telephone, sanitary facilities, rations. Such a shelter could be utilized for storage space outside of times of emergency.

### Intense Light

In an atomic bomb air burst, a ball of fire is produced which at a distance of 5.7 miles is about 100 times as brilliant as the sun viewed from the earth's surface. Looking at this intense light, even for only ten seconds, will cause temporary blindness. The shock wave which moves out is the most destructive effect of the air burst. It will produce virtually complete destruction of buildings for about a radius of three-fourths of a mile from ground zero. Beyond this area damage may be serious, but can be reduced by the measures indicated here. The thermal radiation, or heat flash, is intense enough to start fires in combustible material for more than a mile and will cause skin burns for nearly two miles. It will probably cause twenty to thirty per cent of the fatalities. Since heat flash waves travel in straight lines relatively little protection is required. Any intervening object or light-colored, loose clothing will do the trick, except near the point of burst.

The greatest source of danger is from the radiation of: gamma rays, free neutrons, beta particles, and alpha particles. Gamma radiation has the longest lethal range. Its intensity depends upon the inverse square law for the decrease of intensity with distance and upon the attenuation of dosage due to scattering and absorption in the atmosphere. Tests have indicated that a radiation dosage of four hundred roentgens

(familiar in X-ray technology), which is the average dosage at a distance of four thousand feet from the explosion of a twenty kiloton bomb (Hiroshima vintage), would probably prove fatal to fifty per cent of the people exposed.

Radioactive fall-out is the cloud of split uranium or plutonium atoms (called fission products) sucked up into the atmosphere. These fission products pollute the atmosphere over an elliptical, or cigar-shaped, area of some 7,000 square miles, downwind from the explosion, roughly the size of New Jersey.

The following data are based on the assumption of a fifteen megaton bomb burst for the fall-out ellipses:

Time (after burst)	Area	Average Intensity (Gamma Radiation)
1 hour	250 sq. miles	2,500 roentgen/hour
3 hours	1,200 sq. miles	200 roentgen/hour
6 hours	4,000 sq. miles	30 roentgen/hour

A schedule of the effects of external radiation upon a man is as follows:

Roentgen Dose	Effect on Man
50 to 100 r	Few per cent casualties
150 to 200 r	50 per cent casualties
200 to 300 r	100 per cent casualties
400 to 500 r	50 per cent casualties, plus some mortality
700 r	Close to 100 per cent mortality

Since the greatest danger to human life, the Society's greatest asset, is from the radioactive fall-out phenomenon, it would be well to have dosimeters handy to gauge the amount of roentgen dosage which is in the atmosphere. It is important that those in shelters not leave until it has been determined by means of a dosimeter whether the roentgen dosage has been diluted to a safe percentage.

Our men should be so trained that, if an atom bomb is dropped without warning within a few miles of their location, they should avoid looking at the light which lasts about ten seconds. To look is a natural tendency which is difficult to overcome. Then they should take cover, behind a tree or any large object. Otherwise they should drop to the ground and curl up, protecting exposed areas such as the face, hands, and neck.

If there is warning, and the possibility of advance warning will diminish as jet attack planes and intercontinental bal-

listic missiles are developed, shelter should be sought or plans for evacuations executed without delay. After the burst checks should be made for residual radiation. Geiger counters help in checking for contamination. The danger of radioactive contamination is minimized by: (1) disposal by deep burial; (2) removal to a safe distance until activity has decayed to a safe level; and (3) removal of the contaminate. Contaminated clothing should be burned or buried; exposed surfaces of the body should be scrubbed vigorously with water and synthetic detergents or soap, all the while avoiding abrasions which would permit radioactive particles to enter the body.

These are some of the recommendations which large companies have been following in trying to insure post-attack recovery in the event of nuclear attack. Very little can be done about the location of fifty-five per cent of our Jesuits in thirty highly vulnerable and target-rich areas, most of which are in coastal areas subject to both air and sea attack. Still with proper preparation and planning the Society in America could insure that if any new world is to be built after an extensive atomic war, the Society would be in a position to assume a role of leadership in its reconstruction. With some planning for disaster control, for succession of key management, for duplication of vital records, the basic essentials will be taken care of, should thermonuclear attack come. Most corporations are taking pains to minimize the effects of attack. Insurance policies, in general, do not indemnify for loss incurred in war but financial help to restore our buildings and property would not be wanting. The chink in our armor, however, is our Jesuit lives. They must be protected from the fourfold threat of blast damage, thermal radiation, gamma and neutron radiation, and radioactive fall-out. Otherwise our vast network of schools, retreat houses, churches, domestic and foreign missions will decline radically, if not become extinct. In keeping with an old Jesuit tradition, let us not be afraid to use all the natural means available. The premiums on atomic insurance in the age of the "awful arithmetic of the H-bomb," to quote President Eisenhower, are not low; they demand sacrifice, vision, planning, and union. These qualities have never been lacking in the Society. Upon such qualities may hinge the continuation of the Society in America.

# Scrutamini Scripturas

R. A. F. MACKENZIE, S.J.

The project of a special introduction to Scripture for our Scholastics, prior to the standard course in theology, seems to have originated in the French provinces during and after World War II, and to have been another of the happy effects of the Encyclical *Divino Afflante Spiritu* (1943). The present writer first heard of it while in Rome in 1946, from Père Xavier Léon-Dufour, then a biennist at the Biblical Institute, now Professor of New Testament at the scholasticate of Enghien. The XXIX General Congregation, held in that year, studied the question and expressed its approval with the following decree (no. 26) :

Ut, ad mentem Litterarum Encyclicarum *Divino Afflante Spiritu*, cognitio, amor, usus Sacrae Scripturae in Nostris magis magisque promoveatur, Superiores diligenter curent, ut Scholastici assidua et bene ordinata lectione Sacros Libros cognoscant, vere ament, ad proprium spirituales fructum atque ad usum apostolicum adhibere discant.

The Congregation further directed Father General to issue an instruction for the whole Society on the subject; and this he did in his *Instructio de Assidua Sacrae Scripturae Lectione*, dated March 19, 1947 (*Acta Romana*, XI, 262-267). ¶ 6 of this *Instructio* refers to the help that is required, *omnino necessarium*, if the reading is to be fruitful and produce the understanding and love of the sacred text that are sought. This help is first of all to take the form of conferences, given by some competent person, outlining the right approach to a given section of the Bible, explaining its nature and contents, and showing its application to Christian and religious life.

The *Instructio* also remarks (¶ 9) that this *lectio sacra*, prescribed for all, is something new in the Society. Hence it may be profitable and helpful to share experiments and compare experiences. It is in that spirit that these notes are composed, at the invitation of the Editor of WOODSTOCK LETTERS, to give some account of how things have been organized so far in the Province of Upper Canada, and with what results. They deal directly not with the reading actually

done by the Scholastics but with the help thereto provided by Superiors, and particularly with lectures given by two members of the theology faculty of our Seminary.

### Implementation

In this Province, the *Instructio* was first implemented in 1948, when Father John L. McKenzie (Chicago) and Father D. J. Hourigan, then professors of Old and New Testament respectively, each gave several lectures at the Novitiate. Father H. Willmering (Missouri) did the same in 1949. But it was only in 1952 that, with the active encouragement of Father Provincial George E. Nunan, a permanent program on a fixed cycle was begun, at first by the present writer with Old Testament material, and in the following year by Father D. M. Stanley with New Testament matter.

Disregarding the experimental courses of the first year or so, we may thus outline the practice that has been adopted. The lectures are given at intervals during the year, rather than concentrating them in a Biblical Week during the summer. This has the advantage of providing a regular stimulus to the interest in Scripture, and also means that the instructors are available from time to time to answer the questions that come to mind in the course of reading. As worked out at present, during the first semester the New Testament professor makes about half a dozen visits (at alternate week ends) to the Novitiate, staying overnight and giving one lecture to the juniors and one, or occasionally two, to the novices. In the second semester, the Old Testament professor does the same. For the philosophers, the sequence of lectures is similar, though through complications in the timetable the number given in a semester has varied from three to eight.

The following is a rough outline of the Old Testament and New Testament programs. They aim at covering the matter in an order that will be logical and natural for the readers. A, B, and C represent the years of the cycles, for the three groups respectively.

### OLD TESTAMENT

#### NOVICES

A. Introduction to the ideas of inspiration, *genera litteraria*,

religious and prophetic values of sacred history. Genesis: doctrine of the book: character and will of God; creation and origins; man's nature and relation to God; sin, and expectation of salvation. The Vocation of Abraham, and the Promise.

- B. Introduction to Israelite history (pre-exilic). The working-out of the Promise. Moses, the Exodus, the Covenant of Sinai and the formation of the tribal federation. Josue, the Conquest, Judges, Samuel, the Monarchy.

JUNIORS

- A. Prophetism: the institution, and the pre-exilic prophets. Amos, Osee, Isaias, Jeremias. Stress on development of revelation, and growth of Messianism.
- B. The Exile, and post-exilic prophecy. Ezechiel, Second Isaias, Zacharias, Malachy, Esdras-Nehemias.

PHILOSOPHERS

- A. Psalms. Classes of psalms and original use. Christian interpretation and *sensus plenior*.
- B. Wisdom literature. Proverbs, Job, Ecclesiastes. The problems of retribution, theodicy, divine Wisdom.
- C. Ecclesiasticus, Maccabees, Daniel, Wisdom. Apocalyptic, belief in resurrection, background of New Testament revelation.

NEW TESTAMENT

NOVICES

- A. The Synoptic Gospels. Notion of Gospel, in Deutero-Isaias, and first traces in Acts 10,34-43.  
Mark, Matthew, Luke: for each, presentation of the man, from history and reliable tradition; the writer, literary characteristics; the plan; the theology; personal message of the Gospel.
- B. St. John's Letters and Gospel. I John studied as introduction to themes of the Gospel; divine attributes, God's presence in the Christian, theme of the new Covenant.  
The Gospel: Prologue; themes and plan; the Sacraments in the Fourth Gospel.

JUNIORS

- A. Acts of the Apostles. The problem of primitive Christianity. The plan of Acts; its character as another Gospel. The theology of Acts. Outline of the life of Paul from New Testament sources and tradition.
- B. Apocalypse of St. John. Purpose of Apocalypse seen against historical background. The literary *genre* of apocalyptic in Old Testament and intertestamental literature. Plan of the book; its symbolism; its theology.

## PHILOSOPHERS

- A. Epistle to the Hebrews. Its plan; relationship to Philo; theology; question of authorship.
- B. I, II Peter, Jude, James. Of each, plan, literary characteristics, authorship, theology.
- C. The Pastorals (I, II Timothy, Titus). Plans, Pauline authorship, theology of the priesthood.

Obviously, such a vast material can be covered only very superficially in the small number of lectures indicated; but this is not such a grave disadvantage when the purpose of the course is considered. The idea is not so much to give a commentary as to provide training in a technique, to supply the orientation and guidance which will enable the Scholastics to profit by their own reading, to know what to look for, and, equally important, what *not* to expect. For this reason too, formal treatment of questions of "Introduction" is kept to a minimum, i.e., they are mostly treated *ambulando*, when such subjects as canonicity, *genus litterarium*, typology in the Old Testament, or form-criticism and the synoptic problem in the New Testament, come up in connection with particular passages. The *summa et scopus* aimed at is a contact with the doctrine of the sacred text, not as something theoretical or merely historical but as applicable and significant for each reader's spiritual life. From the beginning of Genesis, it is the salvation of redeemed mankind, of the present Church, of each member of that Church, that is being planned, announced, and operated. Every text is of interest because in some way or other it concerns the reader, once he realizes his solidarity with the people of God, from the beginning of the history of God's action on mankind. There is no encouragement given to pious but erroneous accommodations of the text; the stress is laid on the development and growth of revelation and the great themes such as Covenant, Incarnation, Salvation, which run through that development from beginning to end, linking up Old Testament with New, and maintaining both as live and contemporary actualities in the Church.

## Results

It is too early yet to judge the effectiveness or usefulness of these lectures; indeed, since their main purpose is to aid



the individual to enrich his own spiritual life by contact with the Word of God, their success or otherwise can never be more than vaguely estimated. By 1964, when the Scholastics, who have followed this course from the noviceship on, arrive at their Scripture course in Third Year theology, it may be possible to make some appraisal, at least on the intellectual level, of the profit derived from their reading, which the lectures are intended to facilitate.

However, some preliminary impressions may be gathered from a recent partial enquiry. In preparation for this article, written comments were invited from the second year novices, juniors, and philosophers, on the lectures they had been hearing for one, two, or three years; and twenty-five charitable souls (a large proportion of our small numbers) responded. Presumably, they were the ones most favorably impressed, and not unnaturally they expressed their appreciation generously, detailing the profit they felt they had derived from this initiation. At the same time, many of them had valuable constructive criticisms to offer, such as the advantage of mimeographed notes (supplied in one course, but not in the other), the advisability of having the subject of a lecture announced beforehand, the desirability of indicating collateral reading, etc. Although some were reticent (and one or two, quite frank) as to the small amount and irregularity of the reading they had found time for, it was consoling to see that a fair proportion had made a regular practice of it, and valued it. As regards the noviceship in particular (where there is a fixed period in the day for Scripture study), expert appraisals by Father Master J. L. Swain and Father Socius L. J. Fischer testified that they considered the course definitely worth-while.

No explicitly unfavorable judgments have reached us, though it would be hasty to conclude from that that none such have been formulated. We feel at least that a good start has been made, and that we are past the pioneering stage; on the other hand there is still need for experimentation, and room for improvement both in the selection and presentation of the material.

#### Difficulties

In conclusion, it may help to indicate some of the particular

snags that such a program is liable to encounter. These are cited chiefly from the present writer's experience with the Old Testament material. First there is the difficulty which inevitably bears harder on the Old Testament course: the question of a text. In the New Testament lectures to juniors and philosophers the Greek text is constantly referred to, and a good number of them are able to read the original without finding it too much of an effort. For the novices, the Confraternity New Testament offers a translation which is for the most part adequate. But the Old Testament professor has to rely still on the Challoner-Douay Bible, which, to put it temperately, adds much unnecessary obscurity to the inherent difficulties of the matter. It would be possible, no doubt, to urge the acquisition, for all the Scholastics, of copies of the first and third volumes (all that are so far available) of the four volume Confraternity Old Testament; but, apart from the expense, one dislikes the idea because of both the present incompleteness and the future unwieldiness of this addition. Frequent cross references are highly desirable, in the kind of sweeping surveys that most of these lectures have to be, and they are time-consuming enough without having to manipulate several books. The Confraternity version will be of little practical use until the Old Testament at least is available in a single volume. The Knox translation, with its breezy paraphrases and its mannered and monotonous style, is not much of an improvement, from the professor's point of view, over the old Challoner. So the latter is still the text, and the professor in preparing his talk must carefully check it to see that his references will actually bear out what he is saying, without requiring long and involved explanations of what the text ought to be.

Secondly, there is perpetually the temptation to be too limited: i.e., in a given book, to concentrate on the exegesis of a few passages only—which will indeed be helpful to the hearers when they reread these, but will leave them still at a loss before the greater part of the text. One has always to remember that it is all of the book, not just certain sections, that has to be made, as far as can be, accessible and comprehensible. Thus, in treating of one of the prophets (in a single lecture!), the right technique seems to be, to give most of the time to background exposition—the situation in

which the work originated, what to look for in the way of traditional material and new doctrinal development, the place and significance of the book in the history of revelation, etc.; then an outline, as detailed as time allows, of its division into sections, with indications of their historical context or situation in life. This outline analysis, superseding the conventional chapter divisions, is a simple but often surprisingly effective help towards intelligent reading.

### Fidelity and Fruitfulness

The last and most delicate point is the question of how to ensure that the purpose of all these courses is actually attained, namely, that the Scholastics do devote the necessary time and attention to familiarizing themselves with the sacred text. The decree cited above says that Superiors are "diligently to attend" to this, without specifying further, and the *Instructio* leaves it at that. The new *Ratio Studiorum Superiorum* (68 ¶ 1) lays the same responsibility on the deans of faculties, but again without suggesting any sanction. *Salvo meliori iudicio*, the present writer does not consider that any external test should be imposed, by way of quizzes or written reports, and much less in the shape of an examination. In the ascetical tradition of the Church, this *lectio sacra* for religious is understood to be as much a spiritual as an intellectual exercise. For Jesuits, it should be a happy combination, or rather reunion, of the two activities of prayer and study, which sometimes tend in our modern training to be unduly separated. As regards the time to be allotted to it, the *Instructio*, ¶ 5, suggests that a part of the time assigned for spiritual reading may be given to Scripture; or, if the reader prefers, he may give additional time to the latter, especially on Sundays and holidays. This *lectio* is clearly something different from ordinary study; thus it seems in place to suggest that, as the deans, or other officials, are to see to it that facilities are provided and the Scholastics encouraged to make use of them, so it might be the part of the Spiritual Father, dealing with individuals, to enquire as to the fidelity and fruit with which this exercise is performed. Meanwhile it is up to the professor to demonstrate, by his religious approach to the subject, that his lectures are to be

thought of as conference rather than as class, and that the end sought is not only nor mainly an increase in learning, but growth in the understanding and love of God's revelation, which has been granted to the Church as a whole and to each one of us in particular.

---

BOOKS FOR THE IGNATIAN YEAR

The story of the first Jesuit Mission to North America and its numerous martyrs: Félix Zubillaga, S.J.—*La Florida* (1941). Price: \$3.25.

The history of the early Jesuit Missions in the Orient, beginning with Xavier (1542-1564): Alessandro Valignano, S.J.—*Historia del principio y progreso de la Compañía de Jesús en las Indias Orientales*. Edited by J. Wicki, S.J. (1944). Price: \$4.00.

An historical account of the Spiritual Exercises. Two volumes have thus far been published: the first takes in the life of St. Ignatius; the second, from his death to the publication of the first official directory. Ignacio Iparráguirre, S.J.—*Práctica de los Ejercicios* (1946); *Historia de los Ejercicios* (1955). Price: \$2.15 and \$4.00 respectively.

The classic treatise on the spirituality of the Society that has received universal praise: J. de Guibert, S.J.—*La Spiritualité de la Compagnie de Jésus* (1953). Of it Father J. Harding Fisher, S.J., says, "This is a monumental work which should be in every Jesuit library and, in fact, in every important library"; Father C. C. Martindale, S.J., "Never, in England at least, has so vivid a portrait of Ignatius been painted, and one so totally different from that to which we mostly are accustomed"; Father A. G. Ellard, S.J., "This is a very excellent work, and one that will surely be indispensable for students, not only of Jesuit asceticism and mysticism, but also of modern Catholic spirituality." Price: \$5.00.

The historic prelude to the suppression of the Society by a collaborator of Ludwig von Pastor: W. Kratz, S.J., *El tratado hispano-portugués de límites de 1750* (1954). Price: \$4.00.

How Jesuit architecture began: P. Pirri, S.J., *G. Tristano e i primordi della architettura gesuitica* (1955). Price: \$4.00.

A glimpse of our early Southwest: E. J. Burrus, S.J.—*Kino Reports to Headquarters* (1954). Spanish text with English translation of Kino's letters to Rome. For the reference library, Latin American History department and advanced Spanish classes. Price: \$1.85.

10% discount to Ours; 20% to subscribers of series. Bound copies one dollar extra. Payment by ordinary check or order may be put on Province account at Curia in Rome. Order from: E. J. Burrus, S.J., Institutum Historicum S.J., Via dei Penitenzieri 20, Rome, Italy.

# The Manila I.S.O.

ARTHUR A. WEISS

On November 12, 1954, Very Reverend Father General sent a letter to Father Vincent Kennally, Vice-Provincial of the Philippine Vice-Province urging the immediate formation in the Vice-Province of a *Centrum aliquod actionis et studiorum socialium*. Father General referred to the "gravitas problematis socialis apud vos" and to the work that had been done thus far—"a Patribus qui optime in illo campo laborarunt et laborant, ut P. Gualterus Hogan." But this work was not enough. It was to be made "efficacius quam hucusque" by the establishment of a *Centrum aliquod actionis et studiorum socialium*. The Centrum was to be staffed "paucis Patribus" who were to be full time, "alia occupatione liberis," prepared for the work, "praevis studiis quantum opus est praeparati." In addition to these full time priests there would be others, "sive de Societate sive de clero saeculari, qui potissimum actioni ipsi incumbant."

What were to be the aims of the Centrum? Father General first refers to the "normam a Congregatione Generali XXIX mihi propositam." The XXIX General Congregation sets down the following aims of such a Centrum—"1. ad laborem socialem explicandum; 2. ad laborem socialem propagandum; 3. ad communicandam impulsum et directionem actioni sociali Nostrorum." To these norms Father General adds, as general aims, "1. applicare doctrinam socialem Ecclesiae necessitatibus istarum insularum; 2. normasque proponere." How soon should the Centrum be started in Manila? "quam primum, valde urget, alia opera, non exclusis vestris collegiis quantumvis necessariis, minus urgent quam hoc unum. Proinde saltem ad tempus eorum bonum postponendum foret si aliter apostolatui sociali efficaci provideri non potest."

## Social Order in Jesuit Houses

On the occasion of this letter, Father General reminded the Vice-Province not to forget to put its own house in social order. He exhorted Father Vice-Provincial on the occasion of his annual visitation not only to remind all local superiors

of their obligations but also to demand that they fulfill their obligations *erga famulos, opifices, magistros laicos*, obligations set forth clearly in his Paternity's letters on the Social Apostolate and on Poverty. Superiors should not hesitate to retrench from certain conveniences if they can in no other way satisfy the demands of conscience *erga auxiliares nostros*.

Father Kennally immediately brought the letter of Father General to the attention of the Vice-Province Consultors. Father Socius Arthur Weiss was asked to organize a committee to consider ways and means of implementing Father General's letter. On Dec. 9th, 1954, Father Socius sent out a letter to a committee consisting of Fathers Horacio de la Costa, Pacifico Ortiz, Gaston Duchesneau, William Nicholson, George Willmann and Thomas Mitchell. This letter asked the Fathers of the Committee to draw up a memorandum to be submitted to Father Vice-Provincial by January 1, 1955. The memorandum was to be specific in its recommendations "touching on such points as personnel (giving names of Fathers and possible appointments in the Institute); means of financing the Institute; place of residence for the ISO community; particular type of work to be engaged in, and any other factors which you may consider important." Since Father General in his letter had recommended that the Manila Centrum be modeled somewhat along the lines of the Poona Institute of Social Order, Father Socius sent a letter to Father Jerome D'Souza at Poona asking for suggestions.

On the annual Vice-Province status the following ISO appointments were made: Father Arthur Weiss, Director; Father Cicero Cebrero, Assistant Director, Father Walter Hogan, Assistant Director. The following Fathers were appointed part time to the work: Fathers Duchesneau, de la Costa, Nicholson, Ortiz and William Masterson. Just recently, Father Hector Mauri has been added to the staff. Father Mauri is full time chaplain and adviser of the Federation of Free Farmers. On July 31, 1955, for the opening of the Ignatian Year the new headquarters of the ISO on the fourth and fifth floors of the Vicenta Building, 330 Nueva St., Manila, were blessed by Father Vice-Provincial. At the Vicenta Building there are rooms and offices for two members of the staff: Father Weiss and Father Hogan, a secretary's office and

quarters for a house boy. There is also a small chapel in which the Blessed Sacrament is reserved, a library, a conference room and a large sala.

### Labor School

These steps were by no means the first taken in the Vice-Province to meet social problems. For a number of years Father Walter Hogan's Institute had been functioning and in mid-August of 1955 ninety-five people received certificates for having faithfully attended the Labor-Management School over a period of three years. At the same time an alumni association was formed. A few days after the August graduation, another year of the Labor School got under way. The eight weeks' course (thirty-two hours, four hours a week) was well attended with an average of forty in every class. On Wednesday evenings Father Cebrero teaches a course in Catholic Social Doctrine at the FEATI Graduate School and each Tuesday teaches catechism in Tagalog to about forty workmen at Assumption College. In addition to this activity, Father Cebrero has already given quite a few retreats to priests, management groups and workers, to the latter in Tagalog. Towards the end of August 1955, Father Hogan was sent to the States to acquaint himself with the latest developments in the labor field and to see whether he could secure financial assistance for a proposed research program.

An attempt has been made to interest members of the hierarchy in the work. For this purpose, Father Cebrero visited the Bishops of Cebu, Lingayen-Dagupan, Mountain Province, Tuguegarao, Sorsogon, Caceres, Zamboanga and Manila. It is planned to visit other bishops as occasions offer themselves. It is quite noticeable that the convenient location of the ISO headquarters in downtown Manila is a standing invitation for many visitors. People come to use the library, labor groups hold meetings in the sala, officials from government Intelligence groups as well as businessmen and company managers come for consultation.

Publicity has been good. At the inauguration of the headquarters a descriptive brochure was widely distributed. The local press was very cooperative in publicizing the Institute. Each week Father Weiss writes a column ISO NOTES which

appears in the Catholic weekly, *The Sentinel*. Father Weiss also edits the SOCIAL ORDER DIGEST, a six page monthly, 500 copies each issue, which is circulated to interested readers in the Philippines and elsewhere. For Ours there is a monthly mimeographed sheet titled THE CENTRUM.

### Activities

Father Hogan is in charge of both the Management School and the Labor School as well as the weekly Sunday broadcast, now in its third year. At present writing the Labor School, which is now in its second semester, has an enrollment of 53. Classes are held at the Vicenta Building from 5:30 to 7:20 each Tuesday and Friday evening. The following courses are being offered during the second semester: Father Cebrero: Labor Ethics; Father Hogan: Labor Problems; Attorney Beltran: Labor Law; Attorney Enage: The Union Meeting. The Management Class is held at the air-conditioned Columbian Club on Taft Avenue each Wednesday evening. Lecturers are Father Hogan, Mr. Victor Lim, General Manager of the Manila Gas Corporation and Mr. Juan C. Tan, President of the Federation of Free Workers. This year's enrollment is twenty. Although there are no fees attached to the Labor course, a charge of fifty pesos is made in the Management course because of the added expense in hiring the Columbian Club, etc.

One of the important activities of the Institute is the PLISA or Priests and Laymen's Institute of Social Action, a five day lecture course held during the summer. This course is under the direction of Father Masterson of the Ateneo de Cagayan. It is planned to hold the 1956 PLISA in the following cities: Iloilo, Bacolod, Davao, Legaspi and Manila. The purpose of the PLISA is to reach clerics and laymen who, because of distance or lack of time, are unable to come in contact with the ISO staff during the year and cannot benefit by the courses offered in Manila. On the 1956 agenda is a three weeks' training course for priests recently appointed by the Philippine hierarchy as diocesan directors of Social Action.

What is the general approach of the ISO? It may be called the organizational approach. The goal of Christian social



order as drawn up in the encyclicals is a social structure which conforms to God's will for men and for their use of material things, the fundamental point being, according to Pius XII, "that the goods of the earth created by God for all men should in the same way reach all, justice guiding and charity helping." The fact is that a large proportion of the people of the Philippines cannot make use of God's gifts of material things to live in simple comfort and so be helped in seeking God as their final end. They are dreadfully poor. Their human dignity is not recognized. Their homes are not proper places to bring up a Christian family. A small proportion of the Filipino people possesses and controls most of the country's resources.

In order to reach the goal a certain formlessness of society must be changed. The popes point out that this formlessness reduces society more or less to the individual and the state with little in between the two. Hence all our study and action must have a strategic value in helping to build those very organizations which will change this formlessness, enable people to use the goods of the earth more in accordance with their proper purpose intended by God and gradually work towards that vocational grouping which can better direct the social order towards its appointed end. Concretely, in the Philippines, organizations of managers, farm workers and city workers are needed.

We have made a start with the city workers in the Federation of Free Workers and with the farm workers in the Federation of Free Farmers. We are seeking to find the point at which we have a sufficient group in size and quality to begin an organization of employers. The Institute's efforts will pay best rewards if we concentrate on helping to build those organizations and similar ones quantitatively and qualitatively.

---

#### NEW YORK CITY INFORMATION CENTER

The Center is open Monday through Saturday from noon to eight at night and is staffed by eighteen volunteers, each one covering the Center for about three hours on her assigned day. These receptionists

share in all the clerical work, window arrangements, and other details incumbent upon Information Centers. For the non-Catholic with a question who seeks a satisfactory explanation without approaching a priest, the Information Center is an answer to prayer. The questions often center about divorce and annulment, evolution and Freemasonry. The receptionist has been trained to avoid controversy and can usually give a pamphlet on the subject.

Unlike other Information Centers in the City, the Xavier Center maintains a Lending Library with well over a thousand books ranging from the *Summa* of St. Thomas and the philosophy of Maritain to the novels of Mannin and Dudley. At present the Library has a membership of about three hundred. Most of the members are Catholic, including many converts to Catholicism who appreciate the opportunity of using such a varied collection of Catholic books. The non-Catholic members are for the most part skeptical seekers after truth who avail themselves of the *Catholic Encyclopedia*, the Bible commentaries and other reference books on hand. At the present time we are compiling a list of every book in our many categories and will send them to all members and to other groups in the vicinity, such as Xavier parishioners. The library also carries a complete line of the Image Books and these are selling more rapidly than we had expected.

The window display has proved to be our most successful tool in attracting non-Catholics. Every effort is made to install inspiring and eye-catching displays. After the theme for the window has been decided upon, the subject is thoroughly sifted until we can convey the message in the least possible words for wordiness discourages attention. We are fortunate in having one receptionist of superior artistic qualifications who does the actual designing and printing and then her co-workers set it up in the window. Every window display is accompanied by pamphlets on the subject and requests for the pamphlets used run from twenty-five up. Recently the window theme was "The Catholic Church and Science" and among those who were impressed by the display was a Quaker minister from Pennsylvania who bought ten pamphlets, not only on the Church and Science but on various doctrines of the Church. During the May window display on the Mother of God an elderly and distinguished looking gentleman came into the Center after spending some time studying the window display and stated that he had been a convert to Catholicism for over forty years and was ashamed to confess that he had always found the Catholic doctrine on the Mother of God difficult to accept. He went on to say that our window display had helped solve his difficulty.

This is the Xavier Information Center—nothing remarkable in the realm of statistics but here to welcome the man on the street who cares to drop in. If discerning, he will find in the library spiritual treasures he will want to read; if skeptical, he will buy pamphlets on topics that puzzle him; if an ill-informed Catholic, he will buy a catechism to reinforce his knowledge of the Faith. The Center is located at 30 W. 16th St. in New York City.

# A Simplified Table of Private Votive Masses

AGUSTIN NATIVIDAD, S.J.

The need of a simplified table of private votive Masses is evident. The table usually found in *ordos* is unnecessarily complicated. The purpose of this article is a new table containing only the necessary information and that in the clearest form possible. The practicality of a new table is based on the fact that the reasonable use of votive Masses will prevent the monotonous repetition of the Mass of the Sunday, which is now so often found in the increased number of ferial days under the simplified rubrics.

Only the color and place of the Mass are listed in this new table. S<sup>1</sup> and S<sup>2</sup> signify the first and second series of votive Masses. PT, PS, CS, PSOC and MPAL signify respectively *Proprium de Tempore*, *Proprium de Sanctis*, *Commune Sanctorum*, *Proprium Societatis Jesu*, and *Missae pro Aliquibus Locis*. The colors of white, red, and violet are signified by w. r. and v.

## Praesupponenda

1. *Masses that may be said as votive Masses.* Only Masses for which permission is expressly given may be said as votive Masses of the Divine Persons, the Blessed Virgin, and the Angels. This permission is verified when the Mass is listed as a votive Mass or when directions are given in the Mass, usually after the Gradual, for saying it as a votive Mass. All the Masses of the Blessed Virgin in the *Missae pro Aliquibus Locis* may be used as votive Masses, except that of the Expectation of the Birth of Our Lord (Dec. 18), but only in places where the festal Mass is permitted. A votive Mass may be said in honor of any canonized saint whose name is inscribed in the Roman Martyrology, in its approved supplements, or in the calendar approved by the Holy See for any diocese, religious order or congregation. Votive Masses may be said for the various necessities contained in the second series of votive Masses of the Missal. All Masses permitted as votive Masses are listed in the table with the exception of those for

various necessities, in which only the Masses more likely to be said are listed.

2. *Masses that may not be said as votive Masses.* This prohibition extends to Sunday, ferial, and vigil Masses, and also to the Mass of any beatified person. An apostolic indult is required not merely to celebrate the feast of a beatified person, but to celebrate the Mass as a votive Mass.

3. *Rite.* The rite of a private votive Mass is simple, and it may be a low, high, or solemn Mass.

4. *Days when votive Masses are permitted.* A black dot in our ordo, except during Lent and Passiontide, signifies also that low private votive Masses are permitted. The added days on which they are permitted, when sung, are sometimes found in the *notanda* of *ordos* or may be ascertained by consulting the ordinary manuals. The votive Masses in the first series are not restricted to the day of the week to which they are assigned except when said in place of a conventual Mass.

5. *Mass to be said.* If there is a proper votive Mass of a saint, this must be said. For example, the Mass of St. Joseph is that on *feria quarta* of the first series, not of March 19. When there are several feasts in honor of the same saint, a votive Mass is taken from the feast whose Mass contains directions for saying it as a votive Mass, e.g., that of St. John the Baptist is June 24, not August 29, that of St. John the Evangelist is December 27, not May 6.

6. Because of the simplification of the rubrics, the preface of Nativity is no longer proper to the votive Mass of the Blessed Sacrament, of the Cross to the Mass of Christ High and Eternal Priest, and of the Apostles to Masses of Evangelists and Roman Pontiffs.

#### DIVINE PERSONS

w. Blessed Trinity	S <sup>1</sup> F2
r. Holy Spirit	S <sup>1</sup> F5
w. Blessed Sacrament	S <sup>1</sup> F5
w. Christ, High and Eternal Priest	S <sup>1</sup> F5
r. Holy Cross	S <sup>1</sup> F6
v. Passion	S <sup>1</sup> F6
w. Holy Name	PT Sun. after Circum.
w. Holy Family	PT Sun. after Epiph.
w. Sacred Heart	PT F6 after II Sun. Pent.

r. Precious Blood	PS July 1
w. Christ the King	PS After Oct. 24

BLESSED VIRGIN

w. 5 de S. M. in Sabbato	CS
w. Immac. Conc.	PS Dec. 8
w. Seven Dolors	PS End of March
w. Immac. Heart	PS Aug. 22
w. Queen of S.J.	PSOC Apr. 22
w. House of Loretto	MPAL Dec. 10
w. Mediatrix All Graces	MPAL May 31

ANGELS

w. St. Gabriel	PS Mar. 24
w. St. Michael	PS Sept. 29 but May 8 in TP
w. Guardian Angels	PS Oct. 2
w. St. Raphael	PS Oct. 24
w. Angels	S <sup>1</sup> F3

SAINTS

w. St. Joseph	S <sup>1</sup> F4
r. Sts. Peter and Paul	S <sup>1</sup> F4
r. All Apostle(s)	S <sup>1</sup> F4
r. St. Peter	PS after June 29
w. All Saints	PS after Nov. 1

For other saints, Mass and color of the feast; if none, of the common with any proper parts. Color of Holy Innocents is red.

FOR VARIOUS NECESSITIES

v. Propagation of the faith	S <sup>2</sup>
v. Removal of schism	S <sup>2</sup>
v. In time of war	S <sup>2</sup>
v. For peace	S <sup>2</sup>
v. In time of pestilence (epidemic)	S <sup>2</sup>
r. For grace of Holy Spirit	S <sup>2</sup>
v. For forgiveness of sins	S <sup>2</sup>
v. For pilgrims and travelers	S <sup>2</sup>
v. For the sick	S <sup>2</sup>
v. Grace of a happy death	S <sup>2</sup>
v. Any necessity	S <sup>2</sup>
w.r. Thanksgiving	S <sup>2</sup>

Observanda

*Gloria* is said only in Masses of the B. V. M. on Saturday and in any Mass of the angel(s). *Benedicamus Domino* is said unless the Mass has a *Gloria*.

Prayers are 1° of the Mass; 2° of the office of the day, even

of a common ferial day; 3<sup>o</sup> first commemoration of the office of the day, if any. Ordinary commemorations are omitted in a sung Mass. *Orationes imperatae* are said, but an *oratio simpliciter imperata* is omitted when there are already three prayers prescribed by the rubrics or the Mass is sung. If there are three prayers prescribed by the rubrics and also an *oratio imperata pro re gravi*, the last of such prescribed prayers is omitted and the *imperata* is said in its place.

A prayer for the living may be added in low Masses at the mere will of the celebrant after all other prayers but not when the limit of three prayers (including absolutely all prayers said) would be exceeded. This norm applies also to the same type of prayer for the dead outside Paschaltide, but its position is next to the last prayer.

*Preface* is that proper to the Mass; if none, that of the season; if this also is lacking, the common. The determined proper preface of a Mass is indicated in the particular Mass.

*Sequence* and *Credo* are never said; and the *Last Gospel* is always of St. John.

---

*Septuagesima to Easter.* The *Alleluia* verse after the Gradual is omitted, and the Tract is substituted.

*Paschaltide.* There are to be two *Alleluias* after the first verse of the Introit and one (usually two for martyrs) after the Offertory and Communion verse. The Gradual is omitted, and the Great Alleluia is substituted.

---

In Masses of the saints, change such words as *natalitia*, *festivitas*, *solemnitas* to *commemoratio* or *memoria* and the Introit *Gaudeamus omnes in Domino, diem festum celebrantes* to one from the common. Omit such words as *hodie*, *annua*, *hodierna die*, *solemni cultu*.

---

## DESTRUCTION

Every year in the houses and institutions of Catholics more historical material is destroyed than five historical societies will hereafter be able to collect in twenty years.

JOHN GILMARY SHEA

# Jesuit Education in Chicago

JAMES A. MOHLER, S.J.

The year 1956 marks the centenary of Jesuit education in Chicago. As we look back over the years, we see that the Chicago Jesuits pioneered in a grade school system, academies, and a university which were used as models by many Catholic educators throughout the nation.

## Grade Schools

In the beginning of this story we should say something about Father Arnold Damen, S.J., for it was Father Damen who visualized and founded Jesuit education in Chicago. Father Damen was born in Belgium in 1815. In 1833 the famous Indian missionary, Father De Smet, paid a visit to the school in which young Damen was enrolled. Fired by the zeal of this great missionary, Damen set sail for America and the Jesuit Novitiate at Florissant, Missouri, in the year 1837. Upon completing his Jesuit training, he was appointed as pastor of St. Francis Xavier Church in St. Louis. He achieved success there and began to build up his reputation as a giver of missions. It was in this latter capacity that he came to the notice of the Right Reverend Anthony O'Regan, Bishop of Chicago. Bishop O'Regan asked him to come to Chicago and take over the Cathedral Church of the Holy Name. Father Damen, however, had other ideas and asked if he could start a new parish on the West Side where many Irish immigrants were building homes and needed the care of a Catholic parish. These Irish were to help Father Damen to build his parish and school system.

In the summer of 1856 Arnold Damen and three associates, Fathers Florentin Boudreaux, Benedict Masselis, and Michael Corbett set out for Chicago from St. Louis. Almost immediately a small wooden church was erected on the corner of May and Eleventh Streets. This was to become the grade school when the new church was erected in 1859. In fact, when the new edifice was completed, it was reputed to be the third largest Catholic church in North America. Later, after it had been enlarged, it claimed to be the largest. Here it

would do well to recall that the people of Holy Family Parish were of Irish stock and the Irish were never prone to underestimate. When the new Holy Family Church was dedicated, thirteen bishops came from all over the country to be present at the exercises. Among the prelates were Archbishop Peter Richard Kenrick of St. Louis and Bishop John Bernard Fitzpatrick of Boston.

The quick erection of such a magnificent edifice and the equally speedy development of an integrated parochial school system are due chiefly to the genius in finance and organization of Father Damen. James W. Sheahan wrote in the Chicago Tribune in 1866, "Father Damen is the Hercules who has in a few years wrought all this work. To his energy, his ability, his sanctity, his perserverance, is due, not only the erection of this magnificent edifice, but the great spiritual success which has crowned the labors of the Society."<sup>1</sup>

Father Damen's genius for finance has been recognized by all. In fact, it was this adeptness in money matters which made possible his religious and educational foundations in Chicago. In building the new church, Damen marshalled his men into teams to collect money; he held festivals and bazaars, picnics and lantern slide shows. He even held a bazaar in the new church before it was consecrated. In a letter to his provincial, Father John B. Druyts, in 1858, Father Damen shows some of his financial acumen: "Now, dear Father, try to act cleverly for Chicago. Give me \$6000 for Jane Graham's property and I will never again ask you for a cent for Chicago. Had I \$6000, I could make all the payments and put a roof on the church. And after all what would a debt of \$6000 be on a church like this, chiefly when there is enough real estate to pay twice that amount. Therefore, effect this loan without fear. Had not times turned out as they have done, I would have plenty of money to meet all obligations. But no one could have foreseen these difficulties."<sup>2</sup>

### Father General's Contribution

The unforeseen difficulties were the panics and financial depressions of the fifties. In spite of these trials and those to come with the Civil War, Father Damen erected his institutions on a sound financial basis. He was never timid when



asking for his churches and schools. In a letter to his Father General asking him to donate a set of stations for the church, he writes: "These pictures should be three or four feet wide. And I hope that they will be worthy of the Father General of the Society of Jesus. What do you think of this, Very Reverend Father? Don't shake your head now, but say, 'Oh, yes, that is right, I am going to send something beautiful to Chicago to excite the admiration and sustain the piety and devotion of all those good people and at the same time console my dear sons in the Lord.'"<sup>3</sup> So we see in Arnold Damen a man not only of great business acumen, but also of clever determination. He was one who would not take, "No" for an answer. On one occasion when he was refused by his provincial, he waited until the superior was called away on business and then quickly persuaded the vice-provincial to approve his plans.

Father Damen did not wait long to start his new school system. Even before the new church was built, he had erected two small school wings for the wooden church on Eleventh Street. Since these were Know-Nothing times, he knew there was no chance that his schools would receive any public aid. Yet he knew that any parish without a school is clearly crippled. So he set out to build his parish school system on his own. When he began Holy Family Parish, there was only one Catholic school on the West Side of town, St. Patrick's. And there was only one public school within miles of the church. This was called the Foster School.

When the grand new church on Twelfth Street was finished, the old church became the school, overcrowded as it was. Father Damen saw the immediate need for a larger school and proceeded to erect a new one in 1865. It was the first complete Catholic school in Chicago and accommodated 2000 youngsters.

The school for boys came to be known as the Brothers' School because of the two Jesuit Brothers who were assigned to teach there: Brother Martin Corcoran, S.J., and Brother Thomas O'Neill, S.J. This is what we would note as unusual today. But, when Jesuit education was just getting its start in the Midwest, it was not unusual to see Jesuit Brothers doing yoemen service in the classroom. The Brothers' School

was supervised by Father Andrew O'Neill, S.J., who was to have charge of the entire Holy Family School system for thirty-five years.

Father O'Neill was a man of prodigious energy and inventive genius. He was constantly organizing brass bands, fife and drum corps, cadets, Zouaves; hiking clubs in summer, and skating parties in the winter. Father O'Neill was literally a furnace of energy. It was due largely to his interest that the Holy Family school system was soon to be regarded as a model for public and Catholic educational systems alike.

### Religious Women

Once the boys were cared for, Father Damen set out in search of an order of nuns who would come to Chicago to teach the girls of his parish. The Religious of the Sacred Heart accepted his invitation and founded the Seminary of the Sacred Heart, an excellent academy built to accommodate a thousand girls. They conducted this fine school in Holy Family Parish for forty-seven years before moving to their new location in Lake Forest.

In a short time it was clear that these two schools would not be enough for the growing parish. St. Aloysius School was built on Maxwell Street. And Father Damen invited the Sisters of Charity of the Blessed Virgin Mary, popularly known as the BVM's, to take over. In *The New World* in 1900 this introduction of the BVM's to Chicago was called one of the happiest events in the history of Chicago education.<sup>4</sup> One has to look only briefly at the scores of Chicago schools of today that are excellently taught and managed by the BVM's to understand the full meaning of this *New World* statement. The BVM's are truly specialists in elementary education. And at least some credit should be given to Father Damen for introducing them to this work in Chicago.

The Holy Family school system continued to grow. In 1867 St. Stanislaus School was erected on 18th Street. Then five years later St. Veronica's School was built at Ashland and 22nd Streets. Today it is known as St. Pius. More schools were to come: Guardian Angel in 1875, St. Joseph, now a colored mission, and St. Agnes in 1877.

In the first seventeen years Father Damen had built two

churches, Holy Family and Sacred Heart. He had planned and executed a system of eight grade schools and one convent school for girls. This was the largest single parish system in the world. Such an achievement could hardly escape the notice of the press. *The Chicago Post and Mail* in 1876 published a review on the Catholic schools of the city. *The Post* based its article on the Holy Family system.

"Though differing from the common schools in many details, yet these differences form, not merely an interesting field of study, but one pregnant with suggestions of improvement of the public school system, now so boasted of by educational men.

"These schools are not strictly free, and yet no one by reason of poverty is deprived of the educational privileges there afforded. The children of parents whose pocketbooks are of ordinary length, are taxed from fifty cents to a dollar a month, according to the studies taught them. Children, whose parents are unable to shoulder the tax, are allowed to pursue their studies side by side with others and are charged no tuition. Nor is this lack of means allowed to humiliate the poorer children as no distinction is made between the classes. And the Brothers having charge of the office of finances is supposed to be the only one who knows whether a pupil pays tuition or not.

"The course of study is generally such as will give a student a thorough mastery of all the branches as taught in the graded schools, with the addition of a complete course in book-keeping, commercial forms, and law for the boys, and also instruction and needle work for the girls. Considerable attention is also paid to music, both vocal and instrumental. Of course as is well understood, much attention is paid to religious instruction, Bible History being quite a prominent feature in this part of the course. And the knowledge of Sacred History possessed by some of the younger pupils would put to shame that often displayed by the preachers in the pulpits of other denominations."<sup>5</sup>

From the foregoing paragraphs we can get an idea of the curriculum, tuition, etc., which characterized the Holy Family Schools.

Jesuits have long been noted for their education in the

secondary and college levels. Still, one of their most notable contributions in Chicago was the Holy Family grade school system. This system was recognized by many as the best in the country. Here is a quotation from *The New World* which appeared in 1900.

“Jesuit parochial schools have long been an example and an incentive for other parochial schools of the city. Moreover, they would not suffer by comparison in any particular with schools of the highest rank anywhere, either public or parochial.”<sup>6</sup>

Throughout the United States the Holy Family schools won the admiration of the hierarchy. James Cardinal Gibbons called them the “Banner Schools of America.”

### Jesuit Higher Education in Chicago

Once Father Damen had established his grade school system, he looked forward to the foundation of a school of higher learning in Chicago. So in 1867 he established St. Ignatius College which he hoped would soon be the rival of Georgetown in Washington, D. C. St. Ignatius was not the first Catholic college in Chicago, for the Seminary of St. Mary of the Lake had been established in 1832. However, there was a growing need of Catholic higher education in Chicago. Father Damen was finally given permission to build his new school, but was told he could not collect money or conduct any campaigns in its behalf. This is like telling a man to go ahead and build a house, but not to use any wood or bricks.

Father Damen was, however, a financial wizard. And although money was dear in this country following the Civil War, with interest rates ranging from ten to twelve per cent, Father Damen had a plan that would soundly finance his new buildings. He would borrow money from Europe at a low interest rate with parish property as collateral. The interest could be paid from the income of the college. And the principal could be paid off whenever he chose to sell some of the land which the parish had acquired. Since this land grew in value each year, he chose to wait a few years till he could demand a higher price.

The building was not yet complete, when on September 5, 1870, the college opened its doors. Thirty-seven young men

applied for admission and constituted the first class of the college. The faculty, for all practical purposes, comprised one young man, a Scholastic, Mr. John J. Stephens, S.J., who taught English, Greek, Latin, and arithmetic, and a priest, Father Dominic Niederkorn, S.J., who taught German. The school administration consisted of three priests: Father Damen, president, Father John Verdin, vice president, and Father Michael Van Agt as prefect of discipline. These latter probably did some teaching along with their administrative duties.

The preparatory and high school divisions were also begun at this time. The enrollment in the new college steadily increased until it numbered 494 in 1895. Up to that time over 1500 students had been enrolled, 69 had received degrees and 59 had gone on to the priesthood. St. Ignatius College was to be a great source of vocations just as Holy Family had been through the years. In fact, the overall figures from the parish through the college up to the year 1923 stood at 649 of whom 235 were priests. This is, surely, something of a record. The tradition carries on at the West Side right up to the present day. It is not unusual for ten graduates from any one year at St. Ignatius to go on to the priesthood.

The curriculum of St. Ignatius College emphasized the Jesuit *Ratio Studiorum* in which the classics, science, and religion play the major roles. The school could boast of great classicists such as Fathers Charles Coppens, who taught there in his old age. Its science department was well known and even today is considered as one of the best in Chicago on the secondary level. As was common in many Jesuit schools of the day, a museum was founded to spur on the students' interest in science. Yet religion held the uppermost spot. The results of the Jesuits' training in religion can be seen in the vocations which have flowed from the ranks of the alumni. The sodalities of Our Lady, which helped augment this program, we shall consider later.

As early as 1888 the Jesuits were anxious to move away from Twelfth Street.<sup>7</sup> Chicago was expanding. The Irish, without whom Holy Family Parish and St. Ignatius College might have been run-of-the-mill, were moving on. In their places came the Russian Jews, who took up residence on Max-

well Street, and West Roosevelt Road. About the year 1910 came a large Italian immigration. The Italians settled throughout the near West Side, making Holy Family for all practical purposes an Italian Parish. The Irish pastors did not understand the new nationality and frequent clashes were seen between Irish and Italian Catholicism.

As the years went by, the West Side became less feasible as a center of educational work. And the Chicago Jesuits began to look around for a new site in which to get a fresh start with a college and a parish. Already in 1888 they had started a branch high school in a rented building on North La Salle Street. The school, however, closed in 1900 when the Jesuits found that their new parish on the North Side was not forthcoming. By 1902 the consultors of St. Ignatius College were really getting worried. The neighborhood was going from bad to worse. All recommended a site in Austin or Oak Park. The rector, wrote the following to his provincial in 1902, "Our position on the West Side is in a deteriorating neighborhood. And it may some day have to be abandoned like old St. Louis University. It does not at present command the field. Steps should have been taken twenty years ago, (1882). Shall we now take steps for twenty years hence?"<sup>8</sup>

In spite of this urge to move, the college on Twelfth Street had been enlarged in 1895. This addition could accommodate five hundred more students and was of the latest fireproof construction. This seemed to indicate that although the Fathers wanted to move, still they knew that permission to do so would not be given for some time.

### Founding of Loyola University

In the year 1906 Father Henry J. Dumbach, S.J., the rector of St. Ignatius College, bought a tract of twenty-five acres in Rogers Park on Chicago's North Side. The land was in an ideal location fronting on Lake Michigan. Here was begun the academy building in 1908. Gradually through the years the buildings on the Rogers Park tract grew. By 1930 an administration building, a science building, gymnasium, and library were erected. Whereas the old St. Ignatius College specialized in the arts and sciences, from the beginning Loyola University was intended to train professional men. The trend

in Jesuit education in the Midwest was moving into the professional fields.

The evolution of St. Ignatius College into a university was due largely to the enterprise and foresight of Father Alexander J. Burrowes, who was rector from 1908 to 1912. Father Burrowes was an ardent devotee of the idea that the time had come when the universities in America should broaden their scope by equipping themselves with professional departments. In the year 1909 St. Ignatius College became the Arts and Sciences Department of Loyola University. And finally in 1921 all college activities ceased on the West Side and St. Ignatius continued on the high school level.

Meanwhile Loyola's professional schools were coming into existence. In 1908 the Lincoln College of Law was established. Then in 1909 the Illinois Medical, and in 1910 the Bennett School of Medicine, became affiliated with Loyola. Moreover, in 1917 the university acquired the property and equipment of the Chicago College of Medicine and Surgery. Loyola's department of engineering was founded in 1911 but was destined to be short-lived. Finally in 1914 Father Frederick Siedenburgh, S.J., instituted the School of Sociology.

This sociological school is especially worthy of note for it was the first in the Catholic world. Catholic schools of sociology had been recommended by Pope Leo XIII in his great encyclical on the social order, *Rerum Novarum*. Catholics, however, seemed slow to react to this suggestion. It was not until 1914 that a school of Catholic sociology was founded and this at Loyola. The rise of socialism and communism; the long, bitter fights between capital and labor in the latter part of the nineteenth century and the early part of the twentieth demanded immediate action. Leo XIII had clearly drawn the Church's position in regard to these social problems. Now were needed schools where these doctrines could be taught to the world. Here begins the trend towards social studies in Catholic education. It is a trend which grows year by year. Much good has been done in the family, government, welfare, capital, and labor, not only by the Loyola School of Social Studies, but also by other Jesuit and non-Jesuit social schools throughout the world. After two years of study at the Loyola school, the student received a certificate of Social Economy.

Although the attendance was numbered at 150 in 1914, the year it opened, by 1922 it had grown to 1689.

### Why Professional Schools?

In answer to the question, "Why did the Jesuits become interested in professional schools around the turn of the century?" I would like to quote from a volume written by Brother Thomas Mulkerins, S.J., called *The History of Holy Family Parish*.

"Two reasons seemed to make it imperative that the Jesuits should enter the field of advanced and specialized education. The first was the fact that the college, as an organic part of the educational system, was no longer capable of producing the amount of good accomplished by it in the past. Every year the mistaken idea that the high school provides all the general and classical culture necessary had been growing up amongst the people. Every year the number of those entering upon a business career or taking up professional training immediately after high school was increasing. The Jesuits as educators aimed to mould their men into alumni of principle and vision. Without university facilities, loss of control of the students is suffered, and that at the very time when they are most in need of proper guidance.

"The second cause was the increasing flood of atheism and materialism in the professional schools of the country. If civic honesty is to be restored and administration of justice made efficient, prompt, and unbiased, the coming generation of lawyers and doctors must be thoroughly grounded in the divine moral code, binding upon all without exception or reservation. Such were the arguments in favor of the university and other extension work of the Jesuits in and about Chicago."<sup>9</sup>

So universities were the coming thing. Without them the Jesuits would certainly lose control of their students during an important part of their lives. Moreover, the many materialistic professional schools of the time presented a real danger to the faith of the Catholic students in attendance. Today the danger is no less. We can see, for instance, by the interest of Cardinal Stritch that he sees the need for a Catholic school of medicine in the Chicago area.



Some of the extension works mentioned by Brother Mulkerins included the Home Study Course which offered courses by correspondence to those who were unable to attend classes at the university. The Loyola University Lecture Bureau was founded to spread the Church's doctrines on faith and morals and social problems throughout the Middle West in the form of lectures to clubs and organizations. This was probably one of the first attempts at adult education in the United States.

More professional schools were added to Loyola University in the twenties. In 1923 the Chicago College of Dentistry affiliated with Loyola. The following year the School of Commerce and Finance was opened. Gradually more and more professional schools had either been founded by the university or else were affiliated with it. The Graduate School was instituted in 1926 to give higher degrees in many divisions.

From the twenties on Loyola grew steadily until in 1938 it numbered over five thousand students. The North Side campus grew with the addition of a fine new library and chapel. A seventeen story office building, Lewis Towers, was given to the university by Mr. Francis J. Lewis to house the Loyola downtown school. The Lewis Towers Campus now includes the Arts College, Commerce and Finance, and Sociology School.

At present (1955) Loyola continues to grow. Over one-half the funds for the new multimillion Stritch School of Medicine has already been collected. Ground will be broken this summer for the Medical School which, along with the proposed Mercy Hospital, will form a \$10,000,000 medical center stretching over a fifty acre tract which was formerly a part of the North Side suburb of Skokie. The medical faculty has been keeping pace with the new expansion program by continued research. Great strides have been made in recent years in studies made of the heart, cancer, polio, and psychiatric ills.

Other new buildings in the Loyola family are the new Law School building on Pearson Street and the new dormitory just completed on the North Side campus.

Loyola's psychology department has gained fame throughout the years. The Loyola Center of Child Guidance and Psy-

chological Service, which operates under the auspices of the psychology department, has aided over five thousand families in various personality problems over the past thirteen years.

Finally Loyola's dramatic department has developed into a first-class division of the school, producing yearly many excellent plays in the Loyola Community Theatre. This department conducts yearly a festival in which many Hollywood stars appear. A recent project in communication arts at Loyola is the development of an educational TV station on channel 11.

With this brief summary of activities at Loyola today, one can easily see that the University is keeping abreast of the times. Not only has interest been kept up in the professional schools, but also new departments are being developed such as the dramatic and television schools. This keeping up with the times seems to have the same purpose that the development of the professional schools had just after the turn of the century. Catholic schools of drama and television must be presented to Catholic youth in order to keep them from materialistic and godless schools of this nature which flourish in many of our secular universities.

### Jesuit Sodalities in Chicago

Before summing up our story of Jesuit education in Chicago, it will be well to mention something of those Jesuit organizations which cannot and should not be separated from Jesuit education. I refer to the Sodalities of the Blessed Virgin Mary. These Sodalities reached their highest development in Chicago around the turn of the century.

The first Jesuit Sodalities in Chicago were founded by Father Arnold Damen, S.J. He founded the Married Men's Sodality in 1858. "Honest John" Commiskey, whose son was to found the Chicago White Sox, was the first secretary. The early Sodalities seemed to put a premium on external activities such as sports, ushering in church, etc. It would seem that the first reason why Father Damen founded the Married Men's Sodality was to take care of the parish needs such as the collecting of money and ushering on Sunday. There seems to be little mention of the personal perfection which we see emphasized in the Sodality rule.

Some of the activities of the Men's Sodality included a large library collected by the efforts of the members, a highly developed baseball league, and a Sodality band. One committee was a special benevolent association founded for insurance purposes. This committee later developed into the Catholic Order of Foresters, which from those humble beginnings as a Sodality committee in Holy Family Parish has become a thriving national insurance organization with thousands of members in every State of the Union.

Here is a story that shows that the Irish parishioners were not always in entire agreement with their German and Belgian pastors. It seems that the Sodality band wanted to march in the St. Patrick's Day parade. The German Father who was director of the Sodality at the time was definitely against this project. It is not the part of a religious society to march in such secular parades. On second thought, he asserted, St. Patrick wasn't an Irishman anyway. At this declaration quite a number of the Sodality walked out of the meeting.

The Married Ladies Sodality was founded in 1862. Here again it seemed to be the idea of Father Damen to fill the need for women to work around the parish. It was not until ten years later that it joined the *Prima Primaria* in Rome. The total probation of the Married Ladies Sodality consisted in a week's waiting between meetings. All who showed up the second week were received. By 1885 there were almost a thousand members in this Sodality. Here are a few of the Married Ladies Sodality's by-laws:

"The object of this Sodality is the improvement of the members in every Christian virtue and especially in devotion to the Blessed Virgin Mary.

"On the first Sunday of the month all are to receive Holy Communion at the 7 o'clock Mass in Church.

"Meetings are twice a month at 2:45 in the afternoon in the Married Ladies Sodality Hall.

"In case of sickness the sick member is visited by members of the Sodality.

"On the decease of a member, a High Mass is offered for her soul. Officers and members will attend her funeral. And all should wear their uniforms."<sup>11</sup>

As can readily be seen the members were kept busy with many external activities such as meetings, visiting the sick, building up the library, etc.

### Sodality Hall

In 1878 a large Sodality meeting place was built on the corner of May and Eleventh Streets. The new building was named Sodality Hall and was four stories high and contained meeting rooms, chapels, and libraries for all the divisions of the Sodality. There were also several large assembly rooms and a gymnasium. Today Sodality Hall is used as a grade school for Holy Family Parish and the gymnasium and large meeting hall are used by St. Ignatius High School. From this, one can get a good idea of the size of the building. The erection of such a grand edifice for a Sodality meeting place seems to be unique in the history of the Sodality in the United States.

Let us see for a moment the younger branches of the Sodality at Holy Family. The Young Ladies Sodality was founded in 1861 and had a special chapel, library, and meeting place in Sodality Hall. Many vocations came from this branch of the Sodality, vocations guided by such men as Rev. Ferdinand Moeller, S.J., under whose guidance the Holy Family Sodalities blossomed into new strength, and the Rev. William Nash, S.J., who is now house historian of St. Ignatius High School. By the turn of the century the Young Ladies Sodality numbered over eight hundred members.

Although the Young Men's Sodality was founded in 1858, it remained identical with that of the Married Men until 1869. Here again much emphasis was placed on external activity. There was a dramatic club, a band, and baseball teams. So much emphasis was put on baseball that, as one report has it, "Owing to the success of the baseball team for the past three years, membership in the Sodality has been on the increase." The success of the ball club could not be denied for twice, in 1910 and 1911, it took first place in the National Catholic League. Moreover, one of the early Sodality stars, Charles Commiskey, went on to star in the major leagues and founded a team of his own, the Chicago White Sox.

Still more Sodalities were erected at Holy Family to benefit those who were already out of school. The first was the St.

Joseph's Working Boys' Sodality founded by Father Francis P. Nussbaum in 1880. Father Nussbaum started out with just twelve boys, but during the next eight years, 1806 were received into the group. As an adjunct to the Working Boys' Sodality Father Nussbaum started the Junior Sodality, which dressed in military garb. This extra attraction of a military uniform was used by many youth organizations of the time.

Two other groups completed the Holy Family organization. One was the St. Agnes Sodality for working girls founded in 1891. And the other was the Ephpheta Sodality founded for the deaf and dumb by Father Ferdinand Moeller, S.J., who was not only a pioneer in Sodality work, but also one of the first in the Midwest to labor among the deaf mutes. In all there were seven separate Sodalities in Holy Family Parish. An eighth division might be considered by including the Junior Cadets.

The Sodalities seemed to reach a high point in the early 1900's. When many of the Irish began to move away between 1910 and 1920, the Sodality became less active. Many branches died out, others carried on at a less active pace. The high school and college Sodalities persevered and have been the source of many vocations right up to the present day. Today the Sodalities of St. Ignatius High and Loyola Academy and of Loyola University are flourishing under a new wave of Sodality enthusiasm. In place of the bands and baseball teams of the early Sodalities can be found days of recollection, retreats, common recitation of the Rosary and the Little Office of the Blessed Virgin. Yet there is no lack of external works. Skating parties and dances on the social side; working for the Little Sisters of the Poor, collecting magazines for the missions, teaching catechism to underprivileged children on the apostolic side give evidence of Sodalities which show their interior spirit by external works.

### Conclusion

The Jesuits have had a long and fruitful influence in Chicago education. In the early days from 1856 to 1880 their influence was chiefly on the primary school level. This was the necessity of the times. Their grade schools were copied by public and parish schools alike across the nation. They have been

called by some the best in the world at that time. When others came into parish work and when the Sisters had sufficient numbers to continue the management of the elementary schools, the Jesuits moved on to higher education. They were pioneers on the high school and college levels and there they led the way till around 1900 when a need arose for Catholic professional schools. To supply this need Father Burrowes founded Loyola University.

With its schools of medicine, law, dentistry, commerce, finance, sociology, Loyola became one of the leaders in the national movement of the Jesuits towards the development of professional schools. Today the trend moves on. Other Orders are moving into high school and college education and the Jesuits are tending to become experts in the professional fields. Each year a fairly large number of Jesuits attain degrees in a wide variety of professional fields. The reason for this interest in professional schools is the same today as it was fifty years ago. The Catholic youth must have a professional school where he can learn his future occupation in the light of Catholic principles of morality and not under the influence of atheistic materialism or indifferent secularism.

These one hundred years of Jesuit teaching in Chicago have, indeed, been fruitful. One needs only to look at the long list of bishops, priests, and religious, doctors, lawyers, and business men who are alumni of the Chicago Jesuit schools to measure the effect of their work in Chicago education.

#### NOTES

<sup>1</sup> Mulkerins, T., *Holy Family Parish* (Chicago, 1923), p. 32.

<sup>2</sup> *Ibid.*, p. 35.

<sup>3</sup> Conroy, Joseph, *Arnold Damen, S.J.*, (New York, 1930), p. 88.

<sup>4</sup> *Ibid.*, p. 152.

<sup>5</sup> *Ibid.*, p. 154.

<sup>6</sup> *Ibid.*, p. 152.

<sup>7</sup> Garraghan, Gilbert, *The Jesuits of the Middle United States*, Volume III, (New York, 1938), p. 459.

<sup>8</sup> *Ibid.*

<sup>9</sup> Mulkerins, T., *op. cit.*, p. 504.

<sup>10</sup> *The New World*, June 26, 1953, p. 15.

<sup>11</sup> Mulkerins, *op. cit.*, p. 578.

## The English Novitiate in 1806

The story of the restoration of the Society in the United States and the establishment of the first novitiate at Georgetown has been told several times in the pages of the *WOODSTOCK LETTERS*\*. Father Robert Molyneux, the first Superior, was forced by circumstances to appoint as Master of Novices a secular priest, Father Francis Neale, who would make his novitiate together with his novices. Father Neale's preparation for his office was limited to the reading that he was able to do in the Institute, the *Industriae* of Father Aquaviva and the Spiritual Exercises. To assist his efforts, Father Molyneux wrote for advice to Father Marmaduke Stone, Provincial of England. At Father Stone's request, the English Master of Novices, Father Charles Plowden, sent the letter which follows to Father Molyneux. Father Plowden (1743-1821) was first Master of Novices and second Provincial of the English Province of the restored Society.

JAMES J. HENNESEY, S.J.

Reverend Father, P.C.

Reverend Father Stone<sup>1</sup> has directed me to transcribe for you the order of daily duties, the religious discipline, which is established in the rising novitiate at Hodder House.<sup>2</sup> What I may write upon this subject will not by any means present to you a model for imitation; it will at most show you the attempts which have been made, amidst innumerable inconveniences, to revive the ancient discipline and spirit of this first stage of our religious life, deemed so important in the Society, though Your Reverence may gather the true mode of training novices more securely from the Constitutions and from the rules of the *magister novitiorum*, as well as from your own recollection and judgment, aided by the advice of your respectable Bishop.<sup>3</sup>

The education of the novices at Hodder has been hitherto greatly impeded by local inconvenience, by the want of a re-

\*See the accounts by Fr. E. I. Devitt, *WOODSTOCK LETTERS* 63:405 ff. and 34:203 ff. and by Fr. Joseph Zwinge, *ibid.*, 44:1 ff.

ligious community to edify and overawe them, and still more by their being abandoned to one Superior, single and unassisted, but I am happy to add that, in spite of these circumstances, those who have been admitted to vows appear to have taken the right spirit and are actually giving much edification at Stonyhurst.<sup>4</sup> Probably this good effect would not have ensued if the advice of one or two of our elders, who have not rejoined the Society, had been taken. They recommended the abolition of many restrictive practices as minutious and trifling and wished the novices to be less confined than formerly with respect to obedience, mortification, conversation, company, choice of books, and so on.

The duty of commenting on the Summary and Common Rules has given me a higher idea of the whole Institute than I had before; and the more I compare it with the circumstances of the English Mission, the more I am convinced that strict adherence to it in all its Constitutions and Rules is the sure and only means to prevent the greatest fault of English missionaries, I mean dissipation and fondness for secular life. I well knew, before the late Father Gruber had remarked it, that *in his initiis* it is impossible to put in motion all the springs of our government, to practise all the rules, even the *sex experimenta, examen generale*, and so on, but we must enforce the observance of whatever we can, as the best means to strengthen the *lex interna charitatis*, which, in St. Ignatius' judgment, is paramount to all rules, and ought to be the main spring of the Society in its second birth as it was in the first before rules were written.<sup>5</sup>

#### Accurate Idea of the Institute

I believe the Master of Novices ought to apply himself in his instructions to give them an accurate idea of the Institute, and a growing love of it. If he can effect this, they will relish his doctrine when he shows them how the interior rules of the Summary and the exterior Common Rules concur to form men at once pious, virtuous, studious and laborious. Unless Jesuits are to be of this character, their services are not wanted; others may as well do their work. There can be no need to revive the Society. If they acquire during their novitiate a willing love of their professional business, it may



be presumed that the confidential and mild government so much wished for by the Constitutions will again prevail, if ever Providence should again magnify us *in gentem magnam*.

Your discerning Bishop has often complained, with much reason, of the neglect of extensive, that is, constitutional, study in our little Province; and I apprehend that this was not the only fault that might be traced to neglect of the Constitutions, which Superiors did not enforce. I think it important that the Master of Novices bring into use all the Constitutions which regard them, inasmuch as he can, and I should hope that in two years they would contract, besides improvement in the great virtues, a steady habit of regularity and a love of their desks. I am persuaded that more than half of those who made their simple vows last autumn will, if not impeded, become men of sound and extensive learning.

On these considerations, I could not think myself warranted to deviate from the ancient, restrictive system of our novitiate, which Mr. Stone required me to follow, as far as I should find it practicable. I think the whole arrangement, as well of the novices' accommodations as of their duties, ought to be calculated to exclude distraction from without, and to keep them in continual dependence and under constant inspection, so that they may at all times feel the presence of a Superior. This ought to be thought of in the distribution of their quarters, which should also be made comfortable both in winter and in summer, if they must there learn to love their desks.

In all novices' apartments which I have seen, there was at least one place appropriate to private devotion, namely a neat little altar or ornamented picture or statue or reliquary, where many acts of piety were performed. The Superior's room should be within easy reach, and the lodge of the Manuductor should command every novice's cell. Among us, a second year novice (called Porter), and in foreign novitiates of the Society, an elderly lay brother, was Manuductor, who constantly attended the novices, issued orders, and made daily reports to the Superior.

In our and your present circumstances, many arrangements of regular discipline must undoubtedly be left to the discretion of the Master, who will make improvements as he advances,

and the improvements will be more valuable, the more he studies the Constitutions and the *regulae magistri novitiorum*.

### Mr. Francis Neale

In a late letter to Bishop Carroll, I expressed some disapprobation of the appointment of a Master who never was in the Society. By this I meant no disrespect to Mr. Francis Neale, with whom I am entirely unacquainted, but I still think that, in spite of all his merit, he must enter upon his office under a great disadvantage. If his novices have been trained in regular schools, his task of forming them to punctual obedience and regularity will be, as I know from experience, greatly facilitated. If unfortunately he must be, as I now am, their schoolmaster to teach them Latin, contrary to the Constitutions, this alone will be a heavy clog upon all the rest. If any one of our ancient brethren had been appointed to manage your novices, I should think it superfluous to enter into details which he would remember as well as I.<sup>6</sup> To Mr. Neale, everything must be new, and therefore, for his information, I will here write down, as I am desired, the distribution of the day and a few of the customs and practices established at Hodder House.

I first observe that the hardest part of my personal labor hitherto has been the preparing of suitable Instructions or Exhortations for the novices, which must be frequent and for many obvious reasons ought to be written. If this is the main duty of the Master, he must spare no pains to possess a sequel of sound instructions, which he will every year improve. The subjects are marked out in the rules and indeed the Summary alone affords opportunity to introduce everything that regards spiritual life. To assist Mr. Neale in this task, I have nothing better to offer than an imperfect set of old and short exhortations, eighty in number, written by Father Thomas Lawson who died at St. Omer, I believe, later than 1750.<sup>7</sup> They were sent to me about two years ago by the Ladies of the Bar School, York,<sup>8</sup> who had received them from Father Robert Knatchbull and they added that some which were missing were thought to be in the hands of Rev. Mr. Henry Pile.<sup>9</sup> They were read to the novices by Fathers Corbie,<sup>10</sup> Blackiston,<sup>11</sup> Constable,<sup>12</sup> and Knatchbull, and probably by

other Rectors who preceded them. I have looked over many of them, and without detailing their defects, I can say that they often present useful and improveable matter. The language of them is very low and I wish they contained better details on the nature of the Institute, as well as on the dangers and duties of missionaries in this country. They shall all be forwarded to you with this paper. I shall add some notes sent to me by an ancient French Father, relative to the novitiate of Paris.<sup>13</sup>

## DISTRIBUTION OF THE DAY.

- 4:30 Rise, wash hands, visit to the Blessed Sacrament for Morning oblation.
- 5:00 Meditation
- 6:00 Reflection, making beds
- 6:30 Mass
- 7:00 Reading Rodriguez
- 7:30 Breakfast
- 7:45 Exhortation, the same recapitulated by the novices in companies.
- 8:30 Manual Work
- 9:30 Study
- 11:00 Learning by heart
- 11:30 *Ad libitum*
- 11:45 Examen of conscience
- 12:00 Dinner
- 12:30 or when dinner ends, Short visit to Blessed Sacrament, then Recreation.
- 1:45 Short visit to Blessed Sacrament, then *ad libitum*
- 2:30 Conference, or catechism, or Tones, or some other exercise.
- 3:00 Manual work
- 4:00 Spiritual reading
- 4:30 Reading *The Imitation* and preparing meditation
- 4:45 Meditation.
- 5:15 Short reflection, then visit to Blessed Sacrament, with vocal prayers.
- 5:30 Beads, then *ad libitum*
- 6:30 Supper, short visit as after dinner.
- 7:00 Recreation
- 8:00 Litanies, meditation read and prepared.
- 8:30 Examen of conscience.
- 8:45 *De Profundis*, to bed.

N.B. During five months of the winter, this order is a little varied, because the novices then rise at 5 o'clock.

On the recreation day of the week, after breakfast the

novices are employed in such manual works at least as must be performed every day, after which they either walk abroad in companies or have some exercise at home until 11 o'clock, or 11:30, when silence again recommences. In the evening, after the short visit at the end of ordinary recreation, they prepare the refectory for supper and then walk out, as in the morning, or amuse themselves at home until 5 o'clock. They then repair to the chapel, where, after a short prayer and a lecture from *The Imitation*, the meditation (the same as in the morning) is read out and lasts half an hour. Everything after it, as on ordinary days.

Formerly at Watten,<sup>14</sup> the novices in summer made their evening meditation abroad in the fields, but this is not allowed at Hodder, unless on extraordinary occasions, or when they are sent on Fridays in the summer to catechize children in the more distant cottages and farms. Besides the catechism day, they commonly walk out twice in a week.

On Sundays and holidays, they prepare the refectory immediately after breakfast, and the rest of the morning until examen remains *ad libitum*, to be spent in silence and prayer, reading or writing. All are free to hear a second Mass at ten o'clock. In the evening, Vespers and Compline are said with Benediction, after which they are often allowed to converse till half past four, or five o'clock, as on recreation days. On Sunday evenings, and on their recreation days, when they return from walking, some frequently ask and obtain leave to retire for a certain time to their desks, at the Superior's discretion.

In times of ordinary recreation after dinner and supper, games of drafts and chess and so on are not permitted. The novices are parted into companies of three or four, who converse separately, but all meet once, to hear one novice relate a pious story or example to the rest. The Master will easily give them proper instructions for conversation without cramping them or turning relaxation to a toil.

### Faults Observed

Two are never allowed to walk out or converse at home together. When they walk out, they say Our Blessed Lady's Litany and the *De Profundis* at starting and Beads in coming

home. One in each company is bound to make a report, if anything has happened contrary to rules. In like manner, the Manuductor or Porter is bound to make a report to the Superior every evening of every fault that he has observed during the day, his own as well as those of others; and the good order of the novitiate is really connected with his accuracy and vigilance. If there were a priest companion of the Superior, it would be his duty to superintend and direct the novices in all their exterior duties; he would properly be their prefect. The Porter at present in some measure supplies his place. He receives daily orders from the Superior, addresses them to the novices, conducts them to all duties, and so on.

A day or two after an exhortation has been delivered, the novices are allowed a quarter of an hour to recapitulate it a second time in separate companies, after which a public conference is held upon it; each one, as he is called upon, repeating what he remembers, proposing questions and so forth. This is called "Repetition and Conference." Thus each exhortation serves for the morning exercise of two days. This familiar mode of instruction is found to be profitable.

The evening exercise at 2:30 o'clock is thus conducted: a novice reads a catechistical discourse which he has prepared on a given matter; or one answers catechistical questions which another proposes, but without having written anything upon them; or finally, they declaim little speeches called Tones, which they know by heart, according to the rule.

On Saturdays, they sleep till five o'clock, and the morning exercise is omitted. In the evening, they meet to recite to the Superior the verses of the psalms which they have learned by heart during the week. Every one recites the portion of each day (a few verses) to his admonitor as soon as he has learned them.

Twice a week, after the evening visit, each one hears from his admonitor the faults which have been observed in him. This admonition is private and no reply is to be made to it. On Saturday evening, every novice admonishes the Porter in this manner.

Three or four days in the week, some or all of the novices come in turns to the Superior and on their knees acknowledge

novices are employed in such manual works at least as must be performed every day, after which they either walk abroad in companies or have some exercise at home until 11 o'clock, or 11:30, when silence again recommences. In the evening, after the short visit at the end of ordinary recreation, they prepare the refectory for supper and then walk out, as in the morning, or amuse themselves at home until 5 o'clock. They then repair to the chapel, where, after a short prayer and a lecture from *The Imitation*, the meditation (the same as in the morning) is read out and lasts half an hour. Everything after it, as on ordinary days.

Formerly at Watten,<sup>14</sup> the novices in summer made their evening mediation abroad in the fields, but this is not allowed at Hodder, unless on extraordinary occasions, or when they are sent on Fridays in the summer to catechize children in the more distant cottages and farms. Besides the catechism day, they commonly walk out twice in a week.

On Sundays and holidays, they prepare the refectory immediately after breakfast, and the rest of the morning until examen remains *ad libitum*, to be spent in silence and prayer, reading or writing. All are free to hear a second Mass at ten o'clock. In the evening, Vespers and Compline are said with Benediction, after which they are often allowed to converse till half past four, or five o'clock, as on recreation days. On Sunday evenings, and on their recreation days, when they return from walking, some frequently ask and obtain leave to retire for a certain time to their desks, at the Superior's discretion.

In times of ordinary recreation after dinner and supper, games of drafts and chess and so on are not permitted. The novices are parted into companies of three or four, who converse separately, but all meet once, to hear one novice relate a pious story or example to the rest. The Master will easily give them proper instructions for conversation without cramping them or turning relaxation to a toil.

### Faults Observed

Two are never allowed to walk out or converse at home together. When they walk out, they say Our Blessed Lady's Litany and the *De Profundis* at starting and Beads in coming

home. One in each company is bound to make a report, if anything has happened contrary to rules. In like manner, the Manuductor or Porter is bound to make a report to the Superior every evening of every fault that he has observed during the day, his own as well as those of others; and the good order of the novitiate is really connected with his accuracy and vigilance. If there were a priest companion of the Superior, it would be his duty to superintend and direct the novices in all their exterior duties; he would properly be their prefect. The Porter at present in some measure supplies his place. He receives daily orders from the Superior, addresses them to the novices, conducts them to all duties, and so on.

A day or two after an exhortation has been delivered, the novices are allowed a quarter of an hour to recapitulate it a second time in separate companies, after which a public conference is held upon it; each one, as he is called upon, repeating what he remembers, proposing questions and so forth. This is called "Repetition and Conference." Thus each exhortation serves for the morning exercise of two days. This familiar mode of instruction is found to be profitable.

The evening exercise at 2:30 o'clock is thus conducted: a novice reads a catechistical discourse which he has prepared on a given matter; or one answers catechistical questions which another proposes, but without having written anything upon them; or finally, they declaim little speeches called Tones, which they know by heart, according to the rule.

On Saturdays, they sleep till five o'clock, and the morning exercise is omitted. In the evening, they meet to recite to the Superior the verses of the psalms which they have learned by heart during the week. Every one recites the portion of each day (a few verses) to his admonitor as soon as he has learned them.

Twice a week, after the evening visit, each one hears from his admonitor the faults which have been observed in him. This admonition is private and no reply is to be made to it. On Saturday evening, every novice admonishes the Porter in this manner.

Three or four days in the week, some or all of the novices come in turns to the Superior and on their knees acknowledge

some fault and ask some of the usual penances for it. They perform it during dinner after having publicly declared the fault from the reading desk. Sometimes a reprimand from the Superior for faults, with a penance enjoined, is read out in time of table. On certain days, each one writes his faults to be read at dinner. These are called chapters. Now and then, they are all assembled to tell faults of one another, each in turn kneeling to hear them. A little attention will be wanting in the Superior to hinder all this from dwindling into an un-meaning routine. He may easily make it a powerful check upon the novices and an exercise of wholesome humility.

Agreeably to the spirit of the fourth rule of the Summary and to the constant practice of the Society, the use of exterior mortification is allowed, and is enjoined to particular novices and to all the novices, in due moderation and discretion; and it consists in the four modes which were in general use throughout the Society, fasting, disciplines, hair cloths and sharp chains. As it seems important that these things be not omitted, so the quantity, manner, frequency and so on of them must be regulated by the prudence of the Superior, who will not fail to explain the true spirit of the fourth rule. In this, as in other things, his aim will be to create habits in the novices which they may be willing and able to retain in their future life. One of the most valuable will be the habit and love of regularity and of application to professional business. With this, there will be little danger of "idleness, the root of all evil, having place in our house," contrary to the forty-fourth rule of the Summary, which, in past times, might, I believe, have been observed more perfectly than it was by some Superiors as well as by several of their subjects.

### Dependence and Inspection

Attention is given at Hodder to keep the novices continually dependent, leaving them no choice to do any thing without orders or leave from the Superior. On the same principle, they are kept, as much as may be, under continual inspection. The Superior frequently sees each one apart, independently of the terms of manifestation, endeavoring by this means to support an easy and confidential intercourse with everyone



and to prevent that suspicious jealousy which young men often have of their Superior.

The rule of manifestation is comparatively easy in the novitiate because the Superior is always the confessor. To inure the novices to it, it is formally practised at Hodder four or five times a year. On the whole, the Master of Novices ought and easily may be informed of anything that is said or done in his absence. Provided he be not hasty, or fret and tease them without cause, he will not lose their esteem by giving close attention to everything they do.

A principal point of his care must be to prevent, if possible, or to remedy every trespass against charity, civility and good manners. Every thing that is like wrangling is reckoned a serious fault. This matter is frequently introduced into exhortations, and the novices are often advised to converse at recreation on edifying, instructive and pious subjects, such as church history, that of the Society, its undertakings, successes, persecutions and so on, and to promote this, the Master sometimes joins them at recreation.

Experience having shown that time is lost and distractions are multiplied by writing and receiving letters, it is found necessary to prohibit such correspondence, and it is allowed only in cases of necessity. In general, pains are taken to sequester the novices from all communication with persons out of doors, according to the rule.

The order of reading at dinner is: first, some verses of Holy Scripture; second, a passage in Rodriguez or some other spiritual book; third, an historical book, for example, the history of the Society of Jesus; fourth, the martyrology. At supper, only the historical book. N.B. Supper is here only a slight meal, namely milk, potatoes, or what may be left from dinner.

Every novice has some little domestic office assigned him, for example, to take care of the chapel, the refectory, the linen, and so forth, and these employments are frequently changed. Besides these, they are sent to work in the garden, kitchen and so on, to clean shoes, candlesticks, and so on. The Master will establish a fixed order and method in all these things, the observance of which will contribute to form the habits of regularity.

In the course of the day, several short visits to the chapel

are appointed, for the purpose of recovering and supporting recollection of mind. They are marked principally at the end of the several duties. The novices are instructed to employ the time *ad libitum* either in vocal prayer or in reading or writing or in some quiet exercise that will not disturb others. They may pass this time in the chapel or at their desks, or in the garden, marking their names in a table or telling the Porter whither they go.

### Reading and Study

No novice keeps any book without leave. The morning spiritual lecture is always from Rodriguez; the evening spiritual lecture from other spiritual writers. Each one has a different book, but on Saturday, all read the Scripture, namely the Gospels and historical books of the Old Testament. During the time allotted for study, and, if they please, the times *ad libitum*, they may study the Scripture (as above) in a commentary or read Latin Fathers, especially St. Bernard, St. Leo, St. Bonaventure; or study the Greek Testament and Greek Fathers, especially St. Chrysostom, or read the ascetic tracts of Bellarmine and other moderns, who have written in Latin; or they may read approved sermons and abridge them, or prepare the catechistical discourse on the subject allotted to each by the Superior. For this purpose, the study of catechistical works is much recommended; and the Master takes an account from each, how he employs his time. Besides spiritual books, he tries to furnish each one with some book of instructive and entertaining lecture, such, for example, as Bercastel's *Ecclesiastical History*, *Lettres Edifiantes*, controvertistical tracts against the Jansenists, the volumes of the *Historia Societatis Jesu*, lives of eminent men of the Society or others, accounts of foreign missions, and so on.

Unfortunately, the stock of books is not large at Hodder, but there are enough to accommodate ten or twelve novices. The loss of the valuable library at Liége, of the mathematical and physical instruments, and of the church plate will always be the more regretted, as all these things were safely conveyed to Maestricht by the industry of the young men in 1794 and might all be now at Stonyhurst, if they had not been undervalued and neglected by the gentlemen who conducted

the emigration. Many cart loads of the best books were torn up by the French to make wadding for their cannon. These are sorrowful recollections.<sup>15</sup>

The rule of silence is at all times in force among the novices, excepting the times of recreation.

At the evening visit after meditation, the prayers are said aloud. First seven Paters and Aves for the Indulgence of the Stations granted to the Society. Then succeeds a pause for private prayer. After this, Litany of the Blessed Virgin with *Defende*, followed by the collects of Patron Saints and lastly *De Profundis*. The visit lasts nearly a quarter.

### Stiff Precision

To obtain punctual attendance at all spiritual duties, the signal for them is generally given a little before the time, that all may be present at the instant when they commence.

I remember that Bishop Carroll once expressed to me his disapprobation of the stiff precision of the virtuous French clergy in the education of young ecclesiastical students, which he thought incompatible with the honest freedom of English boys. I then thought and still think his observation very just with respect to the generality of British or American youth; but I still hope that the exact discipline of our novitiate will not be too severe a trial for young men who on reflex principles have resolved to renounce their own will and to lead a life of labor. The experience of the two last years seems to prove that those novices will not find it too difficult who during their college course have learned to love study and who during their novitiate acquire an esteem and love for the Institute. If they are too light to become students, I would rather part with them than find them with vows.

The several unconnected articles and scattered hints in this paper have been written by starts at different times, as they occurred. I shall be glad if they can be of any use to Your Reverence in forming, with Mr. Neale, as no doubt you mean to do, a fixed and regular plan of conduct for the management of your novices. Your advice will be the more necessary to him, on account of the unavoidable disadvantage which he suffers in never having undergone what he must teach others to undergo. Your old schoolfellow, Father Richard Haskey

(Reeve), observes in a recent letter from Petersburg that the General has testified his surprise and disapprobation of the appointment of Mr. Neale, solely on this account.<sup>16</sup> It would really be well, if Your Reverence or some other of our brethren would take charge of the novices during the two first years, until Mr. Neale has pronounced his vows.

I feel much for you in the scarcity of active members and I see clearly that your demands on Mr. Stone cannot be satisfied, since those among his subjects who will be fit to conduct schools will be especially wanted at Stonyhurst, and two of the best of them are shipped away, for the sake of their health, to Palermo. It is equally important not to interrupt at present the studies of those who give such promising hopes of success in them.

The General has lately acknowledged to Mr. Stone the receipt of letters from America. He wishes Mr. Stone to send to you, if he possibly can, two masters of lower schools and says that he will send to you from Poland a professor of theology and another of philosophy.<sup>17</sup> Father Haskey says that he has several to spare.

The General has instructed Father Pignatelli, the Provincial of Naples, now at Rome, to use every means to obtain from the Pope, if not a Brief, at least a Rescript for England and another for America, which may be privately shown to the Bishops, authorizing us *per interim* to prosecute the work which we have undertaken.<sup>18</sup> He promises to answer your American letters as soon as he shall have received Father Pignatelli's answer. One of the General's letters during winter spoke of six copies of the *Institutum Societatis Jesu*, which, at his desire, "*optimus Dominus comes de Widman*" had promised to forward to London from Venice, and which he wished Mr. Stone to distribute between England, Ireland and America. No intelligence has been received of these books from Venice and Mr. Strickland<sup>19</sup> apprehends that they have fallen into the hands of some French privateer.<sup>20</sup> Count Widman is a Venetian nobleman whom I remember in the Roman Seminary in 1770. His mother was sister of the two Cardinals Rezzonico and niece of Clement XIII.

## An Implied Invitation?

If there were only two or three novices at one time, I should not think it worth while to keep them in a separate house, on a separate establishment, since the proper order and discipline of a novitiate cannot well be maintained with so small a number. They might be educated in some retired part of the college under a particular Superior, as novices were in the Professed House and great College at Rome from the beginning of the Society until St. Francis Borgia obtained St. Andrew's *in Quirinali*, and instituted distinct houses for them in every province. A new house is built for them at Hodder and will probably be inhabited by them this summer. I do not presume to invite Your Reverence to send any of your novices hither to begin their course on the old accustomed day (September 8th), though Mr. Stone is of opinion that advantages might ensue from it which would balance the expense. I observed last year that the proposal of sending students to Stonyhurst was absolutely rejected in letters from America; and certainly such a measure would not be advisable, unless in the necessity of forming a first set of masters for the college at Georgetown, which can never succeed without a succession of men duly trained to the business. If, ten or twelve years ago, you had sent over seven or eight picked youths for this purpose, you would now see them forming successors for themselves at Georgetown, without any uneasy fears for the continuance of the college. I am inclined to think that you will be necessitated to adopt this measure at last.

We have at present, both at Stonyhurst and at Hodder, several Irish, sent on this plan by Fathers O'Callaghan<sup>21</sup> and Betagh,<sup>22</sup> though unfortunately the greatest part of them have been selected with very little discernment and the wrongheaded prejudices of Betagh, who is always opposite to his good old *compère*, increase the difficulty which we experience in conducting these *élèves*. I endeavor to direct their zeal to missions among the poor in Ireland, for I apprehend the ignorance of some of them will disqualify them for any other service. I trust however they will never share the fault of contemning other ecclesiastical bodies which, I fear, existed in too great a degree in some provinces of the old Society.

In my lessons at Hodder, far from concealing the faults which I think were observable in the old body, I have more than once specified them by way of caution to my young hearers; and on this subject, besides the vain self-preference hinted above, I have sometimes spoken of certain faults in the article of poverty, some neglect of prayer, chiefly among non-priests, and the inactivity of many missionaries for whom their Superiors did not provide work suitable to their abilities and talents.

Everything *in his initiis* is attended with difficulties, and I find myself in the decline of life<sup>23</sup> reduced to labor and toil more than in any preceding stage. I shall be much pleased to hear what progress you have made in your novitiate, where it is fixed, how peopled, and so forth, and I hope a friendly intercourse of correspondence will always exist between it and Hodder House. If you should ever send any of your postulants to learn their business here and at Stonyhurst, I trust you will not entertain groundless jealousies and suspicions that they will be detained from you for the service of England and, besides this, be ill used by those who detain them. These are the wild notions of one at Dublin with respect to the Irish novices.

\* \* \* \* \*

I am almost ashamed of having written so many desultory, ill-connected pages. If each of them should afford you one useful hint, I shall hope to be excused for the rest. In my present situation, I commonly want time to arrange and abbreviate what I must write. I end with wishing you a long old age; though, if you protract it thirty years more, you will never be so old as is your ancient scholar, Mr. S. Mr. Semmes<sup>24</sup> is stout enough to attend his school of theology, subject to interruptions from an almost broken constitution. Mr. Barrow, much wanted at Stonyhurst, is a hopeless prisoner at Liège, where he loitered too long, when he might and ought to have returned.<sup>25</sup> Many hundreds of British subjects are in his situation, victims of their foolish reliance on public faith in France. The last news told me was that all chance of peace is utterly defeated and that it is much more than probable that the Pope is to be dismissed from Rome to make place for I know not what new king.

Mr. Hughes and Mr. Thomas Reeve are both frequently disabled by returning illness and are both at present absent by reasons of bad health.<sup>26</sup>

I remain greatly

Yours in Christo,

Charles Plowden

Hodder House, April 29, 1806.<sup>27</sup>

#### NOTES

<sup>1</sup>Father Marmaduke Stone (1784-1834) entered the Society in 1767. He was ordained two years after the Suppression and in 1803 became first Provincial of the restored English Province, an office which he held until 1817. (Henry Foley, S.J., *Records of the English Province of the Society of Jesus*, Volume VII, Part the Second, pp. 741-2). This volume and its twin will be referred to hereafter as *Collectanea*.

<sup>2</sup>The first English novitiate in the new Society was established at Hodder Place, Stonyhurst, in 1803, with Father Plowden as Master of Novices. The novitiate remained at Hodder until 1854, although it was temporarily closed from 1821-1827. (Foley, *Collectanea*, Part the First, p. 134 n.)

<sup>3</sup>Father Plowden and Bishop John Carroll were close friends. Many of the Bishop's letters to Father Plowden were returned to Maryland and are now in the Archives at Woodstock College.

<sup>4</sup>The English College of Liège was transferred to Stonyhurst, Lancashire, in 1794. (Foley, *Collectanea*, Part the First, p. xlix).

<sup>5</sup>A month or two before Father Plowden's letter, Father General Brzozowski had written in similar vein to Father Molyneux: "Sumus tamquam in exordiis Societatis: fervore tunc compensabatur, quidquid diuturnitati experimentorum deesse poterat. Faciamus nunc idem. Supplebit Dominus reliqua per gratiam suam, ubi bonam nostram voluntatem et conatus viderit." (Brzozowski-Molyneux. Petropoli. 22 Feb. 1806. Maryland Province Archives, Woodstock College, 500:4).

<sup>6</sup>Of the five Jesuits who had renewed their vows in the summer and fall of 1805 in Maryland, Father Molyneux was already Superior, Father Charles Neale was needed in Charles County, Father John Bolton was superannuated, Father Sylvester Boarman was occupied with parish work and Father Charles Sewall was ill.

<sup>7</sup>Father Thomas Lawson (1666-1750) was Rector and Master of Novices at Watten in Belgium from 1721-1724 and again from 1734-1740. (Foley, *Collectanea*, Part the First, pp. 440-441).

<sup>8</sup>The Ladies of the Bar Convent, York, are the Sisters of the Institute of the Blessed Virgin Mary, founded by Mary Ward.

<sup>9</sup>Both Father Robert Knatchbull and Father Henry Pile were native Americans. Father Knatchbull (1716-1782) was Vice-Rector and Master

of Novices at Ghent from 1765 until the Suppression. (Foley, *Collectanea*, Part the First, p. 424). Father Pile (1743-1814) returned to Maryland, but did not re-enter the Society.

<sup>10</sup>Father Henry Corbie (1700-1765) was Master of Novices at Watten (1745-1756) and at Ghent (1764-1765). Foley, *Collectanea*, Part the First, p. 168).

<sup>11</sup>Father William Blackiston (1698-1768) was Rector and Master of Novices at Watten. (Foley, *Collectanea*, Part the First, p. 63).

<sup>12</sup>Father Robert Constable (1705/6-1770) was Rector and Master of Novices at Watten from 1759-1765. (Foley, *Collectanea*, Part the First, pp. 160-161).

<sup>13</sup>The notes apparently were sent to Father Molyneux. There is a list of the instructions received in the Maryland Province Archives, but none of the instructions themselves. A translation of the account of the French novitiate follows this article.

<sup>14</sup>The English novitiate was at Watten, near St. Omer in Belgium from 1624/5-1767/8. (Foley, *Collectanea*, Part the First, pp. liv-lv).

<sup>15</sup>Father Marmaduke Stone was in charge of the emigration from Liège to Stonyhurst. (Foley, *Collectanea*, Part the Second, p. 741).

<sup>16</sup>Father Richard Reeve, alias Haskey, (1740-1816) taught English at the Jesuit College in St. Petersburg at this time. In a letter to the Maryland Superior, Father General Brzozowski expressed his consent to the appointment of Father Francis Neale as Master of Novices in the following terms: "Quod ad Magistrum Novitiorum attinet, non sum invitus quominus designatus P. Franciscus Neale hoc munus obeat, si alius non suppetat, sed legere Institutum et de consuetudinibus Societatis et Tyrocinii informari a Ra. Va. debet." (Brzozowski-Molyneux, Petropoli, 22 Feb., 1806. Maryland Province Archives, Woodstock College, 500:4).

<sup>17</sup>The two professors referred to must be Father Anthony Kohlmann (philosophy) and Father Peter Epinette (theology), who arrived at Georgetown in November, 1806.

<sup>18</sup>The Society was approved for White Russia by the Brief, *Catholicæ Fidei* in 1801. In the letter by which he authorized Bishop Carroll to aggregate the American Jesuits to the Society in Russia, Father General Gruber explained how he could do so: "Pius VII dedit etiam pro aliis extra Russiam regionibus vivæ vocis oraculum, de quo ad me scripsit tam Eminentissimus Card. Consalvi Secretarius Status, tum theologus penitentiarius Vincentius George, olim noster, tum procurator generalis Societatis pater Cajetanus Angiolini, qui a me Romam ab anno missus frequentem ad Sanctum Patrem habet aditum. Per hanc vivæ vocis facultatem licet nobis in silentio et sine strepitu ubique aggregare socios." (Gruber-Carroll, Petropoli, 12 Maii, 1804. Maryland Province Archives, Woodstock College, 500:2a). The tenuous situation of the Society was, nevertheless, a source of continual worry to Bishop Carroll, and he was never fully satisfied until the complete restoration of 1814.



<sup>19</sup>Father William Strickland (1731-1819) was the principal agent in effecting the restoration of the Society in England in 1803. (Foley, *Collectanea*, Part the Second, pp. 745-746).

<sup>20</sup>The mails were largely disrupted by the Napoleonic Wars. Four years later, it took two years for the letters appointing Father John Grassi as Superior of the Mission to reach America. Letters to Father General were sent to one of four or five addresses in various European ports and sent on from there. The usual agent for American correspondence was the future President, John Quincy Adams, Minister to Russia. (Maryland Province Archives, Woodstock College, Box 500).

<sup>21</sup>Father Richard O'Callaghan (1728-1807) had been for many years a missionary in the Philippine Islands, where his tongue was slit by the natives through hatred of his zeal and faith. He is considered the founder of the restored Society in Ireland. (Foley, *Collectanea*, Chronological Catalogue of the Irish Province, S.J., p. 80).

<sup>22</sup>Father Thomas Betagh (1738-1811) was the last survivor of the Irish Jesuits of the old Society. He served as Vicar-General of Dublin and is described as "a celebrated and indefatigable preacher, a priest glowing with charity to the poor." (Foley, *Collectanea*, Chronological Catalogue of the Irish Province, S.J., p. 82). Father Plowden's strictures on the Irish novices would seem to be a bit too sweeping; among them was the famous Father Peter Kenny, whom Plowden himself referred to as "the incomparable Kenny." As a novice at Hodder, he once had to be told to leave the pulpit, as the novices were spellbound by his exordium and interrupted their meal. (Foley, *Collectanea*, Chronological Catalogue of the Irish Province, S.J., pp. 85-86).

<sup>23</sup>Father Plowden was at this time 63 years old.

<sup>24</sup>Father Joseph Semmes (1743-1809), a native of Maryland, taught philosophy and theology at Liège and Stonyhurst. (Foley, *Collectanea*, Part the Second, p. 697).

<sup>25</sup>Father Thomas Barrow (1747-1814) had gone to Liège after the Peace of Amiens to look after the property of the English Jesuits there. (Foley, *Collectanea*, Part the First, p. 36).

<sup>26</sup>Father John Hughes (1754-1828) entered the Society in 1770, was ordained after the suppression and served at Liège, Stonyhurst and in the English mission districts. (Foley, *Collectanea*, Part the First, pp. 379-380). Father Thomas Reeve, alias Haskey, (1752-1826) was the brother of Father Richard Reeve mentioned above. Foley says of him: "He was exceedingly abstemious, his supper consisting of two stewed prunes and a piece of fried sole. His bottle of wine lasted so long as to become a proverb." (*Collectanea*, Part the Second, p. 642).

<sup>27</sup>The original of Father Plowden's letter will be found in the Maryland Province Archives, Woodstock College, 203 A 1.

## The Novitiate at Paris

The following account of the Novitiate at Paris in the Old Society was written for Father Charles Plowden by "an ancient French Father." In 1806, Father Plowden sent it to Father Robert Molyneux in Maryland.<sup>1</sup> Plowden did not give Molyneux the name of the author, nor is there any indication of the time when the French Father was a novice at Paris. An examination of the catalogues of the English Province suggests two possibilities. Father Jean-Nicolas Grou, the spiritual writer, was a member of the Province of France, and he died at Lulworth, England on December 13, 1803, three months after the establishment of the English novitiate at Hodder Place. A second member of the Province of France, Father Anthony Aloysius Sionest (alias Simpson), reentered the Society in England in 1805, and was stationed at Stonyhurst.<sup>2</sup> If Father Grou is the author, the description would refer to the novitiate at Paris in the years 1746-1748, when he was a novice there. Father Sionest was a novice from 1759-1761. In any event, the account cannot describe a period any later than 1762, the year in which the Province of France was dispersed.

JAMES J. HENNESEY, S.J.

### Daily Order

I shall describe all the practices of the Novitiate of Paris, as far as I can recall them. I begin by giving the order for ordinary days:

We arose at four o'clock. The excitator opened the door of each room, saying, *Deo Gratias*. There was a quarter of an hour to get up, dress, and bring your *vase de nuit* to the place designated.

At 4:15, we made a visit to the Blessed Sacrament, and at 4:30 made our prayer in our rooms. Each novice had his oratory, or prie-dieu, near his bed, and he made his meditation there, either standing or kneeling. If at times he wished to sit down, he asked permission to do this from the senior of the room. At 5:30, there were several minutes for reflection on the prayer, after which you made your bed and went to wash your hands, etc.

At 6:00, Father Rector said Mass, at which all the novices assisted, ranged in a line in the sanctuary, and on their knees. Two novices served Mass. After Mass, there was about an hour before breakfast, but I forget what we did during that time.

At 7:30, we took breakfast, which consisted of a piece of bread and a glass of water. At 7:45, we had corporal exercise, which meant sweeping the halls, the stairs and all the common rooms. Each novice wore a grey linen smock over his cassock. After free time at 8:45, we had spiritual reading from Rodriguez at 9:00, followed by a visit to the Blessed Sacrament at 10:00. At 10:15, we went walking in the garden or to the recreation room, and memorized by heart four verses from the Epistles of St. Paul. These verses were recited to the Admonitor. On Saturday, we studied nothing new, but repeated what we had learned during the week.

At 10:45, there was free time. We could go during this period to ask permission to make a public acknowledgment of our faults. This permission was asked kneeling, and we were allowed to accuse ourselves only of external faults against the rules.

After making a general examen at 11:00, we had dinner at 11:15, during which a novice read, first, some verses of Holy Scripture, then the history of the Society, then a book in French, and finally, the Martyrology. At noon, there was recreation. The Admonitor appointed three novices to each band, always taking care to mingle the older novices with the younger ones.

At 1:00, we made a visit to the Blessed Sacrament, and at 1:15 the particular examen. At the end of the particular examen on all Wednesdays and Fridays, the senior of the room asked each novice for his observations on his conduct, and reciprocated with his comments on the individual novices. At 1:30, there was free time, and we could go to the library to return books and obtain others from the librarian. After corporal exercise at 2:00, we made spiritual reading at 3:00 from some historical book. At 4:00, there was a period for writing. We could write letters during this time, but only after having obtained permission.

After free time at 4:30, we made our prayer at 5:00, and

a visit to the Blessed Sacrament at 5:30. There was free time at 5:45, followed by rosary and preparation for meditation at 6:00. The preparation for the meditation was made from Avancino.<sup>3</sup> Supper was at 6:30 and recreation at 7:00. After recreation, you recalled the subject of your morning meditation. We had litanies at 8:00, examen at 8:30 and retired at 8:45.

Twice a week, the Rector gave an exhortation, which we repeated the next day. This exercise replaced the reading of Rodriguez.

There were two or three days of rest each week, always assigned by an express order of the Rector, which was announced the day before during the evening examen. On these days, we got up at 5:00. Mass was at 7:00 and the rest of the day as above.

### Communion Days

On Communion days, Mass was said at 6:30. We assembled in the domestic chapel at 6:00 to listen to some reading on Communion. At 6:15, the Rector gave a little exhortation and proposed a subject for meditation on the Eucharist, with which each one occupied himself during Mass, at the end of which we received Communion. By way of thanksgiving, we heard a second Mass, up to the *Sanctus*.

Since there was no corporal exercise on these days, we walked for about an hour in the garden, reading Father Lallemant's commentary on the New Testament.<sup>4</sup> When there were no vespers or sermon in the afternoon, we assembled in the domestic chapel to read aloud some historical book like the history of Arianism, of the Crusades, of the Great Schism, etc. The Admonitor corrected all faults in the reading.

### Novice Customs

Sometimes, that is to say five or six times a year, we had the "exercise of charity"; one novice named by the Rector knelt in the middle of the chapel and heard all the observations which each made on his conduct. If by chance anyone made accusations which were too sharp, the Rector scarcely ever failed to make him take the place of the one whom he had criticized.

Every Wednesday and Friday, we took the discipline. This exercise was regulated by the senior of the room, and the signal for the end of it followed quite soon after that for the beginning. The same procedure was followed for the public disciplines which were taken in the refectory under the direction of Father Rector.

One day each week, two novices, dressed in the smock which they wore during corporal exercises and carrying a little basket on their back, followed the Brother Buyer to the public market, receiving in their baskets what he put there and carrying it back to the Novitiate.

The first Thursday after Easter, all the novices went early in the morning to the Hospital of the Incurables, heard Mass there, and perhaps received Communion on the first day. Then they went into the wards to help the sick in whatever way they could. After two hours of such work, they went to the country house and spent the rest of the day there. On the following day, and on every day for two weeks, the same visit was made, except on Sundays, and afterwards we walked on the boulevard.

The other practices of mortification in use at the Novitiate were to eat at the little table, kiss the feet of the others, and to serve in the refectory and kitchen.

### Vacation Days

From Easter to All Saints, we went once every two weeks to spend an entire day in the country. We left the novitiate at 4:30, making our prayer on the way. Upon arrival, we assisted at Mass, then had breakfast. After breakfast, each one amused himself according to his tastes; the games were billiards, backgammon, chess, draughts, skittles and bowling.

A quarter of an hour after dinner, we made examen. During dinner, there was reading, but from an entertaining book like the *Mémoires* of D'Aurigny<sup>s</sup> or something on the subject of Jansenism, etc. After recreation, we made the particular examen, after which you could amuse yourself as in the morning. At 4:00, there was a collation of fruit or milk-foods, then we said the Litany of Our Lady and left the country house. On the way back to the Novitiate, we made the evening prayer.

The rest of the time was spent in conversation with our companions, but in the city we kept silence.

Besides these days of recreation, we went to the country house at least once a week in winter. We left the novitiate after dinner and returned either early or late, depending on the season.<sup>6</sup>

#### NOTES

<sup>1</sup> Father Plowden's letter is published in this number of the **WOODSTOCK LETTERS**.

<sup>2</sup> *Catalogus Provinciae Angliae Societatis Jesu ineunte 1803 and ineunte 1807*. These catalogues are reconstructions, printed by Bro. Henry Foley, S.J. in 1885. See also *Status Assistentiae Galliae Societatis Jesu, 1762-1768* (Paris: Leroy. 1899).

<sup>3</sup> Nicholas Avancinus, S.J. (1612-1686), *Vita et Doctrina Jesu Christi* (1665).

<sup>4</sup> Father Jacques Lallemand, S.J. (1660-1748), *Réflexions morales avec des notes sur le Nouveau Testament en français* (1713), and *Morale du Nouveau Testament partagée en réflexions pour tous les jours de l'année* (1722).

<sup>5</sup> Father Hyacinthe Robillard d'Aurigny, S.J. (1675-1719), *Mémoires chronologiques et dogmatiques pour servir à l'histoire ecclésiastique, 1600-1716* (Paris: Guerin. 1720), and a similar history of Europe (Paris: Mezières. 1725).

<sup>6</sup> The original French text of this document is in the Maryland Province Archives S.J., Woodstock College (203 A 3).

---

#### LOYOLA'S CREED

One may sum up Loyola's creed by saying that he took both man and society as he found them. Upon neither did he impose a wholly ideal standard, or a principle of living derived exclusively from another epoch and another moment of culture. If men were to adapt themselves to Christianity, the Christian Church, as its vehicle, must adapt itself to men, to the time, the place, the action demanded by contemporary culture: that was the Jesuit method and doctrine. The Jesuits sought in a more than Pauline fashion to be all things to all men. In order to win others over to the Lord, Loyola counseled Fathers Broet and Salmeron to "follow the same course that the enemy follows with regard to the good soul."

LEWIS MUMFORD

# Music Courses In American Jesuit Colleges and Universities

JAMES W. KING, S.J.

The following survey is based upon the catalogues of our American colleges and universities. It is valid for the year 1954-1955. The purpose of the survey is to show which schools offer full time music courses leading to degrees, which offer degrees through affiliation with non-Jesuit music schools and which offer non-degree courses and extracurricular musical activities.

Three universities and a college have self-contained music schools:

1. Loyola University, New Orleans, offers bachelor of music degree with majors in piano, voice, instrumental music, organ, composition, sacred music; bachelor of music education with majors in voice, instrumental music, and piano; certificate in music with majors in piano, instrumental music. One hundred courses are offered, with a faculty of thirty.

2. Seattle University offers a bachelor of music degree with majors in voice, piano, violin, violincello, organ, wind instruments; bachelor of arts or philosophy with major in music, bachelor of education with major in music, and master's degree in applied music. One hundred and seventeen courses are offered, with a staff of twenty-two.

3. Gonzaga University offers a bachelor of education with music majors in piano, voice, organ, strings, brass, woodwinds, percussion; bachelor of arts with major in music; master of arts in music education. Sixty-five courses are offered, with a faculty of eight. This is the only Jesuit university offering a master of arts in music education.

4. Spring Hill College offers courses leading to a minor in music, with a faculty of three.

One university and one college offer music degrees through affiliation with outside music schools:

1. University of Detroit is affiliated with Detroit Institute of Musical Art. Through this affiliation the University of Detroit offers a bachelor of music degree and a bachelor of









**MOST REVEREND THOMAS J. FEENEY, S.J., D.D.**  
(1894-1955)

# OBITUARY

MOST REVEREND THOMAS J. FEENEY, S.J.

1894 - 1955

"The difficult we do at once; the impossible takes a little longer." That watchword of the intrepid Seabees of World War II permeated the life of Bishop Thomas J. Feeney, S.J., Titular Bishop of Agno and Vicar Apostolic of the Caroline-Marshall Islands, who passed to his eternal reward September 9, 1955.

Twenty-seven years of that life he spent either as a missionary in the field or in the laborious task of supporting the Society's missions. His accomplishments in the mission field were great. He threw himself into difficult tasks with an ardor not to be gainsaid; the impossible led him into detailed study and complicated planning that often enough overcame obstacles apparently insurmountable. The fact that not a few of those who worked with him and under him, both lay folk and fellow religious, preferred the more realistic approach of granting that impossible meant impossible and that the difficult often approached that point, caused at times a certain bewilderment and affected adversely his seemingly grandiose plans.

Yet to him adversity was a spur to ultimate accomplishment. It intensified his zeal, added power to his drive, and achieved for him a notable success to which only the brevity of his life could set a limit. The Far East in the Philippines, Jamaica in the West Indies, the far-flung isles of the Pacific—in him the proverbial twain of East and West did meet and in the meeting heard the world-shaking message of the Kingdom of God on earth and of the glory of the saints in heaven. To those realms of golden harvest, like thousands of his Jesuit brethren before him, he traveled on ships of sea and air, bringing the good tidings of great joy and peace to men of good will.

Born in Boston, Massachusetts, September 4, 1894, to James J. and Mary Ann Craven Feeney, the future Bishop attended the Margaret Fuller School and later the Leo XIII School,

the present St. Thomas Aquinas School, in Jamaica Plain. When the Bishop's father was a boy of ten, he came upon an old man dying in a field near the village of Lackey, County Roscommon, Ireland, and called a priest. Looking up to James, the dying man said: "Thank you, son; for this your progeny will preach the Gospel in the four parts of the world." Of the seven Feeney children, one became a missionary in South America and Jamaica; another a missionary in the Philippines, Jamaica and the Caroline-Marshall Islands, and a third a Sister of St. Joseph in the Archdiocese of Boston.

### Early Jesuit Life

For his secondary education a kindly Providence directed Bishop Feeney's steps in 1908 to Boston College High School, from which he graduated in 1912. A year at Boston College followed, at the end of which he entered the Society at St. Andrew-on-Hudson, Poughkeepsie, New York, September 7, 1913. Here, first as a novice and later as a junior, he displayed the same energy and application that had characterized his high school and college days. To him the daily exercises of the noviceship were a joy; no task was so lowly as not to deserve his best effort. Spiritual exercises, work, play—into each and all he threw himself wholeheartedly and without reserve. An avid reader and ready debater, he ever had the right question and distinction to make the truth appear in its full light. Gifted with a pleasing singing voice, he stood out among the Scholastics both in the choir and in community entertainment. His cheerful disposition, engaging smile, hearty laugh and keen appreciation of the humorous, even at his own expense, were disarming. Intimate with no one, he was all to all, giving and taking in a high spiritual and religious sense.

Even in those early days he became deeply interested in foreign missions and often broached the subject in conversation. Maps of the foreign mission areas, comparative statistics, stories from the mission field, lives of the Jesuit missionaries from Xavier down to modern spendthrifts for Christ, these filled much of his extracurricular reading and doubtless fanned to flame the spark already kindled in his generous heart. How that flame grew until it hurried him to

many of the world's little known islands and their rejoicing inhabitants, a brief obituary notice can never adequately describe.

In the summer of 1917, with the country in the throes of World War I, the Scholastic, Mr. Feeney, began his philosophical studies at Woodstock College, Woodstock, Maryland. If hitherto his application to study had been serious, it now took on new depth. A metaphysical bent and a dexterity in argument were for him telling weapons in the vast arena of subtleties provided by Aristotle, Aquinas and the host of scholastic philosophers. Outdoor exercise on Woodstock's memorable picnics and in the wartime vegetable gardens made for a sound body to house his sound and active mind. Always a fund of humor accompanied his work and play. Always, even when caught on a dilemma's horns, he could argue still. This period of his life, more than any other, developed in him an intellectual acumen which manifested itself in divers ways throughout his mature years.

Canisius High School, Buffalo, was his first assignment as a teacher in September, 1920. Students of his regular Second Year class and his Fourth Year mathematics still remember his outstanding qualities as a teacher and his personal interest in the individual student. One of them recalls how on the first day of the school year Mr. Feeney walked into his mathematics class and gave an interesting talk on the value of the subject he was to teach. Speeches of such a nature do not always make a lasting impression, but that talk so impressed the class that from then on it looked forward to its daily period with Mr. Feeney. The pace he set was a lively one and it remained so for the rest of the year. The students' enthusiasm could not shrink under a teacher whose own enthusiasm never lagged.

### Vigan in Philippines

In 1921 Very Reverend Father General transferred the Bombay Mission to the Spanish Province of Aragon, and the Philippine Islands, a mission of that Province, to American Jesuits of the Maryland-New York Province. That summer ten priests and ten Scholastics left for Manila. Mr. Feeney was one of six Scholastics with teaching experience. Arriving in the Islands, four Fathers and three Scholastics, one of them

Mr. Feeney, pushed on with the veteran missionary, Father John Thompkins, to Vigan, 270 miles north of Manila, to staff the Colegio-Seminario in the Province of Ilocos Sur.

Vigan's physical surroundings were pleasant, varied and at times gloriously beautiful. In the dry season the Abra River, cutting it off to the south, was crossed by strong-arm rivermen, who poled bamboo rafts large enough to carry several automobiles. When the rains came, the River became a raging torrent, rushing through the narrow gorge to the east, as if the mountains were pouring down liquid silver. In the quiet of evening along the shore of Pandan, Vigan's southern tip, the China Sea flamed with scarlet and gold, as native fishermen dragged the sea for fish, their wives and children awaiting them on the sands.

The district's religious background was complex. On paper Vigan was ninety percent Catholic. It was a cathedral city, with the Colegio-Seminario, part college and part seminary, housed in a rather decrepit and altogether uninviting building. Vigan had known that exasperating variety of Protestant missionary whose chief effort consists in belittling Catholicism, by declaring openly, or implying at least, that there were no Catholics in America, that the few priests in America said Mass differently than did the Spanish priests, etc. In many sections of the Ilocos provinces Isabelo de los Reyes, right-hand man of Gregorio Aglipay, had kept the Aglipayan schism alive. Such an atmosphere was scarcely calculated to inspire young Americans from metropolitan areas, counting millions of Catholic souls and boasting of rapidly growing schools and colleges. Yet, Fathers and Scholastics alike made gallant efforts against the highly discouraging odds.

At the Colegio Mr. Feeney took over the teaching of English in several of the higher classes and of Latin in the liberal arts courses. An excellent teacher with intense drive, he accomplished more than an ordinary man would essay. He became director of athletics and dramatics, and prefected most of the students' recreational periods. Since the people were no longer properly instructed in the faith and had only one priest to 8,000 Catholics, a sense of frustration clung to all like a wet garment, until in the last of their three years Father John Monahan arrived from Manila.

This energetic Irish apostle, who at the age of thirty-one

had given up a dental practice to enter the novitiate and had spent the greater part of his theological studies as a surgical patient in Baltimore hospitals, succeeded Father Thompkins as Vice-Rector in Vigan in October, 1923, and provided the needed spark for steadily drooping spirits. One evening at the end of a busy day, the Vice-Rector tapped off on his typewriter a call for American Catholic literature and handed the letter to Mr. Feeney with the words: "This is the first gun in a major offensive." It was. That offensive grew into a campaign that in Father Monahan's four years of mission life flooded every province of the Philippines with Catholic magazines, pamphlets, books and newspapers. So thoroughly did he organize and promote his apostolate that he richly deserved the title of Padre of the Press.

During his last year in Vigan Mr. Feeney let no occasion slip to second Father Monahan in his campaign. He spent hours, first in unpacking, sorting and classifying the huge shipments of literature arriving from the States; next, in packing bundles for delivery; finally, in accompanying Father Monahan on many of his missionary journeys in the Provinces of Ilocos Sur and Ilocos Norte. On every journey the youthful missionary found opportunity for catechizing children and grownups and teaching them to pray. After departure from the Philippines he followed Father Monahan's campaign in that and other parts of the Islands. During his years in the study of theology at Weston College, Weston, Massachusetts, he published the story of that tireless apostle's mission labors under the title *Padre of the Press*.

### Back Home—A Sick Man

Returning to the States in the summer of 1924, the young missionary began his theological studies at Woodstock. The New England area of the Maryland-New York Province had already begun to function as a separate Vice-Province and on July 31, 1926 became officially an independent Province, with its house of studies at Weston, Massachusetts. New England theologians moved from Woodstock to Weston shortly before the end of the 1926-27 scholastic year. On June 23, 1927 the Scholastic, Mr. Feeney, was ordained priest at Weston by His Excellency Bishop John J. Collins, S.J., retired Vicar-

Apostolic of Jamaica, British West Indies. The young priest spent one more year in the study of theology at Weston.

All during his four years of theology he was a sick man. In the Philippines he had contracted a tropical disease known as sprue, which caused him to undergo several hospital treatments and left him at the end of four years in a seriously debilitated condition. His patience in suffering and his determination to conquer the aggravating illness won the admiration of professors and Scholastics alike. It was a living martyrdom, a heavy splinter of the Cross which he had embraced willingly years before.

At the end of his theology, in June, 1928, Father Feeney spent the summer convalescing at Shadowbrook, the New England Novitiate at Lenox, Massachusetts. There, as a result of treatment and special diet, he was able in September to teach classes in Greek and education. For two years he carried on successfully, although not entirely freed of his indisposition. Again his devotion to study, his zest and vigor in conducting classes, his love for the Society, her history and traditions, made a lasting impression on the young Jesuits under him. One of these, receiving three difficult assignments at the same time, remonstrated: "But, Father, that is impossible!" Father Feeney replied: "Young man, the Society will always be asking the impossible; begin to get accustomed to it!" To him nothing seemed impossible that was attempted for Christ our Lord and his Church.

The two years spent at Shadowbrook in the invigorating air of the Berkshire Mountains improved his physical condition immensely and enabled him to begin and complete his year of tertianship at St. Andrew-on-Hudson, Poughkeepsie, New York. Here the ardent longing for the mission field never left him. If anything, it increased a hundredfold. A Fordham graduate, who made a retreat under him there, recalls: "My memories of Bishop Feeney go back to the early 30's when he was making his tertianship at St. Andrew's. A friend and I had gone to St. Andrew's to make a retreat. On arrival, we were introduced to Father Feeney. So vivid an impression did he make on me that I recall most distinctly many of the things he did and said on that occasion. Without question, that was the best retreat I ever made. He spoke profoundly



and intensely about the principle of indifference or Christian detachment. His store of tales and illustrations was endless. By the end of our retreat he stood out in my mind as a perfect personification of what a Jesuit should be. His zeal I could easily perceive, even then. It would always make such demands upon his bodily strength and spiritual energies as to exhaust him."

### Propagandist

In the Fall of 1931 Father Feeney succeeded Father Vincent Kennally, now Vice-Provincial of the Philippines, as associate editor of *Jesuit Missions*. Father Joseph Gschwend of the Missouri Province was editor-in-chief and Father E. Paul Amy of the New York Province the other associate editor. For the first year or two, while devoted to his work, Father Feeney was still fighting the sickness which he had contracted in the Philippines. A persistent doggedness, however, coupled with the enduring zeal for souls that had sent him early to the Far East and would lead him later to further mission labors, kept him going.

A drive in Washington for subscriptions to *Jesuit Missions* gave him the opportunity for treatment at Georgetown Hospital. There, doctors hit on a diet which started him on the road to recovery. From that hour, he was tireless in his work for the missions. Of unquestioned intellectual ability, cheerful manner, and unstinting generosity, he proved an efficient associate editor. He was not one always to follow beaten paths. His was a mind fertile in ideas and plans and a will strong to carry through his plans, once they were approved. The fact that at times his ventures, either through lack of cooperation in quarters where he looked for it or through too little prudent foresight of his own, fell short of the expected success, never daunted him nor caused him to relax in zeal, effort or effectiveness.

Combined with his zeal was exceptional ability as a writer, an editor, a speaker, and an expert on mission affairs. In the interest of the magazine he preached regularly in the Archdioceses of Boston, New York and Philadelphia; and in the Dioceses of Albany, Brooklyn, Portland, Providence, Worcester and Manchester. His America Press pamphlet, *The*

*Church in Spain*, was a telling answer to the campaign of Red calumny being launched against the Nationalist elements of the Spanish revolution and in particular against the Catholic clergy. With an irrefutable array of facts gathered from very reliable sources he dispelled the Red myth that the Church in Spain had become fabulously wealthy at the expense of the poorer class.

His lecture, "The Mass of the Missions," gained such popularity that the Jesuit Mission Press published it in an eighty-page booklet. It was an appreciation of the Mass of the Propagation of the Faith, featuring the Eternal Sacrifice as offered "from the rising of the sun, even to the going down of the same" in Catholic mission fields around the world, and interspersed with eloquent passages such as the following:

"That the sins of the world may be blotted out through the Gospel of Christ, American and Canadian blackrobes are today conquering the air, the land and the waters of Alaska with plane, on dog sled and in sealskin kayaks. In a day when too many scientists have exiled God from his own world and from their egocentric cosmos, let us pay homage to Catholic scientists and priests who set their altar stone on glacial steppes, in rocky caverns and in the moon-craters of Alaska, to offer unto God the sacrifice of God's eternal priesthood, the undying sacrifice of the God-Man's body and blood, man's most perfect act of homage to his God.

"Over the frozen tundra and along forest trails, blazed with the Sign of the Cross, they traverse Canada's deep unknown. They pace the shell-torn streets of Shanghai and dare the dark recesses of pagan lamaseries in China's hinterland. In rickshaws and sedans they visit Urakami, that oasis of faith in the pagan stretches of old Japan.

"From Kurseong in the Himalayas, they look down by night upon the forbidden country of Nepal, or by day toil on beneath a tropic sun by India's magic temples and converted bonzeries. In a palm grove by the waters, they rest and meditate upon man's improvidence to man as they gaze upon the rice paddies of the Philippines and see in vision those other harvest fields that still lie fallow for the want of a tiller's hand.

"They kneel on the white sands of the Caribbean and pray for the souls of blackrobed heroes whose merits were wafted back to God in the tragedy of Belize. They plough the waters of the Spanish Main or plunge into the hills and bushland of Jamaica.

"The blackrobes likewise venture into the mountain fastness of the Carolinas and of Tennessee. They paddle down the bayous of the Southland. They scale the American Rockies and sit in council by the campfires of the Indians in our great Northwest. For all

they offer the eternal sacrifice of the Mass, the sacrifice of the Cross."

To many not acquainted with Father Feeney his many lectures on Communism, Fascism and Racism, his wide knowledge of American labor and social conditions may have seemed to be excursions into non-mission fields. But all these things belonged to his really grand and inspiring concept of what interest in the missions should comprehend. The problems the missionaries face on the missions of today are the same as those that confront us at home; they are world problems and, if we would know the missions, we must know them. That was his credo.

### Crusader Against Communism

He was an early and intrepid crusader against Communism. It may have been the fact that the Communists' favorite location for soap-box oratory was Union Square (right in St. Francis Xavier's parish) that inspired him, but in any case, he studied and mastered the subject of Communism to such an extent that he spent many an evening, after a hard day at the office, lecturing on that burning topic in various parts of the metropolitan area. Those were the years of the depression, when Communism was riding high and local comrades were staging riots against the police. Speakers were needed to expose the system, and Father Feeney rolled up his sleeves and plunged into the fight. One of his able assistants in that campaign writes: "He had a downright, fearless, and perspicacious way of analyzing the world's woes, especially Communism. I think he must have foreseen how the muddle-headedness of our political, social and intellectual leaders might eventually pave the way for a vast growth and dominance of Communism and Communists throughout the world. Perhaps many moderns, who do not use words well because they often substitute slogans and fine phrases for reasoning and reality, would regard his activity against Communism and his apostolate for social justice as a kind of fanaticism. It had nothing to do with fanaticism. It had everything to do with that selfless love which inspires all true apostles in preaching the Gospel and in applying it to their lives, in season and out of season."

Father Feeney's *Queen's Work* pamphlet, *Communism Our Common Enemy*, was an indictment of Communism as the common enemy of every true American—Catholic, Protestant and Jew. In it he laid down, and by facts and figures, exposed with clarity and unusual decisiveness the three points: Communism in its atheistic content contradicts the universal experience of mankind, pre-Christian and Christian; it destroys national morality; containing within itself, as it does, the very principle of disintegration, it would foist upon our country a set of false and revolutionary educational values. In those early thirties, when Communism by its machinations in the Spanish Civil War was beginning to lift its head high, his was a clear voice ringing in the wilderness and prophesying the ugly growth of the past twenty years.

Father Feeney possessed exceptional ability to meet and win people, a gift which he used for no personal advantage, but rather to further the works of zeal in which he was engaged. As associate editor he organized two groups of co-workers for the missions, the Veritas Catholic Action Club and the Fordham Alumnae Group. These enthusiastic workers were attracted to mission work as much by their director's personality and all-embracing interest as by their desire to help the missions. With them he first aimed at personal sanctification, by demanding of them prayer, penance and meditation. He insisted on a program of activities that would include those three and in consequence some form of apostolate. He knew just which individuals could be helpful by writing, which by speaking, by leading forums, by selling tickets for social events, by their advice on whatever project he was promoting. These groups did extra clerical work at the Mission Office, sewed for mission churches and chapels, distributed Catholic literature and raised money for the missions by conducting various social functions.

Throughout 1938-1939 Father Feeney carried on a campaign for spreading Catholic pamphlets and booklets that was reminiscent of the work he did with Father Monahan as a Scholastic in the Philippines. With the cooperation of the two groups mentioned above he divided the United States into forty-eight areas according to the States, a promoter for each State. Each promoter essayed enlisting a unit of

fellow workers to sell or distribute ten pamphlets each per month in a given state. The pamphlets were of two kinds: first, those that brought the mission world and its problems to the knowledge of American Catholics, and secondly, those aimed at advancing the missions themselves. In the first category were pamphlet stories of life on the missions, together with brief biographies of famous missionaries, many of them martyrs for the faith. The second category included a number of titles on doctrinal, controversial, liturgical, moral, and economic issues of the day. All over the country these pamphlets reached hospitals, prisons, poorhouses, military camps, doctors' offices, hairdressers shops, etc. In one year the Veritas Action Club made more than 2500 visits to patients in Bellevue Hospital alone. Many sets of pamphlets went as gifts to home and foreign missionaries. This campaign did much to offset prejudices both at home and on the missions.

### Work For Souls

Along with the office and editorial work, the members of the *Jesuit Missions* staff did a good deal of retreat work. In this, also, Father Feeney's dynamic zeal produced far-reaching results. There was a freshness of approach in the material he gave. He prepared it well and delivered it with that rich flow of language which was ever his gift and an effective tool in his hands. One of his retreatants writes: "My first contact with him was the impersonal, distant one of a retreat he gave at Maplehurst, New York City, in June, 1932, to the Hunter College Alumnae Newman Club. His discourses on the Spiritual Exercises followed the usual pattern, but were marked by a precise choice of words, fine distinctions, and unusual emphasis on Catholic Action (a new phrase in those days) and the missions. On Sunday afternoon he gave a general conference for the religious, their guests, and the retreatants on the missions in the Philippines. His zeal and dedication to the spreading of the Gospel to the thousands of people who were clamoring for it made a deep impression on us—so deep that some of us resented the implication that we were indifferent and selfish unless we devoted our lives to the missions."

One who later became a religious adds: "I first met Bishop

Feeney, when as a junior in college I made a retreat under him at the New York Cenacle. I had never heard of the Cenacle, had not made a closed retreat and had never had any close contact with the Jesuit Fathers. The combination of graces brought to me through that retreat given by Father Feeney changed my life completely. Everything about the retreat was new and strange, but I shall never forget the spiritual impact of those conferences. Father was simply on fire with the love of God and the call to complete dedication to God's work in his holy vocation. Father invited us to come to see him in private, if we wished, during the retreat. I took advantage of this opportunity twice and felt I was standing at the entrance to a new world, whose treasures I was only beginning to discover, and that here was an excellent guide, eager and anxious to reveal it all to me. It was the beginning of a friendship of twenty-five years, during which time Father Feeney never ceased to be an inspiration, both by word and example, to keep climbing higher up the mountain to union with God."

Always in those busy years he had time for people. He was a patient and sympathetic listener, who made every effort to help in any way he could. No obstacle was too great. In fact, there were no real obstacles, as he viewed them; they were simply challenges to generosity and enterprise. Expert in protocol, he was enchanted with charity. Father Feeney never allowed protocol, as such, to interfere with charity. He was approachable and easy to talk to, but if firmness was needed in his direction of a soul, there was absolutely no watering down of principle.

One thing he never was, and that was petty. His sense of humor was intriguing. No matter how sick or tired, he was always ready to laugh or join in the fun around. He could play tricks, and would laugh the loudest when the joke was on him. His personality was magnetic. To meet him once was to become his friend.

To one who was troubled in the spiritual life, he said: "The very best way to solve problems is to get down on your two knees and pray as you never prayed before. God's work must go forward. The devil bothers with scruples to keep souls disturbed and away from God. Shoot ahead in the spirit of

the Kingdom. Go to the chapel and shut out everything but God; talk your heart out to Him."

Zeal for souls would not permit him to begrudge his time, no matter what the hour. Many a time, after a busy day, he would visit some sick person, travel a distance to offer a word of comfort to the grieving at a wake, or talk for hours giving helpful advice. Called late one night, he set out for a distant point on Long Island to bless a sick child whose case the doctor had pronounced hopeless. Not long after Father Feeney had blessed the child with a relic of St. Francis Xavier, the fatal symptoms disappeared. One of those close to him at the time reproached him for punishing himself thus physically. His reply was: "Look, first and last I am a priest, and because I am a priest, I have no fear of dying, because then I shall meet our Lord. You are afraid for me, because your faith is not strong enough. I am here to help anyone who needs me, regardless of the hour, and I do not, as a priest, have the right to withhold any comfort or help I may be able to give just because I may not be as physically strong as you feel I could be."

This unselfish spirit indicated the purity of his Christlike zeal. The warmth of his personality, his sincere interest in the individual as a person, his painstaking effort to encourage and help in every way, left an indelible impression on those who knew him and worked with him. A religious in her morning meditation can recall his well-organized outlines for sanctity, or a recently ordained priest can say a special prayer of thanksgiving for his help that made college, and thus his vocation, possible, or the father of a family can be grateful for his blessing before he "popped the question," just as a teacher in the hectic classroom of today can remember his *agere contra* and smile. His influence will never be completely known this side of the grave.

### Superior of Jamaica Mission

In the Fall of 1939 Father Feeney received the call that was to make him a real shepherd of souls for fourteen of the sixteen years of life remaining to him. His knowledge and love of the mission field made him a likely choice as Superior of the New England Province Mission of Jamaica, British

West Indies. The October issue of *Jesuit Missions* of that year announces his departure as follows: "As we stood on the United Fruit Company's pier in New York and watched the SS. Talamanca, with Father Feeney aboard, turn about in the Hudson's tide and head out to sea, something of what this sailing meant to *Jesuit Missions* came to us. We were losing one of our most valued men—one who had been with us almost from the foundation of the magazine. Only the thought that we were at last giving him to the missions was there to console us. As Superior of Jamaica, which is one of the most important missions operated by American Jesuits, Father Feeney will find a large field not only for his mission enthusiasm but for his practical experience in handling labor and social questions. We congratulate the Mission of Jamaica!"

Arrived in Jamaica, the new Superior began from the start to show his remarkable vitality as an organizer. He had regained his health and vigor. Nothing was too big for him to undertake, nothing so small as to escape his interest. Jamaica, being a British colony and mostly agricultural, had already begun to feel the blockade effects of World War II. Its exports had decreased to a minimum. German submarines played havoc with the shipping upon which the Island depended for many of its commodities. With goods scarcer, prices climbed; chances for employment dwindled. The poor became poorer, with a consequent tax on the missionaries' efforts. The new Superior recognized the plight of the people and their priests, and made every effort to relieve distress wherever he found it. Many a time the Fathers of Winchester Park would waylay individuals who came to beg of Father Feeney, lest they impose on his generosity. Only God knows how many he helped in their financial straits.

At that time Winchester Park was the residence of the Mission Superior, the faculty of St. George's College and the Fathers who served the Cathedral parish. In time Father Feeney obtained from His Lordship Bishop Emmet a separate residence for the parish Fathers adjoining the Cathedral. Both college work and parish service began to produce better results.

In October 1940 the British Government transferred all



the female population and 267 children, altogether about 1500 Spaniards, from the danger of bombing on the Rock of Gibraltar to the Island of Jamaica. Practically all of these displaced persons were Catholics. The Government leased two hundred acres of land and constructed suitable buildings in a rural section northeast of Kingston and asked Father Feeney to serve on the Board of Governors of Camp Gibraltar. In his usual efficient manner Father Feeney engaged five hundred students from the Catholic academies to fit out rooms for all the exiles in the space of three days. When the latter arrived, everything was ready for them. Father Feeney met them in person as they landed. At the Camp priests and sisters welcomed them. The Sisters took over the teaching of the children and the Superior's brother, Father William Feeney, began to act as Camp chaplain. For the duration of the war Camp Gibraltar became the second largest city in Jamaica. The exiles had Mass regularly, the Sacraments, Sodalties, the usual special services, e.g., novenas, care of the sick and aged, so that for them life went on pretty much as if they were home in their native Spain. With his fluency in Spanish acquired in the Philippines and his interest in the spiritual welfare of the exiles, the mission Superior was a true father and friend. After the war they returned to Gibraltar with hearts full of gratitude to Jamaica's Superior and their kindly hosts.

As auxiliary chaplain to the U. S. Army's Fort Simonds, of Vernon Airfield, and the Navy's Little Goat Island, Father Feeney's generosity to soldiers, sailors, airmen and marines brought them to the Park in droves. He never counted the cost of feeding or entertaining them. Invariably the Catholics among them would go to confession before they left. Many of them returned again and again throughout the war years.

A passing remark in one of his letters of 1942 contains an augury of things to come: "I am performing some of Bishop Emmet's functions since he went up to the States two weeks ago. On Pentecost Sunday I confirmed a class of 250. There was one from the Gold Coast and one from the Caroline-Marshall Islands."

The Superior's relations with Government were most cordial. Governor Arthur Richards often consulted him on matters of policy, particularly in education. Once he declared

in public that the only positive force for education in the Island was the Catholic Church. It was he who gave the Leper Home to the Marist Sisters and, against local opposition, sold the Constant Spring Hotel to the Franciscan Sisters for the Immaculate Conception Academy. It is suspected that the idea of an adult education program took rise from Father Feeney's talks with Governor Richards. A number of technicians from the Government Laboratory and teachers of science asked and received from St. George's help in biology for one year. One night a picture of St. Francis Extension School Co-operatives appeared at Winchester Park, and next day Father Feeney presented outlines of an extension school offering all types of courses.

### Educational and Social Work

Father Walter J. Ballou, then the headmaster of St. George's, as dean of the new St. George's College Extension School appointed October 5, 1942 as the opening date and advertised courses including biology, chemistry, physics, mathematics, economics, sociology, history, public speaking, logic, ethics, natural theology, co-operatives and modern languages. There were to be three terms of ten weeks each, with two periods a week. The Extension School opened with 126 adults enrolled. In a month's time this number increased to 181. Within ten years the enrollment had-jumped to nearly 600. In this scholastic year, 1955-1956, it is 650. Students from every grant aid school in Jamaica attend. Today, St. George's College Extension School and its further development, the Extra-Mural Department of the University College of the West Indies, are the most important factors in adult education on the Island. So highly did Government think of the Mission Superior's ability and effectiveness in educational circles that it appointed him a member of the Board of Education, of the Kandel Commission for reorganization of secondary education in Jamaica, of the Board of Directors of the Industrial School at Stony Hill, and of the Board of Directors of the Mental Hospital in Kingston.

Shortly after his arrival in Jamaica Father Feeney observed signs of a new movement that in time and with his constant cooperation was to develop into a most beneficial institution

in the life of the poor laboring classes. Only one-third of all the wage-earners were permanently employed. Vast numbers of the people worked for only a day or so a week, if at all, and lived on wages that did not allow for the simplest necessities of life. Living in misery, with not enough to eat, most of the natives, including 70,000 Catholics out of a population of one and one half millions, had lost a sense of personal dignity. They needed badly some form of social action.

In 1935 Father Joseph Krim had founded the Catholic Young Men's Sodality of the Cathedral parish. For four years some fifty young Jamaicans received training leading to Catholic Action. Father Krim's procedure was to intensify motivation, develop the spiritual life, and illuminate the hearts of these young men with the teachings of the Mystical Body of Christ. When Father Feeney arrived, Father John P. Sullivan had been directing fourteen of these Sodalists in intensive study of the papal encyclicals on social action. Such an organization was just to the new Superior's liking. He encouraged Father Sullivan to form his first Credit Union. The latter, with his fourteen indefatigable neophytes, succeeded almost beyond expectations. From 1940 to 1944 Father Feeney took every occasion to enlarge in public on the nexus between the Co-operative Credit Union and the Church's task in a mission country. In establishing the St. George's College Extension School, he included a co-operative department. Under his aegis and because of Father Sullivan's tireless efforts, the movement spread, until today Jamaica's poor conduct co-operatives and credit unions in almost every category of labor.

### Scholarships

Father Feeney's interest in the education of Catholic youth extended into fields beyond the courses given on the Island preparatory to university studies. After an extended visit to the States in the winter of 1942-1943, he announced thirty-two scholarships he had obtained for deserving students. These scholarships he listed as follows: one in pharmacy and one in bio-chemistry at Creighton University; two in social welfare administration at Boys' Town, Nebraska; one in homestead planning at Granger Homestead, Iowa; one in medicine and one in social service at St. Louis University; one in engineer-

ing, one in industrial chemistry, and one in dentistry at Marquette University; one in medicine at Loyola University, Chicago; one in engineering and one in industrial chemistry at Detroit University; one in law, one in pre-dental, and one in social service at Boston College; one in chemistry and one in bachelor of arts at Fordham University; two in bachelor of arts and two in bachelor of science at Holy Cross College; one in any course desired at Notre Dame University; one in bachelor of arts at Emmanuel College, Boston; one in pre-medical for girls at Regis College, Weston, Mass.; one in any course desired at Manhattanville College; one in bachelor of arts at New Rochelle College; one in nursing at St. Vincent's Hospital, New York City, St. Luke's Hospital, Pittsfield, Mass., and St. Vincent's Hospital, Worcester, Mass., and two in nursing and one in operating theatre technique at St. Louis Infirmary.

Typical, also of the mission Superior's impetuous furthering of any good project was his founding of Campion Preparatory School. In January, 1940, Father Feeney came upon Fathers Joseph Krim and William Colman, with paint brush and broom, tidying up a rather disreputable spot on a sagging back porch of St. George's College. Father Krim had gone from house to house on a bicycle and had rounded up a class of sixteen small boys as the nucleus of a preparatory school for the College. For a year and a half the two Fathers held classes in the impromptu classroom. Suddenly one morning Father Feeney appeared and announced that he had purchased for the school Roslyn Hall, a pleasant guest house with four acres of land in Liguanea, a residential section of Kingston. Fathers Krim and Colman with the aid of Brother Thomas McElroy soon had the place ready for occupancy for the first boarders and the day scholars.

Hurried along by Father Feeney's restless temperament and fatherly solicitude, Campion Hall has for fifteen years vindicated his farseeing wisdom. It has prepared almost five hundred boys for St. George's College, the great majority of whom have persevered in their studies and won honors. This fact, together with the steady winning of free scholarships, has persuaded parents to hand over their sons' preparatory education to the Jesuit Fathers. There is a long waiting list for the years to come.

Simultaneous with the opening of classes at Campion Hall was the start of the Laymen's Retreat League, again the result of Father Feeney's irresistible drive. In the past fifteen years over one thousand laymen have enjoyed the closed retreat at Campion.

In October, 1944, at a dinner held in St. George's College Hall, Father Feeney launched a drive for funds to provide quarters for boarding students. Amid loud acclaim the House of Issa announced an initial contribution of one thousand pounds. The St. George's College Old Boys Association was largely instrumental in the success of the drive. The old Pawsey homestead, acquired first in 1905, was completely remodeled and graced with seven wide arches rising from the outer edge of a wide veranda. Practically a new building, the boarding school, with accommodations for sixty students, opened its doors in January, 1945. At present the boarders represent eleven of the fourteen civil parishes of Jamaica.

### Farewell to Jamaica

Zeal and generosity—those were Father Feeney's two outstanding qualities in dealing with his Jesuit brethren on the Mission. Ever ready to listen to any proposal for bettering existing conditions, he would not only approve the plan, but would lend all his energy to effect a successful issue. If a missionary in the bush needed a new chapel or rectory, he was sure of the Superior's interest and backing. He was constantly soliciting and collecting useful gifts and giving them to the missionaries. The following incident, narrated by a member of the Winchester Park community, illustrates the unselfish solicitude of his generous heart: "He was one of the most unselfish persons I have ever known. He never demanded anything for himself, but was most solicitous for even the least of us. I recall that one day he came home at about two o'clock from a meeting of the Education Department. He had missed lunch, and rather than bother the Brother in the kitchen, he was eating dry bread and drinking a glass of milk. He would not allow me to get him a regular lunch, lest I disturb the kitchen. Yet, when I would be eating dinner alone after late classes in the Extension School, he would always come in to see that I had a properly prepared

meal, and, if anything was lacking, he would immediately go to the kitchen himself and see about it. When anyone was ill, his kindness was a byword. He would visit them several times daily and do his utmost to cater to their every whim. His unconcern for self and solicitude for others won all our hearts."

In its issue of June 24, 1945, *Catholic Opinion*, which Father Feeney changed from a monthly to a weekly publication, ran this farewell editorial when his six years' tenure of office was finished:

The demission of office as Superior of the Jamaica Mission by Father Thomas J. Feeney, S.J. on Monday last marked the official close of one of the most vital chapters in the history of the Catholic Church in Jamaica, a story of action and a tale of many-sided achievement which commanded the impartial admiration of the entire Jamaican community, Catholic and non-Catholic. They were unquestionably, these last six years, years of progress. This we acknowledge and for this we are grateful, speaking in the name of all, to Father Feeney, whose dynamic personality, unflagging zeal and broad vision constituted the driving-force that moulded the shape of things to come and added new lustre to the name of Catholicism in Jamaica, making it a force to be reckoned with and endowing it with an influence vastly out of proportion to its numerical strength.

In a short space we cannot do justice to the many wonderful things Father Feeney accomplished in so short a time. What we definitely would like to say by way of a last word is that we are certain that above all Father Feeney will be remembered as a kind man, always and everywhere kind.

On his return from Jamaica, Father Feeney received the appointment as Mission Procurator. As Director of the Jesuit Foreign Missions Office of New England, he threw himself immediately into a program similar to that on which he launched when associate editor of *Jesuit Missions*. By procuring the latest in office equipment he modernized the Mission Office on Newbury St., Boston. He organized the Jesuit Mission Associates, some thousands of monthly contributors to the missions. He founded the Champion Club, a group of young men and women who did volunteer work at the mission office and held monthly study-club and social meetings. From a beginning of about twenty members, the Champion Club has grown to a membership of nearly three hundred with a grow-

ing interest in the missions. As time permitted, he resumed his work of lectures and retreats. His pace was rapid and his efforts were crowned with success.

### Laetentur Insulae Multae

The augury of 1942 in which Father Feeney administered Confirmation to a Caroline-Marshall Islander was soon to be realized in fact. A few months following the end of World War II the United States Military Government charged with administering the numerous islands of the Central Pacific requested the dispatch of American Jesuits to help replenish the depleted ranks of the Spanish Jesuits who in 1921 had taken up anew the missionary work started by other Spanish Jesuits in 1665 and continued through the years by Spanish and German Capuchins. Immediately upon his return to the Philippines in late December, 1945, following a rest after the hardships to which he had been subjected in internment during the war, Father Vincent I. Kennally, Novice Master and Rector of the Jesuit House of Studies outside Manila, was appointed religious Superior and Apostolic Administrator of the Caroline-Marshall Islands.

The Vicariate of the Caroline and Marshall Islands comprised all the former Japanese mandate islands, except the Marianas. More commonly known among the Caroline group were Yap, Palau, Truk, Mortlock and Ponape. Among the Marshalls the better known war names included Kwajalein, Jaluit, Majuro, Likiep and Eniwetok. The Vicariate covered a stretch of tropical Pacific in area the size of the United States from Los Angeles to Baltimore and from Chicago to New Orleans. It embraced about 2000 islands, islets and coral reefs with less than 1000 square miles of land area. About one-third of the 45,000 inhabitants were Catholics, some of whom had been without a priest since World War I, others deprived of the consolations of religion since the beginning of World War II. One thousand miles off the nearest trade route, they had no manufactures, no commerce, no material resources and scarcely food enough to sustain life.

The retiring Spanish Jesuit Superior wrote in February, 1946: "Much remains to be done that the mass of the people may become penetrated with the spirit of Christianity. The

Japanese Government never allowed the Church to have anything to do with schools and the education of youth. This was the principal reason why the religious formation and even moral training left much to be desired. Came the War. Almost all our churches and houses were occupied by the military. Religious worship was curtailed or suppressed. Towards the end, seven missionaries were put to death, leaving the entire Marshalls, the Palaus and Yap without a single priest. Many of the remaining missionaries are in broken health. Our churches and houses have been leveled."

At first the three American Provinces of New York, New England and Maryland were asked to supply mission personnel. In New England, Father Frederick C. Bailey and Father Feeney received the assignment. The former Philippine and Jamaica missionary, to whom complete offering of self had been a life-dream, tells of his reaction: "Little by little, through the years the dream crystallized and finally in the light God has given me, it has become more than dreaming. I am capable of sacrifice, of a final complete offering. I might have been bound to city streets and office walls and limited achievements. I have come to the moment of choosing and I have chosen the way of sacrifice. For the first time in my life I am absolutely free."

From Father Kennally came a letter of June 1, 1947, saying: "I am assigning you to the Marshall Islands. Your address will be c/o U. S. Naval Military Government Unit, Kwajalein, Marshall Islands, F.P.O. San Francisco, California. Prepare on the supposition that you will be starting a new mission station from scratch—church, house, school—and that you will have what you bring with you and nothing more. Climate will be strictly tropical and often very damp. The only building materials are salvaged military wood and zinc sheeting and old Jap installations. Pandanus, a kind of nipa palm, is the native material. Education is primitive, little schools of primary calibre. There is a crying need for boys' schools and dormitories, especially in the Marshalls. In all the Marshalls there is not a church or house, except one house on Likiep where you would go eventually. Air mail takes approximately a week. There are no commercial planes, no commercial shipping, either for passengers or freight. All transportation is



by Navy plane or Navy supply ship out of San Francisco. No home province in the States to care for us yet, not even a procurator."

On Wednesday, October 1, 1947, Father Feeney, accompanied by Father Thomas C. Donohoe of the Wisconsin Province, sailed from San Francisco on the Navy's U.S.S. General Anderson and reached Pearl Harbor on the following Monday, October 6. On Thursday, the 9th, they left Pearl Harbor by Navy Air Transport Plane, which landed them at 4:30 Saturday morning, October 11, at Kwajalein, the center of the Marshall Islands group of thirty-four islands covering an area almost twice the size of Texas, with a land area of only seventy-four square miles.

Kwajalein is the name of an island and the name of an atoll, an atoll being an island or group of islands surrounded by a coral reef. During the war Operation Crossroads was located there. The Islands were first discovered by the Spaniard Loyasa en route to the Philippines in 1526; later by Gilbert and Marshall, English navigators, in 1788. From 1885 to 1914 they were a German protectorate and during those years the thoroughgoing German Fathers of the Sacred Heart laid the foundations of Catholicity among the natives. After 1914, until driven out by American forces in 1944, the Japanese destroyed much of the fruits of the missionaries' labors, first by ousting the German Fathers and then by curtailing the efforts of the Spanish Jesuits whom they had allowed to enter in 1921. About the only habitable relic of missionary work was a dilapidated residence on Likiep, ninety miles north of Kwajalein.

### Likiep

Within a week after landing at Kwajalein, Father Feeney made a flight by Navy plane to Likiep and the next week to Majuro, to the southeast, returning by an Army C-47. Appointed Superior of the Marshall Islands on November 1, he chose Likiep as his headquarters. Here in the days of the Island's glory were chapel, priest's house, convent, girls' school and boys' school. Now all that remained was the residence badly in need of repair. Its material assets consisted of three empty rooms; one front veranda; one kitchen of

thatch and slats; one cistern with a capacity of 7500 gallons of rain water; five axes and four sheets of plywood. Here for more than thirty years without benefit of clergy the natives had recited the Rosary in their native Marshallese for the return of the missionaries who would instruct them and sanctify their lives by administering the sacraments. Now they beheld the answer to their prayers.

American-Marshallese relations at the time were a cooperative venture between two basically different cultures with a single immediate objective; self-sufficiency for the Marshallese. Given this, American opinion on that crossroads of the Pacific believed that the Marshallese themselves could carry on from there. It was also the objective of the Catholic Church for the Catholic Marshallese—the re-establishment of the Church on an economically self-sustaining basis. The new Jesuit Superior of the Marshalls expresses this twofold objective and its promise in the New Year's answer to the challenge of an imaginary sentry on the sands of Likiep.

I am the New Year, 1948, and I come to your islands of coral from far over the western and eastern waves, down from the north, up from the south, bearing gifts of great good will. Among them are such unromantic but practical things as plans and blueprints and programs, together with initial though temporary subsidies with which to implement the same.

I bring you leadership and administrative personnel, naval, civil, and ecclesiastical. I bring you independent commands, Army, Navy and Air, with their individual contributions integrated for the common good. I bring you educational advisers. And for both you and them I carry other special gifts in season; gifts that betoken and become children of the Wise Men who followed the Star.

I bring you faith to sustain you in the face of possible political chicanery and deceit. I bring you hope, your sole bulwark against depression of spirit. I bring you charity, which you will need in your attempt to resurrect from the ashes of war and enemy occupation the peace that you desire; the sustenance you need and must yourselves redeem; the ancient culture that is still abroad in the land, along your waterways and on the shores of your lagoons, indigenous alike to your people of the West and to your people of the East.

More than this I cannot now, at this time, give, unless it be a kindly warning. For, if the legacy of 1948 is to be merely a legacy of what might have been, it will be you Marshallese and Americans who will have made it so. If, on the other hand, it be a tale of mutual confidence, cooperation and many-sided achievement, yours

likewise be the honor and the glory, the admiration of a worried world, the ancient triple blessing of your God.

In the short space of three years, due to the indefatigable energy and zeal of Father Feeney, aided first by Father Donohoe and later by Father John T. McCarthy of the New York Province, Likiep blossomed into a complete mission, with church, school, Sisters' convent, machine shop and mission ship. During the months of preparation for his arduous task, Father Feeney had rallied his many American friends for the new ventures before him. Prominent among these was a new mission club, the St. Isaac Jogues Group of New York City and Brooklyn. His flare for presenting his cause persuasively, to the Navy especially, was instrumental in bringing the material co-operation which counted so much in building up the station. In that Navy personnel the names of Captain J. P. W. Vest and Captain Cecil B. Gill, who succeeded him, stand out as symbols of the true spirit of America and bear eloquent witness to the fact that Church and State in the Marshalls could and did function with enviable harmony and co-operate in peace for the common good.

The following from a letter dated October 2, 1948, is an example of the Superior's industry in collecting material usable in construction: "I spent a month on and off Kwajalein scrounging what I could. The sum total was two more launches with four or five engines in each, a jeep to pull the flat car that pulls the wood for the convent, two LCT's full of wood, zinc, wiring, cement from Roi and Kwajalein, sufficient to put up our convent, trades school and church."

In December, 1948, the Governor of the Marshalls in his Civil Administration Majuro Quarterly Report makes the following laudatory comment on Likiep's mission school: "With reference to education, a significant development of the past year has been the establishment and rapid growth of the Catholic Mission School on Likiep. It is quite true that this school continues to draw pupils not only from the community school at Likiep but also from Majuro, Jaluit and other atolls. These pupils are by no means exclusively Catholics. The reason is fairly apparent. This school at present offers a better quality and higher level of instruction, both scholastic and manual, than any of the community or other mission

schools in the Marshalls, because of the training and ability of the missionaries who operate it. With the prospective addition, during the coming year, of a third priest and three Sisters, it appears probable that the existing discrepancy will further increase, unless the Protestants send to this area mission teachers of equal ability and in equal numbers. It will be many years before the public community schools, with Marshallese teachers, can equal the instruction offered by the Catholic Mission School. The Marshallese will naturally tend to go where the best schooling can be obtained."

Progress was in the air. The Sisters' convent was finished and ready for occupancy by May, 1949. In September of the following year three Maryknoll sisters arrived to take over the elementary school. Meanwhile Father McCarthy was conducting the boys' trade school with more than ordinary success. In addition, a night school for adults was well on its way, a library of 8,000 books and pamphlets established, containing 250 copies of an *English-Marshallese Exercise Book* and 500 copies of *Selected Marshallese Vocabulary and Readings*, both by Father Feeney, and 500 copies of *Aesop's Fables* in Marshallese. For the study of special skills, the mission could boast of generators, electrical equipment, materials for carpentry, plumbing, agriculture, seamanship, surveying, printing, radio and photography, all of which lent substance to the Governor's commendation of Likiep's Catholic Mission School.

Along with this educational, social and economic advance went constant and ardent labor in the care of souls. Not only did the Catholic community on Likiep and its eleven adjacent islands enjoy the ministrations of their priests, but, as time and transportation afforded the opportunity, Majuro with its four outstations and Jaluit with its three had Mass and the Sacraments and suitable instruction. A typical mission trip which Father Feeney made, accompanied in part by Father Donohoe, included stops at Kwajalein, Majuro Island, Laura, Imroj, Mejerrik, Namorik, the deserted Jabwor, and Ebon. On this last island Father Feeney walked eight miles, part of it through thick underbrush, to bring Holy Communion to an aged sick couple. Everywhere the people gathered from the small outlying islands to hear the instructions, attend Mass and receive the Sacraments. Everywhere the processing of

souls went on, the processing which continues from day to day in every sector of the Catholic world.

### Bishop of Agno

The Spring of 1951 brought increased joy to the already rejoicing islands and their inhabitants. By appointment from Rome the beloved Superior of the Marshalls was raised to the episcopate. On September 8th of that year in Holy Cross Cathedral, Boston, His Excellency Archbishop Richard J. Cushing, D.D. consecrated Father Feeney Titular Bishop of Agno and Vicar Apostolic of the Caroline-Marshall Islands. On that occasion Archbishop Cushing said of him: "A Bishop has been consecrated this morning who has no cathedral, no episcopal residence and no money to build them. His Vicariate covers 2,000,000 square miles and it numbers less Catholics than some of the parishes of the Archdiocese of Boston. The task would be too much for most men, but not for Bishop Feeney. His whole life has been a series of hard assignments filled with great success."

Like Xavier, who dreamed of being the first missionary to evangelize China, Bishop Feeney also had his dream. He predicted that in sixty years his Vicariate would no longer be a missionary diocese. Once the Vicariate had sixty native priests, the same number of Brothers and one hundred and twenty Sisters, then there would no longer be any need for missionaries. Nor was his prediction just a hope. Although Bishop Feeney would be the first to disclaim credit for the fruits of his fellow missionaries' efforts, at the time of his death there were already a number of native novice Sisters, eight minor seminarians in the Xavier Minor Seminary at Truk, seven more minor and one major seminarian at San José Seminary in Manila, two Jesuit Scholastic novices and four Jesuit Brothers. The Bishop was especially proud of this beginning of native vocations.

After months spent in the States collecting not only financial assistance but also various material additions for the Vicariate, the new Vicar Apostolic arrived at his episcopal headquarters on Truk, Eastern Carolines, May 2, 1952. The Carolines are divided into the Eastern Carolines, including Truk with its twelve, Lukunor in the Mortlocks with its ten, and

Ponape with its seven outlying island stations. In the Western Carolines are the Palaus, with Koror their center and a group of ten inhabited islands with Catholics numbering about 2,000, and Yap with its fifteen additional island stations. In a short time the new Vicar made a hurried trip to the various centers of his Vicariate. He looked into the future undaunted and unafraid.

During the Navy Administration of the Islands a group of civil administrators worked under Navy control and direction. Before leaving for his episcopal consecration, Father Feeney had defended successfully the Mission's rights against a certain attack stemming from bigotry on the part of a civil administration official. While in the States preparing for his consecration, the United States Department of the Interior took over officially the complete control of the Caroline-Marshalls under the title of the Civil Administration of the United States Pacific Trust Territory.

The new Vicar Apostolic was ever watchful of the Church's rights in the mission field. In the Spring of 1953 he composed a rebuttal to a proposed House of Representatives bill "to provide a civil government for the Trust Territory of the Pacific Islands and for other purposes." The bill as proposed contained an obnoxious section that would endanger the mutually cooperative relations of Church and State in the Trust Territory. Through the representations of Honorable Frank E. Midkiff, the new High Commissioner of the Trust Territory, to the Secretary of the Interior at Washington, the obnoxious proposal was dropped and a new charter drafted.

### Xavier Minor Seminary

Before his untimely illness and death Bishop Feeney had only just enough time to become really acquainted with his extensive Vicariate and its needs. His *ad limina* visit to Rome in the Fall of 1953, followed by the acceptance of an invitation to ordain the New York Scholastics to the subdiaconate and diaconate at Fordham in June, 1954, and a further business journey to Australia had prevented him from visiting various mission stations as he would have desired. The establishment of his Xavier Minor Seminary kept him at Truk a good deal of the time. There would be time for extended trips

to the missions. His plan for a native clergy must be realized.

To his Minor Seminary he was like a fairy godmother. When he first saw "the Ruin on the Hill," as he called it, he at once decided to make it his headquarters. It was a mere shell of a building, obtained after much wrangling with certain government officials. Its partitions had been torn loose, plumbing removed, all windows destroyed, etc. With his usual thoughtfulness of others and foresight for the future, the Bishop decided to make it over. He built private rooms, installed a large generator, plumbing facilities, aluminum windows, a well-equipped kitchen, tropical furniture and tiled floors, and provided sufficient classrooms, a simple chapel, a fair dormitory and dining rooms for the students. He was especially concerned about the food of the community. In his last week with them his greatest worry was whether or not there would be enough money to care for them properly.

His interest in and plans for the individual missions and their missionaries were ever keen. The social graces were his to an extraordinary degree. Rather than grieve about failures, he would make the best of a given situation. He never scolded, never lost his temper. He believed whole heartedly in a policy of encouragement. He trusted and respected those under him. He was humble and self-effacing even when the views of others clashed with his. If at times he felt forced to override a given opinion, it was because he was firmly convinced that his decision was for the good of the mission. He was a man among men.

An instance of his self-sacrifice was his last trip to the Mortlocks. On his return from Guam on an AKL, he received an invitation from Father Rively to come down to Lukunor, 165 miles away, and administer Confirmation. The Bishop sent word that he would be delighted to come, even though an accumulated mail of some months was awaiting him. Riding on an AKL is really roughing it. The ship may stop at an island for five or six hours. The missionary must climb down the ship's ladder, often in a rolling sea, get into the long boat or a native outrigger, clamber over the reef, round up the people, set up his Mass kit, hear confessions, perform baptisms, bless marriages, anoint the sick, etc. Although he did not know the Mortlock languages, the Bishop took care

of five islands in this way on the trip to Lukunor. His great heart was always in the missions and their people.

A round trip in the spring of 1954 took him to the Marshalls, where he visited his beloved Likiep and its firmly established mission church, rectory, schools and convent, thence to Majuro and Jaluit, and finally to Ponape. He had superlative praise for the accomplishments of Father Hugh Costigan on Ponape, another complete mission setup in the Eastern Carolines.

In December, 1954, he visited the mission on Yap Island, the northernmost of the Western Carolines. While there, he never stopped talking, praying, planning. He hoped to come back in June, learn the language, and live with the people for some time. Eager for all to see, know and hear their Bishop, he used his episcopal robes as a standard, calling attention not to himself, but to God and the Church. He looked and felt exhausted. It was, perhaps, the beginning of his final illness.

It may have been a presentiment of the end that prompted him to write shortly before this: "My trip to Australia gave me time to think and count—I could disappear tomorrow or tonight and there would not be a ripple in the tide of time or circumstance; nought but a momentary stop in the lives of friends and dear ones. The plane trips have become a purgatory in anticipation and reality. I have been alone with God, my own past and present, and there is no need of a prophet for my future. I come out of this retirement, as it were, when I am asked to talk or when I mingle with people. But at sixty one looks forward to the end; no longer backward to the beginning. I have prayed with complete surrender to the will of God and complete confidence therein. I am happy to be home."

The twilight of his missionary labors was closing in. The following February found him so run down that he had to seek rest and treatment at the U. S. Naval Hospital on Guam. In the hope that native air and more congenial surroundings might be more beneficial, Father George McGowan accompanied him to New York, whence after a short stay he retired to St. Vincent's Hospital, Harrison, New York. Here he began to recover and to enjoy visits of friends and brief trips to



the City with new plans for the future. One who was close to him in these days writes: "In his sickest moments he was always the gentle, considerate soul. I have never met a man in his position so completely humble and uncomplicated in his outlook. His whole range of thought was directed towards the spiritual, and nothing else. His manner was warm and gracious, in a way hard to describe. To my dying day I shall always remember the gentle kindly soul of Bishop Thomas Feeney."

On June 15 Bishop Feeney arrived in Boston, intending to convalesce at the summer home of his sister, Mrs. Paul Mayr, at Magnolia, Massachusetts. During his first night at Loyola House, the New England Provincial Residence, he suffered such severe abdominal pains that superiors called a doctor, who came at seven in the morning and after examination advised immediate removal to St. Elizabeth's Hospital. Next morning the Bishop underwent abdominal surgery which showed a fatal condition probably resulting from his early tropical affliction. After two weeks he recovered sufficiently to move to Magnolia, where for the next two months he was up and about and at times able to say Mass. A few days before the end, however, he appeared to fail rapidly, and on the morning of September 9 was found to be in coma. Priest and doctor came in haste to attend him and in a short space his great and gentle soul was with God.

On Monday, September 12, Archbishop Cushing celebrated a Pontifical Requiem Mass at St. Ignatius Church, Chestnut Hill. The Bishop's Jesuit brother, Father William Feeney, acted as deacon and Monsignor Edward F. Sweeney, Director of the Boston office of the Propagation of the Faith as sub-deacon. Father Francis W. Anderson, Director of the New England Jesuit Foreign Missions Office, delivered the eulogy. Assisting Archbishop Cushing at the final absolution were the Bishops of Worcester, Fall River and Springfield in Massachusetts and Bishop James H. Griffiths of the Military Ordinariate. Interment was in Weston College cemetery.

### Tributes

Tributes came, as one might expect, from many quarters, ecclesiastical and lay—from members of the hierarchy, fellow-

Jesuits, the military, the clergy and the Sisterhoods.

From Archbishop Cushing: "A great warrior has laid down his sword. I have met hundreds of missionary Bishops over the years but no one who worked as did Bishop Feeney of the Caroline-Marshall Islands."

From Lt. Gen. F. L. Parks, U. S. Army: "Bishop Feeney's influence for good will long be felt at Likiep and his passing leaves a void in the lives of his parishioners which will be hard to fill. A devout and consecrated man, he was an inspiring and devoted friend to all with whom he came in contact. His assistance to the Army has been invaluable. I join his many friends in keen sorrow at his death, but I rejoice in the knowledge that his reward in heaven will be great indeed."

From Rear Admiral M. E. Murphy, U. S. Navy: "It was indeed a great shock to learn of Bishop Feeney's death. He will be sorely missed in the Trust Territory. I counted him a personal friend and I mourn at his passing."

From Hon. Frank E. Midkiff, former High Commissioner of the Trust Territory: "Bishop Feeney was a dynamic leader. His life was an inspiration to all who knew him. He was transforming the life and thinking of Micronesia as a bearer of the simple message of Christ. He was beloved by all and his visits were occasions of great rejoicing and benefit. He will be sorely missed. Personally I am indebted to him for his encouragement and able support in my work as High Commissioner. He stood by me throughout the Trust Territory, and also on two occasions when I reported to the United Nations. His friends will never forget him and his work will live on."

Much has still to be done before Bishop Feeney's dream for the Mission can come true. But the Church will be established in the Caroline-Marshall Islands, and no one who knew and loved Bishop Feeney thinks for a moment that his part in that work is finished. No one is more confident than the sixty-one Jesuits, who continue his work in the Vicariate, that his interceding prayers will help them in their struggle to win the Carolines and the Marshalls for Christ.

JOHN H. COLLINS, S.J.

# Books of Interest to Ours

## BIOGRAPHY OF THE INTERIOR CHRIST

**The Heart of Christ.** *By Jean Galot, S.J.* Translated by John Chapin. Westminster, Md. Newman Press, 1955. Pp. ix-295. \$3.50.

Wealth of keen insight and new aspects of the human psychology of Christ our Lord become transparent to the English reader in this neat little book. It is a biography of the interior Christ, not a work on devotion on the Sacred Heart as the title might suggest. Two things distinguish it from other works of its type: its simple division and the fact that it is remarkably close to the Gospel account. In fact it is nothing more than an exquisitely sensitive examination of the Gospel incidents for what they say of Christ's attitudes and loves, as He looked to His Father in heaven, His Mother on earth, and His fellow men whom He would save. This is the Heart of Christ, a thing of great beauty. But more marvelous dimensions still are revealed in the master stroke of the final short chapter: this Heart of Christ is none other than the Heart of the Father in heaven.

Newman Press showed its acumen both in selecting the work for translation and in engaging an excellent translator. The idiom is English: a clear, smooth, simple English; the thought and emphases remain those of the original. Hence, a certain French tone in some places is born of the thought of the author, not the English expression. The simple and less learned will find this book simple, easy to read, fruitful; the more learned will find it profound. The preacher and writer will find material easy to use, though he will have to read it through first, since there is no index. All will find it just like the Gospel Figure it is designed to illuminate.

ROBERT J. SUCHAN

---

## SPIRITUAL CHILDHOOD

**St. Thérèse and her Mission.** *By Abbé André Combes.* Translated by Alastair Guinan. New York, P. J. Kenedy and Sons, 1955. Pp. x-244. \$3.50.

St. Pius X declared Thérèse of Lisieux to be the greatest saint of modern times. What prompted the holy pontiff to such a statement is not known, but the Abbé Combes is set on justifying the fact by exposing the basic principles of her spirituality.

Love and an intuition are the very foundation of the Theresian formula for sanctity: love of Jesus, a true, willed love, called forth by His love of her; and an intuition of God as self-abasing Love, stooping down to our nothingness in order to transform us. In this way was Thérèse of the Child Jesus drawn to give pleasure to Christ, to be His spouse as well as to be always a little child in the sight of God,

depending on Him utterly for her spiritual growth; in this spirit she prayed. "I desire to be a saint, but I feel my own powerlessness, and I ask you, my God, to be yourself my sanctity." For this reason she wished to live a victim of His love. And her love of God flowered into an intense love of men. She yearned to open the floodgates to the flow of divine love on sinners especially and on those who hardly seemed to know Him; her desire was to spend her heaven in doing good on earth.

Such is the thrilling message which Abbé André Combes brings to his readers, and he delivers it in a manner startling, and sometimes unhappy: startling, as when he explains away the varied expositions of Thérèse's "spiritual childhood" given by Benedict XV, Pius XI and Pius XII as rather "representing attempts to present an abstract concept [spiritual childhood] which will sum up the universal or general possibility than as efforts to express the way in which Thérèse had concretely realized it and put it into practice;" and unhappy, as when searching for one—it will be Thérèse ultimately—to instruct men in the secrets of intimate union with God, he warns, "Whoso confines himself to the Exercises of St. Ignatius, may be reproached for having subordinated love to fear, for having preferred the service of the King to union with the Spouse, for being satisfied with rather anthropocentric boundaries."

The lengthy appendices, two conferences given before the Catholic Academy of Vienna, and an address delivered in the chapel of the Carmel of Lisieux, serve as a quieter, but none the less valuable, complement to the Abbé's presentation of the spiritual life of Thérèse Martin.

Alastair Guinan's translation is at least adequate. The literary style of the author, however, is labored because of one involved, periodic build-up of ideas after another practically without cessation throughout the entire work. Although at times this effects a suspense similar to that of the detective story, it is so recurrent as to become tedious. Abbé Combes has something to say; no doubt about it. He is a scholar in the matter, though one might wish for a more extensive use of the actual writings of Thérèse in the present work. He fires one with the desire to read the Little Flower's own journals, to learn her life.

SIGMUND J. LASCHENSKI, S.J.

---

### PSYCHOANALYSIS AND THE CATHOLIC

*Psychoanalysis Today.* By *Agostino Gemelli, O.F.M., M.D.*, Translated by John Chapin and Salvator Attanasio. N. Y., P. J. Kenedy & Sons. 1955. Pp. 153. \$2.95.

This book, according to the author, has a modest object in view. His purpose is to explore certain key ideas in modern psychology with the view of presenting them to the general public. The key ideas he has chosen are: psychoanalysis, analytic psychology and Pius XII's views

on these two subjects. It would be unfair to evaluate the author's treatment of these subjects as a scholarly work, since such was not his aim. Still, we cannot help but be disappointed at the cursory treatment accorded to such prominent authors as Freud and Jung and at the superficial critique of their theories. The author does, however, point out Freud's agnostic tendencies and show that Jung is not quite so orthodox in his religious views as one might think. But to reject Freud's theories of the unconscious and to discredit the role of dreams in analysis in one or two brief sentences, is, indeed an oversimplification of the problem. Although the book will have some appeal for the general public, such a brief treatment might prove confusing to the layman rather than provide him with an orientation for evaluating modern trends in psychoanalysis, as the author had intended.

FRANCIS SCHEMEL, S.J.

---

### SAINTS IN ABUNDANCE

*The Castle and the Ring.* By C. C. Martindale, S.J. New York, P. J. Kenedy & Sons, 1955. Pp. 280. \$3.75.

In this, his latest work, Father Martindale makes full use of his vivid imagination and a vital interest in the lives of the saints in forging a plot which is an amalgamation of historical events and personages, and of fine allegorical fiction. This is a book which brings to light the versatility and ingenuity of the author along with his talents as a storyteller.

The plot is interesting and unique. The gold presented to the Holy Family by the Magi, and given to St. Luke by the Blessed Virgin, falls into pagan hands, is made into an ornament, and then into a Ring by Constantine the Great for his mother, Helena. In the year 445 it finds its way to the elevated hut of St. Simeon. Through the centuries it is passed, from St. Simeon to St. Genevieve, Alcuin, St. Bernard and many others, until it finally comes into the possession of an old Catholic family of northern England, named Medd. Here the Ring, symbolizing the ever-spreading circle of God's eternal love, is contrasted with another circle which greatly influences the lives of the Medd family, the grand, seemingly indestructible Medby Castle.

Through Alcuin, who in the eighth century had supervised the construction of a gigantic stone tower around which Medby Castle was to grow, the author brings into clear focus the theme of the story, "Then his mind slipped back again. What house was other than a prison that man rebuilt for himself whenever it fell into ruins? No perfect circle, it kept being broken into arcs that had no meaning. But suddenly he saw the circle—not a line enclosing a point, but a point triumphantly radiating in all directions equally. But the center? The center? Ah, Martin of Tours, Mary of Chartres, Peter of Rome, you are all at the center!" (p. 51) Then again, through Hugh, the third son of the Earl of Medby, this theme is repeated. Hugh asks, "Will Medby last? Can

anything human clasp the world and be eternal?" (p. 83) And a holy hermit answers, "I will give you a Ring. If it does not clasp the world, at least it has neither beginning nor end and may suggest to you eternity!" (p. 38 f.)

Some readers may find themselves a little out of breath trying to follow the progress of the Ring from owner to owner due to the seemingly endless catalogue of characters who find their way into the story. Likewise, some may object to the amount of time Father Martindale spends in narrating its tortuous journey prior to its appearance in the central plot—the effect it has on the occupants of Medby Castle and their wandering relatives. Aside from this somewhat exhausting, and possibly over-meticulous exposition of the Ring's entire history, it is this reader's opinion that all should find *The Castle and the Ring* interesting.

ROBERT B. CULLEN, S.J.

---

### ACADEMIC FREEDOM

*Academic Freedom in Our Time.* By Robert M. MacIver. New York: Columbia University Press, 1955. Pp. xiv + 329. \$4.00.

Fervent and frequently persuasive, this apology for academic freedom is a major contribution to one of the great discussions of our time. Although the epistemological, social, and political foundations of Dr. MacIver's position are themselves matters for serious debate, we are decidedly in his debt for a clear and thoughtful exposition of one platform in the controversy.

For Dr. MacIver, the university is an arena for the highest endeavor of the human mind, the scientific quest for the enlargement and communication of rational knowledge. Academic freedom, the freedom of the honest scholar to investigate and to teach according to scientific principles without interference from authority, is an indispensable condition of the integrity and fruitfulness of university activity. Because this freedom cannot exist without guarantees for the social, economic, and political security of the scholar, it demands as the condition of its own existence ample protection against authoritarian social, economic, and political pressures. In the concrete, this entails the education of the people to an awareness of the intrinsic value of the university function, the establishment of a universal and effective system of tenure, and the inhibition of irresponsible legislative interference with the autonomy of academic institutions.

The specific proposals made for the achievement of these goals are too numerous and detailed for comment here. But a word must be said on two broader issues, the inevitability of the conflict between science and religious authority, and the theoretical scope of academic freedom in Catholic universities.

Dr. MacIver is careful to note that academic freedom is a peculiarly important phase of a larger liberty, the right of every man rationally

to seek the truth as it is and honestly to communicate it as he sees it. Authority, of whatever form, limits this freedom, because it substitutes tradition for investigation. This limitation, he admits, is justified in the field of revealed truth (if there is any such thing); it interferes with academic freedom only when it withdraws from scientific investigation some matter which is susceptible to the tests of observation and experiment. Unfortunately, the history of authority is full of such interference; under guise of protecting a code of values, it has stifled free scientific study of the things of which those values are predicated and the conditions which that code is meant to regulate.

Since Dr. MacIver is personally committed to a theory of the intrinsically tentative character of all human knowledge, he necessarily finds an irreconcilable dualism in authority and science. Nevertheless, what he has to say is as applicable to Catholic as to non-denominational universities. Of its very nature the scientific method, strictly so-called, can produce only probabilities or hypothetical certainties; and insofar as every Catholic university makes use of this method, it is bound to accord to students and faculty alike that freedom of mind without which the method simply will not work. Since the Church closes no field to rational inquiry, there is as much room for academic freedom in Catholic as in secular universities. No dogma requires that all or even the weight of human evidence, studied through the lens of the scientific method, be in favor of the truths of revelation. The Catholic Church's case neither stands nor falls with the validity of any scientific hypothesis; its justification is of an intrinsically superior order, the word of God.

In this connection, it is important to note a serious fallacy in one of Dr. MacIver's proofs of the actual diminution of academic freedom in denominational universities. No professor, he argues, in an institution whose theological doctrine condemned the use of contraceptive devices as sinful would be permitted to advocate the introduction of birth-control clinics as a solution for the problems of an overpopulated area. This example confuses science with ethics. Whether the introduction of such clinics would solve the specific social and economic problems in question is a scientific problem; whether such a solution is desirable or morally permissible involves a value judgment on the validity of which science (in Dr. MacIver's understanding of the term) is incompetent to pronounce. If nothing else, pressure groups have taught us that not everything that works is good.

CHARLES M. WHELAN, S.J.

---

*The Development of Academic Freedom in the United States.* By Richard Hofstadter and Walter P. Metzger. New York: Columbia University Press, 1955. Pp. xvi + 527. \$5.50.

When Henry Dunster, the first president of Harvard, publicly challenged the legitimacy of infant baptism, his resignation was a foregone result, quietly accepted as a matter of course by both parties. The

issue was not whether Dunster had a right to his job, whatever his religious opinions, but simply whether his theology was orthodox. The gap between this type of controversy and our recent storms over the discharge of politically suspect professors is one measure of the growth of academic freedom in the United States.

The story of this development is an important one, and Professors Hofstadter and Metzger have told it well. Lively, moderate, and carefully constructed, their account begins with an excellent survey of academic freedom in Europe from the Middle Ages to the eighteenth century, and ends with a study of the achievements of the American Association of University Professors during the First World War. More recent developments are covered in the companion volume, Robert M. MacIver's *Academic Freedom in Our Time* (reviewed above).

Anyone who is prone to reduce the fight for academic freedom to a simple antithesis between science and religion will do well to study the evidence which Hofstadter and Metzger have amassed. The Darwinian crisis in the second half of the nineteenth century was indeed the occasion of a great growth in academic freedom, but the bitterness of its memories has obscured the importance of still more formidable enemies of professorial independence. If religious zealots have sinned against academic freedom, so too have politicians, businessmen, and the general public.

CHARLES M. WHALEN, S.J.

---

#### DÉVOTION TO BLESSED SACRAMENT

*The Eucharistic Apostolate of St. Ignatius Loyola.* By P. Justo Beguirizáin, S.J. Translated by John H. Collins, S.J. Boston, 1956. Pp. 56. \$1.

To those who wish to know St. Ignatius this book is important, because it brings into due prominence one of the best loved, most characteristic and widely successful forms of the Saint's apostolate. Its author declares that St. Ignatius was the Saint who contributed most to the movement that restored to the faithful the practice of frequent Communion. In the sixteenth century, excessive reverence had gradually succeeded in keeping Catholics from the altar-rail. It was rare for any lay person to receive Holy Communion oftener than once a year. Immediately after his conversion St. Ignatius began to receive the Sacraments of Penance and the Eucharist frequently and urged those he met to do the same. When he became a priest he preached the frequent reception of Holy Communion constantly and everywhere. He ordered the priests of the Society to follow his example and the non-priests to receive as often as possible and publicly.

Their doing so awakened a storm of opposition. They were denounced from the pulpit as dangerous innovators, but St. Ignatius and his sons continued to make this practice the favorite theme of their sermons. The effects were immediate and widespread. This Eucharistic apostolate



has been emphasized throughout the Society's existence. All this is proved not merely by the statement of the author but by careful documentation. The present universal devotion to the Blessed Sacrament is due largely to the efforts of St. Ignatius.

The book would be an excellent gift for religious and the laity, an Ignatian Year book and one to be recommended to members of study clubs and sodalities. It is privately published and may be obtained from Reverend John H. Collins, Loyola House, 297 Commonwealth Avenue, Boston 15, Massachusetts.

J. HARDING FISHER, S.J.

### BISHOP ANDREWES AND THE JESUITS

Bishop Lancelot Andrewes, Jacobean Court Preacher. *By Maurice F. Reidy, S.J.* Loyola University Press, Chicago, 1955. Pp. xiii-237. \$3.50.

The present volume is another in the series of "Jesuit Studies" so admirably edited and published by the Loyola University Press. The subtitle declares that the volume is "A Study in Early Seventeenth-Century Religious Thought" and Father Reidy of the College of the Holy Cross sticks closely to his announced topic.

Bishop Andrewes impinges on Jesuit history, inasmuch as he was the champion of James I in the controversy with Cardinal Bellarmine. But since this story is not germane to the purpose of the book, it is touched upon only lightly. Nor, though the salient details of Andrewes' life are given, is the book a biography. It reminds us of Andrewes' importance in his own day,—court preacher to Elizabeth I and James I, bishop of three Anglican dioceses, intellectual leader of the Church of England.

But the bishop's major importance stems from the fact that he stood at the source whence flowed the High Church movement of Archbishop Laud, the Tractarians of the nineteenth century, and the present Anglo-Catholics. His theological thought therefore deserves study, and Father Reidy has given us a most competent analysis of Andrewes' religious teachings.

The book appeals only to a very specialized audience, but its readers will find it an interesting, readable, and thorough treatment of its topic.

FRANCIS X. CURRAN, S.J.

### FOR THE STUDENT

The Russian Marxists and the Origins of Bolshevism. *By Leopold H. Haimson.* Cambridge: Harvard University Press, 1955. Pp. viii, 246. \$5.50.

For many, communism is a phenomenon which burst upon the world

in November 1917. The understanding of its origins and growth is hazy at best. This is partly due to the fact that the triumphant Bolshevik faction of communism has presented only doctored accounts of its early history, and partly to the fact that so much of the source material for a comprehensive study of this twentieth century phenomenon is locked away in Russian periodicals and pamphlets which have not been translated.

Attempts have been made, especially in the last decade, to shed more light on this material. Bertram Wolfe, in his *Three Who Made a Revolution* (New York: Dial Press, 1948), made a contribution by his presentation of some of this material in English. Leopold H. Haimson makes a further contribution in this book, which is one of a series presented by the Russian Research Center of Harvard University. As with the other books of the series, there has been a detailed investigation of Russian sources which are not readily available. If for no other reason, this would make it a useful book.

Communism, in its Russian form, was strongly influenced by the Russian soil in which it grew. Though originally a western ideology, it was fitted into the general pattern of violent unrest which characterized the Russia of the nineteenth century and, in the process, experienced some modification in both form and content. It is this process which Mr. Haimson describes.

After a preliminary chapter, in which the author sketches the intellectual ferment in Russia and the revolutionary activity of the period between 1820 and 1890, we are introduced to the men who projected Marxism into this maelstrom and presided over its development. Paul Axelrod, George Plekhanov, Yuri Zederbaum (Martov) and Vladimir Ulyanov (Lenin) are the principal figures in the account. The background of each is presented along with a consideration of the growth in their thought. Though they were to be close collaborators in the early development of Marxism, the seeds of the dissension which was to cause a bitter struggle in later years were already indicated.

This struggle revolved around the precise role of the proletariat in the overthrow of Russian absolutism and the final establishment of a classless society. Against some, who emphasized the development of the workers' consciousness as a "spontaneous" process, impervious to outside control, Plekhanov and the Social Democrats (the name assumed by the Russian Marxists) insisted that this development could be hastened and properly channeled by the conscious direction of the most advanced elements of the proletariat, i.e. by the Social Democrats. But the struggle concerning the "spontaneous" element and "consciousness" also entered the ranks of the latter. Where Axelrod and Martov were for allowing a fairly large field of operation for the "spontaneous" element, Lenin insisted on the fact that it should be rigidly controlled by the "conscious" element through strong organizational bonds. Unity and rigid discipline were to characterize the "vanguard of the proletariat" during the lengthy period it would need to develop the conscious-

ness of the inert masses. Martov, Axelrod and finally even Plekhanov were to break with him because of this position.

The development of these ideas and the struggles which culminated in the split of the Social Democratic party at the Second Congress in 1903 is the burden of Parts Two and Three of the book. We are given information on the formation of the Bolshevik and Menshevik factions and how they received their names. Though initially in the minority, Lenin, by astute maneuvering, was able to turn the tide in his favor and, during the short time in which he held a majority, he assumed the name Bolshevik (majority) as contrasted with his opponents, the Mensheviks (minority). Though in later years his group was often very small, Lenin was to cling to this name with all its psychological advantages. It was the first of many times that the Communists were to usurp words for their own use.

Mr. Haimson's book ends with the Second Congress and its immediate aftermath. Therefore, it does not give a complete picture of Marxist activity before the revolution. However, his study of the early development of Marxism is recommended, especially for its liberal use of source material. It gives a key to understanding not only that element of Marxist thought which was eventually to come to power in the Soviet Union but also the other dissident Marxist elements. His many quotations will make it possible to see these elements more clearly and also to realize the inadequacy of the entire Marxist ideology as the solution to the philosophical and social questions of the present day. The author does not draw this conclusion himself. However, he does provide a wealth of material which should make this book, meant primarily for the special student of communism and Russian affairs, useful to a wider circle of readers and especially to the philosopher and the social scientist.

JOHN F. LONG, S.J.

---

### OUR PROTESTANT NEIGHBORS

*The Catholic Approach to Protestantism.* By George H. Tavard, A.A. N. Y., Harper and Brothers, 1955. Pp. xv-160. \$2.50.

Alerted by the scandal to unbelievers that arises from the missionary competition among Christian churches and sects, Protestantism has been keenly aware of its "sinful" disunity. From the early missionary assemblies of 1854 to the Evanston Assembly of the World Council of Churches in 1954, Protestants have struggled with doctrinal and psychological disagreements, experimented in unity and, in general, have produced a theology of ecumenism. What has been the Catholic reaction to their endeavors? What should be the Catholic attitude to ecumenism and how can Catholics help in the "common search after Christian unity by Churches that do not know or misunderstand the Catholic unit of the Church of Rome?" Father George Tavard of the Augustinians of the Assumption has attempted to answer these questions in this little book.

Painstakingly objective, he traces Protestantism in its various major forms from its beginnings to present-day churches. He outlines its basic doctrines, its anti-Roman prejudices, its searching for unity, its theology of ecumenism. The Catholic approach to ecumenism is then analyzed and for the most part is found to be wanting in scope and vitality. In spite of official pronouncements of the Holy See, most Catholics persist in a negative, defensive attitude toward Protestantism. Admittedly, however, because of the courageous efforts of a few in the past, Catholics are becoming more ecumenically conscious. The book closes with concrete suggestions for Catholic contributions to a "creative peace" that will effect a psychological and spiritual understanding of the Protestant positions and sensibility, while preserving a profound sense of the requirements of Catholic truth and an unshakable loyalty to the Church.

Father Tavard writes with a dedicated pen. Aware of the lack of ecumenical knowledge among Catholics, his book is intended to stir to action. It is meant to be a popular treatment of what the author undoubtedly thinks should be a popular concern. Its popularity will suffer, however, from a confusion in the early chapters of the book. The author so weaves his own thoughts into a sympathetically written history of Protestantism that at times it is difficult to tell where Protestant ideas end and his thoughts begin. His meetings with European Protestants have led Father Tavard to an obvious enthusiasm which in turn generates an impatience with the apparent lack of response of Catholics; this can be the only explanation for the captious tone of sections of the book. However, the book is worth reading for its brief history of Protestant ecumenism, and the author's chapters on positive attitudes are inspiring. Especially penetrating are the last two chapters. In them prominent twentieth century factors that raise hopes for realistic ecumenism are analyzed. According to Father Tavard, these factors are the theological awakening of our century, a return to the Bible, the liturgical renewal, the accession of the laity to responsibility in the Church, a desire for peace and the immediate and permanent threat of a dictatorship inspired by an atheistic philosophy. Seminarians and priests must become familiar with the problems of church unity; this book will serve as an introduction.

JOHN J. McDONALD, S.J.

---

### THE DEAD SEA SCROLLS

The Scrolls From The Dead Sea. *By Edmund Wilson.* New York, Oxford University Press, 1955. Price: \$3.25.

Credit must be given to Mr. Wilson for being the first to attempt a popular synthesis of what has been described as the most sensational manuscript discovery in modern times. He does not simply rehearse once again the story of the 1947 discovery and succeeding excavations in the Qumran region but presents the origin, organization, beliefs and

practices of the Essene sect in an absorbing account. He captures interesting human situations, gives pen pictures of important persons like the Metropolitan Samuel and Père Roland de Vaux, and makes us feel that we, too, have been actually at the site of the discovery. Mr. Wilson gives generally reliable information concerning factual data connected with the discovery and a good digest of learned periodicals, but when he begins to speculate on the religious significance of the scrolls, on the basis of Dupont-Sommer's theory, he is not authoritative. It has been said more than once that the discovery of the Dead Sea Scrolls will revolutionize our thinking on Christianity. This is the explosive possibility that Mr. Wilson has made very much of in Chapter V where he tries to resurrect Renan's cryptic statement, "Christianity is an Essenism which has largely succeeded." To say as Mr. Wilson does that scholars have regarded the Dead Sea Scrolls as a secret to be jealously guarded and that tension among them is due to the "fear of impairing the authority of the Masoretic text" or "fear that the uniqueness of Christ is at stake" is misleading for the uncautious and uncritical reader and unfair to biblical scholars. If the Dead Sea Scrolls are to shed light on the immediate background of Christianity, that will come in good time after sober and prolonged study and there is no need to fear that the scrolls will prove Christ to be merely a holy, historical figure and not the Son of God.

VITALIANO R. GOROSPE, S.J.

---

### THE CHURCH AND THE LAYMAN

*The Layman in the Church.* By Michael De La Bedoyère. London: Burns & Oates, 1954. Pp. vii, 111.

There are at present far too few works in English that have taken into account the monumental work of Father Yves Congar, O.P., on the layman's place in the Church. This book does, and well. Though not meant to be a strictly theological work, it rests on solid theology and offers the educated and busy layman a stimulating treatment of his real problems and opens avenues toward a solution.

After a general statement of Congar's theology of the layman as priest, prophet and king, the author offers a fine summary of the long history behind the present concern for a "lay spirituality." Turning next to the social relations of lay members of the Mystical Body, he concludes that the layman's spirituality, like that of the religious and the priest, must essentially involve his particular function in the Church. In the concluding section of this short volume the author points up concrete problems in lay-clerical cooperation, centers the spiritual practices of the layman around their liturgical core, and finally reiterates his basic thesis: a lay spirituality is not a luxury item in the Church's theology.

This is an opportune time for such a book. It will heighten interest in the basic problems of a deeper spirituality and a lay apostolate.

It may induce more to read the work of Father Congar, which is soon to appear in an English translation. It will undoubtedly stimulate priests and seminarians to ponder the implications, theological and practical, of this layman's contribution to the discussion.

KENNETH C. BOGART, S.J.

---

### DOGMATIC THEOLOGY IN ENGLISH

**Fundamentals of Catholic Dogma.** *By Dr. Ludwig Ott.* Edited by James Canon Bastible, D.D. Translated by Patrick Lynch, Ph.D. St. Louis, Herder, 1955. Pp. xvi-519. \$7.50.

The purpose of this monumental work is to give a basic course in all Catholic dogmatic theology. Skillfully translated from the German of Dr. Ludwig Ott, it approaches the miraculous by accomplishing its immense task with concise thoroughness in just 519 pages. The body of the book is preceded by a detailed table of contents and followed by indices of persons and subjects, which render the book useful as a ready-reference manual for the busy teacher or parish priest.

This book will undoubtedly meet with unqualified approval from the educated Catholic audience. It will find a hearty welcome from the college religion teacher, who will at last be able to put into the hands of his students a competent reference work on scholastic theology. It will doubtlessly be found in the book case of the overworked pastor, a gold mine for advising study clubs and preparing sermons. But most significantly, it will open to the educated lay Catholic an easy path to the understanding of the Church's theological wealth.

R. M. BARLOW, S.J.

---

### THE CHURCH TEACHES

**The Church Teaches.** *By The Jesuit Fathers of St. Mary's College.* St. Louis, Herder, 1955. Pp. xiv-400. \$5.75.

To any student of Scholastic Theology the name Denzinger or even the letter "D" together with its number evokes a familiar, if not always a pleasant, memory. The present volume is a selection of Catholic magisterial documents culled principally from Denzinger's *Enchiridion Symbolorum*, with this notable difference, that it makes these documents available in remarkably readable English. Another practical feature is that the editors of this volume, departing from the format of Denzinger, have arranged the documents according to subject matter, rather than in chronological order. Each document, especially if it is an extended citation from the *Acta* of an ecumenical council, is preceded by concise introduction, which gives the historical genesis of the document cited, its doctrinal import or a summary of the peculiar theological problem it was expected to solve. These introductions lend an air of

history to the collection and enhance its usefulness especially for the lay reader. In addition, if the clerical reader should desire a longer citation than is presented in this volume, marginal numbers referring to the appropriate place in Denzinger are to be found next to each selection. These and other desirable features of this book will make it a must for the educated Catholic layman's library. Teachers of college religion courses will find it invaluable as a source-book of documents pertinent to their courses. Finally it should also be a great practical aid to the priest in the preaching apostolate, as a gold mine of topics for the Sunday sermon.

R. M. BARLOW, S.J.

---

### POPES ON CHRISTIAN MARRIAGE

**Papal Pronouncements on Marriage and the Family From Leo XIII to Pius XII (1878-1954).** By Alvin Werth, O.F.M. Cap., A. M., and Clement S. Mihanovich, Ph.D., Milwaukee, The Bruce Publishing Company, 1955, Pp. x + 189. \$3.00.

Pertinent pronouncements by our modern pontiffs on marriage and the family can be found in abundance in this compact reference book. Covering a period of seventy-five years, the authors have arranged their quotations in topical form and chronological sequence down to, and including, the 1953 Christmas Message of Pius XII. The purpose of the book and the sources used to locate the papal documents are briefly indicated in the introduction. *Social Wellsprings*, edited by Joseph Husslein, S.J., (Bruce, 2 Vols.) provided most of the translations used by the authors for the encyclicals of Leo XIII and Pius XI. Most of their quotations from Pius XII have been chosen from the translations appearing regularly in *The Catholic Mind*. Nine other major sources have been utilized.

The authors have done their work well, but have limited themselves to "quotations taken from documents that have been translated into the English language in their entirety or in major part." With this severe limitation, they were forced to omit many papal pronouncements on marriage and the family. They have also chosen to omit the yearly allocutions of Pius XII to the Sacred Tribunal of the Roman Rota. Translations of most of these are available in *The Canon Law Digest*, by T. Lincoln Bouscaren, S.J. (Bruce, 3 Vols.). They do, however, include one short quotation, from the 1941 allocution, on divorce. In the introduction to Chapter II, the authors state: "According to traditional Catholic teaching the right to marry is one of the most fundamental of the natural rights of man." They fail, however, to quote either the above 1941 allocution, or the 1942 Christmas Message of Pius XII on this matter. With these limitations in mind, we should be happy to have so many *Papal Pronouncements on Marriage and the Family* available in one handy and very useful volume.

MICHAEL H. JORDAN, S.J.

## A GREAT JESUIT

Played by Ear. *By Daniel A. Lord, S.J.* Chicago, Loyola University Press, 1956. Pp. xiii-398. \$4.00.

While hospitalized by his final illness Father Lord wrote his autobiography in the unique form of replies to thirteen letters sent him by parents, nuns, a Jesuit Scholastic, a writer, and a child. By giving his attention to the problems he answers, the memoirs of the humorous, loving priest become pleasingly alive. The reader comes to know the versatile Jesuit by learning what he believes and what he loves, what he enjoyed and what he suffered, rather than by being told who he is and what he did.

The three pages devoted to St. Ignatius' concept of a Jesuit explain the deepest mystery of Fr. Lord's driving power. "He dared his followers to attempt the hard and to challenge the impossible. He must have often looked down from heaven to know celestial annoyance when conservatism, caution, respect for convention, and attachment to things as they are chained even one of his Jesuit sons." The very force of these few sentences indicate that all the accomplishments of the author were inspired by one clearly sensed dream. The subsequent life of Father Lord was making the dream come true and sharing it with others.

The thousands who did share his vision felt the cheerful, trusting optimism found on nearly every page of his writings, "My days have been happy, blessed, fortunate beyond the possibility of gratitude enough to God, days I would willingly share with others, writing of the goodness and zest and joy of the years. Without knowing it we lived with God's arms around us, all of us. Sin became difficult, for goodness and activity were much more delightful. And after years of life as a Jesuit, I know that I would not trade it for any other that man has ever lived."

But changing the Ignatian idea for himself into reality was of prior necessity and of greater difficulty. Sometimes the characteristic optimism was buried in trying doubts. Fearless men may be the subjects of biographies, but intimate autobiographies reveal dread as a part of man's nature. Father Lord accepted each assignment with reluctance and apprehension. The external serenity he communicated was the outcome of struggles. He describes his scruples, sickening nervous attacks following lectures, his terror of surgery, some frustrating failures, even the 'deep freeze' attitude of some of his fellow Jesuits. The apostle of happiness had a sensitive, artistic soul which could record, "The daily carrying of the cross is a personal assignment, not the commission to insist that all others be aware of its shadow and weight. For years I wrote slowly and painfully. Here (in St. Theresa's life) was the most attractive sanctity, great suffering leading to great sacrifice. I cried tears of loneliness and weakness."

As Father Lord recounts his boyhood in the Chicago of the Gay Nineties, Catholic education, then and now, comes under scrutiny. The profile of Mr. Pernin, S.J. teaching in the old St. Ignatius College is as



compelling as was that Scholastic's influence on the youthful Dan Lord. The vivid enthusiasm of novitiate life does not obscure profound reflections on the religious way of life. Such aspects as common life and silence are presented in a manner capable of winning hostile critics or of simply buoying up the discouraged. Years of stern discipline in composing poetry and in re-writing culminated in Father Lord, the author, capable of producing 15,000 words per day. The letter, reviewing his Regency, proves that Mr. Lord, S.J. was resolved to work with every talent given him. He taught high school and college courses, wrote and directed school musicals, formed a band, a student council, a year-book, a school paper, began classes in education at St. Louis University, and lectured on literature to adult groups. After his ordination, Father Lord recalls his efforts to coordinate the moribund sodalities, and to promulgate their common rules. A more glamorous feature of his priestly life was his work in Hollywood, first, as technical advisor, then, as author and advocate of the film industry's censorship code. Father R. Bakewell Morrison, S.J. has written an Introduction, but no bibliography of books by Father Lord is given.

Non-Catholics will find the life of Father Lord both a challenge to seek the pearl of great price and an attractive presentation of the spirit of Christ's Church. Reading of the gay, active boyhood which nurtured a religious vocation could be a source of peace to young people who too often assume every vocation involves a painful struggle. Parents will find that Father Lord's literary abilities beautifully express the love within a family, so strong but often so inarticulate. Fellow Jesuits will find the secrets of the endurance, zeal, and charity of a priest whose presence was felt in the developing Church of our country through retreats, pamphlets, drama, lectures, sodality direction, and guidance. As his life is relived on paper, we see ourselves small by comparison, but we feel ourselves greater by association.

ROBERT Y. O'BRIEN, S.J.

---

### JESUIT MISSIONS IN INDIA

*The Jesuits in Mysore.* By D. Ferroli, S.J. Xavier Press, Kozhikode, 1955. 238 pp.

In 1648 the first Jesuit priest arrived in the Portuguese mission of Mysore, an Indian state south of Bombay. For the next 132 years European missionaries labored there to spread Christianity. Every two or three years they sent detailed letters on their labors to their Superior in Rome, and these letters are the main source of this book. In 1780 there were over 20,000 Christians in Mysore. This may seem like a small number. However, added to the small number of missionaries—their number never exceeded thirteen—there were the recurrent persecutions instigated by the Brahmins, the Dazoras, and certain greedy or envious local kings and officials. Thus the history of the mission is a continual up-and-down affair, whose real success is known to God alone. The

labors of the missionaries were heroic, and were often repaid by outstanding devotion and courage on the part of the native converts. After the Suppression of the Society, the Jesuits were finally relieved of their jurisdiction in 1780. Their place was slowly taken over by priests of various French orders.

Although the book has no index, there is a detailed outline at the beginning of each chapter. Scattered throughout the book are abundant incidents describing the varied labors of the Jesuits and the life of the people. One misses, however, a systematic summary of the missionary methods employed. Another desideratum is a critical appraisal of the miraculous events related in the annual letters of the missionaries. Although it seems clear that the zealous lives of the Jesuits, and the sincere fervor of the Christians brought down special favors from God, one wonders how much credence should be given to many of the events thus narrated.

E. L. MOONEY, S.J.

---

### MODERN APOLOGETICS

*In Soft Garments.* By Ronald A. Knox. New York, Sheed & Ward; 1956. Pp. ix-214. \$3.00.

In the field of modern apologetics, perhaps no name is so widely known today as that of Monsignor Knox. *In Soft Garments* is the first collection of Oxford Conferences given by Knox, first published in 1942. Their re-publication is due largely to the enthusiastic reception accorded the second collection of conferences, recently published under the title of *The Hidden Stream*. The conferences are not ordered along any preconceived plan, but rather deal with intellectual problems that any Catholic student will have to face.

The first two chapters on the proof for the existence of God, and mind over matter, are among the best in the book. The proof for God's existence from conscience, is subsequently summed up in a trenchant question, "Can anything matter, unless there is Somebody who minds?" There follow chapters on Christ's coming, His claim, miracles, the marks of the Church—all taken up in the same easy, eminently readable style.

JOSEPH L. ROCHE, S.J.

---

### AN ATTAINABLE IDEAL

*Helps and Hindrances to Perfection.* By Thomas J. Higgins, S.J. Milwaukee, Bruce, 1955. Pp. ix-258. \$4.50.

To many members of the Church Militant the word "perfection" is a hallowed trisyllable that tastes of the vague, unattainable ideal, a target perhaps for someone else. Yet Christ's command to be perfect

does not leave much room for velleity in the matter. The careful reader of this second of Father Higgins' volumes—a worthy sequel to his *Perfection Is for You*—that deal professedly with perfection, becomes aware of the possibility of fulfillment of Christ's precept by lay Catholics as well as by Religious.

The present collection of a dozen essays on the natural hazards and obstacles in the race to spiritual perfection, deals in a very sane and sometimes chatty manner with the profundities of faith and the depths of friendship, with the myrrh of renunciation and reparation, with patience and pleasure. The striking chapter on Time—that “infinitesimal parenthesis in eternity”—recalls St. Ignatius' attitude on time and eternity. The daily fare of Catholics should be a balanced diet of work and contemplation; the author indicates what heights of prayer the diligent athlete of Christ can reach, even outside the monastic gates in modern America.

The ancient classic poets and Christian spiritual writers, St. Thomas of Aquin, the first pope and our present one, all meet in these pages and share their treasures with Father Higgins in developing his themes from philosophical and theological points of view. Apt scriptural phrases and texts, with and without quotation marks, happily abound. The modern educated lay Catholic—and Religious, too—who look for a sound treatment of some of the hindrances to perfection can find here an eminently readable initiation into the attitudes to be developed, the aids to be used, the roadblocks to be foreseen and avoided. Preachers and retreat masters will be tempted to borrow heavily from the author's abundance. The format and workmanship are typical of the Bruce Company's excellent techniques. The price may attract a smaller reading public than the book rightly deserves.

ROBERT J. FITZPATRICK, S.J.

---

### THE CHURCH'S TREASURY

*Indulgences.* By Winfrid Herbst, S.D.S. Milwaukee, Bruce, 1955. Pp. vi-103. \$1.50.

In presenting a summary of the doctrine concerning indulgences, Father Herbst has added prudent directives for utilizing these resources of the Mystical Body while avoiding the extreme of IBM spirituality. The well-indexed, paperbound volume explains the source, purpose, significance, objective and subjective conditions for indulgences described in the 1952 *Enchiridion Indulgentiarum* and not restricted to members of designated organizations. Lucid explanations permit any adult to learn the precise meaning of terms such as Privileged Altar, Heroic Act, “fulfilling the usual conditions,” “prayers for the Pope's intentions,” etc.

In making the faithful more familiar with the *Raccolta*, which “as

a prayer book, should rank next to the Missal in popularity," two valuable results ensue: there is given a strong motive for avoiding venial sin, and the authentic mind of the Church regarding devotional prayers is discovered. Father Herbst points out the limitation of a plenary indulgence by affection for venial sin. The Church's esteem for the Way of the Cross, the Rosary, and All Soul's Day prayer is evident from the rich remissions of temporal punishment available for specific practices of these devotions. In compressing the products of much study into a summary there occur some definitions which are inexact in statement, but they are clarified in the subsequent explanations and examples.

ROBERT Y. O'BRIEN, S.J.

---

### IDLE TEARS

**Good Christian Men Rejoice.** *By William Lawson, S.J.* New York. Sheed and Ward, 1955. Pp. 202. \$2.50.

This book is a lesson on happiness, its meaning and attainment. It has for its object to bring happiness into an unhappy world. The author is acutely aware that this world is a valley of tears, but he is also aware that many of the tears are idle, needless tears, and his purpose is to point out the way to avoiding and transfiguring them. Supernatural joy, he tells his readers, can and does flower from natural suffering. There can be rejoicing in the midst of, and in spite of, and even because of pain and sorrow. To attain this blessedness, however, one must live the Christian code. It is because men have forgotten the Sermon on the Mount, and have wandered into pagan bypaths and have sought to find happiness in the counsels of purely human rather than divine wisdom that they are wrecking and have wrecked their lives.

Father Lawson teaches his lesson through the medium of the Beatitudes, and he does so very effectively. His explanation of the Beatitudes is original, unusual and convincing. He not only makes Our Lord's revealed truth very clear, he reinforces it with many kindred texts from the Old and New Testaments. This part of his book will be helpful in preparing conferences and sermons. Another valuable feature is its treatment of the faults that militate against happiness. Father Lawson's knowledge of the follies and frailties of human nature is wide, but it is a kindly knowledge. He is also well acquainted with the disastrous effects of trying to compromise with worldly ideals. We have a strict duty, he tells us, to strive for happiness. Eternal happiness is the completion of temporal happiness. But the happiness we should seek is the happiness embodied in the Beatitudes, the happiness taught by Christ, happiness in accord with the Christian code.

J. HARDING FISHER, S.J.

# WOODSTOCK LETTERS

VOL. LXXXV, No. 3

JULY, 1956



## CONTENTS FOR JULY, 1956

ST. IGNATIUS AS PRIEST AND FOUNDER.....	251
William J. Young, S.J.	
GEORGETOWN AND THE PRESIDENTS.....	265
William C. Repetti, S.J.	
NOTES ON THE SPIRITUAL EXERCISES.....	281
Hugo Rahner, S.J.	
OBITUARY	
Father Francis X. Talbot.....	337
BOOKS OF INTEREST TO OURS.....	345

## CONTRIBUTORS

Father William J. Young (Chicago Province) is Spiritual Father at West Baden.

Father William C. Repetti (Maryland Province) is Archivist of Georgetown University.

Father Hugo Rahner (Upper German Province) is Rector of the Canisianum at Innsbruck.

Father Louis Munteer (New York Province) is a Fourth Year Father at Woodstock.

Father Pierre Janvier (Southern Belgian Province) is a Fourth Year Father at Woodstock.

Father John LaFarge (New York Province) is an Editor of *America*.

Mr. Frederick Vernon Murphy, F.A.I.A., is a well-known Washington architect.

\* \* \*

### Note to Contributors

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

\* \* \* \* \*

### *For Jesuit Use Only*

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

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

WOODSTOCK COLLEGE PRESS  
WOODSTOCK, MARYLAND

# St. Ignatius, Priest and Founder

WILLIAM J. YOUNG, S.J.

## THE PRIEST

Reverend Fathers and dear Brothers in Christ:

We have been considering various aspects of the life of St. Ignatius. There is one which it would seem unforgivable to overlook, for it was one of the most salient features of his life. I am thinking of St. Ignatius the priest. His love of the priesthood, one of the proofs of which is the long and difficult struggle he maintained to reach it, has long been recognized. In art he is often depicted clothed in sacerdotal vestments. Painters and sculptors have vied with each other in portraying this devotion; so one concludes when confronted with the masterpieces in which they represent the saint in vestments richer and more precious than any he ever wore.

### Ordination

When we speak of priestly functions, we think of Holy Mass and the Divine Office as the sublimest, of preaching and the administration of the sacraments as necessary and exalted, of course; indeed, as indispensable, but on a lower level of sublimity. It comes, therefore, with the sharp stroke of surprise when we learn how rarely these priestly functions were exercised, relatively speaking, by St. Ignatius. After the establishment of the Society and his election as General, his preaching, such as it was, seems to have come to a more or less abrupt end. We hear of no crowds besieging his confessional. To save his eyesight he had to be dispensed from the obligation of reciting the Divine Office. He showed none of the eagerness to ascend the altar for his First Mass, which we have come to associate with the newly ordained levites of today. In fact, he waited eighteen months, a full year and a half after his ordination, before he approached the altar for the first time—delay which today might even be the occasion of scandal. Once, when asked by Father Antonio Brandão how often priests who were still at their studies,

---

Exhortations given at West Baden College

should celebrate Mass, he replied on Sundays and feast days and twice during the week, unless obedience, the common good, or great devotion moved them to do so oftener (June 1, 1551)!

There seems to be so much about this that needs explanation if we are to justify the high and holy regard for the priest and his functions with which posterity has enveloped our holy Father.

Once St. Ignatius had come to see, even obscurely, God's plans for him, and to understand that those plans included the priesthood, he began at the age of thirty-three to prepare himself for it, and has left us the richer for the story of those heroic years of study and preparation. But I think that we can safely say that at the beginning and all through the middle of his wayfaring his attitude towards the priesthood was not that it was an end to be sought for itself, but a means to a further end, and that further end was the greater service and praise of God. Of this he never lost sight and would have been perfectly willing to surrender his priesthood and all its marvellous prerogatives and privileges, if such surrender were more in keeping with God's will and his own service of the Divine Majesty. There is nothing in the extant literature about him that would lead us to believe that his imagination was fired and his feelings aroused by the thought of his approaching ordination. In fact, there seems to be a complete absence of anything we might call sentiment in connection with this unique experience, no sighs of longing, no movements of impatience at the slow passage of the years—some thirteen of them—no dreams of the *alter Christus* type to sustain his courage, to soften the pressure of his waiting and to ease the pain of his longing. His immediate preparation was a forty days retreat at Vicenza, where as he told Gonçalves da Câmara, with characteristic brevity, he experienced again some of the illumination and consolation he had known at Manresa. His ordination took place at Venice on June 24, 1537, when he was in his forty-sixth year.

### First Mass

And then that interminable wait of eighteen months before



saying his first Mass! This is not the behavior of a man who found the passing of the years long, or the postponement of his standing at the altar a trial to his patience. He has never explained his action in this instance, and even the most learned of his biographers, like Father Dudon, have respected his silence and made no attempt to explain it. Others have been more inquisitive and more daring, and have seen in the year's postponement a wish to offer his First Masses at one of the holy places in Palestine, Bethlehem perhaps, or the altar raised on Calvary. We know that he had bound himself by vow to go to the Holy Land if passage could be had within the year. Before the year had passed, however, he became embroiled in a court action at Rome which was particularly vexatious. It was not settled to his satisfaction until six months after the expiration of the vow, and it is just possible, as some have conjectured, that the atmosphere of litigation in which he moved at the time was not in his thought favorable to the recollection in which he wished to prepare for his first offering of the Holy Sacrifice.

Be that as it may, we know that it was shortly after the Roman court had finally passed a formal sentence clearing himself and his companions of the charges brought against them by Mudarra and Company that he determined to say Mass. He chose Christmas Day, and his First Mass was celebrated in the Chapel of the Manger at St. Mary Major. This circumstance lends some color of probability to the conjecture that he had been thinking of Bethlehem as the scene of his First Mass, and that being impossible, he chose the altar which sheltered what was then thought and still is thought by many to be part of the manger in which the Child Jesus was laid on the night of His first coming into the world. "We can only guess," says Father Dudon, "with what feelings his great heart must have throbbed, when for the first time he held in his hands the Word Incarnate, the only object of his love." There is not one line from him or his companions on the impressions of those blessed days, but we can guess what a sacred colloquy took place between this King, Companion and Priest and him whom He was sending to preach to the meek, to heal the contrite of heart, to preach a release to the captives, and deliverance to them that are shut up (Is. 61:1).

### The Divine Office

We know of his devotion to the Divine Office—what a means of tender communication it was between his great soul and the heart of God Himself, so tender that soon he could not read the print for the abundance of tears. So critical did this condition become that in order to save his eyesight he had to be dispensed from the recitation of the Office. That this must have been an affliction to his priestly soul we can gather from the admission he once made to one of his companions that so great was his love of the Church's psalmody that he sacrificed the common recitation of the Office in the Society only because he was convinced that such recitation was against God's will. He spoke so positively on the point, that I do not think it would be rash to suppose that he had a revelation on the matter, or at least such an enlightenment of mind that to disregard it would be more obstinate than to deny the evidence of his senses.

Certainly it will not be without reason if we surmise that it was a duty he loved; that it was easy for him to realize that the Divine Office made him one with the *Ecclesia Orans*; that in reciting the Psalms he was actually giving that service and praise and glory to God about which, in his Spiritual Exercises and in his life, he integrated all his thought and activity, and did it in a medium that was inspired.

There is scarcely a moan of repentance, a sigh of pity, a cry of distress, a paean of praise or a shout of victory that does not have its echo somewhere in the Book of Psalms. The Psalmist is the universal man, and in his sin and sorrow and loneliness and defeat, we find our own sin and sorrow and loneliness and defeat. And God is there too, with His patience, His providence, His hand of healing, His unmistakable light and His mercy that endureth forever. All the land is full of His goodness, His trees spread their shade over sleeping pools, His streams murmur as they run, His light puts the darkness to rout, His fields and His vines are rich with fulfilment of the springtime's promise, and high over all is the quieting, feathery softness of His wings outspread to protect and defend, as the exile soothes his heartache on the river banks in the land of the stranger.

Surely, there is no doubt that our blessed Father would

wish us to cultivate a deep and abiding love of the Divine Office. He would have us look upon it not so much as a task that will soon become a burden, but as a privilege, as did he, that soon becomes a means of attaining the purpose of our existence, which he tells us is the praise and service of God. With us it is, of course, a private duty, but it is also something more. In reciting the Divine Office the priest is spokesman for the Church: as the priest prays, so the Church prays. There is, therefore, a responsibility attached to this privilege, for we know that graces to the individual and to the community are made to depend on the fountains that are released by this official and liturgical praise which God has placed in the hands of each and every one of His priests, whether they chant the Office solemnly in choir, or recite it simply in the privacy of their studies, their gardens, or their chapels.

Many priests have learned to love their Office. For them it has become, as it would have been for St. Ignatius, one of the gladsome experiences of the day—something to look forward to with eager anticipation, with the expectation of a sense of relief, of peace, of God's enfolding presence.

### Use of the Mass

It would require a soul with something of the same temper as the soul of Ignatius to understand his appreciation of the Holy Sacrifice of the Mass. And we should have to know something also of the temper of his times to understand what looks like a kind of indifference on his part as to whether he said Mass or no. It can hardly be that daily Mass was as much taken for granted then as it is today. His answer to Father Brandão is one indication of that. Another is his direction for priests in the *General Examen*, where he says that although they are to confess once a week, they will celebrate more frequently. In the Sixth Part of the Constitutions it is laid down that "none shall postpone more than eight days the reception of communion or the celebration of Mass, except for legitimate reasons approved by the Superior." This would seem to indicate that daily Mass was not as common a practice then as it is today. The *Epitome*, however, 184, ¶2, says that "priests should so strive to

live as to be worthy of celebrating daily, according to an old custom of the Society." It may, perhaps, be doubtful that that old custom—*usus antiquus*—goes back as far as the days of St. Ignatius. It could certainly be an old custom without necessarily doing so. But even if this supposition were true, we should not be justified in drawing the conclusion that interest in the Mass and devotion to it were any less fervent than they are now with us. At most, it would simply show that St. Ignatius was, in one sense, a man of his generation, while in other respects he was centuries ahead of it.

We cannot help being struck by St. Ignatius' faith in the impetrative power of the Mass. At the first sign of difficulty over the approval of the Constitutions, he promised to have three thousand Masses celebrated to obtain their approval. What a formidable task this was can be appreciated if we remember that the Society at the time was made up of a handful of priests, and the first approval limited their number to sixty. Unless this restriction were removed and their number increased rather rapidly they would be occupied an unconscionable time in fulfilling this obligation. We know how much he relied on the lights he received during the saying of his Mass, when he was wrestling with the problem of poverty to be observed in our professed houses. The surviving days of his journal which deal with this problem are eloquent testimony of the faith he placed in the Mass as a prayer of petition for light. The Society has ever shown herself faithful to the example he has set her, because for four hundred years now each one of her priests has on September 27 offered the Holy Sacrifice of the Mass in thanksgiving, and St. Ignatius' promise of three thousand has grown in its fulfilment to many thousand times that number.

### An Anomaly

But we are still confronted with the strange anomaly of a saint who is honored for his priestly virtues, who has been an inspiration to the priesthood through four centuries and yet exercised the sacred functions of the priesthood so rarely. It was his very love of the Mass which more than once made

it unwise or even perilous for him to attempt the Holy Sacrifice because of the very impetus of the divine transport which swept him into the bosom of God. He knew that only in the sacrifice of the altar could he give God the *omnis honor et gloria* that was the ceaseless yearning of his priestly heart. The tears that never failed to flow in abundance during the course of the Divine Office made its continued recitation impossible. Is it any wonder that without these priestly consolations, this priest *par excellence* should find the burden of life growing heavier with every privation? From the time that he assumed the government of the Society, we hear next to nothing about his preaching and his confessing. His duties as an executive curtailed and eventually put an end to his activities as an apostle. Without his Mass, without his Office, without his contact with souls, what was left for this priest, this apostle, but to die? Most biographers tell us that he died of fever. A recent biographer, who is a layman and a poet, asserts unhesitatingly and without qualification that he died of malaria. Another, who is a priest and no poet, says that he died of love, of the fever which love had enkindled in his soul, of his longing for God, a longing that at last became a transport breaking the bonds that held body and soul together. He died, therefore, in an ecstasy of desire, as any priest might wish to die, as only a priest like him could ever die.

### THE FOUNDER

Reverend Fathers and dear Brothers in Christ:

From Plato and Polybius, through St. Thomas More and Sir Francis Bacon down to Butler and Wells, our western civilization has been entertained by satirist or instructed by idealist in the art of government. Man by his very nature is forced to live in communities of some kind, and these communities are impossible without the institution, the observance and the administration of law or custom. If tribe, clan, club, or nation, or any grouping of these is to maintain its identity, and therefore its continued existence, it must, in the common emergencies that are certain to befall, act with a community of purpose. This it cannot do unless

the multiplicity of personal, individual aims is merged into the unicity of the group. At the very dawn, therefore, of civilization, mankind is presented with the problem of bringing into harmony two apparent and, often enough, real irreconcilables—the Many and the One. Broadly speaking the solving of this problem is the work of the supremest of arts, the *dynamis politiké*. Perhaps it is its very supremacy that is responsible for its frequent failure. For man's history and his literature are irrefutable witnesses of his historic inability to govern himself justly and decently. Every age, and almost every land, has produced its Utopias, those regretful acknowledgments of failure, those wistful expressions of our unsatisfied longings for justice and peace, those challenging announcements of our unconquerable search for liberty, fraternity, equality.

### The Constitutions

We have to deal this evening with a document which, because it has succeeded in fulfilling the supernatural aims of its author, has escaped the notice of the political minded, and has seldom if ever come to the notice of the dusty but honest researcher. No student of government would think of considering the Constitutions of the Society of Jesus as a work of the first importance, and yet they bear plainly stamped upon themselves the mark of a man of genius. They are the blue prints that have held together a community of men under the stress of storm and trial and under the pressure of prosperity and persecution for more than four hundred years. If their existence was interrupted for the space of a generation, it was not because of any flaw in their character, but because of an external force to which they were essentially subject, and this force itself once again breathed life into the surviving remnants and raised them from their grave.

The writing of the Constitutions of the Society was really the work of a man of genius. St. Ignatius used to admit to his companions his belief that the founder of every religious Order was inspired by God. We may suppose him to take the word inspiration in one of its wider meanings, to signify that such men were under a special providence and helped

with a very special grace, a providence and a grace which in his case did not release him from the obligation of making every reasonable effort in the working out of his task. It would be to misunderstand him completely, as some seem to have done, to think of him as meaning that this guidance of the Holy Spirit was such that he needed no other books of reference than his crucifix and his Bible. It is a known fact that he and his secretaries ransacked the histories and the constitutions and rules of the ancient Orders in their efforts to glean every grain of wisdom that might be incorporated into the Constitutions of the new Order they were founding. In fact, besides sparing no effort in their use of human means as helps, they sought the divine assistance in prolonged and unremitting prayer.

The late Archbishop of Cincinnati, Most Reverend John T. McNicholas, O.P., once remarked to one of our Fathers that the more he learned of our Constitutions the more he admired the genius of St. Ignatius. And well he might, for this many-sided man of genius produced a system of government that has been the admiration of all those who have had the opportunity to examine it. Time will allow us this evening to take only a cursory glance at its fundamental simplicity, but that glance should be enough to assure us that we have before us the work of no ordinary legislator.

Although its general form of government is monarchical, the Society presents us with practically every known form of civilized government incorporated in varying proportions into her composition, democracy, aristocracy, gerontocracy, oligarchy, monarchy, even theocracy. St. Ignatius never for a moment forgot his dependence on Divine Providence, but for him that dependence is never a pretext excusing him from the exercise of an ever vigilant prudence. God is all good. Men are good too. But they are also weak and wilful, and sometimes ignorant, or let us say, lacking in foresight. Had Ignatius shown less genius in drawing up this document, it would have been only because he felt himself inspired to devise a society along theocratic lines, like Israel of old. Indeed, there are not lacking those who think he was so inspired, because of a cryptic answer he gave to their questions about certain arrangements, "I saw it thus at Manresa."

### Inspiration?

But it is quite plain that his answer was not fully and clearly understood by them. Whatever he saw at Manresa, it was not the Society described in the Constitutions confirmed by Julius III, in his *Exposcit debitum* of 1550. There was too much investigation, too much discussion, too much hesitation in the lawgiver at Rome, and too many false beginnings before Rome, if he was really the seer at Manresa these admirers think he was. In fact, the success at Rome was his third attempt. The first, at Barcelona was hardly more than a feint. The second at Alcala showed more substance, but really broke to pieces on the rocks of the Inquisition at Salamanca. The third and final attempt was planted at Paris, acquired some firmness and cohesion at Venice, and after escaping Jerusalem, bore its hundredfold of fruit at Rome. We do not know how much thought, possibly none at all, Ignatius gave to the Constitutions as long as there was any possibility of the Holy Land venture succeeding. It does not seem that this was regarded as a mere pilgrimage. The purpose was rather to have remained there in the hope of converting the infidel who was in undisputed possession, a rather quixotic adventure! The successes in northern Italy, and the possibilities offered by Rome, changed the current of his thoughts and suggested a close-knit organization that would give stability and permanence to their efforts. To Ignatius was committed the task of drawing up the articles of agreement, which after due discussion, deliberation and prayer became the Constitutions as we know them today.

They were the work essentially of Ignatius, and he is their author. He had the assistance, of course, of a succession of secretaries, but their work always remained secondary, secretarial. His was the originality, the clinging to tradition when tradition did not hobble his movements; his the rejection of tradition when it did. For instance, the great apostolic Orders of the Friars elected their General Superiors only for a term of years. Ignatius would have his Superior General elected for life. And his reason? He wanted a man of such outstanding intellectual, moral and spiritual attainments as could rightly be expected to appear once in a genera-



tion. He would have a novitiate lasting two full years, followed by simple but perpetual vows, though no Order of his day demanded more than one year before the taking of solemn vows. Not he. No solemn vows in his Society but for those who had passed through many years of sifting and trial as a guarantee of their being better than average in both learning and holiness.

### Training or Trial

A great deal is said about the training of the Society. But St. Ignatius never mentions it. Not so many years ago one of the great national pictorial weeklies ran an article on the training given by the United States Navy at Annapolis to candidates for commissions. Wishing to give a vivid impression of the sternness of that training the writer of the article said that it was more like the training of candidates for the Jesuit Order than anything he could conceive. There is nothing strange or unusual about that, for we hear our training spoken of on all sides. You may be surprised to learn that there is no mention of training in the Constitutions. I doubt that the word itself (*formatio, formacion*) occurs. But we do hear much about *probare, probatio, experimentum*, tests and trials. It is certain that St. Ignatius wished his candidates (all who had not taken their last vows) tested from time to time, to see whether they had imbibed the principles of the Spiritual Exercises, which are, as you know, the first experiment they are expected to undergo. That, perhaps, for him was training enough, in our sense of the word. What he wants after that is an occasional test to see whether the candidate has organized his life on the principles there proposed and expounded. The purpose of the test is, I suppose, to encourage him to do so, if he has not, and to dismiss him if he refuses to, for it must never be forgotten throughout all this time, that from the day he finished his first probation, his second probation began, and extended, in the broad sense, to the third probation. The obligations he assumed at the end of his first two years constituted a unilateral contract binding him, but not the Society, which reserves the right to dismiss him should he fail to respond satisfactorily to any of the tests imposed.

Who ever heard of anything even approaching this in the religious life? Orders that admit their novices after one year of trial to solemn vows, including a vow of stability, may not dismiss unruly members and must make use of stern measures to reduce them to obedience.

### Ahead of His Time

A few years ago, at the Congress of Religious, held at Notre Dame, a small group of religious men gathered to discuss certain problems concerned with the training of novices and seminarians. The writer of a paper dealing with the Holy Father's suggestion that some means be devised against the sealing off of these young men from all contact with the world suggested that a certain amount of radio and TV entertainment might accomplish that perfectly. Evidently, he had completely misunderstood the Holy Father's mind in the matter. It was not that His Holiness wanted these young men kept in touch with the pleasures and pastimes of the people of the world, but with their problems, their pains, their disappointments. One Jesuit wanted to tell them, but could not, that St. Ignatius offered them a key for the solution of their problem, and in doing so, showed himself ahead of his time. In his Constitutions he provided for such a contact by sending his novices abroad on a month's pilgrimage, with no more provision for their journey than a stout pair of boots and a stouter trust in God's providence. He kept them in touch with the world's woes by having them serve the sick in the hospitals, and what hospitals they were, according to modern standards! He eased the world's ignorance by having them go about teaching the catechism to children and the unlearned. And when they were at home, they were employed in the humble and menial domestic tasks. Their homes were never placed on inaccessible mountains, or amid unfrequented forests, or among remote farmlands, or in lonely deserts. Solitude never seems to have been a trial to which he wished the members of his Order subjected. The desert was not part of their palaestra. Indeed, St. Ignatius seems, as I have said, to have given very little thought to what we call in our

day formal training. He expected his men to have drunk so deeply at the sources of the Spiritual Exercises, as to acquire a supreme indifference to all that is not God, a gallant eagerness to be found always close to the struggling Christ, at His very side in fact in His battle to promote the Kingdom of God.

The campaign he has in mind calls for intelligence and skill and selflessness, especially this last, and these periodic tests are designed to indicate whether the recruit can fulfil at least the minimum requirements, which though minimum are yet high and exacting. After the tests of the novitiate come those that are scattered throughout the twelve or fourteen years of the second probation, such as the periodic manifestation of conscience, the faithful and generous giving of self in a more and more perfect observance of rule. And last of all, the year of third probation.

### Originality of Thought

In all these tests St. Ignatius proved himself a very original thinker. Indeed there was so much that was original about his concept of the religious life that even to this day there are some who are unwilling to admit the Society to the rank of the Religious Orders. But this reluctance is in most instances due to misunderstanding or ignorance of canon law. Certainly, one cannot study the Constitutions and fail to see that St. Ignatius holds before his sons a shining ideal of exalted holiness.

We may here pause to ask ourselves a practical question or two. Was it a mistake on the part of Ignatius to make the ideal so shining that the nearest we can come to it is only a spotted reality? My own answer is that the ideal has been achieved often enough, and that the reality is so often spotted because we have become too unwilling to make the effort. Instead we resort to a number of cowardly and comforting distinctions. We seize upon this very distinction between the ideal and the real to lay a flattering unction to our souls, deceiving ourselves into thinking that what is true of the ideal order is not necessarily so of the real; that a certain obligation may oblige *per modum habitus*, but not

necessarily *per modum actus*; that what is valid *circa substantiam* may not always be so *circa circumstantias*; that we must be careful never to allow the letter of the law to kill the spirit. Habitual recourse to such formulas that enable us to slip pillows under our elbows to practice easy virtues on, will make the angels grieve, and to an honest man smacks of cowardice when confined to his own life and of a kind of diabolism if used to approve the cowardice of others, and in the end leads to a pitiful caricature rather than a true image of a man of the Institute.

### The Third Probation

St. Ignatius made a final effort to ward off such a catastrophe. This effort he called the third year of probation, or the school of the heart. What a daring thought that must have been, that after all these years of testing, there should be a final test lasting a whole year! Trained priests are kept encamped for months, to make sure that none of the precious lessons learned in that first Long Retreat have been forgotten or laid by; to make sure that they are still men crucified to the world and to whom the world is crucified, for whom Christ is all and for whom to die is gain. Lethargy? Folly? Or is it prudence and foresight? One after another his innovations of four hundred years ago are becoming the common practice of today. The very idea of the tertianship has inspired some modern congregations of men and women to give up six or seven weeks of their summer vacation to a compressed, and in our point of view, an unsatisfactory attempt at a tertianship. But before another century has passed, the six weeks may have grown into a year, and it will then be discovered that St. Ignatius was really five centuries in advance of his time. Maligned, calumniated, hated by his enemies who are usually the enemies of Christ's Church as well; mistrusted, misinterpreted, opposed and disliked by those who feel themselves supplanted and surpassed, this man of genius continues on his victorious way, unperturbed, undismayed, large-minded, openhearted, and when another four hundred years have been added to the past, he will be found to be still in the van of religious thinkers and legislators.

# Georgetown and the Presidents

W. C. REPETTI, S.J.

An old Georgetown tradition states that all of the presidents of the United States visited the College. Sometimes the tradition gives a further detail, that the visits occurred during the term of office of the presidents. A later variation tells that the visits were uninterrupted up to the presidency of Woodrow Wilson. Eight years of work in the Georgetown archives, however, have not produced evidence that half of the presidents made such visits.

In connection with the presidents it is of interest to know that the Georgetown Archives has a book containing a letter, note, or signature of every president. The book is bound in dark blue leather, with the seal of the college embossed in gold, and it has blue sheets with plastic protective covers. The title, *Autographs of the Presidents*, is also in gold.

## George Washington

When Washington completed his second term as president, before retiring to Mount Vernon, he held on March 15, 1797, a public reception in Georgetown. The President and Faculty of the College joined with the citizens in paying their respects, and the archives has a copy of the address made by Father Louis Dubourg and Washington's reply. Washington's visit to the college on August 7, 1797, may have been in the nature of a return compliment, or was due to the fact that two of his nephews, Bushrod and Augustine, had been students in the school. Washington's published diaries record that he was in Georgetown on August 6 and 7, 1797, but they make no mention of the visit. It could not have been much earlier, because Robert Walsh, who read a poem on the occasion of the visit, did not enter the school until June, 1797; and it could not have been much later, because Mr. (afterwards Father) William Matthews, who met Washington, went to the seminary in Baltimore in September, 1797.

The traditionalists take pleasure in calling attention to a picture which shows Washington addressing the students from the porch of the Old North building. They fail to point out that the date, 1796, given on the picture is erroneous; they fail to mention that early pictures of the building do not

show such a porch; and further, it was not until 1893 that the quadrangle was cut down to the level shown in the picture.

The letter written by Washington and preserved in the book of autographs is dated, Philadelphia, December 2, 1791, and addressed to Daniel Carroll of Duddington. This Daniel Carroll was a cousin of Archbishop John Carroll and the Duddington Manor house was on the second block southwest of the present Providence Hospital. Daniel had built, or commenced to build, a house which encroached on New Jersey Avenue, as planned by Pierre-Charles L'Enfant, and the latter promptly demolished the house. This led to bad feeling and Washington's letter was an effort to placate Daniel. He remarked, "It would be unfortunate if disputes amongst friends to the federal City should arm the enemies of it with weapons to wound it." Daniel's house was rebuilt back of the street line. When he died he was buried in the old Trinity parish cemetery on the Georgetown Campus, and his remains were transferred to Mt. Olivet Cemetery in 1888.

#### Adams, Jefferson, Monroe

The letter of President John Adams in the Georgetown archives is dated, Philadelphia, March 17, 1800, is addressed to Rev. Mr. John B. Sim, and expresses thanks for a poem in honor of the late George Washington. Adams could scarcely be expected to pay a visit to a Jesuit institution, if he could avoid it. Writing to Thomas Jefferson on May 6, 1816, he delivered himself of the following comment, "If any congregation of men could merit eternal perdition on earth and in hell, it is this company of Loyola."

President Thomas Jefferson's letter in the archives was written at Monticello, July 23, 1815, and is addressed to Mr. Bernard McMahon, asking him to attend to the forwarding of a package of seeds. Jefferson's reply, on August 6, 1816, to the letter of Adams' quoted above, shows that he would not have relished a visit to Georgetown any more than Adams. He wrote, "I dislike with you the restoration of the Jesuits, because it makes a retrograde step from light towards darkness."

The presidential book contains a check of James Madison for \$100 in favor of Abraham Eddins, dated August 14, 1814, and drawn on the Bank of Columbia.

The letter of James Monroe in our presidential book was written on February 13, 1811, while he was Governor of Virginia, and certified that James Hagerty was a native of the Commonwealth of Virginia. The document is fortified with an official paper seal.

### John Quincy Adams

Adams served one term, 1825-1829, and was present at two Georgetown commencements, July 25, 1825, and July 30, 1827. At the commencement of 1825, besides the President, the Secretary of State and members of the diplomatic corps attended. Reporting the event, the *National Journal*, in the style of the day, said: "The President of the United States, with a readiness and satisfaction which really added to the dignity of his character, at the request of the President of the College, consented to distribute the premiums to those to whom they had been adjudged; and if we can augur from the unsophisticated countenances of innocent youth, the favor and kind feeling which his benevolent countenance expressed could never be effaced from their minds."

### Andrew Jackson

The presidential book contains the ending of a letter by Jackson. On May 30, 1829, Bishop Benedict Fenwick, S.J., of Boston, and Father John W. Beschter, Rector of Georgetown College, called at the White House and were graciously received by President Jackson. In 1829 the Commencement was held on July 28 and an invitation was extended to the President, which he accepted, but sickness prevented him from attending. John Gilmary Shea gives the letters in his history of the College, but the originals have disappeared.

Jackson could conquer the British at New Orleans but he could not do much with his nephew and ward, Andrew Jackson Hutchins. This youth had been expelled from two colleges, and we read in a life of Jackson that he placed Andrew, "in a Catholic institution in Georgetown, hoping the strict discipline would be a good thing." Under date of November 9, 1829, in the Entrance Book it is recorded that Andrew, "pays according to the prospectus, is furnished with a bed, brought no spoon." In May 9, 1830, Andrew left Georgetown, "at the request of the faculty," we are told in the *Life of Jack-*

son by Marquis James. He then went to the University of Virginia only to be dismissed again.

### Van Buren, Harrison, Tyler

The Presidential book contains the end portion of a letter of President Martin Van Buren of which the date is not clear, signed "M. V. Buren." While he was Secretary of State he placed two of his sons, John and Smith Thompson, at Georgetown College. The Entrance Book, under date of January 11, 1830, has the following, "Sons of Martin Van Buren, Secretary of State to pay according to prospectus, furnished with bed and silver spoon." The *Dictionary of American Biography* gives John's scholastic record: he was sent first to the Albany public schools, then to Albany Academy, whence he went to Yale. In college, he drank and gambled freely, studied little, worried the authorities, and cost his father unnecessary expense and sleepless nights. The boys left Georgetown on July 27, 1830.

William Henry Harrison was inaugurated on March 4, 1841, and died one month later. The Presidential book contains a check, entirely in his handwriting.

John Tyler succeeded Harrison and was present at the Georgetown College Commencement on July 26, 1841. A contemporary newspaper account tells us that there were addresses in Greek, Spanish, French and English. The same account describes the address of John O'Neill in the following terms, "Ireland was warmly vindicated by Mr. John O'Neill whose beautiful oration was well remembered by his hearers. An ardent temperament, a rich imagination, a fancy coruscating like the rocket which bursts upon a darkened sky, a just taste, and ample research, fitted him to pronounce the merits of the island gem of the ocean." And further on we are told, "The President of the United States who attended during the whole time honored the institution and its scholars by dispensing the premiums and diplomas; thus exhibiting that respect to religion and to literature which reflects credit on his station, exalted as it is." John Howard Payne, the author of "Home, Sweet Home" was also present.

The letter of Tyler which is preserved in the presidential book was written in Washington on September 16, 1841, and recommends William Denby of Richmond, and his two sons



"whom he proposes to place at Georgetown College." One of these sons, Charles, later became Minister to China. Tyler again attended the Commencement of July 26, 1842. His son became a student of the college as we learn from the Entrance Book, "October 23, 1843. Entered this day Tazewell Tyler, son of his Excell. John Tyler, President of the U. States. Pays according to the prospectus." He left the college at the end of the scholastic year, July 26, 1844.

### James K. Polk

Polk was President, 1845-1849. He was invited to attend the Annual Commencement in 1845, and his acceptance read as follows, "I have had the honour to receive your note inviting me on behalf of the President and Faculty of Georgetown College to attend the Annual Commencement of their institution on the 24th instant, and to preside at the usual distribution of diplomas and premiums. It would give me pleasure to be present, though I must ask to be permitted to decline to preside on the occasion."

Under date of September 11, 1845, the Entrance Book has the following, "Entered this date Master Marshall T. Polk, nephew and ward of his Excellency James K. Polk, President of the U.S. Paid at entrance \$150." Polk's Diary contains the following entries, "The President, in company with Judge Mason and the President's nephew and ward, Master Marshall T. Polk, visited Georgetown College where the President had determined to place M. T. Polk at school. The President paid to Mr. Mully, the President of the College, \$150 to pay his tuition, board, books, etc., for the next session which was to commence on Monday, the 15th Sept., 1845. September 28, 1845. The President and Mrs. Polk rode to Georgetown College about 5 o'clock P.M. to see Marshall T. Polk, Jr.; found him very well and well satisfied. Sunday, October 12, 1845. Attended the First Presbyterian Church today with Mrs. Polk and Mrs. J. Knox Walker and M. T. Polk who had come on a visit from Georgetown College."

The presidential book contains the following letter from President Polk to Revd. Mr. Mully, "My nephew Marshall T. Polk requests me to ask your permission for him to visit me on Tuesday next, which he informs me is a holiday in college. If his classmate, Master Yell, desires to accompany

him, will you permit him to do so?" It is dated October 18, 1846.

### Taylor, Fillmore, Pierce

Zachary Taylor (1849-1853) attended the Annual Commencement July 24, 1849. The House Diary records that he visited the College on October 5, 1849, and classes were dismissed in the afternoon. The presidential book contains an interesting letter from him to Father James Ryder under date of October 12, 1849, "You will accept my best thanks for the handsome present of wine of your college, a present the more valuable since I have seen the vineyard and the means employed in producing this domestic beverage. Absence in Baltimore has prevented an earlier acknowledgement of your kind attention. Please accept with this my warmest wishes for the health and prosperity of yourself and those under your charge."

President Taylor died on July 9, 1850, and was succeeded by Millard Fillmore. The presidential book contains the following:

Buffalo, N. York.  
Dec. 31, 1866.

John Gilmory Shea.

Dr. Sir;

I enclose my check for \$3 for the Historical Magazine for 1867. Please to acknowledge the receipt of this.

Respectfully Yours,  
Millard Fillmore.

Franklin Pierce (1853-1857) attended the Annual Commencement on July 11, 1854. The House Diary notes that after the Commencement, dinner was served in the Community Refectory to guests and graduates, and in the Students' Refectory to the boarders, musicians and constables. It does not say that the President attended the dinner.

The President visited the college on June 5, 1856, and we find only the terse note in the House Diary: "Praeses Reipublicae nos invisit." And again on November 6, 1856, the Diary records: "Illustrissimus Pierce Praeses Reipublicae nos invisit." On December 4, 1856, the Cadets marched to the White House to visit the President, but we have no de-

tails of the event. The President had been invited to attend the commencement of 1856, but did not come, as explained in the following newspaper clipping, "A note was received from President Pierce apologizing for his inability, in consequence of the inclemency of the weather, and press of official business, to be present, as was expected, and informing them of his regrets at the unexpected disappointment."

### James Buchanan

James Buchanan 1857-1861 while holding the office of Secretary of State enrolled a nephew, Joseph B. Henry, at Georgetown College on September 22, 1846. The boy remained two years. In the course of a letter, dated December 14, 1847, addressed to Father James Ryder, Buchanan discussed the question of a representative at the Vatican, and, in the course of the letter, remarked, "If my opinion be of any value it is well known that I have entrusted to a college of Jesuits the education of a nephew to whom I stand in the relation of a parent, being myself childless, in preference to sending him to any other Institution. And this, though I am a Presbyterian! Such an act speaks louder than words."

Buchanan attended the Annual Commencement on July 7, 1857, and a long description of the event was carried by the *Catholic Miscellany* of Charleston, S.C., of which the following is a small portion, "The large exhibition hall was gorgeously decorated; the audience was immense and brilliant; and the charms of eloquence and music enraptured ear, mind and heart, during the six hours occupied by the exercises. The valedictory was one of the most beautiful and heart-gushing farewell addresses to which I ever listened, the tribute to the Reverend Professors of the College was a masterpiece of heart eloquence, and caused many a dewy drop to sparkle in the eyes of the hearers." The Secretary of the Treasury, the Secretary of the Interior and the Attorney General were also present.

On October 19, 1857, the College Cadets marched to the White House to pay their respects to the President. He was invited to the Commencement of 1858, but sent the following reply to Father Bernard Maguire, "I am very sorry to say that the state of my health is such that I can not think, in this hot weather, of passing two days in succession in a

crowd. I can assure you it would afford me very great pleasure to be with you on Wednesday, but I feel obliged to be with the Ladies on Thursday. I hope to enjoy the pleasure of meeting you there; but I trust I shall not again require to be taught by you how not to place a crown on a lady's head, wrong end foremost."

The Ladies to whom he referred were the Students of the Visitation Academy, where his niece, Harriet Lane, had been a student. Harriet took it on herself to write to Father Maguire, "I am very sorry to say that the President finds it impossible to visit the College today—and as you will not allow me to distribute the diplomas or premiums or make myself useful in any way, I thought it best to remain at home also. But really we both regret not being able to accept your very kind invitation for today. The President's business is so pressing and I too far away to get off alone. We hope to have the pleasure of seeing you at our country home."

Buchanan was invited to the commencement of July 6, 1859, and was able to attend. Father Clement Lancaster, S.J., graduated that year and recalled that he was beginning to speak when the President entered. The speech was interrupted by the music of the Marine Band and the cheers of the audience. The President, with the courtesy for which he was distinguished, having acknowledged the greeting, turned to the orator and said, "Now the young gentleman from Pennsylvania will please to continue his oration." In January, 1859, the Cadets again marched to the White House and were received by the President in the East Room.

### Lincoln, Johnson, Grant

The 69th New York Regiment occupied the College from May 4 to June 4, 1861, and on May 8th President Abraham Lincoln came to the College to review the Regiment. In the presidential book there is a card dated April 29, 1864, on which Lincoln wrote, "Allow Mrs. Wm. R. Smith, late Miss Easby, pass our lines and to go to New Orleans." Mrs. Smith, late Easby, was the mother of James Easby-Smith, who graduated from the College in 1891, and was awarded the degree of M.A. in 1892, of LL.B. in 1893, of LL.M. in 1894, and of LL.D. in 1920. Mrs. Smith was also the grandmother of

Rev. Russell W. Wilson, S.J. of the California Province, currently on the faculty of the University.

The presidential book contains the appointment of Buckingham Smith to the office of Tax Commissioner of Florida, signed by Andrew Johnson, June 18, 1866. On November 5, 1866, Andrew F. Johnson, son of the President was enrolled in Georgetown College and remained three years. The House Diary for July 3, 1867, has the entry: "Exhibition day. President Johnson came at 12, made a speech, took a collation and left."

The presidential book contains a note from the Executive Mansion, Washington, D. C. and dated February 23, 1872. It is signed "U. S. Grant" and thanks a Mr. F. W. Bogen for sending a copy of his book, *The German in America*.

President Ulysses S. Grant attended the Commencement of 1869, and the House Diary has only this to say, "July 1, 1869. Exhibition Day. President Grant distributed the prizes. Ex-President Johnson arrived after the students had left the hall." The newspaper accounts give more details, among which is the following, "It was expected that ex-President Johnson, one of whose sons is a pupil of the preparatory school, would be present, and a seat was accordingly reserved for him next to that of President Grant. Owing to a detention, Mr. Johnson did not reach the grounds until the exercises were just closing." Another account tells us that, "President Grant was present and conferred the degrees and diplomas to the graduating class and distributed the prizes to the students." The program is then given and the address of the Rector, who said, among other things, that he, "thanked the President for his presence on this occasion. It was a compliment they should appreciate and treasure up as a sweet memory. It was a privilege this College has enjoyed for seventy years. They had been honored with every president from General Washington to President Grant." This last dogmatic statement shows how some traditions are born.

### Hayes, Garfield, Arthur

Rutherford B. Hayes 1879-1883 attended the commencement on June 26, 1879, and on July 16, Father Mullaly, the Acting Rector wrote to Father Healy, who was in California

at the time, "The Commencement was held in the new hall. The speeches were very good but there was a lack of vim in the delivery which detracted considerably from the merit of the pieces. Duffy did very well in the valedictory, the manner and matter were equally good. I had determined after consulting several of Ours and outsiders not to invite the President, but further thought of it, and especially of what you would do in the case, induced me to change my mind and show him the courtesy due to his office by calling and tending the invitation. Mr. Rodgers, whom I saw first, told me that he thought he would go and he procured an interview for me. The President said he would be glad to go if in town and not kept too busy by Congress. He then spoke in great praise of the new building through which from cellar to garret he and Mr. Rodgers had gone quietly and alone. He arrived accompanied by Mr. Devens just as we were taking our places on the stage. He seemed to be much pleased with everything. At the end I invited him to confer the degrees and deliver the medals and premiums. I requested him to say a few words but he begged to be excused. So there was no speaking at the close of the exercises. The stage was well filled with old graduates and others. There was a lunch, as formerly, except for the President and Mr. Devens whom I invited to your room for a glass of wine and cake, of which they partook heartily. Mrs. Hayes was not along."

The presidential book contains a note written by Hayes from Fremont, Ohio, 17 June 1886, and is of little value except to complete the book,

Dear Sir:

Mrs. Hayes and I have been absent during the last few weeks so much that our correspondence is in a shocking state. I look at the pile of unanswered letters and wonder I can ever get abreast of this duty again. How soon must the matter you require be furnished?

Sincerely,  
R. B. Hayes.

Mrs. Holloway:

James A. Garfield was inaugurated on March 4, 1881, and was shot by Charles Guiteau on July 3 of the same year, and so it is not surprising that Georgetown was not honored by a visit from him. He was standing, when attacked, in the

waiting room of the Baltimore and Potomac Station, at the southwest corner of 6th and B streets, N.W., a site now occupied by the National Art Gallery. Two metal stars were placed in the floor of the Station to show where he had been standing and where he fell. Guiteau was a disappointed office seeker and the Georgetown Archives have some of his letters to his attorney. The presidential book contains a note written by Garfield to a Mrs. Sherman under date of September 28, 1878. It has nothing to do with Georgetown.

Garfield died on September 19, 1881, and Chester Alan Arthur took the oath of office on the 20th. The presidential book contains a letter written by him when he was Quartermaster General during the Civil War, again without reference to Georgetown.

### Grover Cleveland

Cleveland attended the Annual Commencement, June 27, 1887, and was accompanied by the Assistant Postmaster General Knox and the Assistant Attorney General Montgomery. The degrees were given by the President.

The President attended on the third day, February 22, 1889, of the Centennial Celebration of the University. The account, much abbreviated, from Shea's history follows, "Shortly after two o'clock the Reverend Rector left the College to bring President Cleveland and Secretary Bayard to the closing exercises. The presidential party was met at Washington Circle by the Cadets and the Marine Band and was escorted by them to the College. As they entered the gate, the cannon thundered forth a noisy welcome while the great bells in the central tower rang out their changes until it seemed as though the granite walls of the new building would burst for very joy. Father Gillespie ushered President Cleveland up the great porch to the hallway, whence they proceeded to the Rector's Office. After a few moments the President, arm in arm with Cardinal Gibbons, entered the hall. The President made a short address at the end of the exercises and then proceeded to the Coleman Museum for a reception to the alumni and their friends."

The presidential book contains a letter written by Cleveland to Father J. Havens Richards from Princeton, New Jersey,

February 19, 1898, "Your Hospital project commends itself to me in the fullest possible way, and it would gratify me to aid it in a substantial manner. I cannot, or rather will not, justify my failure to contribute except by confessing that my pecuniary condition is so straitened and the necessary demands upon my income so numerous, that I am forced to decline indulgence in such charitable ways."

### Harrison, McKinley, Theodore Roosevelt

The presidential book contains a letter of Benjamin Harrison written from the White House, September 24, 1892, to Whitelaw Reid, but it has no reference to, or connection with, the University. We have found no record of a visit to Georgetown University by Cleveland during his second term.

William McKinley's letter in our presidential book was written in Canton, Ohio, dated July 17, 1880, and is to a personal friend, and is of no further interest to Georgetown. McKinley attended the Annual Commencement on June 23, 1897, which was also attended by Attorney General Joseph McKenna, Secretary John Sherman, Secretary James Wilson and Secretary Lyman Gage. The following is a short extract from a newspaper account, "It was just 10:30 o'clock when President McKinley, accompanied by Mr. Porter, his secretary, reached the hall. The bachelor's oration was in progress. The entire audience arose and cheered and clapped, to which President McKinley graciously responded. President McKinley was present not only as an honored guest, but to discharge an important function, the bestowal of the honors upon the graduates." On June 28, 1897, a note came from the White House stating, "The President greatly enjoyed his visit to your University and is much gratified by your cordial reference to the part he took in your Commencement Exercises."

The presidential book contains the following note, dated December 19, 1904, from President Theodore Roosevelt to Father Jerome Daugherty, "I am particularly grateful to you for having been the means of presenting me that atlas. I prize it greatly." The atlas to which reference is made may have been Father John G. Hagen's *Atlas of Variable Stars*.

On June 14, 1906, President Roosevelt attended the Annual Commencement, accompanied by Secretary of the Navy,



Charles Bonaparte, and Justice Edward D. White. Charles Bonaparte was a descendant of Napoleon's brother Jerome and Elizabeth Patterson of Baltimore, the marriage having been performed by Archbishop John Carroll. Later on, Jerome submitted to an imperial annulment and took another woman. In introducing President Roosevelt, Father David H. Buel helped to perpetuate the old myth that "all the presidents, with the exception of two, had visited the University during their incumbency in office." He did not specify the two, nor did he mention as visitors, John Adams, Jefferson, Monroe, Madison, William Henry Harrison, Fillmore or Arthur. An extract from a news account states, "The President delivered an address in a happy vein, which was received with great enthusiasm. In concluding he begged the indulgence of the audience for the use of athletic language in impressing a final injunction upon the members of the graduating class for their life motto. He said to them, 'Don't flinch, don't foul, and hit the line hard.'"

#### Taft, Wilson, Harding, Coolidge

William H. Taft (1909-1913) was invited to be present at the unveiling of the statue of Archbishop John Carroll, and in the presidential book we find a letter to Father Alphonsus J. Donlon, dated April 30, 1912, stating, "I now find that my engagements will take me out of the city on May 4th, and, it will, therefore, not be possible for me to participate in the ceremonies incident to the unveiling of the Bishop Carroll Monument." Two days before the end of his term, Taft made it a point to visit Georgetown, and the House Diary has the following entry, "Sunday. March 2, 1913. Wm. H. Taft addressed the students of the various departments of the University at 5:45 P.M. in Gaston Hall, after having received the members of the different Faculties presented to him in the large parlor. The hall was packed. A banquet, combined with the Provincial's feast, was tendered to the Apostolic Delegate and Chief Justice White after the President had left."

The presidential book contains a letter from President Woodrow Wilson to William G. McAdoo, Secretary of the Treasury, approving the idea of a conference of Central and South American governments on business matters. It is

dated November 3, 1914. President Wilson's handling of the Mexican situation would not have been a recommendation for honor by any Catholic institution.

The presidential book contains a personal note written in Marian, Ohio, Aug. 3, to "My dear Harry" which informs the latter that President Warren G. Harding will be present at some event.

President Calvin Coolidge attended the Annual Commencement of June 9, 1924, at which he spoke, and a newspaper account summarized his speech as follows, "There must be loyalty to the family; loyalty to the various civic organizations of society; loyalty to the government which means, first of all, the observance of its laws; and loyalty to religion."

The presidential book contains the appointment of Father Charles Lyons, S.J., by President Coolidge to the United States Bunker Hill Sesquicentennial Commission, dated March 10, 1925. The other members of the Commission were Mrs. Helen Rogers Reid of New York and Mr. Isaac T. Mann of West Virginia. The appointment is fortified with a large paper seal of the United States. In April, 1925, Father Lyons was the recipient of a gift of Easter flowers from the White House. The attached card was engraved, "White House, Washington," at the top, below which is a picture of the front of the White House, and below that, "To Father Lyons, Georgetown University." At least on one occasion, January 20, 1927, Father Lyons dined at the White House. The dinner was attended by several Justices of the Supreme Court and some socially prominent persons of Washington. The dinner was followed by a musicale.

#### Hoover and Franklin D. Roosevelt

Herbert C. Hoover (1929-1933) attended the Commencement of June 8, 1926, when he held the office of Secretary of Commerce, and was awarded the degree of LL.D. in recognition of his promotion of foreign trade and meritorious service to humanity in Belgium, Poland, Armenia, the Balkan states and Russia. On March 12, 1932, when the country was suffering from the depression, Father W. Coleman Nevils wrote to the President, informing him that a decision had been reached to erect a recitation hall, although only a portion of the necessary funds was in hand, and thus, said Father

Nevils, "we shall be able to keep employed an average of three hundred and ninety-five men for nine or ten months." Hoover replied on March 14, 1932, "Your letter of March 12th is most encouraging and I write to thank you very much indeed for your kindness in sending it to me."

We gather from correspondence in the archives that the Board of Regents of the University was not unanimously in favor of extending an invitation to the President, Franklin D. Roosevelt to visit the University. Nevertheless, a special invitation was sent, inviting him to attend the Sesquicentennial Celebration in 1939. He replied to Father Arthur O'Leary on April 25, 1939, "I regret exceedingly that a very heavy schedule of official duties running well into the month of June prevents my acceptance of the kind invitation of the President and Directors of Georgetown College to participate in the commemoration of the Sesquicentennial of the first Catholic college in the United States." In a second paragraph he noted the coincidence of this Sesquicentennial with that of the adoption of the Federal Constitution, and hopes that it will inspire new zeal. The presidential book contains a letter from Franklin D. Roosevelt to Father Laurence C. Gorman, dated March 24, 1945, "I have this day approved H. R. 2506, 'an Act to amend an Act Regulating the Height of Buildings in the District of Columbia, approved June 1, 1910, as amended', and am sending to you the pen with which it was signed." This bill, amending the restriction on height of buildings, was passed in order to allow the desired height of the new Hospital.

### Truman and Eisenhower

At the commencement on June 17, 1945, the degree of LL.D. was conferred on President Harry S. Truman, but it was impossible for him to be present because the War was still in progress and he had been in office only two months. He was represented by the Hon. Dennis Chavez, Senator from New Mexico, and graduate of the Georgetown Law School. On August 11, 1945, President Truman wrote a note of thanks to Father Paul McNally for "a thoughtful message" sent by him. The presidential book contains the following letter from President Truman to Father Hunter Guthrie, dated June 28, 1949, "It was certainly kind and thoughtful of you to send

me a copy of Georgetown University's Ye Domesday Book of 1949. It is a wonderful book and the pictures of the Inauguration are highly appreciated by me. I shall put it with my historical collection." On December 1, 1947, President Truman unveiled a plaque in the Children's Wing of the New Hospital, which was dedicated to Franklin D. Roosevelt, and to the equipment of which the CIO had contributed \$55,000.

On November 17, 1952, President-Elect Dwight D. Eisenhower acknowledged a note of congratulation from Father Edward B. Bunn, Rector of the University. On Inauguration Day, January 20, 1953, the Inaugural Ball was held in two places, in the National Guard Armory and in the McDonough Gymnasium at Georgetown. The President and his party went to the Armory for the early part of the evening and did not arrive at the Gymnasium until after 11 P.M. He went first to the Alumni Lounge where he received Father Rector and a number of invited guests, after which he proceeded to the east gallery of the gymnasium where he could see and be seen by all.

President Eisenhower was the guest of honor at the banquet of the United States Chamber of Commerce held in the McDonough Gymnasium on April 29, 1953. Just at that time the Junior Class of the College was having its campaign for class officers. Frank Van Steenberg, of Grand Rapids, Michigan, was a candidate for the office of president of the class. When the first course of the banquet had been served and the plates were removed, President Eisenhower found one of Van Steenberg's cards at his place, and he made a joking reference to it before he began his speech. The Secret Service men were at wit's end. It was learned that the caterer had engaged some of the students to assist in setting up the tables, and a friend of Van Steenberg put the card under the President's plate.

It has been the practice of some rectors of Georgetown, shortly after taking office, to call on the President and thus become acquainted. There is no record of the number of times that this has been done, and it is just as well that names be not given; otherwise, in the course of time, it would be characterized as one of the old Georgetown traditions dating back to the time of George Washington.

# Notes on the Spiritual Exercises

HUGO RAHNER, S. J.

## FOREWORD

Father Hugo Rahner has kindly authorized this translation of his typewritten notes on the Exercises. The translation is the work of Father Louis Mounteer, who used a French translation as well as the German original. Father Pierre Janvier assisted the translator with a portion of the work. Bibliographical additions in the French text have been retained and some English titles included.

WOODSTOCK LETTERS wish to express sincere thanks to Father Rahner for these rich and enlightening pages which should be read in connection with his *The Spirituality of St. Ignatius Loyola* (Westminster, 1953). They will help our readers to acquire that familiarity with the Exercises which is prescribed in the *Regulae Sacerdotum*: "Intelligent sibi ratione peculiari incumbere ut Exercitiorum Spiritualium, quae tantopere ad Dei obsequium conferre cernuntur, usum valde familiarem habeant."

## ABBREVIATIONS

Numbers without further reference refer to the marginal numbers of the Exercises given in Spanish-Latin text of Marietti (Turin, 1928) and reproduced by L. J. Puhl, S.J. in his translation of the Exercises (Westminster, 1951).

*Confessions of St. Ignatius*, also called *Autobiography* and *Testament* in English, are referred to according to the numbered edition in *Monumenta Historica Societatis Iesu*, 66 (Rome, 1943) 355 ff.

Rahner refers to his *The Spirituality of St. Ignatius Loyola* (Westminster, 1953).

MH Ex refers to the *Monumenta Historica Societatis Iesu, Monumenta Ignatiana, Series Secunda*, 1 (Madrid, 1919), *Exercitia Spiritualia et eorum Directoria*.

SH refers to G. Harrasser, *Studien zu den Exerzitien des hl. Ignatius*, 1, (Innsbruck, 1925).

DS refers to *Dictionnaire de Spiritualité*.

RAM refers to *Revue d'Ascétique et de Mystique*.

NRT refers to *Nouvelle Revue Théologique*.

ZAM refers to *Zeitschrift für Askese und Mystik*.

ZKTH refers to *Zeitschrift für katholische Theologie*.

CBE refers to *Collection de la Bibliothèque des Exercices* (Enghien, 1906-1926).

## CHAPTER I

## GENESIS OF THE BOOK OF THE EXERCISES

## First Period: Loyola

The first period goes back to the days at Loyola and was a result of the personal ascetical experience of Ignatius.

*Texts*

"There could not be found in the house a single one of the books he was used to reading but they gave him a book entitled *Vita Christi*. and another, *Flos Sanctorum*, both in the vernacular. From frequent reading of these books he acquired an interest in the matters treated in them. He interrupted his reading at times to go back over the worldly things he used to think about." (*Confessions* 5 f.)

"There was, however, this difference. When he was dwelling on the worldly day dream he found much pleasure, but, when tired out, he ceased to think of that, he found himself arid and discontented; and when he imagined going bare-footed to Jerusalem and eating only herbs and doing all the penances which he saw the saints had done, he was contented and joyful not only in such thoughts but after, wearied, he had ceased to dwell upon them. At first, however, he did not really weigh that difference, until one time his eyes were a little opened and he commenced to wonder at that difference and to reflect on it, catching hold by experience of the fact that after one sort of thoughts he remained sad and after the others joyful, and so, little by little, coming to know the diversity of spirits which moved him; the one of God, the other of the devil." (*Confessions* 8)

"However, Our Lord helped him, bringing about that to these thoughts there succeeded others which were born of what he had read. Because reading the Life of Our Lord and of the Saints, he thought, talking with himself, 'How would it be if I did what Blessed Francis did, or what Blessed Dominic did?' And thus he considered many good things. And always he proposed to himself difficult and hard tasks: and, as he did so, he seemed to feel that their performance would be easy for him, and this for no other reason than the

thought, 'St Dominic did this; therefore I will also do it. This was done by Blessed Francis; then I will do it also.'" (*Confessions* 7)

This took place in 1521. On October 20, 1555, St. Ignatius answered a question of Father Gonçalves da Câmara on the origin of the Exercises as follows: "The Exercises were not all written at one time but some things which he had observed in his own soul and found useful seemed to him perhaps fitted to be useful to others and so he put them in writing. For example the way of examining the conscience with the aid of lines, etc. Especially he told me that the section about the election he had drawn from the conflict of spirits which he went through in the castle of Loyola when he was suffering from his leg." (*Confessions* 99)

### *Notes*

The concrete result of this period was progress in the discernment of spirits. This led St. Ignatius, with God's help, to form a resolution, to make an election, to reform his life permanently. These two experiences were the first to be set down, since Ignatius realized that they could be useful to others. Together, therefore, they form the embryo of the Exercises. Note that election and discernment are as closely connected as grace (or temptation) and decisions of the will.

If the purpose of the Exercises is not to make a lifelong choice for God, or to strengthen such a decision, their essence is changed and they lose their internal dynamism and punch. Nothing is left but a series of instructions more or less closely united.

### **Second Period: Manresa**

The second period is the stay at Manresa (March 1522-February 1523). Its source was mystical experience. (Rahner 46 ff.)

### *Texts*

"In those days God was treating him like a boy in school, teaching him and that because of his rudeness and gross mind, either because there was no one to teach him or because of the firm will which had been given him by God Himself

for His service. At all events he judged (1522) and has always judged (1555) that God was so teaching him. If he doubted it he would think he was sinning against the Divine Majesty and then it can perhaps be seen from the following five points: (*Confessions* 27)

1) "One day his understanding began to be raised as if he saw the Most Holy Trinity; . . . and that with much joy and consolation, so that all his life the impression remained with him to feel great devotion in offering prayer to the Most Holy Trinity. (*Confessions* 28)

2) "Once he saw in his understanding with great spiritual joy the way in which God had created the world.

3) "Also at Manresa, where he stayed almost a year after he began to be consoled by God and saw the fruit of his efforts to help souls, he gave up those extremes which he before practised and cut his nails and hair . . . He saw clearly with the understanding how Our Lord Jesus Christ was in the most Holy Sacrament.

4) "On many occasions and for a long time when in prayer he saw with the interior eyes the humanity of Christ . . . If he should say twenty or forty times he would not dare to judge that it was a falsehood . . . He also saw Our Lady in a similar form . . . Those things which he had seen gave so much confirmation to his faith that he has often thought within himself that if he had not read the Scriptures which teach us those things of the faith, he would determine to die for them solely because of what he had seen. (*Confessions* 29)

5) "Once he went to a church which stood a little more than a mile from Manresa which was called, I think, St. Paul, and the road runs next to the river. And walking and saying his prayers, he sat down for a little with his face toward the river. And thus sitting, the eyes of his understanding began to open and, without seeing any vision, he understood and knew many things—as well spiritual things as things of the faith and things in the realm of letters and that with brightness of illustration so great that they seemed to him entirely new things. And the details of what he then understood cannot be explained though they were many. All that can be said is that he received a clarity in his understanding of such



a sort that in all the reasoning of his life up to the age of more than sixty-two years, collecting all the help he had received from God and all he has known and joining them into one, it does not seem to him that he has gained as much from all these advantages, as from that single illumination when he sat by the river and that left him with an understanding so enlightened that it seemed to him he was another man and that he had an intellect different from the one he had before. And after this had lasted for some time, he went on his knees before a roadside cross which stood nearby to give thanks to God." (*Confessions* 30 f.)

The connection between these illuminations and the Exercises is established by the testimony of the disciples of St. Ignatius.

Father Nadal: "Of this method of the Exercises Father Ignatius was the author under the grace and guidance of God, beginning from the time of his retirement to Manresa in order to pray and do penance. Whatever his experience had shown as useful for himself and of possible usefulness for others, he wrote down in a notebook. All during his life he used these Exercises for himself and others." (MH Ex 30). For other texts from Father Nadal see Rahner 53 and 89.

Father Polanco: "After this illumination and experience he began by the Spiritual Exercises a work very helpful to the neighbor by teaching the manner of cleansing the soul from sin by contrition and confession and the method of progressing in the meditations on the mysteries of Christ by making a good election of a state of life and in other particulars and finally by pointing out the way to increase the love of God in the soul as well as various kinds of prayer." (MH Ex 30 f.)

Father Oliver Manare: "From the beginning of his conversion and vocation, when he went to Montserrat and to a solitary spot, he devoted himself principally to two exercises, the Two Standards and the Kingdom and so prepared himself for warfare against the infernal enemy and the world." (MH Ex 31)

### Notes

Thanks to light from on high, there came into the amorphous experience of his ascetical life a first crystalliza-

tion, form and method, and also the drive to share his treasures with others.

This period is not the result of slow evolution but bears the stamp of unique mystical experiences.

The concrete results of this period are the *contuitus mysteriorum*, at least the meditations on the Kingdom and the Two Standards, and the arrangement, with a view to an election, of the Mysteries of the Life of Christ as they are found in the Second Week.

According to Padre Codina the whole material structure of the Exercises is contained in five points: Creator, Mankind, Church, Christ, God. [*Los Orígenes de los Ejercicios Espirituales* (Barcelona, 1926) 78 f.]

### Third Period: Alcalá, Salamanca, Paris

The third period embraces the student days of Ignatius, the time of his philosophical and theological training.

#### *Facts*

When Ignatius left Manresa at the beginning of 1523, he already had notes on the teachings he wished to communicate to others. After his pilgrimage to Jerusalem and some preliminary studies at Barcelona, he began at Alcalá the philosophy courses on which depended the realization of his plans.

How much of the Exercises was contained in Ignatius' notebook? We learn from the acts of his trial by the Inquisition that he tried to bring those he influenced to make an election and that he was already accustomed to distinguish between beginners and proficients as they are described in the Exercises 18.

The eighteenth Annotation, indeed, corresponds almost word for word with the acts of the trial. This is understandable since Ignatius had to submit his notes to the *Baccalaureus* Frias for examination. (*Confessions* 67)

From 1528 to 1535 Ignatius studied at Paris.

In 1528 what was still missing from the Exercises?

1) A principle, brief and reduced to its most objective form, fixing the attitude necessary to make an election truly governed by the *magis*: the Foundation and the Meditations on Sin.

2) The aid of revelation for a more precise development of the meditations on the Kingdom and the Two Standards. Therefore, a knowledge of Scripture, especially of the life of Christ.

3) The concrete form of the Kingdom, the Church (Rahner 55 ff.) and the *Regulae ad sentiendum vere in Ecclesia*.

4) The effect of the Exercises on the group of companions Ignatius would need in order to realize the plan of the Kingdom and Two Standards.

Ignatius fills in these lacunae at Paris. By 1535 the book of the Exercises was complete. In 1548 it was approved by the pope and printed for the first time in the Latin translation of Frusius.

### Notes

At Alcala and Salamanca the division into weeks appears clearly, or at least that between the First Week and the other three; Ignatius also distinguishes between beginners and the proficient. For the former the First Week without the Foundation is to be used.

The Foundation has a theological and speculative character. It is the logical expression of what can be accomplished by one who can make the Second, Third and Fourth Weeks with profit, that is, by a proficient. Ignatius is always thinking of the thirty day retreat. The Foundation contains the *magis* which is not found in the exercises of the First Week. (Exercises 23 ff.)

The Kingdom of Christ turns out to be the Church. St. Ignatius must have come to this conclusion at Paris where he was in contact with the Reformation and with contemporary problems about the Church: *Regulae ad sentiendum*.

From his study of exegesis and his knowledge of Ludolph the Carthusian, Ignatius assembled the Mysteries of the Life of Christ which are found as an Appendix to the Exercises.

### BIBIOGRAPHICAL SUPPLEMENT

H. Watrigant, "La genèse des Exercices" in *Etudes* 71 (1897), 506-529; 72 (189), 195-216; 73 (189), 199-228.

H. Pinard de la Boullaye, *Les étapes de rédaction des Exercices de Saint Ignace*. (Paris, 1950)

## CHAPTER II

## THE QUESTION OF THE TEXT

Are we sure we have the Exercises as they came from the hand of Ignatius?

*The Original*

The notebook of St. Ignatius has been lost.

*Copies*

We have today only the Autograph of 1541 in Spanish. It is so called because Ignatius himself used this copy, made by a member of the Order, and up to 1548 corrected it in details and added to it. Today it is in the Archives of the Society of Jesus. It was printed in collotype in 1908. (MH Ex 742)

Since Ignatius had been joined by non-Spaniards at Paris (Favre, Le Jay), he had to plan a Latin translation, which he either did himself or had someone else do in 1541. Since it follows the Spanish text closely, Padre Codina supposes that it was translated by Ignatius himself. In fact this *Versio Prima* is the original text for anyone who does not know Spanish:

*Sources*

Did Ignatius have sources from which he drew his book of the Exercises? (SH, 20-33; MH Ex 35-136)

Conclusion from G. Harrasser, *Studien zu den Exerzitien des hl. Ignatius* (Innsbruck, 1925), 20-33: Ignatius used only three sources. If he had used all the sources alleged by various authors, there would have been a complete library in the cave at Manresa. The three sources used are:

1) *Vita Jesu Christi* by Ludolph the Carthusian. Although it made no contribution to the actual structure of the Exercises, its influence can be seen in a number of details: Exercises 51, 111, 201, 219, 275, 287, 299, 334, 344.

2) *Flos Sanctorum* by Blessed Jacopo de Voragine (c.1230-c.1298). This work went through many editions. Its importance for the Exercises may be gleaned from the following:

Where the meeting of Dominic and Francis is described, mention is made of discernment of spirits and of the conquest of the world for Christ.

The life of St. Augustine contains elements of patristic theology which turn up in the meditation on the Two Standards, "Love of God even to the contempt of self, and love of self even to the contempt of God."

In the life of St. Francis, "Francis, if you really wish to know Me, seek sweetness in bitter things and despise thyself." This is the heart of the Exercises, the Third Degree of Humility.

3) *The Imitation of Christ*, attributed in St. Ignatius' day to Jean Gerson, the chancellor of the University of Paris. He called it *Gerçonzito*.

These external sources are no more than the raw material of the Exercises which get their form solely from the interior vision of Ignatius himself.

Since we cannot conceive that the Exercises were composed without special interventions of grace in the first two periods at least, later authors have spoken of direct divine inspiration. Under Father Mutius Vitelleschi, General of the Society from 1615 to 1645, this idea was expressed in a picture, Our Lady appearing at Manresa and dictating the Exercises to Ignatius. Cf. on this the sources in MH Ex 35 ff.

#### *Practical Conclusions*

It is quite in the spirit of the Exercises (100) to introduce during them ideas from the *Imitation*, from the lives of the saints, and especially from the Gospels. We shall append an outline of readings from the *Imitation* as an appendix to these notes.

We must try to relive the experiences of Ignatius so that they may become our own. Even if we cannot do this for each experience, we should remember that study, prayer to receive the interior insights we lack (*donum consilii!*) and especially knowledge of the purpose of the Exercises is the essential preparation for one who is to give the Exercises. Cf. in MH Ex, the *Directory* of Father Polanco, 803; the *Directory* of Miron, 846; the Anonymus B1, 892, and 904: Constitutions IV, 8, 5.

#### BIBLIOGRAPHICAL SUPPLEMENT

H. Pinard de la Boullaye, "La vulgate des Exercices de Saint Ignace" in RAM (1949), 389-407.

E. Raitz von Frentz, "Ludolphe le Chartreux et les Exercices" *Ibid.*, p. 375-388.

## CHAPTER III

## TOOLS FOR INTERPRETATION

We mention here those which are of immediate use in the interpretation of the Exercises. For further details, see E. Raitz von Frenzt, *Exerzitiën-Bibliographie* (Freiburg, 1940) and the articles by the same author in ZAM (1931) 72-81.

## Directories

St. Ignatius opens the Exercises with a directory. The Twenty Annotations are, in fact, the prototype of all directories. But since all of Ignatius' disciples did not have equal facility in giving the Exercises, these Annotations proved insufficient.

MH Ex contains the following directories, mostly in Latin:

1. *Directorium autographum* (778 ff.) written in Spanish by St. Ignatius. 785 ff., dictation by St. Ignatius to Father Victoria.

2. *Directorium P. Polanco* (795 ff.) has twelve chapters. i. Whence have the Exercises their effectiveness? ii. Four ways of giving the Exercises to four classes of men. iii. Preliminaries for those making a retreat of thirty days. iv. Suggestions for the director. v. First Week. vi. Second Week. vii. Preliminaries to the Election. viii. The Election. ix. Third Week. x. Fourth Week. xi. Methods of Prayer. xii. Scruples and Thinking with the Church.

3. *Directorium P. Miron* (758 ff., 846 ff.) was presented to Father Lainez and approved by him. Very detailed treatment of all details concerned with giving the Exercises.

4. *Directorium Anonymum B 1.* (883 ff.) This contains: i. Excellence of the Exercises (*Christus ipse eademmet Exerzitia dedit Patri nostro Ignatio*) and efficacy. ii. A definition. iii. Parts of the Exercises. iv. Which exercises are to be given: to the sick and those in ill health? to a clever man who has many occupations? to a clever man who is free to make the Exercises? to a religious of another Order? to religious of the Society of Jesus? to boys? to women?

5. *Directorium Anonymum B 2* (896) is similar to the preceding.

6. *Directorium P. Pauli Hoffaei* (987).

*Praxis*

The directories contain two kinds of observations: 1) Practical advice for giving the Exercises. Most of them presuppose that the structure of the Exercises is known. 2) More detailed observations on the internal structure and connection of the parts of the Exercises. They are especially helpful for the preparation of introductory conferences. [Cf. J. Böhr, *Das Direktorium zu den geistlichen Uebungen des hl. Ignatius von Loyola*, (Innsbruck, 1924).]

## Commentaries

The following help to understand the substance of the Exercises:

1. Codina, *Nexus Exercitiorum* (MH Ex 12 ff)
2. Two commentaries, influenced by tradition coming directly from St. Ignatius, are to be considered classics:
  - a) Achille Gagliardi (1535-1607), published at Bruges in 1882.
  - b) Luis de La Palma (1556-1641), published at Alcala in 1626 and at Barcelona in 1887.
3. Aloisius Bellecius, *Medulla asceseos seu Exercitia S. P. Ignatii* (Innsbruck, 1757). For an eight-day retreat. Feeling, warmth.
4. Fr. Hettinger, *Die Idee der geistlichen Uebungen nach dem Plan des hl. Ignatius von Loyola* (Regensburg, 1908).
5. Fr. von Hummelauer, *Die Exerzitionen des hl. Ignatius*, English translation by Hommel and Roper (Westminster, 1955). One of the finest experts on the internal structure of the Exercises. He was himself a mystic. The Latin edition is better than the translation.
6. M. Meschler, *Das Exerzitenbuch des hl. Ignatius von Loyola*, edited by W. Sierp, (Freiburg, 1926) 3 volumes. Positive: deep knowledge of the Exercises. Negative: it is all too logical, too reasoned. Ascetic interpretation of the application of the senses and in the life of Jesus.
7. W. Sierp, *Hochschule der Gottesliebe*, Warnsdorf, 1935-1937, 3 volumes. Positive: Fr. Meschler's disciple, but more critical and historical. Fine, rich documentation. Negative: Much too long, and developed in the form of a meditation. "Nam puncta proponantur succincte satis et non diffuse."

8. E. Przywara, *Deus semper major*, Freiburg, 1938-1940, 3 volumes. The contrary of Sierp. Positive: A sense of theology, cognizant of the internal structure of the Exercises. Negative: difficulty of the language. The logical framework of the *analogia entis* and the philosophy of opposition are an encumbrance. Theologically it goes beyond St. Ignatius, a theology on the occasion of the Exercises. Cf. the critical review of H. Rahner in ZKT 64 (1940) 171 ff.; and Chastonay in *Stimmen der Zeit* 134 (1938) 270 ff.; 135 (1939) 405; 137 (1940) 375.

9. P. Vogt, *Exercitia Spiritualia Sancti Ignatii sententiis Sanctorum Patrum illustrata*, 3 volumes, (Bilbao, 1923). Brilliant theological explanation from the Fathers.

#### BIBLIOGRAPHICAL SUPPLEMENT

R. Rouquette, "Le directoire des Exercices. Histoire du texte," in RAM 1933, 395 ff.

L. de Grandmaison, "L'interprétation des Exercices" in RSR 1920, 398 ff.

F. Cavallera, "La spiritualité des Exercices" in RAM 1922, 357 ff.; "La retraite, d'après les Exercices," *ibid.*, 1929, 290 ff.

J. de Guibert, "Spiritualité des Exercices et spiritualité de la Compagnie de Jésus", *ibid.*, 1940 225 ff and *La spiritualité de la Compagnie de Jésus, Esquisse historique* (Rome, 1953).

*Les grandes directives de la retraite fermée* (Paris, 1930).

*Nouvelle Revue Théologique* of November 1948 and *Revue d'Ascétique et Mystique* 1950, 5-94, have a number of articles on the Exercises.

Joseph Rickaby, *The Spiritual Exercises of St. Ignatius Loyola, in Spanish and English, with a Continuous Commentary* (New York, 1923).

Aloysius Ambruzzi, *The Spiritual Exercises of St. Ignatius* (Mangalore, 1941 and *A Companion to the Spiritual Exercises* (London, 1931).

G. Longhaye, *An Eight Day Retreat* Translated by B. Wolferstan (New York). Does not give all the riches of Père Longhaye.

Joseph Rickaby, *Waters That Go Softly* (London, 1923).

J. Calveras, *The Harvest Field of the Spiritual Exercises of St. Ignatius*. Translated by J. H. Gense (Bombay, 1949).

*Our Colloquium. Papers on the Spiritual Exercises* (Dublin, 1931).

A. Goodier, *St. Ignatius and Prayer* (New York, 1940).

T. Brosnahan, *Searchlighting Ourselves* (New York, 1949).

A. Brou, *The Ignatian Way to God* (Milwaukee, 1952).

J. Clare, *The Science of the Spiritual Life* (London, 1924).

M. H. Longridge, *The Spiritual Exercises of St. Ignatius Loyola* (London, 1919).



## CHAPTER IV

## PLAN OF THE EXERCISES

## Foundation and First Week

Number	Content
	IHS
	<i>Anima Christi</i>
1-20	Annotations
21	Title
	First Week
22	Preliminary Note: Presupposition
23	Principle and Foundation
	Examination of Conscience
24-26	Time of Particular Examination
27-31	Technique of Particular Examination
32-42	Matter of General Examination
43	Technique of the General Examination
44	General Confession and Holy Communion
45	Title of First Exercise
46-54	History of Sin. Triple Sin (Object: Shame)
55-61	Psychology of Sin. Personal Sin (Object: Sorrow)
62-63	Repetition
64	Second Repetition
65-71	Eschatology of Sin: Hell (Object: Realization of Sanction)
72	Hours of Meditation.
73-90	Ten Additional Directions: Method of Prayer, Corporal Penance and Examination of Conscience during the Exercises.

## Notes

*IHS*: seal of the Society of Jesus, adopted by St. Ignatius in memory of the legend of St. Ignatius of Antioch. (Rahner 64)

*Anima Christi*: Not found in the Autograph, nor in the *Versio prima* nor in the Vulgate. Officially printed for the first time in Father Roothaan's edition but it appears in private editions as early as 1583. (MH Ex 22, 1082) It dates from the first half of the fourteenth century. St. Ignatius used it often and prescribed it as a colloquy prayer in the Exercises 63. Father Przywara in his first volume gives in con-

nection with the prayer a carefully worked out introduction to the Exercises.

*Annotations:* notes and observations on the art of giving the Exercises and on the attitude of the one who makes them. Ignatius drew them from his own experience, perhaps at Paris where, for the first time, he gave the thirty day retreat. They are the nucleus of a directory and contain ideas for introductory conferences. Cf. Miron's Directory (MH Ex 846) or Polanco's (MH Ex 802).

*First Week:* is not in the Autograph. It would fit in better before the First Exercise.

*Title:* Important for the structure of the Exercises. Short, provisional definition of the Exercises. Cf. nn. 1, 169, 179, 189 *in fine*.

*Preliminary Note:* introduced later on. Echo of experiences from 1538 to 1548. The Exercises were often exposed to hostile attacks. The note is meant for unfriendly readers.

*Foundation:* it does not belong to the First Week but is a preparatory testing of dispositions, already containing and explaining the whole substance of the Exercises. That is why it does not have the form of a meditation, but of an extremely succinct, logical consideration, because it contains the assumptions in which Ignatius lived and thought. This disposition must at the outset be instilled into the retreatant.

The Foundation is to be developed into meditations to regulate one's life with eyes fixed on God. That is why it will be necessary in many cases to create the essential condition for understanding the Foundation, that is, the true and complete idea of God the Creator and of the Divine Majesty.

*Examen of Conscience:* This important element belongs to the original scheme of the Exercises (from Alcala), especially intended for simple people. To understand the internal structure of the book, we can, for the moment, put it to one side.

*Confession and Communion:* The distinction between the preparation for the Exercises and the First Week is here forgotten (cf. the last sentence). The General Confession and Communion constitute the normal conclusion of the First Week.

St. Ignatius prescribes five meditations for the day: four meditations on sin, a meditation on Hell. And this brings us to the end of the text for the First Week. How can we fill out a whole week? (Cf. Annotation 4) Are there no more meditations for the First Week or does St. Ignatius want us to repeat these meditations during the week?

Answer: The Foundation does not really belong to the First Week. However the *Versio Prima* and Roothaan's *Versio* include it.

The Ignatian assumptions of the Exercises must be realized first of all. Therefore many meditations are required, approximately two days, for the Foundation. A simple logical explanation is not enough.

The Foundation in turn has an assumption: God. There is no Ignatian anthropocentric outlook. It is necessary first to instill the Ignatian outlook of the Foundation by considerations on the One God (*De Deo Creante*) and the Triune God (*De Deo Elevante*) by reliving St. Ignatius' experiences at Manresa.

In 71, the *Versio Prima* and the Vulgate have an addendum which no doubt comes from St. Ignatius. It shows that the problem was raised very early and very clearly: how fill out the First Week?

*Opinions and concrete possibilities:*

In 74 and 78. St. Ignatius already indicates the ideas which can be added to the meditations on sin: death and judgment.

See the Directory dictated by St. Ignatius (MH Ex 784 and 791.) Strictly speaking the five exercises should suffice. Nevertheless death and judgment, or some others, may be added.

*The Apology for the Exercises* (1580-1590) shows the difficulties the first Fathers had when they gave the Exercises. (MH Ex 690 ff.). Many had twenty meditations: *De vocatione, de annihilatione*, and others which are not to be admitted. "Non multiplicando meditationes, sed efficaci voluntate paucas retinendo et ruminando."

*Conclusions:*

Develop the theology of sin.

Do not destroy the value of the meditations on sin by joyful thoughts (78), but thanksgiving is very much in

order! (61). Colloquy with Christ on the brink of Hell.

Proceed with discretion in balancing the proportion between the meditations on the Foundation and on sin according to the spiritual state of the retreatant.

The repetitions should also begin with the meditations on sin.

### Second Week

Number	Content
91-99	Kingdom
100	Notes on reading during the Second Week Second Week
101-109	First Day Incarnation
110-117	Nativity of Our Lord
118-119	Repetition
120	Repetition
121-126	Application of the senses to the mysteries contemplated
127-131	Additions
132	Second Day Presentation in the Temple Flight into exile in Egypt Repetition Repetition Application of the senses
133	Note: Arrangement of the hours of meditation according to the purpose and dispositions of the retreatant. Notice the error: fourth day should be third day.
134	Third Day Nazareth; Finding in the Temple
135 (163, 169)	Two states of life Fourth Day
136-148	Two Standards (here again at midnight; hence error in 133) Repetition Repetition Repetition
149-156	Three classes of men (at the hour for the applica-

- tion of the senses)
- 157 Note  
Fifth Day
- 158-159 From Nazareth to the Jordan  
Repetition  
Repetition  
Repetition  
Application of the senses
- 160 Note on the particular examen, especially important in these days of decision.
- 161 Sixth Day  
From the Jordan to the Desert; Temptations  
Seventh Day  
Vocation of the Apostles  
Eighth Day  
Sermon on the Mount  
Ninth Day  
Apparition on the waves of the sea  
Tenth Day  
Preaching in the Temple  
Eleventh Day  
Lazarus  
Twelfth Day  
Palm Sunday
- 162 Notes
- 163 We pass to the treatment of the election. It begins with the meditation "From Nazareth to the Jordan."  
Election:
- 164-168 A) Prelude to the disposition for making an election: Three Degrees of Humility
- 169 B) Attitude of the election itself: the dispositions of the Foundation are resumed
- 170-174 C) Object of the election
- 175-178 D) Times of the election  
1) Mystical: election by the power of special grace.  
2) Ascetical: election by the discernment of spirits.  
3) Theologico-discursive: election by quiet consideration.

For this latter time:

- 179-188 E) Ways of making a good election  
 1) Six points  
 2) Four rules and a note
- 189 F) Election for the reform of life. Principle for making a genuine election: *tantum-quantum*.  
 Final note.

### Notes

Second Week: Its structure is similar to that of the First Week. Neither does St. Ignatius put the title "Second Week" here, but begins with the "Call of the Earthly King."

The Kingdom. This meditation is the Foundation of the Second Week, the Foundation of the Exercises manifested concretely in the history of salvation. The principle: to labor with Christ and thus enter into glory.

Incarnation. In the record of the history of salvation, this is the opposite of the meditation on sin of the First Week: the restoration of sinful humanity by the Incarnate God's assumption of toils.

Application of the senses. This requires an extraordinary high level of prayer. Application of the senses certainly means here a sublime, premystical manner of prayer.

Nazareth and the finding in the Temple. The first basic meditation of the Second Week, the first of the decisive moments in Jesus' life and the retreatant's, who prepares for the transition that takes place in 135. First preamble to the election. First great departure in the heroic life of Jesus.

Fourth Day. Day of decision. In no retreat can this be omitted because it gives meaning to the whole. The mysteries of Jesus' life must be adapted to the decision. (Exercises 135).

Triple Colloquy. The decision for the *magis* is already possible as a grace, and, therefore, is an object of prayer.

Note, 157. "Indifferent" becomes the object of a protestation in which one transcends himself before God. (Cf. 16; MH Ex 816).

Fifth Day: Nazareth to the Jordan. The second basic meditation of the Second Week; Jesus' second decisive de-

parture. The internal dynamism of his life appears here more clearly. According to 163, it is here that the question of the election begins.

Note on the particular examen, 160. Even in meditation man tries to resist God's plan; therefore, with reason, the particularly grave danger of negligence in prayer is forestalled here.

Sixth Day: Temptation in the desert, 161. The adversaries, Christ and Satan, face each other in the triple temptation, which parallels the meditation on the Two Standards.

Notes, 162: The other mysteries in the Appendix may be inserted here or left out, but always in view of the purpose: the election.

Three Degrees of Humility, 164. They include the final concretization of the Foundation, now directed entirely to the retreatant. St. Ignatius here uses the language of the Foundation; the Foundation and the Degrees of Humility are a consideration, not a meditation; the First and Second Degrees reflect the first and second part of the Foundation; the Third Degree corresponds to the last sentence of the Foundation, but is not altogether intelligible before the Kingdom of Christ, which is the Foundation seen on the level of the history of salvation. It is, ascetically and psychologically, the adaptation of the Foundation *to me* in the light of reason and revelation.

Notes, 189. For a man of action and expert guide of souls like St. Ignatius, it is lasting success that the retreatant is to acquire through his struggle. The norm, to which the retreatant can constantly refer, is this: the genuinity and value of the election is measured by the degree of self-renunciation. (Cf. *Imitation*, I, 25.)

### Third and Fourth Weeks and Mysteries

Number	Content
	Third Week
190-198	First day
	Bethany to the Last Supper
199	Note: the election might not be completely settled, or may be subject to some new difficulties. Hence the colloquy intended to con-

- firm it. (Return to the Second and First Weeks: 15, 157, 147, 16)
- 200-202 Approaching the Garden
- 203 Suggestion for the whole week of the Passion: prayer to be brokenhearted with the brokenhearted Christ
- 204-207 Additions for the Third Week: changes made according to the sincerity, the degree of success and the firmness of the election.
- 206 Backward glance at Christ's election, i.e., at the way of the cross which begins at His birth.  
(Cf. 116: From Birth to Cross)
- 208 Second day  
From the Garden to Caiphas' house (Very short presentation. As the retreat advances, less and less should be said to the retreatant.)  
Third day  
From the house of Caiphas to Pilate, to Herod  
Fourth day  
From Herod to Pilate  
Fifth day  
From Pilate to the Cross (St. Ignatius becomes more laconic)  
Sixth day  
From the taking down from the Cross to the tomb.  
From the tomb to Our Lady's house.  
Seventh day  
Review of the Passion: contemplation of the body of Christ and its separation from the soul (Cf. 196); contemplation of the solitude of Our Lady; contemplation of the disciples' solitude.
- 209 Note on the choice of subjects for meditation and on the number of days: How prolong them?
- 210-217 Eight rules for regulating one's taking of food (83, penance)  
Fourth Week
- 218-225 First contemplation: Christ appears to His Mother



- 226-229 Additions: changes in the Fourth Week
- 230-237 Contemplation to attain love
- 238-260 Three methods of prayer
- 261-312 Mysteries of the life of Christ
- 313-336 Twenty-two rules for the discernment of spirits: fourteen for the First Week; eight for the Second. Actually they come first, printed last in the Exercises. Cf. Annot. 9-14. The text took shape during the time of the Saint's studies.
- 337-344 Seven rules for the distribution of alms. Also from the Paris period.
- 345-351 Six notes concerning scruples. (*Confessions* 25.) Connection with the rules for discerning spirits. Transition to what follows.
- 352-370 Eighteen rules for true appreciation of the Church militant.

### Notes

After the election the Exercises seem to be finished. The question arises: what is the meaning of the Third and Fourth Weeks?

Answer: They strengthen the election by testing the basic principle of the Kingdom: "labor and thus enter into glory"; for this is the *best* way to reach the goal. Concrete presentation, on the level of the history of salvation, of the Third Degree of Humility, that is, of the Passion of Christ and of his Cross.

Third Week, 190. Ignatius assigns only seven days to this Week. Twelve were devoted to the Second Week because of the election. (Annotation 18.)

Note, 199. At Manresa Ignatius understood the ways of the mystery of salvation. That is the reason why at every stage of the Exercises we find a comprehensive picture of the mysteries of revelation and their history, in such a way that they can be very easily adapted to souls.

Second Day, 208. The stronger the tension becomes in the history of salvation and in the soul, the more sparing of words and silent St. Ignatius becomes. That is why all is to be presented to the retreatant according to the words of

St. Ignatius, "Succincte satis, non diffuse." (MH Ex 783; Annot. 2.)

Sixth Day, 208. "Exclusive and inclusive" do not come from a fondness for divisions, but is a kind of way of the Cross which shows how much St. Ignatius was filled with these comings and goings. Echo of his own pilgrimage to Palestine and of the division by Ludolph the Carthusian.

Note 209. "For his greater profit," because the Week of the Passion is to help the election.

Rules to Secure Due Order in the Use of Food, 210 ff. These rules are found here because they are linked with the Last Supper. (214) We do not know when they were worked out—perhaps very early, at Manresa or Alcala. They may be connected with the starvation diet that Ignatius followed there. (*Confessions* 24, 25, 27.) Later on Ignatius returned to an ordinary way of life and made much of common life and a certain liberality in regard to food. The idea of the rules is "to free oneself from all disorder" in the accomplishment of the election. These are the principles of the election applied to eating. (Cf. St. Ignatius, MH Ex 784.)

Contemplation to Attain Love of God, 230-237. Like the Foundation, the Kingdom and the Three Degrees of Humility, the Contemplation to Attain Love is a consideration which aims at creating a disposition, a format principle which should be operative throughout the Exercises.

Three Methods of Prayer, 238-260. Why precisely the three methods of prayer at this point?

They belong to the primitive scheme of the Exercises. Cf. the manner of giving the Exercises at Alcala and Polanco's *Directory*. (MH Ex 800.) Prayer is the atmosphere of the Exercises, the engine, so to speak, which makes them go.

### Concordance of the Mysteries of Christ

#### *Second Week*

	<i>In the text of the Exercises</i>		<i>In the Appendix</i>
101 ff.	Incarnation	262	Annunciation
		263	Visitation
110 ff.	Nativity	264	Nativity

		265	Shepherds
		266	Circumcision
		267	Wise Men
132	Presentation in the Temple	268	Purification
	Flight into Egypt	269	Flight into Egypt
		270	Return from Egypt
134	Nazareth	271	Nazareth
135	Finding in the Temple	272	Finding in the Temple
158	From Nazareth to the Jordan. Baptism	273	Baptism
161	From Nazareth to the Desert. Temptation	274	Temptation
	Call of the Apostles	275	Call of the Apostles
		276	Cana
		277	Sellers driven from Temple
	Sermon on the Mount	278	Sermon on the Mount
	Apparition on the sea	279	Storm calmed
	Preaching in the Temple		
		280	Walking on the water
		281	Mission of the Disciples
		282	Mary Magdalen
		283	Multiplication of loaves
		284	Transfiguration
	Lazarus	285	Lazarus
		286	Bethany
		287	Palm Sunday
		288	Preaching in the Temple

*Third Week*

190-198	First day: From Bethany to the Supper	289	Last Supper
200-202	From the Supper to the Garden Second day: From the Garden to Annas"	290	From the Supper to the Garden
	From Annas to Caiphas	291	From the Garden to Annas
	From Annas to Caiphas	292	From Annas to Caiphas
	Third day: From Caiphas to Pilate and Herod	293	From Caiphas to Pilate
		294	From Pilate to Herod
	Fourth day: From Herod to Pilate	295	From Herod to Pilate
	Fifth day: From Pilate to the Cross	296	From Pilate to the Cross
		297	Mystery of the Cross 1. Seven Last Words 2. Reaction: <i>reliqua super faciem terrae</i> 3. Other mysteries. The end: mystery of the Heart
	Sixth day: Taking down from Cross. Burial	298	From the Cross to the tomb: guards
	Seventh day: The entire Passion Mary—the disciples		

*Fourth Week*

218-225	Christ appears to Our Lady	299	Christ and Mary
		300-311	Apparitions
			The holy women at the tomb
			The holy women on the road
			Peter
			Disciples at Emmaus
			Apostles
			Thomas
			Genesareth
			Tabor
			Five hundred disciples (1 Cor. 15:6)
			James (1 Cor. 15:7)
			Joseph of Arimathea
			Paul and the Fathers in Limbo
		312	Ascension

**Notes on the Concordance**

The best presentation of the parallels and differences is found in Schmid's German translation of Hummelauer.

The Incarnation is the first meditation of the Second Week. The Christological Foundation is not within the Week.

The contemplation of the Annunciation in the Appendix is more Marian than in the body of the Exercises. Mary seems to be more prominent in the Appendix.

132, "Flight into Exile in Egypt"; 269, "Flight into Egypt". In the body of the Exercises the final purpose is dominant: the election and hence the idea of departure (monastic and ordinary asceticism). Cf. Thalhammer, *Jenseitige Menschen*. The actual history of the Bible is more

evident in the Appendix. Compare 161 and 288, Preaching in the Temple.

134 ff. and 271 ff. The inversion of Nazareth and the Finding in the Temple. From this can be deduced the importance Saint Ignatius attributes to the former.

The contemplations beginning with the Vocation of the Apostles will aid in a gradual increase of heroism in the service of the King. On this cf. Hummelauer-Schmid, 223. The same purpose is seen in placing the Preaching in the Temple before Palm Sunday. In the body of the Exercises a dramatic approach dictates this; in the Appendix its insertion follows the biblical order.

In the Third Week the contemplations in the Exercises and in the Appendix follow the same order, with a few minor exceptions. (294) In the Fourth Week there is only one contemplation in the Exercises. This leaves room for *discreta caritas* which will easily discover the subject matter for this week.

297. The Mystery of the Cross is completed in the Appendix by the Mystery of the Heart.

298. In the mind of Ignatius the guards at the tomb are important. Weak resistance to the brilliant manifestation of glory.

300-311. The apparitions at Tabor and to Joseph of Arimathea are taken from the *Flos Sanctorum* of Ludolph.

Paul, especially close to the heart of Ignatius, who feels that, like the Apostle, he too is one "born out of due time." We should also notice and investigate the mystery of the descent into Limbo. (311)

## CHAPTER V

## THEOLOGICAL INTERPRETATION OF THE EXERCISES

To what extent is the Foundation the basis of all the Exercises? Is it fundamental in the order of the Incarnation (*Regnum Christi*) and for asceticism (*Electio*)?

On the Principle and Foundation cf. Przywara I, p. 47 ss.

## BIBLIOGRAPHY

1. *Directory of 1599*, 12. (MH Ex 1139).
2. W. Sierp, *Ignatianische Wegweisung*. (Freiburg, 1929).
3. H. Watrigant, *La méditation fondamentale avant saint Ignace*, CBE 9, 1907.
4. E. Przywara, Vol. I: The *logic* of the Foundation (*analogia entis*) corresponds best to Przywara's philosophico-theological idea.
5. F. Hettinger has numerous texts from St. Thomas and St. Augustine.
6. C. Loenartz: in SH, p. 84-97.

## Interpretation of the Text

1. According to the *Directory of 1599*, 12, 1-7.

Preliminary question: Did Ignatius derive the text and ideas of the Foundation from another source?

Answer: It was long asserted that Ignatius had borrowed the Foundation from Erasmus of Rotterdam, *Enchiridion militis Christiani*. (MH Ex 124, 131) It is true that Ignatius read this work at Barcelona, but, dissatisfied, abandoned it. There are more elements which favor the *Imitation* III, 9, and Ludolph as sources. (MH Ex 74, 132)

The Foundation, as regards its essential content, derives certainly from an interior source: the understanding by a logic of the heart of the Second Week and of Christ crucified.

It is a teleological principle flowing from Ignatius' personal ideas on the Exercises; it reappears in all the crucial meditations and all the decisive considerations.

*Principle*, because at the beginning. *Foundation* of the moral and spiritual structure (Direct. XII, 1). Foundation is *telos*, in the Aristotelian sense (*per considerationem ultimi finis*).

Plan: *Finis ob quem creatio; media ad finem; difficultas eligendi; (cum ignoremus) indifferentia*.

The main point is indifference; cf. 15 and 16.

God as He is seen in the Foundation: *Maiestas Divina: Deus Creans Unus et Elevans Trinus.*

Why is the Foundation supernatural? (Cf. Sierp, *Hochschule der Gottesliebe* I, 119 ss.)

The reason is that Saint Ignatius says in the Foundation that creatures help *and* hinder. This apparent inconsistency is resolved only by supposing an elevated and fallen creation. And all the other meditations of the First Week, since they depend entirely on the Foundation, can be understood only supernaturally, i.e., on the level of sin and Redemption by the Cross. The man of pure nature never existed.

In the meditations which develop the subject (therefore, especially those on God) we must be careful not to wander from the goal to which we have been directed. The Foundation is always the prelude to the goal towards which the First Week is directed.

No length of time has been determined for the meditations on the Foundation; I should merely examine whether my dispositions are those of the Foundation. There is therefore great liberty in extending the meditations on the Foundation.

The importance of the Foundation: Although the Foundation is primarily a setting for all the Exercises and especially the Election, it is, moreover, a continual point of reference to the exact aim of the Exercises. (169)

2. Further precision of the structure of the Foundation, with particular attention to 165-167.

End of the creature, man: God—praise, honor, service. Salvation of his soul; of the other things on earth: to aid. (Whence the constantly repeated expression in the Exercises; cf. 60, 97, 98, 102, 103, 106, 145.)

Attitude towards the end, in the mind of Ignatius, is of supreme importance and assumes a triple form:

*Ex quo fit* or *unde sequitur*: to accept the things that help, to refuse the things that hinder—this is necessary for salvation; cf. First Degree of Humility, 165. *Quocirca opus est* or *quapropter necesse* (Fr. Roothaan: much too strong!). The Spanish has: *es menester*, which means: required, most suitable. It is a question of the indifference necessary for sanctity; cf. Second Degree of Humility, 166—Indifference and the will never to commit a venial sin!



*Solamente deseando y eligiendo lo que mas nos conduce para el fin*: desiring and choosing only *quae nos magis conducunt ad finem*. In the Exercises and for Ignatius the specific necessity of perfection is expressed by self-giving, superindifference, a disposition of fervor and love (16, 157); Third Degree of Humility, 167. Consequently the Third Degree, which is clearly distinguished from the Second, should be insisted on.

Objection: The text of St. Ignatius is a simple continuation without a new sentence, *unice desiderantes*.

Answer: In the Spanish text we have participial forms, dear to St. Ignatius (expressing tension) and often used to introduce a new thought (Leturia); therefore *solamente* implies "but there is another thing;" cf. by way of proof the *Vulgata* which reads "*solum optemus et eligamus ea quae magis conducunt nos ad finem.*"

From this we see the aim: the affection for *magis* motivates the entire Exercises and is therefore present here as a third element which surpasses indifference.

3. The Foundation is continually reappearing in the Exercises. (Przywara I, 47)

First Week, the reversal of the Foundation: 46, *servitium purum majestatis divinae*; 49, the preparatory Prayer is the same throughout the Exercises; 50, reversal of the Foundation in the history of the angels; 51, of mankind; 60, *reliqua super faciem terrae*.

Second Week, Christological and psychological portrayal of the Foundation in the struggle between Christ and Satan: 96, 98, *reliqua super faciem terrae* and 102, *reliqua* in the world under the Divine Majesty of Christ; 97, *magis* in *unice desiderando*; 104, *major charitas Christi* in Second Addition, 130; 130, *majus servitium*.

Two Standards: 135, *purum servitium Patris*; 142 (98), riches, honors and pride represent the diabolical reversal of the Foundation; 145, *reliqua super faciem terrae*; 146, poverty, contempt, humility represent the concrete Christological expression of the Third Degree of Humility.

Three Classes: 150, 153, "to save their souls and find God", the conditions necessary for salvation; 154, endangering salvation; 155, self-conquest, the condition necessary for perfection (cf. 157, 16).

Three Degrees of Humility: "lord of all creation" and necessity of salvation; 166, riches, honors and long life endangering salvation; 167, "the First and Second Degree attained", conditions necessary for perfection.

Election: 169, "to this end for which I am created"; 177, condensed repetition of the Foundation; 179, another repetition of the Foundation in which the question is whether I am in the Second or Third Degree; 189, Reformation of One's Way of Living, the Third Degree is suggested in the phrase "in proportion to his surrender".

Contemplation for Obtaining Divine Love: 233, to love is to serve: 234, *homo creatus ad amandum*; 235, 236, *reliqua super faciem terrae* are only helps to love.

The obvious conclusion from all this is that the entire Exercises are found in embryo in the Foundation; the whole superstructure rests on it.

### The Foundation in the Old Directories

The Foundation should be so presented that there will be instilled in the exercitant a deep and lasting conviction.

1. Directories written or dictated by Ignatius himself: In MH Ex 783: "Let the Foundation be proposed before the rest; as for the manner, the method of points should be adopted." Cf. SH 85: "Ignatius delays a long time and in detail in order to clarify indifference and to give examples."

2. Polanco: "Before all else the Foundation is proposed; and after having given the points briefly, the retreatant should be invited to reflect on himself." (MH Ex 807)

3. Miron: "Regarding the order, the Foundation should be proposed before anything else. Once proposed, then one must suppress whatever hinders attaining its goal, viz., sin, by exciting sorrow and contrition for it." (MH Ex 853)

4. Anonymous B 2: "The themes of creation, conservation, redemption, etc. are placed here (Foundation)." (MH Ex 896)

5. P. Gonzalez: "First, propose the Foundation by way of points. Some development can be added for meditation. When the end for which man is created has been proposed, in the meditation the Retreatant can meditate how he has wandered from this end during his past life, how many creatures he has abused." (MH Ex 910)

Consequences: The Foundation should never be omitted. One may enlarge on it. The Foundation has in view the meditations on sin, and therefore is never to be understood in a purely philosophical sense, but always theologically and supernaturally. The Foundation should be proposed by way of points for meditation.

## BIBLIOGRAPHICAL SUPPLEMENT

P. Bouvier, *L'interprétation authentique de la méditation fondamentale* (Bourges, 1922). Translated at West Baden College, 1943.

P. Vuilliez-Sermet, "En face de la vérité fondamentale" in *Les grandes directives de la retraite fermée* (Paris, 1930), 94-109.

C. Daumont, "L'idée de Dieu dans le Fondement", *ibid.*, 110-114.

P. Defrennes, "La méditation fondamentale. Son contenu, sa signification et son rôle dans les Exercices spirituels de saint Ignace de Loyola" RAM, 1939, 113-135.

G. Dirks, "L'interprétation du Fondement des Exercices," *ibid.*, 1949, 370-374.

J. Levie, "La méditation fondamentale des Exercices de saint Ignace à la lumière de saint Paul" NRT, 1953, 815-82. Translated in *Woodstock Letters* 84 (1955) 18-33.

J. Coyne, "The Fundamentum" in *Our Colloquium*, 31-39.

## First Exercise: History of Sin

*Sin of the Angels, 50*

W. Sierp, "Das Christusbild des ersten Woches" in *Theologie und Glaube*, 1929.

*Summa Theologica* 1, qu. 63, a. 2 f. (used by Ignatius).

P. Vogt, *Grundwahrheiten* I, 527.

The sin of the angels is the first reversal of the Foundation in history; hence we ask how the Exercises show the perpetuation of this diabolic principle of every sin.

63, Mary and evil (*Confessions* 10); 135, "the enemy of our human nature"; 139, "the rebel chief;" 141, "he summons innumerable demons and scatters them throughout the whole world", (echo of the Foundation); 314, "the enemy" (Satan in the life of Jesus; 318, "the evil spirit;" "325, the evil spirit is already vanquished and so conducts himself like a woman;" 326, "like a false lover;" 327, "like a *caudillo*."

*Theological development:* We have the revelation of this event which happened before the creation of the world only in relation to Christ through Him. Therefore the theological explanation must preserve the essential reference of the fall of the angels to the coming of Christ.

The sin of the angels was *superbia*: cf. Ignatius, Thomas, Augustine, the general teaching of the Church. Therefore 50 must be understood as pride regarding the coming of Christ. In what did the *superbia* of the angels consist? St. Thomas says they wanted to achieve unaided the state of grace, the right to the vision of God. They were, as it were, the first Pelagians. This is the general teaching of the Church. Suarez teaches that this pride arose when the angels saw that they were to share in the glory of God through God made man; they were unwilling to accept this means. The New Testament presents the sin of the angels as a refusal of Christ. (Hebrews 1:5; Ephesians 3:10); whence the hatred and stupendous struggle against the Son of God and His Kingdom. Thus Lucifer becomes *inimicus humanae naturae*, "a murderer from the beginning" (John 8:44).

*Practical use of the material.* This idea should be studied closely from Scripture and the Fathers.

New Testament: The manner in which Christ and Satan are opposed. Christ as man between the good and bad angels: Incarnation, Temptation, Mount of Olives; 1 John 3:8 ff. contains the fundamental notions. Sin is the refusal of Christ as man (Pharisees. Cf. the idea of scandal in Guardini, *The Lord*; and Wirtz, *Das grösse Aergernis*); Jude 4, 6; John 8:44: "murderer from the beginning". Hence every sin is a share in the *corpus mysticum diaboli* (the devil has a plan!).

Fathers: Tertullian, Lactantius, Origen; cf. Index of Kösel's edition of the Fathers of the Church. Also, Scheeben, *Handbuch der kath. Dogmatik* II, 578 ss, 581: the sin of the angels was an *appetentia unionis hypostaticae*; *Mysteries of Christianity* (St. Louis, 1946) 263 ff.; Przywara I, p. 198 ss.

Theological speculation must never obscure the purpose of this meditation. This is expressed in these words, "filled with shame and confusion when I compare the one sin of the angels with the many sins I have committed," confusion before our generous Lord, who pardons his servant so often and who is so patient. What an unfathomable mystery of love, how strong the love of God that is found in the single fact that this love never fails to call and attract me!

*The Sin of Adam and Eve, 51*

*Interpretation of the text:* The interpretation of Feder who puts the field of Damascus in Syria is wrong. *Campus Damascenus* is for Ignatius near Bethlehem—where Christ was born, where Adam was created. (Cf. Rahner, *Ignatius und die Kirchenväter*, ZAM, 1942, 61 ff.) “Original justice” is probably an addition from the time of the first debates of Trent.

*Theological development:* Suarez and Scotus say that our first parents saw, before committing this act of disobedience, that they would lose grace for the whole human race, and even that from their flesh and blood would arise the God-Man as the transformed head of the race. Note in St. Thomas 2-2, q. 2, a. 7. Thus original sin enters into Christology, since the refusal of Christ constituted the essence of this sin and of every sin: according to 71, Christ is the center of the history of the world and of humanity.

Since every personal sin is the fruit of original sin, at the end of this point as of the first (but more intensely, since we are here talking about men, i.e., our equals) we find very deep shame and a double allusion to the chastisement undergone by the first parents. Therefore the question, what am I going to do for Christ, comes more to the fore.

*The Third Sin—the Particular Sin of any Man, 52*

*Context:* The internal dynamism of the presentation of sin comes a step closer to my own person by considering an *alter ego* who has gone the full course of sin. This is not a strictly rational, coldly philosophical consideration, since it is a mirror reflecting the future of myself. Personal sin appears as a sinister reality since it is nothing less than deicide. It is only in this light that we can understand the following colloquy between the retreatant and Christ crucified, crucified by the retreatant. But the Crucified is, at the same time, the Creator of the world, who has already determined not only the history of salvation, but the salvation of the retreatant's soul. Without this synthetic view, the colloquy would be quite unprepared.

*Interpretation of the text:* Connect 52 with 71, 185, 339:

whoever is rejected is so in Christ: Christ is "set for the rise and fall of many."

*Theological development:* Every sin is *esse ex diabolo*, to share the enslavement of the one who destroys the world and murders men, to belong to the organism of the *corpus diaboli*. We may ask in what consists the domination by Satan even after liberation by Christ. Scheeben goes deeply into the question in *Dogmatik*, II, 670-684.

### Second Exercise: Psychology or Existential Aspect of Sin

*Context:* This meditation is a continuation of the preceding. Here also not theological interest, but theological purpose is required: sorrow and repentance, because at the very least I might still belong to the *corpus diaboli*. Here Ignatius prescind as far as possible from theology and presents a purely personal experience. Therefore we must ask this question: what experience of sin did Ignatius have?

On this point the narratives of Nadal and Polanco (Polanco, *Chronicon* I, 10 (Madrid, 1894); Astrain, *Historia de la Compañía de Jesus in la Asistencia de España*, I, 11 ss. (Madrid, 1902); Dudon, *Saint Ignace*, p. 50 ff. (Paris, 1934); MHSJ, *Scripta de Ignatio*, I, p. 565-587) reveal a dark picture. Why did Ignatius need three days for the confession of his sins? Obviously a confession of normal length was not enough for him. This also explains the terrible remorse at Manresa, despite the absolution he had received. It was the result of his sins and an extremely clear understanding of the Divine Majesty. Ignatius afterwards frequently made general confessions, for example, before accepting the generalate.

*Interpretation of the text:* I find myself alone with my sin before God. In this respect this meditation goes farther than the preceding. This is likewise expressed in the purpose of the meditation: feeling of sorrow and tears of repentance for my sins. Should I really ask for tears for my sins? (MH Ex 691 ff.) Not essential for true repentance (Codina). But in the Exercises we should not be fainthearted, since we are dealing with a unique decision of vital importance. Though Ignatius is generally restrained, he really means

tears here. To eliminate sin from the whole of one's life, such a help is by no means excessive.

The *processus peccatorum* in 56: according to Przywara, a judicial trial of sins. "Place, dealings with others, office I have held". This is not a theological consideration. We put ourselves on trial as concretely as possible.

In the Directory which Ignatius himself dictated, he remarks that a more general review, a *contuitus peccatorum*, is more conducive to repentance than a minutely detailed analysis. (MH Ex 796)

The *processus peccatorum* serves as a foundation for the colloquy, 63. I cannot picture myself concretely without facing these facts about myself which must now be cleared away for good.

57: Evaluation of sin. For this purpose I select the most frequent and most characteristic sin. (Hummelauer-Schmid, 82 ff.) At this point it is perhaps neither correct nor fruitful to evaluate sin simply as *contra naturam humanam*, because this view is not in harmony with the *contuitus mysteriorum*. What is required here is typically Ignatian reverence before God. This view does not focus on the consequences or prohibition of sin but on the fact that sin itself is loathsome and mean. The feeling of interior malice and corruption should be evoked.

58: Continuing the evaluation of sin, I consider that, with respect to all creation, my sin reduces me to nothing. Concretely, choose an angel or a saint, Ignatius, Augustine, and compare my own weak, ridiculous existence to his spirit, talent, degree of grace. The war has given us this experience.

*Development and psychological presentation:* This is really St. Ignatius' description of his own soul, the result of his experience at Manresa, where he was once tempted to suicide. (*Confessions* 24) Our missions to the people derive all their force from the concrete, practical form given these meditations. 59: The reverse of this view of man is found in the *Contemplatio ad Amorem*, 237.

60: For this the Foundation must have furnished a luminous vision of God. It is only against this background that one can realize what it means to have offended God. We can best visualize this situation by imagining ourselves

in the presence of a kind and loving person towards whom we have acted meanly and ungratefully. The word "God" should be enough to awaken in us this disposition of soul and state of mind.

Regarding this fifth point, some Ignatian literature is wrong. Since in other places the remarks of Saint Ignatius are quite restrained and unemotional and he is inclined to silence rather than to rhetoric, the cry of wonder, the surge of emotion and surprise have been looked on as emotional acrobatics. But this cry of wonder should be the spontaneous result of what preceded. It arises from a powerful mystical experience and belongs, therefore to the *arcana verba* of the Saint. [P. Peeters, *Vers l'union divine par les Exercices de saint Ignace* (Louvain, 1931), 146.] We cannot really attain this unless we have experienced something similar. Therefore, two questions arise: Can I achieve this increasing emotion of soul without insincerity? What is our actual feeling at this point of the Exercises in comparison with the text?

61: I am, in the last analysis, no more than a child (*Confessions* 27) wanting to say thank you by his simple Our Father. (Przywara, I, 244) This colloquy of mercy is certainly an expression of thanks, but not yet an expression of joy.

*Practical remarks:* In connection with the preceding meditations on mortal sin, should we not also meditate, and have others meditate, on venial sin? Are not our retreatants eager for advancement? In this regard venial sin has an essential role. Indications of this in 35, 44, 63, 65.

In giving the Exercises, it is important to take into consideration the situation of the retreatants. Are we such masters of the interior life that each retreatant will say: He is thinking of me?

Finally, personal experience and knowledge must find their foundation and justification in Holy Scripture, e.g., the Penitential Psalms. For other readings suited to fostering interior compunction in the retreatants, cf. MH Ex 848, 949; *Imitation*; *Confessions of Saint Augustine*, 2, 1 ff.; *De quattuor novissimis* of Denis the Carthusian.

According to the dispositions of the retreatant, one will add



meditations on death and judgment (71, 74, 78, 186, 187), presented with the help of dogma, Scripture, and liturgy (death). Models in MH Ex 956 ff. (Spanish). Ignatius himself advises them. (MH Ex 791)

The work of the First Week, *facere veritatem*, is penance, 87. (MH Ex 809, 856)

### Third and Fourth Exercises: Repetitions

62: The repetition is under the form of the triple colloquy and begins as soon as the spirit is moved. Cf. Vulgate, "Deinde, occurrente nobis spirituali motu, ad colloquia, quae sequuntur, tria veniemus." Even for the first Fathers this colloquy was the subject of theological reflexion. (MH Ex 808) For the place of the triple colloquy in the Exercises, see Przywara, I, 226 ff. He sees the Three Degrees of Humility already foreshadowed in this colloquy.

The purpose of this exercise is to refine the supernatural delicacy of conscience, and this in view of both purity of soul and the elimination of the least internal disorder. This exercise conforms to the purpose of the Exercises, which is to root out the disorders from one's life.

### Fifth Exercise: Meditation on Hell

This is not a meditation in the strict sense (*meditatio*), but an application of the senses (*applicatio sensuum*).

There are two basic opinions on this kind of prayer:

a) From the standpoint of the classical and official norm found in the *Directory of 1599*, 20, 3 (MH Ex 1150) the application of the senses is an easier, and therefore less highly regarded method of prayer than strict meditation. The latter is discursive and considers the cause, the effect, and the consequence of the object. Father Roothaan and Father Meschler are recent defenders of this opinion. The fruit of this type of prayer can be compared with a little bouquet or wild fruit brought home from a walk.

b) Against this conception there is an objection as early as the Anonymous (MH Ex 199): it sees *periculum laedendi organa capitis*. Also in the older Directories we find the application of the senses as a preliminary step to mystical prayer, prayer of quiet, *oratio simplex, contemplatio* (St.

Thomas, 2-2, q. 180). See also on this point the interesting developments on *meditatio* and *contemplatio* in Thomas and Bonaventure in P. Lorenz, *Das sittliche Menschenbild bei Thomas von Aquin und die Wende vom Platonismus zum Aristotelismus*, Dissertation (Innsbruck, 1946) 9-14. Principal authorities for this view: Polanco (MH Ex 812 ff.); Miron (*ibid.* 867); Gonzalez (*ibid.* 918 ff.); La Palma, Gagliardi; Sierp, II, 99-111; Suarez in *De religione S.J.*, commenting on the Exercises; Peeters, *Vers l'union divine*.

The second Annotation (§2), which is really only a simple indication, is decisive in favor of the second opinion.

Consequently if the meditation on hell is given as a real application of the senses, it must have been preceded by the theological and biblical treatment of the subject. This must be presented first. Sources: the most important passages from the Old and New Testaments. For the doctrine from Tradition, cf. Denzinger, Index XIV, a and b, as well as Vogt's work.

The Our Father of a man who has had the grace to escape hell.

#### BIBLIOGRAPHICAL SUPPLEMENT

J. J. Navatel, "La dévotion sensible, les larmes, et les Exercices" in CBE 64 (1920) 20 ff.

P. Galtier, "Le sens du péché à entretenir" in RAM, 1952, 289 ff.

J. Maréchal, "Application des sens" in DS 1, 810 ff.

R. de Maumigny, *Pratique de l'oraison mentale* 1, 298 ff.

L. de Grandmaison, *Ecrits spirituels* 1, 168.

#### Meditation on the Kingdom of Christ

This is, strictly speaking, where the action of the Exercises begins. All the preceding was merely preparation.

*Introduction:* To what extent, in the mind of Ignatius and his first companions, should the meditation on the Kingdom be given even to beginners? According to 18, the door seems closed to them. But can we not find a way to let a few glimmers of the Second Week filter through into the First Week? For example, in the three-day retreats given to students.

An opinion was formed quite early that men of the First Week are suitable for the light of the Kingdom of Christ. Miron (MH Ex 858): "It is customary to give these people some of the exercises of the Second Week." Polanco (*ibid.*

801): "They can be given meditations on the life of Christ." Anonymous B 1 (*ibid.* 887): "Besides some meditations on the life of Christ, the meditation on the Passion of Christ can be added."

Even those, then, who do not go as far as the election can be given some meditations from the Second Week. Cf. also *Directory of 1599*, 19, 3: they can also be given some inkling of the decision for Christ. At any rate, to decide which way this question is to be solved in a particular case, we keep in mind the *magis*, the *major Dei gloria* of the Exercises themselves.

*Views of Ignatius and the first Fathers on the Kingdom as the second Foundation and the central idea of the Exercises.*

Polanco (MH Ex 810 ff., *Direct.* 62), compared with MH Ex 807, *Direct.* 45.

Miron (*ibid.* 861), "It is to be noted that the Call of an Earthly King at the beginning of the Second Week is the Foundation, so to speak, of all the meditations on the life of Christ which follow."

Anonymous B 1 (*ibid.* 885), "It remains only to enlighten our understanding so we may know God and all that concerns Him, and ourselves as well."

*Direct. 1591 (ibid. 1046)*: "The first exercise in this Second Week is on the Kingdom of Christ: it is not included in the meditations, since the first of these is the Incarnation. It is a kind of Foundation or introduction to this whole tract, a summa and compendium of the life and work of Christ."

*Direct. 1599*, 19, 1.

*The meditation on the Kingdom as the concrete form of the Foundation in terms of salvation worked out in history*: The preceding paragraph confirms the fact that the meditation on the Kingdom is a new Foundation. Now we ask, in what sense? This second Foundation, besides having a function similar to that of the Foundation of the First Week, is a projection of this first Foundation into the history of salvation.

Let us see how they are parallel to each other:

23

*homo creatus est*  
*reliqua super faciem*

91 ff.

*Verbum caro factum est.*  
95, the eternal King: Col. 1, 16

<i>quae impediunt (peccata)</i>	95, 97: labor and glory
<i>salus animae</i>	Reconquer the world: Rom. 5:12
<i>indifferentia</i>	96, those who have judgment and reason
<i>magis</i>	98, <i>et oblatio praeciosior</i> or <i>major</i>

### Notes

There was one who realized the Foundation fully in praise, reverence and service: Christ. Through His dignity as God and His service as man, He is the end of the universe. To pride and disobedience are opposed His humility and obedience.

Since the necessary dispositions for redemption are the precise objective of the First Week *via purgativa*, MH Ex 861, 865, they are no longer mentioned expressly in the meditation on the Kingdom. The Second and Third degrees of Humility are in the foreground: that is why they must already have been contained in the Foundation.

The *oblatio praeciosior* consists in the struggle against the world, the flesh and sensuality, for it has already been noted in the First Week that some things hinder the attainment of the end. Therefore a meditation should be made on the realization of the Foundation in the Kingdom of Christ.

*Conclusions:* The spirit of the Kingdom should pervade all the succeeding meditations on the life of Christ.

There is a double idea here: "to labor" and "to enter into glory", in the same sense as Christ explained these ideas to the disciples from Emmaus. (Luke 24: 26) This was one of the basic insights of Ignatius at Manresa. It is used in all the mysteries included in the appendix to the Exercises.

This must be kept in mind too when replying to the question whether the meditation on the Kingdom is meant to excite zeal for the missions or the apostolate. If this were the case, how would we understand the surprising conclusion of 97: to fight against the world and sensuality in self. Ignatius is convinced that the essential task for the Kingdom of God is this struggle against love of the flesh and the world. This is so basic that everything else, even the apostolate, flows naturally from it. To achieve this end, the idea of the Kingdom must be given a scriptural, patristic, and theological

complement. Each word of the Exercises can be made to rest upon a biblical and theological substructure.

The parable of the king raises another question. On the historic background of this parable, see the article by P. Kellerwessel, ZAM (1932) 70 ff. Two stands are taken on this question of the background: The parable can be illustrated along its historic lines: *conquista*, crusade, Ignatius' naval plan, conquest of the New World. But the important idea is loyalty of the knight to his king. On Ignatius' naval plan, cf. Polanco's letter to Nadal, August 6, 1552 MHSI 1, 4, 354-359.

Regarding this question Father von Nostitz, in SH, p. 112, feels that in our time these ideas are antiquated; to recall the notion of feudal chivalry will rather dampen than excite enthusiasm. The parable must, therefore, be reshaped according to current ideas. Consequently it had best be left aside.

Father Rahner, however, does not completely agree. The fundamental point of the parable of the Kingdom can still be vividly grasped: humanity today wants and clamors for a leader to bring it peace. The concept of king is not only a datum of history; it is an archetype of the human mind (Jung, Zürich). "There is no great man who is not conscious of being led by another greater." For this very reason, king is a concept belonging to Revelation, where it refers to God and Christ. So also the mind of the Church in the feast of Christ the King. Every noble man tends to this ideal: I belong to a great man; I am his soldier. This attitude of submission is based ultimately on man's contingency.

#### BIBLIOGRAPHICAL SUPPLEMENT

L. Poullier, "La partie allégorique de la contemplation du Règne" in CBE 61 f. (1920), 9-14.

H. Monier-Vinard, "L'appel d'un divin Roi" in *Les grandes directives*, 149-171.

G. Dirks, "Le De regno Christi et la personne du Christ" in RAM 1953, 317-356.

R. De Ravinel, "L'appel du Christ" in RAM, 1953, 327-336.

E. Cahill, "The Kingdom of Christ" in OC pp. 40-49.

#### Meditation on the Two Standards

*Position in the Exercises:* Position with respect to the Election: In 97 and 98 there is already an allusion to 135. The

end is *purum servitium*, as in every introductory meditation.

*By way of introduction:* One is struck here by the typically Ignatian style. The director of the Exercises remains discretely in the background and merely proposes what might be useful. He is merely an instrument of divine grace.

This is a kind of meditation to get acclimatized in view of the tension of spirit which will be felt when the election is faced; the plan of Christ. It explains 97 and 98: here too the battle between Christ and Satan is decided but now it is not a question of saving one's soul but of the Kingdom of God and the concrete form that the *magis* will take.

There is the same division here as in the Foundation: first an historical consideration, in which are indicated the two fronts existing throughout the history of the world; only after this follows a psychological consideration: the Three Classes of Men. The leaders of the two fronts: Christ and Satan set in opposition. The insight of the Second Week is the realization of the complete separation of the two. Thus, with this meditation, we come to the most intimate point of the Exercises.

The prayer for grace in 139 is formulated accordingly. We look back to the meditation on the Kingdom: behind the world, the flesh, and sensuality (97) we find an eminently intelligent and personal power. This shows more clearly why Christ spoke forthwith of the struggle against these three things, for Christ's triad is opposed to that of Satan:

142	146
Riches (will to possess)	Poverty
Vainglory (desire to be esteemed)	Humiliation
Increasing (cannot be checked) pride (will to be)	Humility (First, Second, Third Degrees)

Preliminary look at the Third Degree of Humility: Gonzalez (MH Ex 921) considers how gentle (*delicada*) Christ's voice is in this meditation. To hear it, very close attention is required. Therefore (as our Father himself says, MH Ex 781) when you are dealing with someone who will not reach the Third Degree of Humility, or at least the Second, he should not be given the Two Standards and Three Classes of Men. It is better to wait until he has the necessary

maturity and grace. Ignatius (MH Ex 781) says that complete resignation of will is necessary for the election. Cf. *Directory of 1599*, 19, 2 f.

The meditation on the Two Standards, therefore, fits into the pattern: it clarifies the meditation on the Kingdom, and it looks forward to the Three Degrees of Humility.

Position with respect to the Mysteries of Christ which are parallel to it: The Mysteries in question range from Christ in the Temple to Christ in the Desert. Of these, the Temptation in the Desert is the biblical meditation on the Two Standards. The triad of Satan is found there. Christ begins His apostolic life following the triad: poverty, contempt, humility, in His struggle against sensuality, vanity and pride, the substance of the triple temptation (Matthew 4:1-11).

*Theological and Biblical Study:* This meditation on the Two Standards reveals the most intimate aspect of the history of the world, lays bare, so to speak, the very nerves of the history of salvation. The opposition between Babylon-Jerusalem, Christ-Satan, is one of the fundamental data of theology. For this reason many authors (MH Ex 80, 124) have presumed that Ignatius borrowed the meditation from ancient sources, for example, St. Bernard (*De pugna spirituali*, PL, 183, col. 761-765). This is excluded by the fact that Ignatius did not know Latin when he was at Manresa; however, he had read Ludolph the Carthusian and the *Flos Sanctorum*, where similar ideas appear. These scattered, suggestive elements are to be connected with the great Catholic theology of history in the Middle Ages, which have their source in Augustine's *City of God*. Ignatius, enlightened by his interior experience, reduced these ideas and suggestions to his brief triad. In this respect, the meditation is entirely his idea and his work.

Biblical and patristic development of Ignatius' key ideas:

For sources in Church history, cf. Tourniers' article, "Les deux cités," *Études* 123 (1910) 644 ff.; Vogt's commentary on the Exercises.

In Sacred Scripture, each one should make a personal study to form a complete picture of Christ's opposition to Satan all through His life. Cf. 1 Jn. 3:8, and parallel passages.

For the theology itself:

*Summa Theol.* 1, q. 114, a. 1.

Constitutions (when Ignatius speaks of the enemy of human nature). Liturgy: Death-Life, Light-Darkness. Baptismal liturgy. Confirmation in this context, cf. Umberg, *Die Exerzitien und die Sakramente*; cf. Rahner, *Pompa diaboli*, ZKTh, 1931.

*Meaning of the Meditation on Two Standards:* (Cf. "Geist der Gesellschaft Jesu und ihr pädagogisches Werk, by Böminghaus, in *Festschrift zum 75-jährigen Bestehen der Stella Matutina*, 24 ff.) The effort here is to see the inner choices of mankind in relation to the history of the world. No ascetical training should be undertaken without this universal outlook, seeing a choice affecting all in the choice of the individual, in the strength of Christ and of those few souls who allow themselves to be completely imbued with His spirit. This kind of meditation, let me repeat, is not directed to resolutions for the apostolate, but to the transformation and renewal of the whole man on the model of Christ. On this depends everything.

#### BIBLIOGRAPHICAL SUPPLEMENT

- F. Tournier, "Amor Dei, amor sui" in CBE 61 f. (1920), 17-21.  
 A. Codina, "In affectu an 'in effectu.'" *Ibid.*, p. 43-45.  
 P. Blet, "Note sur les origines de l'obéissance ignatienne," in *Gregorianum*, 1954, 99-111.  
 L. Bouyer, "Le problème du mal dans le christianisme antique" in *Dieu vivant*, n. 6, p. 17-42.

#### Meditation on the Three Classes of Men

*Preliminary Remarks:* This is the psychological meditation based completely on the Two Standards. It presents the inner aspect of the struggle between Christ and Satan. It weighs our personal dispositions again. All this is in view of the coming election.

The expression "classes of men" is simply one of those expressions, as when we speak in moral theology of Titus and Livius in a *casus conscientiae*.

Poverty was a matter of such importance in the reform of the Church of those days that this meditation must have been conceived at Paris, says Father Böminghaus. But one's attitude towards wealth is always a matter of importance: *Beati pauperes spiritu* and 1 Tim. 6:9 ss. Cf. SH p. 123, 126.

*Purpose of the Meditation:* Ignatius knows that many



obstacles come in the way of a full commitment of the man to Christ, the King of hosts, and that one would prefer to give up less than is demanded by the ideal, *magis*. St. Ignatius describes man's reaction to God's call with perspicacity, shrewdness and understanding.

The purpose is noted in 152: it is the *magis* of the Foundation. 151 shows its importance. This Composition of Place does not recur until the *Contemplatio ad Amorem*.

The purpose is specified in the *Directories*: Polanco (MH Ex 816, n. 76), Miron (*ibid.* 867); *Directory of 1599*, 29, 6.

Any solution besides the third is seen as halfhearted, cowardly, and perverse. Therefore the meditation is the immediate prelude to choosing the Third Degree of Humility.

*Essential Content:*

Ten thousand ducats amounted to a fortune, a man could live on the revenue from this sum. They were acquired legitimately, but not for a motive of love of God. All three desire salvation: again salvation comes into view. Once again the possibility, however remote, of losing one's soul comes to the fore.

Still, we are not here dealing immediately with something that would cause loss of salvation, but only with an assurance against every possibility of damnation. Here we find the distinction between the First and Second Degrees of Humility. Although the Second Degree is not necessary for salvation, to abandon it endangers one's salvation. For the result could be that some day the soul will actually sin mortally.

*The various responses:*

154, this solution is cowardice. It achieves nothing. Saint Ignatius excludes it.

155, this is the typical procedure of the Second Degree of Humility. If God wants me to keep the ten thousand ducats, I shall keep them. The important thing is that the choice be not governed by any disordered affection. Therefore, act as if every attachment had been broken—typically Ignatian. The Spanish means: I put myself in the same attitude as if I had already renounced it. This is something more than the first part of 155. I experience, as it were, the concrete possibility of God's calling me to actual renunciation.

157: there is again explicitly question of self-conquest. It is a divine invitation. Ignatius becomes almost eloquent here:

the whole thing is an attempt to pass from the Second to the Third Degree, an interior attitude as if I had been called to the Third Degree.

Ignatius says (MH Ex 779): "In order that the retreatant be better disposed to arrive at the greater glory of God and greater personal perfection, the retreat director should prepare him to prefer the counsels rather than the precepts, provided that God will be better served through them". And again, "As a matter of fact, more signs from God are needed to choose the precepts rather than the counsels, for Our Lord Jesus Christ-offers the counsels without restriction, but points out difficulties to those who want to retain their wealth."

Therefore, in lining up the election, I need clearer signs if I am to retain my possessions than if I am to abandon them. It is less frequent that God wills that a man live a rich, long and comfortable life than a poor, short and hard one.

Finally, this matter may be seen in its connection with the Third Degree of-Humility. Gonzalez (MH Ex 921), "As a general rule, no one is admitted to the election unless he first asks for it and desires it and is persuaded that it will profit him. Therefore the retreatant must have his soul free from every inordinate desire and be inclined solely to what God wants. And should it become clear to him that he ought to follow the counsels rather than the precepts, he should be reminded of St. Ignatius' words: more signs are needed for the precepts than for the counsels."

*Directory of 1599* (MH Ex 1154, 4): the same.

*Practical Observations:*

The case proposed by Ignatius is only one of many possible cases. Therefore in practice we should adapt. For example: Gagliardi, three classes of soldiers; Gonzalez, three classes of merchants; Lancicius, three classes of religious.

For its use in an election of reform, see 89 and MH Ex 1068.

#### BIBLIOGRAPHICAL SUPPLEMENT

H. Pydykowski, "*Quaestiones de tribus binariis*" in CBE, 57 (1919) 12-17.

J. de Guibert, "L'élection dans les Exercices" in *Les grandes directives*, 172-194.

A. Pottier, *Pour saint Ignace et les Exercices* (Paris, 1930) 88-136.

### Three Degrees of Humility

Classic example of such an election: consideration of the first Fathers of the Society in 1539. Should they form an Order in the strict sense, in the ecclesiastical sense? The question was: obedience or liberty. As in every case, characters were different and their opinions varied; hence they decided to pray and reflect; then to confer with each other about the result. They weighed the reasons pro and con; but the definitive judgment of all was that the way of obedience was more heroic; thereupon more prayer and consideration, with the result: unanimous vote for obedience.

This choice was made because all were disposed to embrace obedience even though, without it, God's glory would have been achieved equally well.

What is the most powerful, the highest motive for choosing the Third Degree? Is it the view of what contributes most to attaining the end or is it rather heroic effort for Christ?

According to Feder and Raitz von Frenztz, the equal glory of God is presupposed; i.e., prescinding from imitation of Christ crucified.

Suarez (MH Ex 368, note 1, referring to *De religione S.J.* 9, 5, 22-26): "nulla enim ratio virtutis vel honestatis in hujusmodi electione" (choosing poverty for poverty's sake), since suffering is not an end in itself. But we know from the whole course of the Exercises that the greater glory of the Father is promoted precisely by Christ poor and crucified.

For Przywara (and Böminghaus), the summit is "intoxication with love of the Crucified, prescinding from the divine glory" (Przywara III), in the "scarlet splendor of love of the Cross" (Böminghaus).

The example of the first Fathers shows the *gloria Dei* to consist in the *quotidiana mortificatio* of the Third Degree of Humility. Cf. 168. Thus also for the choice of the Third Degree of Humility, the motivation is *major gloria divina* based on the conviction that the best way to promote it is to attain the greatest possible resemblance to Christ crucified. This choice puts the finishing touch on the work of the election in the Exercises.

## BIBLIOGRAPHICAL SUPPLEMENT

J. Dargent, "Les degrés d'humilité d'après saint Benoît et saint Ignace" in CBE 61-f. (1920) 46-49.

H. Pydynkowski, "*De tribus humilitatis modis*" in CBE 70 (1921) 1-26.

F. Prat, "Sur les trois degrés d'humilité d'après saint Ignace" in RAM, 1921, 248-255.

P. Loiselet, "La montée des trois degrés d'humilité," in *Les grandes directives*, 248-259.

C. Boyer, "Le troisième degré d'humilité de saint Ignace de Loyola et la plus grande gloire de Dieu" in RAM 1931, 162-169.

A. Gaultier, "Le troisième degré d'humilité de saint Ignace. L'hypothèse impossible" in RAM, 1931, 218-229.

J. Delépierre, "Note sur les trois degrés d'humilité" in NRT 1948, 963-975.

## APPENDIX

## OUR LADY IN THE EXERCISES

## BIBLIOGRAPHY

MH Ex 39 ff.

*Confessions* 10, 11, 13, 15, 17, 29.

*Spiritual Diary* (MHSI, *Constitutiones* 1, 86 ff.).

MHSI, *Monumenta Ignatiana*, 1, 12, 667.

*Exercises*, 47, 63, 73, 98, 74, 102 ff., 109, 111 ff., 114, 135, 147, 158, 273, 218-225, 263, 264, 266, 276, 298, 299.

## Notes

*Confessions* 10 and 11 are also important for the discernment of spirits.

In the Exercises, 63 in the First Week is the fundamental text on Our Lady. The Hail Mary here would provide a fruitful meditation in the form of a colloquy with Mary, who was sinless and without any disordered affections (Cf. Title of the Exercises, Election, Degrees of Humility). 63 is decisive in the First Week.

147 is the fundamental passage on Our Lady in the Second Week, *Regina Societatis Iesu*.

135: the incident in the Temple, Our Lord's departure and our Lady's acceptance.

The Exercises bring out Mary's presence at the turning points in the life of Jesus. (*Mediatrix*)

In his *Essay on the Development of Christian Doctrine*, Part II, Chapter XI, Section 2, ¶ 4 and 5, Cardinal Newman studies the position of Our Lady in the Exercises.

## THE CHURCH IN THE EXERCISES

18, 42, 170, 177, 351-370.

*Regulae ad sentiendum in Ecclesia militante.* For Przywara it is the serving Church, i.e., serving God; not the militant Church.

170 is often left out when interpreting the Exercises. All enthusiasm must be kept within the limits prescribed by the hierarchical Church, *vita communis*. In the Election we should be concerned not only with moral good but also with the retreatant's conformity with the hierarchy.

## THE CROSS

*Its place in the First Week:*

23: Foundation—in the triad “sickness, poverty, dishonor,” Christ crucified is implied. It is the same theme as found in the Kingdom and Three Degrees of Humility.

48: More concrete indication—possibility of future choice of suffering.

53: Colloquy with the Crucified and reference to the Foundation: “as Creator”. “What ought I to do?” (Cf. 203.)

61: Continuation in the colloquy of mercy.

63: *Anima Christi*, prayer to the suffering Christ.

71: Colloquy (at the edge of hell) with the Crucified, center of the universe.

87: Supreme motive for penance: imitation of the Cross.

*Its place in the Second Week:*

95: Ideal, “Whoever wishes to join me must be willing to labor with me (Cf. 93) that he may follow me in glory.” (Saint Paul!)

98: Result, oblation in the fight against the flesh and the world. The fate of the world in my area of combat is decided here. Echo of the triad!

116: Born for toil and for death on the Cross.

147: The offering formulated more exactly. Triad of Satan, world, flesh, opposed to conformity with the Cross. (Cf. 97.)

167: Foundation brought to its culmination and most per-

sonal point; folly of the Cross as the highest point of the Election.

189: *Tantum-quantum* (*Imitation* I, 25), norm for sincerity of election.

### MILITIA CHRISTI

*Christus Rex militans* according to Scripture and the Apostolic Fathers.

Is the idea of *Militia Christi* in St. Ignatius and the Office of Christ the King a reflection of the period or an idea from Revelation? Nature of the *militia* in Gen. 3, 15, and Augustine, *De Civitate Dei*, esp. books XII and XIV.

#### *The militant Messias of the Old Testament:*

1) Person of the *Rex Militans*: Genesis 3,15; Psalms 2 and 109, Isaias 42, 13; 59,17; Zacharias 12,14; Daniel 7,10; 13,2; 2,44; and His future kingdom: Isaias 49,11; 42,1; 29,14; Daniel 7,27; Joel 3, 17-18; Zacharias 12,6.

2) Person of the *adversary*, Satan: Job 1,6; Zacharias 3,1; the Serpent: Genesis 3,15; Isaias 27,1; his seed, his kingdom, the demons, the nations and kings, the world, Egypt and Babylon, the Beast, personified evil, Israel turned from God.

3) Messianic *victory*: Genesis 3,15; 49,8; Psalms 21,29; Isaias 53,1; 63, 3-6; Daniel 9,25; and the final outcome of the Messianic kingdom: Daniel 7:22; Isaias 60,66; 54,17; Zacharias 8,9; Micheas 4,3; and of Satan's kingdom: Isaias 66,24.

4) The militant Messias in Judaism: Testament of the Twelve Patriarchs, IV Esdras, the Sibyl (Cf. Schlagenhaufen, ZKTh, 1927, p. 521 ff.)

#### *Christ militant in the Gospels:*

1) Messianic mission: *solvere opera diaboli*: Matthew 12, 30; John 18,37; 8:45; 1 John 3,8; 2,21; origin of His adversary, Satan: John 12,31; 14,30; 16,11; the world and the souls it governs: John 6,70; 8,44; Luke 22,3.

2) Christ's struggle with temptation: Matthew 4, 1-11, and parallels; kingdom against kingdom: Matthew 12,28; Luke 11,14; 12,10; 9,32; 10,17; its expression in parables: Luke 11,14 ff.; Matthew 22,7; His victory on the Cross: John 12,31; 16,11; as principle of His royalty: Luke 22,28.

3) Continuation of the Messianic mission (*militia*) by

his own in the Church, for they are also sent into the world and carry on an unceasing moral struggle against Evil: Matthew 16,18; 10,25; Luke 22,31; Matthew 10,34, etc., with the same outcome.

*Militia Christi in Saint Paul and the other Epistles:*

1) The adversaries: Christ and Belial. Reign of the prince of this world, the present world, his collaborators, and the prince of salvation and everlasting life, Christ and His kingdom, the Church—perfect contraries: 2 Corinthians 4,4; Colossians 2,15; Hebrews 2,8; 10, etc.

2) Victory of the Cross, peace in His Blood: Colossians 2,15; 1,20; Hebrews 2,14; 10,13.

3) Application and distribution of the fruits of the God-Man's victory in the *regnum gratiae*:

a. Christians, soldiers of Christ by faith, by the essential victory of Baptism and by the armor of God: Ephesians 6,13; 1 Thessalonians 5,8.

b. Apostles and priests, Soldiers in the kingdom of Christ in a special way: 2 Corinthians 10,3; 2 Timothy 2,3; etc.

4) Revelation of the final outcome and beginning of the total dominion of the *Rex militans*: 1 Corinthians 15,23, etc. and the Apocalypse.

*Militia Christi in early Christianity:*

According to Clement of Rome, Ignatius of Antioch, Justin, Clement of Alexandria, Origen, Tertullian.

1) The Church, *castra Domini*, and her unique enemy: Satan and his minions. *Christus Imperator*.

2) Christians, soldiers by Baptism and Confirmation.

3) Victory in the Cross alone: *vexillum Domini*.

*Conclusion:*

Its prolongation in tradition and its limitation to monasticism. Saint Benedict, Eastern monasticism.

Tradition of the Sacrament of Confirmation, *sacramentum militiae*.

DIVISION OF THE EXERCISES INTO FIVE DAYS

(For use by those who have studied theology)

*Introduction:* "O Sapientia, veni ad docendum nos vias prudentiae." Great antiphons for Christmas

*First Day*

1. The divine mystery in the obscurity of Christmas.
2. *Creatus sum*. "Ego ex ore Altissimi prodivi." (Ecclesiasticus 24,5).
3. "The other things on the face of the earth" are my existence. The Church and the priesthood are, indeed, the face of the earth of my existence. The Church and the priesthood, continuation of the mystery of Christmas.
4. Instruction: my body and my supernatural birth as a participation in the Holy Trinity.

*Second Day*

1. "O clavis David" Triple Sin: the opposite of the mystery of Christmas.

Sin of the angels and the Incarnation (cf. Scheeben, *Mysteries of Christianity*).

Sin of Adam and the Incarnation. (Cf. *Summa Theologica* 2-2, q. 2, a. 7)

Sin of man and the Incarnation.

2. Personal sin destroys the grace of Christmas in me: birth of God—death of God.

3. Final goals: "ut cum secundo fulserit metuque mundum cinxerit." The last Advent for me: death, for humanity: the coming of Christ. Consequence: decision whereby the divine Revelation of Christmas becomes definitive.

4. Venial sins and Christmas.

*Third Day*

1. "O Oriens" The Kingdom, presenting the choice of Christ and the fundamental law of His kingdom.

2. Incarnation: full revelation of this basic law.

3. Daily life and the hidden life: application of this law.

4. Instruction: Messianic consecration of Christ at the Baptism, as the consequence of Christmas and as the priestly consecration for His redemptive function.

*Fourth Day*

1. "O rex gentium" Christ's decisive struggle with Satan (Two Standards): giving meaning to our actions.

2. Christ's solitude: chastity and celibacy.

3. Lordship of Christ: awareness of our mission.

4. Christ lost in God: Christ's life of prayer.



*Fifth Day*

1. Christ's Sacrifice: The Eucharist, "e Virginis sacrario intacta prodis victima."

2. Christ's death; the Cross, the birth on Christmas ratified for the last time.

3. The Church: The Risen Christ and His ever present birth.

4. Love: the cause of Christmas and end of all creation, of the Christmas of Eternity.

"Dearest Lord, teach me to be generous. Teach me to serve Thee as Thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labor and not ask for reward, save that of knowing that I am doing Thy will." St. Ignatius

SCRIPTURE READINGS FOR AN EIGHT DAY RETREAT  
(Chosen by Father A. Merk, especially for priests)

*First Day: Recollection, the Foundation*

Apocalypse 1-3; John 3-5; 7 and 8; Isaias 2; 40; 43; 44; 45 and 55; Psalms 8; 18; 28; 89; 103 and 94; Luke 12.

*Second Day: Sin*

Luke 16, 19-31 and 17, 20-37; Romans 1-4; 5, 12-21 and 7; Hebrews 3-6; 9 and 10; Isaias 1; 5 and 14; Ezechiel 18 and 28; Joel 12, 12-32; Jeremias 2; 5 and 6; Osee 2 and 14, 2-10.

*Third Day: Reconciliation*

Matthew 3; Luke 3, 1-10; 13, 1-9; 7, 36-50 and 15; Romans 6; Galatians 5; Ephesians 2; Isaias 63, 7-19 and 64; Jeremias 30, 9-24; Micheas 7; Psalms 4; 5; 84 and 102.

*Fourth Day: Christ*

Matthew 1; Luke 1 and 2; John 1, 1-18; Ephesians 1; Colossians 1 and 2; Hebrews 1; Isaias 7; 9; 11 and 12; Micheas 5; Aggeus 2.

*Fifth Day: Imitation, Election*

Matthew 5-7; 10; 11; 19 and 23; Luke 9, 57-62 and 10, 25-37; I Corinthians 1, 12-31 and 9; I Timothy 6, 6-19; Colossians 3, 1-17; I Thessalonians 2, 1-12; II Timothy 2; Hebrews 11; Ezechiel 34; Zacharias 3; Malachias 3.

*Sixth Day: Apostolate, Priesthood*

Luke 11, 1-24; 14, 15-35 and 18, 1-14; Matthew 13; 16; 18 and 20; Mark 9; Romans 12; 14 and 15, 1-13; I Corinthians 8 and 10, 14-33; Jeremias 1; 12; 15, 10-21; 16, 1-9; 17, 5-18; 23 and 45; II Corinthians 6, 1-13 and 11, 11-12; 18; Isaias 6; 42 and 49; Ezechiel 2; 3; 13 and 33.

*Seventh Day: Eucharist, Passion*

John 6; Matthew 26 and 27; Mark 14 and 15; Luke 22 and 23; John 18 and 19; II Corinthians 1, 1-11; I Corinthians 11, 17-34; Hebrews 4, 14-5, 10 and 12, 1-13; Galatians 2, 15-21; 3, 7-14 and 6, 11-18; I Peter 4, 12-19; Ephesians 2, 1-22; Isaias 52, 13-53, 12; Jeremias 11, 18-23; Wisdom 2, 12-25; Psalms 21; 54; 58, 68 and 70.

*Eighth Day: Joy*

John 14-17; 20 and 21; Matthew 28; Luke 24; I Corinthians 15; Romans 8; I Corinthians 13; II Corinthians 5; Ephesians 6, 10-20; I Peter 2, 1-10; Apocalypse 21 and 22; Isaias 49, 17-24 and 54; 60-62; Ezechiel 37 and 47, 1-12; Psalms 17; 20; 26; 29; 41; 42; 83 and 87.

SCRIPTURE READINGS FOR AN EIGHT DAY RETREAT  
(Chosen by Father Rahner)

*First Day: Maiestas Divina*

Isaias 6, 1-5 and 40, 6-31; Ezechiel 1, 26-28; Daniel 7, 9-10; Apocalypse 1, 11-16; Psalm 18, 8-20; 28; 29; 96; 97 1-7; 103 and 104; Job 37; 38; 9, 3-18; 12, 13-35 and 26, 1-14; Ecclesiasticus 42, 15-25 and 43, 1-33.

*Second Day: Servitium Dei*

Service of God the Strong: Psalms 61 and 62. Servant of God: Psalms 85 and 86; Isaias 49, 1-25. Praise of God: Psalms 112, 113, 144 and 145. Reverential Service of God: Ecclesiastes 4, 17-5, 6; Ecclesiasticus 17, 1-32 and 18, 1-14. How to serve God: Malachias 3, 1-24.

*Third Day: De Peccato*

Awareness of Sin: Psalms 6; 31 and 32; Job 15, 14-35; I John 1, 5-2, 2. Confession of Sin: Isaias 59, 12-21; Daniel 9, 4-10 and 9; 17-19. Sorrow and Repentance: Psalms 37 and

38; Job 11 and 13. Exhortation to Penance: Joel 2, 12-17. Sins of Priests: Malachias 1, 6-2, 9. Final Decision: Isaias 66, 10-17; Apocalypse 20, 11-15; 21, 1-8 and 22, 12-16. Mercy of God: Psalms 102 and 103; Ephesians 2, 1-10; Romans 8, 1-11.

*Fourth Day: Kingship of Christ*

Isaias 42, 13-17; 43, 1-7; 54, 1-17 and 25, 1-11; Jeremias 30, 18-22 and 31, 1-6; Daniel 7, 9-14, 27; Micheas 4, 1-7 and 5, 1-5; Psalms 71; 20 and 88; John 18, 33-37; Colossians 1, 13-24; Hebrews 1, 5-13 and 2, 5-18.

*Fifth Day: Christ the King in Battle*

Prophecy of victory through humility: Isaias 11, 1-5; 42, 1-12 and 49, 1-7; Zacharias 9, 8-17; II Thessalonians 2, 7-12. Encounter of Christ and Satan: Matthew 4, 1-11; Mark 1, 12 and 13; Luke 4, 1-13; Matthew 12, 25-30; Luke 4, 31-37 and 11, 14-23; John 8, 44-45; 12, 31; 14, 31 and 16, 11; Colossians 2, 15; I John 3, 8; Hebrews 2, 14-15. Continuation in the life of a Christian; Ephesians 6, 10-17; I Peter 5, 8; James 4, 7; I John 5, 19. Outcome: Apocalypse 12, 7-12; 20, 10 and 21, 7-8.

*Sixth Day: Understanding the Cross*

Prophets: Isaias 6, 1-9; Jeremias 2, 1-10 and 3, 16. Suffering: Lamentations 3, 1-24; Jeremias 20, 7-13 and 15, 10-21. First Call of the Apostles: Matthew 4, 17-22; Mark 1, 14-20; John 1, 35-51. Final Call: Matthew 10, 1-4; Mark 3, 13-19; Luke 6, 12-16. Introduction to the Cross: Matthew 10, 16-42; 16, 21-28 and 20, 17-28; Mark 8, 31-38; 9, 30-32 and 10, 32-45; Luke 6, 20-26; 9, 22-27; 9, 44, 45; 12, 4-12, 18, 31-34 and 22, 25-27.

*Seventh Day: Death and Glory*

Isaias 53, 1-10 and 11-12; Psalm 21, 1-21 and 22-31; Psalm 68, 1-22 and 23-37. The Cross is glory: John 7, 39; 12, 23-28; 13, 31-32 and 17, 1. From the Cross comes glory: Luke 24, 26; Acts 2, 22-36 and 5, 30-31; Philippians 2, 5-11; Hebrews 2, 9-10 and 5, 8-10; I Peter 3, 18-22; Apocalypse 1, 5-8.

*Eighth Day: Glory of the Father*

The Glory to come: Isaias 54, 11-17; 60, 1-22; 62, 1-12; 65,

17-18 and 66, 10-24; Jeremias 33, 1-26; Philippians 3, 20-21; I Timothy 6, 14-16; II Peter 3, 1-13; Apocalypse 21, 1-27; 22, 1-5. Glory of the Church: Ephesians 1, 20-23; 4, 7-16; I Timothy 3, 14-16; Isaias 61, 10-11; 54, 1-5. Glory in the heart: Romans 8, 12-17; I Corinthians 13, 1-13; Colossians 3, 1-4 and 3, 12-17.

#### READINGS FROM THE IMITATION OF CHRIST

##### *First Day*

Solitude: 1, 20; 3, 1 and 2. God our only end: 3, 9, 34 and 21.

##### *Second Day*

Service of God: 3, 10. Purity of Intention: 3, 33 and 2, 4. Indifference: 3, 17 and 37.

##### *Third Day*

Sorrow for Sin: 1, 21. Sin and Grace: 3, 55. Examen: 3, 11 and 4, 7. Death: 1, 23. Judgment and Hell: 1, 24. Secret Judgments of God: 3, 14.

##### *Fourth Day*

Imitation of Christ: 1, 1. Call of the King to the Cross: 3, 56. Reading of the Scripture: 1, 5. Interior Voice of Jesus: 3, 1 and 2.

##### *Fifth Day*

Battle with the Enemy: 3, 6. Battle between Nature and Grace: 3, 54. Peace through Renunciation: 3, 23 and 25. Liberty through Mortification: 3, 32 and 37.

##### *Sixth Day*

Dying Daily: 3, 56. Daily Cross: 3, 47 and 51. Obedience 3, 13. Few Lovers of the Cross: 2, 11.

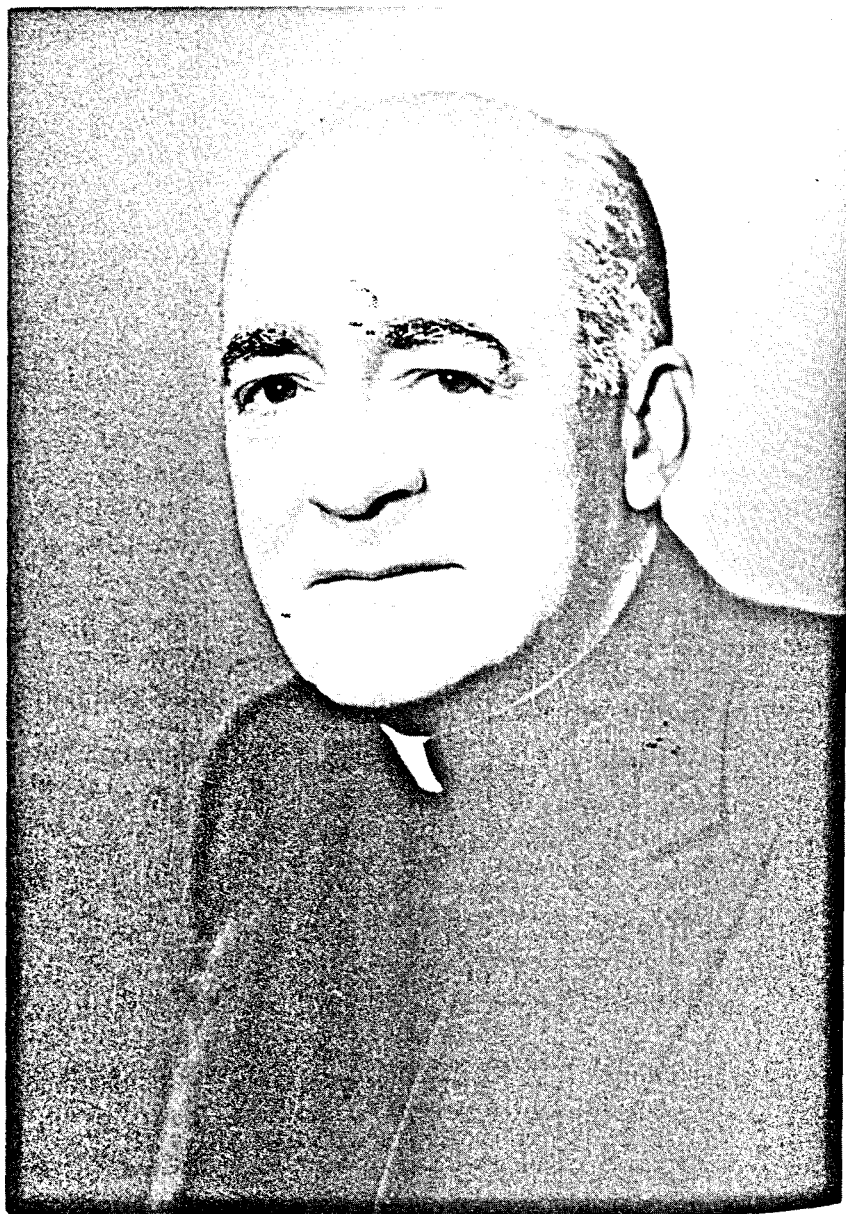
##### *Seventh Day*

Few Lovers of the Cross: 2, 11. Bearing the Cross with Jesus: 3, 18. Royal Road of the Cross: 2, 12. The Cross and Glory: 3, 47.

##### *Eighth Day*

God all in All: 3, 34. Peace in God: 3: 21. Desire of Heaven: 3, 49. Love of Jesus: 2, 7. Prayer to Obtain Love: 3, 5. Suscipe: 4, 9.





**FATHER FRANCIS X. TALBOT**

# OBITUARY

FATHER FRANCIS XAVIER TALBOT, S.J.

1889-1953

Father Francis X. Talbot died at Holy Trinity Rectory, Georgetown, D.C., after a short illness from pneumonia, on December 3, feast of St. Francis Xavier, 1953. Certainly, if he could have chosen the day of his own departure from this world, none would have been for him more acceptable, for his life was spent in the spirit of his holy patron, towards whom he felt an intense devotion. If magnanimity be chosen as a most distinguishing trait of Xavier, it applied notably to Father Talbot. His too was the type of soul which "naturally warms to the thought of great undertakings for God and man," which possesses an "instinctive affinity for all people, especially young people, who are ready to venture much and aim high. A magnanimous person communicates his spirit to those around him. He may accomplish much or little. In either case he has a master attitude toward life and men." (*America*, Dec. 19, 1953, p. 317).

Francis Xavier Talbot came to the Society young in years, about seventeen, and still younger in appearance among the novices of St. Andrew-on-Hudson, which he entered on August 15, 1906. So youthful was his appearance that kindly visitors to the novitiate were concerned and inquired who was the small boy among the novices. But he was well fortified with a background of faith, the inheritance from a staunchly Catholic home. He was born in Philadelphia June 25, 1889, of Irish parents, Patrick and Bridget (Peyton) Talbot, residing at 2506 North 10th Street, in the parish of St. Edward the Confessor. He lived there until entering the Society of Jesus and retained a lifelong loyalty to the parish and its clergy. He was the youngest of seven children. Mary, John and Joseph were deceased at the time of his own death. Three sisters survive at the date of writing, Miss Elizabeth Talbot, Mrs. Anna Powers, and Mrs. Nellie Myers. He attended St. Edward's Parochial School and was taught by the Sisters of the Holy Child Jesus, serving as an altar boy and taking part in all church ceremonies and school activities. His

sisters relate that he was fond of sports and especially baseball, and dearly loved a variety of boyish pranks.

Mother Mary Margaret of the Holy Child Jesus, one of his teachers, was much interested in him and persuaded him to take the examination for a scholarship offered by St. Joseph's. He came out victorious, was an excellent student and took part in all activities at the school. In the parish Father John Dever and Father William McCaffrey, assistant pastors, were also interested in him, as both thought he had a vocation to the priesthood. Father Dever thought he should join the seculars, Father McCaffrey, the Jesuits. The pastor, Father Vandergrift was neutral and left it to the boy's own decision. He finally decided on the Society and his parents were proud and happy. He returned their generous offering by his own constant devotion, writing to them weekly throughout his period of training.

After two years juniorate at St. Andrew and three years of philosophy at Woodstock, he taught English at Loyola School, New York, 1913-1916; religion at Boston College, 1917-1918, making his theology at Woodstock 1918-1922. He was ordained priest by Bishop Owen Corrigan at Woodstock on June 29, 1921, and said his first Mass at Trinity Church, where, incidentally, he said his last Mass before his death. During his tertianship 1922-1923 he administered the Last Sacraments to his father, who died December 22, 1922. In 1926 he made a trip to Ireland, and his mother died July 18, 1930.

The most decisive turn in his life was when he became literary editor of *America* in 1923, at the invitation of Father Richard H. Tierney, S.J., following Father Walter Dwight in that position. As Literary Editor he developed an amazing creative and organizing power. Keenly anxious for Catholics to escape the literary ghetto and to raise up a new and bold generation, the scope of his plan covered the whole field: creative prose, poetry, literary criticism, drama and journalism, as well as an editor's and publisher's encouragement of pamphlets and encyclopedia contributions.

Typical of his many sided approach were the various personages whom he welcomed to his discussions, such as: Dr. James J. Walsh, George N. Shuster, Euphemia Wyatt,



Helen Walker Homan, Michael Williams, Richard Dana Skinner, Shane Leslie, Hubert Howard, William T. Walsh, Theodore Maynard, Julie Kernan, Msgr. Joseph H. McMahon, Msgr. Arthur J. Scanlan, Rev. James M. Gillis, C.S.P., along with younger men like Thomas Kernan and Sterns Cunningham (now Brother Basil, Oblate, O.S.B.). John G. Brunini was also a close associate.

All who knew Father Talbot recall his urbanely insistent personality, his intense urging of young folk to try and try again, his plain advice graciously given, his willingness to tackle drudgery and attend to troublesome details.

His intimacy with the late Mr. Thomas F. Meehan, K.S.G., for very many years assistant to the managing editor of *America*, developed in him a keen historical sense and love of historic research, so much so that in 1925 he became one of the trustees of the United States Catholic Historical Society. Mr. Meehan's own explorations introduced Father Talbot to many of the sources of historical knowledge.

His inventiveness and enterprise originated projects so wide in scope that they are difficult to catalogue. In 1928 Father Talbot launched the Catholic Book Club, which celebrated a twenty-fifth anniversary two years ago and is the most successful enterprise of that sort in the Catholic Church, probably in the entire world. In 1932 he was instrumental in originating the Spiritual Book Associates, and later was chairman of its editorial committee. In 1934 he collaborated with the founding of another enterprise in the same line, the Pro Parvulis Society, for children's books. In 1930 he conceived the idea of uniting the Catholic poets of the United States in an organized body, and with the cooperation of a small representative group, he formed the Catholic Poetry Society of America, which now has the largest membership of any poetry society in the United States. He was chaplain of the society from 1924 to 1926. He was also chaplain of the Yorkville Council, Knights of Columbus.

A particularly important enterprise was the launching by Father Talbot of *Thought*, a quarterly magazine of culture and criticism. Father Talbot took the keenest interest in every detail of the magazine's structure, style and appearance, and was its first editor. Published by the America

Press in its earlier years, *Thought* was later taken over by Fordham University. After consultation with the faculties at Woodstock and elsewhere, Father Talbot proposed in 1939 the idea of a theological magazine to be published by the American Assistancy. He called the organization meeting at Inisfada where it was decided to carry out the suggestion, should superiors approve. Father William McGarry was named to carry on the work which led to the launching of *Theological Studies*.

Along with Father Daniel Lord and Father Wilfrid Parsons, he became deeply interested in the question of the films and was chosen chaplain of the National Motion Picture Bureau of the International Federation of Catholic Alumnae. He was a contributor to the *Encyclopedia Britannica* and wrote a new historical sketch of the Society of Jesus to counteract the biased and inaccurate story which they had published. This led to a program of revision with a view to making the *Encyclopedia* more acceptable to Catholics, a work which still goes on. He contributed also to the *Britannica Book of the Year*.

Among his best known books are *Jesuit Education in Philadelphia* (1927); *Richard Henry Tierney* (1930); *Shining in Darkness* (1932). He also edited several volumes such as *The Eternal Babe* (1927); *The America Book of Verse* (1928), and *Fiction by Its Makers* (1929). Father Talbot was active in the foundation of the Catholic Theatre Conference and the Catholic Library Association.

He was awarded the degree of Doctor of Letters by St. Joseph's College in 1926; Doctor of Humane Letters, Holy Cross College in 1941; and Doctor of Letters by Fordham University also in 1941.

From his childhood Father Talbot had taken keen interest in the North American Martyrs and set for himself the arduous task of reconstruction for his own knowledge of the missionary life of St. Isaac Jogues, as preliminary to writing his best known book, *Saint Among Savages*, which has been translated into the principal European languages. He visited the archives of Orleans in France, Quebec, Boston and New York, and had traveled in person over the long, sinuous course by lake, river and forest that the heroic missionary himself

had covered in Canada and the United States. In his painstaking researches he laid also the foundation for a subsequent work, a biography of Saint John de Brébeuf entitled *Saint Among the Hurons*, and collected much material, as yet unpublished, on saintly persons among the Huron and Iroquois Indians.

The varied experiences in recent years of the famous Dionne quintuplets, of whom only four are now surviving, remind us of the intense interest that Father Talbot took in their case. He became deeply interested in the tragic situation of the Dionnes, whose case had been misrepresented in great part to the American public, and became personally acquainted with their father, Mr. Olivia Dionne, who proved to be a most friendly and cooperative person. Father Talbot gained the confidence of the girls who besought him to enable them to escape from the oppressive tutelage of Dr. Dafoe, the country physician who had won headlines by bringing the infants successfully into the world. Father Talbot had become convinced that Dr. Dafoe was exploiting them for his own benefit. He managed to induce the Quebec Provincial authorities to act and was happy in seeing the girls restored to their parents.

Becoming Editor-in-Chief of *America* in 1936 and ex officio also editor of the *Catholic Mind*, succeeding Father Wilfrid Parsons in both offices, he was anxious to give to the magazine a distinctively militant flavor and tried to express this spirit in a highly stylized format and rhetorical titles for the articles. He became deeply interested in Spain and General Franco's war with anarchists and communists, as Father Tierney had been in Mexico, and saw in the Spanish upheaval an opportunity for publicizing a cause which in general was anything but popular in the United States. This interest led him to organize the America Spanish Relief Fund for the purpose of bringing relief to the distressed victims of the Spanish Civil War, particularly to the children in the territory controlled by the Nationalist troops. The Fund was organized through the cooperation of the U.S. Catholic Hierarchy and the editors of American Catholic periodicals, in cooperation also with the American Friends (Quakers) Service Committee. Shortly after the project was launched considerable differences sprang up between the original group

organized by Father Talbot and a distinctively lay organization in the same field, headed by Michael Williams, called The American Committee on Spanish Relief. However, the original group, the America Spanish Relief Fund, continued its campaign, made progress, collected and distributed in Spain nearly \$100,000<sup>1</sup>. Father Tierney, be it remembered, had collected a still larger sum, in the neighborhood of a quarter of a million dollars, for Austria after the First World War.

Father Talbot's attraction to the romantic and dramatic side of life encouraged initiative but also brought certain difficulties in its train, such as a readiness at times to accept oversimplified solutions of complex political and social problems. He was to a certain extent victimized by ambitious persons who took advantage of his enthusiasm. The consequent disillusionment led frequently to bitter disappointment. He felt these disappointments all the more as he was himself instinctively high-minded and generous and as Superior of Campion House most considerate.

Leaving *America*, in 1944, he became regional director of the Institute of Social Order, residing at Georgetown from 1944 to 1947, as assistant archivist and writer. During World War II, he was auxiliary chaplain at Fort Myer, Virginia. As a result of his long acquaintance with Miss Mary Benjamin, the distinguished collector of autographed manuscripts, and her mother, Mrs. Parke Benjamin, Father Talbot was the recipient in the name of the University of an altogether unique gift, presented to him by Mary Benjamin after her marriage to Harold G. Henderson. This was the Francis X. Talbot Collection of autograph letters of the saints, unique among such collections in the world, now a prized possession of the Georgetown University Library.

On July 26, 1947 Very Reverend Father General appointed Father Talbot Rector of Loyola College, Baltimore, a position that he held until August 14, 1950. While Rector he built with lavish expenditure the beautiful College Chapel. After spending a short time at Georgetown as assistant archivist, he devoted himself to writing and to parish work at St. Aloysius Church, Washington, then to retreat work at Manresa on the Severn at Annapolis in 1952-53. His last position,

---

<sup>1</sup> *The Manner is Ordinary*. John LaFarge, S.J., pp. 392-394.

in which he was engaged up to the time of his death, was that of parish priest at Holy Trinity Church, Georgetown.

While Father Talbot's name will most naturally be associated with his distinguished literary and editorial achievements, his memory lingers in the hearts of those who became acquainted with him in his priestly ministrations, and they cherish the memory of his habitual kindness and pastoral charity. He greatly welcomed the parish work with which his latter years were occupied as an opportunity to practice this less conspicuous but sublime aspect of a Jesuit's vocation. Typical of the impression he made upon souls was a testimony in his praise offered by one of his spiritual children, Miss Mary A. Rooney of New Jersey, who at one time did office work at the Rectory of St. Aloysius Church in Washington. Writes Miss Rooney: "It was indeed a blessing and privilege to know Father Francis X. Talbot, S.J. Words fail me when I try to express what a saintly priest he was; so humble, gentle, kind, generous and good to all but especially to those in trouble and need. Yet he was so talented and wonderful! Like the great founder of his Society, St. Ignatius, he truly loved our Blessed Mother. One year while I was in Washington he preached a novena in honor of Our Blessed Mother for the feast of the Immaculate Conception. The church was crowded every night and indeed every night more and more came."

Father Talbot also had charge of the Sodality at St. Aloysius and he worked zealously to improve it, to get more members, new charter, etc., in spite of opposition from some of the older folk. Miss Rooney describes how a young mother who had arrived with her five children from Florida, a non-Catholic, appealed to him for help in finding a lodging. Father Talbot's desperate attempts to get help met at first with rebuff, but in the long run with success. As a result of his charity the little family entered the Church, and Father Talbot had the privilege of baptizing them.

"Father Talbot, like St. Ignatius," says Miss Rooney, "suffered from severe ill health, yet he always had a smile and cheerful word for everyone. He wanted so to finish the book he was writing. I hope he did finish it." Reference to his ill health is a reminder of the acute suffering that Father Talbot experienced from exceptionally stubborn sinus trouble for

years and his equally stubborn refusal to let it impede his ceaseless activity.

To one of the touchstones in a Jesuit's religious life, the exact observance of holy poverty, Father Talbot responded with delicacy and loyalty. Father Talbot consulted the author on several occasions with real anxiety as to the proper use of stipends he had received for his lectures, so as to make sure that they would be utilized in the full spirit of the Society.

The great Spanish dramatist José María Pemán entitled his play concerning the life of St. Francis Xavier *El Divino Impaciente*, translated—not very precisely—as *A Saint in a Hurry*. Something of the same spirit of divine impatience inspired Francis Xavier Talbot. On the debit side it imparted a certain restlessness to his character; a feeling that his work was not achieved, a trait that rather increased with years and poorer health and made it hard for him to remain attached to any one regular occupation. On the other hand, his “divine discontent” impelled him to greater generosity and a desire to come ever closer to the example of his Divine Master.

Shortly after Father Talbot's death some of his former literary associates on the staff of the magazine of poetry *Spirit*, recalled that the magazine would not have existed had “the gentle genius of Father Talbot not sparked it to life.”

A Requiem Mass was offered for Father Talbot in Holy Trinity Church, Georgetown, on December 6, 1953, by the most Reverend John M. McNamara, Auxiliary Bishop of Washington. The day and hour coincided with the funeral of Father Joseph J. McLoughlin, S.J., at St. Aloysius Church in Washington. Following the Mass, Bishop McNamara praised Father Talbot for his writing about the North American martyrs, and said that these martyrs, by their courage and fortitude, have a special appeal to the youth of today. “Father Talbot has placed us in his debt,” the Bishop said, “by making the lives of these martyrs better known.”

Certainly few men in our time have endeavored more faithfully than did Father Talbot to make the lives of the martyrs known, or to follow their high example in his own personal life. Part of the debt that he bequeathed is an obligation of love, to see that the work is completed that he had begun.

JOHN LAFARGE, S.J.

# Books of Interest to Ours

## A WELCOME CONTRIBUTION

**Church Building and Furnishing: The Church's Way. A Study in Liturgical Law.** By J. B. O'Connell. University of Notre Dame Press, Notre Dame, Indiana.

"The original manuscript first entitled, *The Church's Way*, was the basis of the author's lectures in the Liturgy Program in the 1953 Summer Session of the University of Notre Dame." Written from the special point of view of liturgical law the book touches upon many phases of the construction of a church and establishes rather well the how and why of Catholic church requirements as laid down by ecclesiastical authority. Father O'Connell renders a real service to many architects, artists and craftsmen, even patrons, by comprehensively relating rubrics with technical solution. Since tradition and rubrics are not ends in themselves, much latitude is suggested and the viewpoint is not narrow.

In the Foreword, art is defined with St. Thomas Aquinas as *recta ratio factibilium*, right thinking applied to making. We are informed that right thinking governs the interpretation of all laws about the liturgy of the Church in the interest of creating reverence, piety and the spirit of order. The encyclical *Mediator Dei* of Pius XII pronounces against the second rate and the stereotyped. St. Pius X in a *Motu Proprio* stressed the requirements of good taste, the respect for truth and simplicity of design and ornamentation for the house of God.

In as much as the author invites answers from an architect from the point of view of design as different from that of Canon Law or Sacred Liturgy, I shall discuss very briefly form and materials of construction compatible with purely liturgical requirements.

The housing of the Blessed Sacrament is the foremost thought in a church building. An element of design is thus created that exists in no other form of building. The character of whatever architectural expression is given to the structure must yield to the character sought. This may be a very difficult objective to reach within the bounds of severe limitations created by costs of construction, lack of skilled labor and sometimes the unavailability of certain building materials. The very great respect in which we hold tradition in itself creates certain conflicts as to choice of style. The transient nature of our communities in which churches are to be built adds to the difficulties that confront an architect at the very beginning in making his first studies for church edifices.

No book of rules exists on the adaptation of stylistic architecture to our contemporary purposes. We know, however, that the aesthetic values are to be sought as an appeal to the public and that the design shall not be esoteric but intelligible to the masses. This is a difficult program but nevertheless a binding one and may cause the architect

to use up reams of paper in the search for the best apparent motif for the particular design at hand.

The text of Father O'Connell's book is very well organized and discusses very clearly the matter of site and general plan. There are chapters on the sacristy, the construction of an altar and church furnishings. In conclusion a series of directives are enumerated as a very useful résumé of the subject matter preceding it in the book. Naturally, historic reference is included only as proper co-ordination is demanded. Certain very general topics are treated such as the Christian artist and his patron and the necessity in vocational training of religious culture and of knowledge of Christian iconography. As the author points out, the artist and architect should deem it an honor and privilege to work for God's glory and the spiritual good of their fellow man.

In defining church decoration its real purpose is stressed, viz., that of completing, embellishing and enhancing the existing harmony of the church form, its structural pattern, with the means sought to add beauty and dignity. There are many modes of expression; and, doubtless, in the minds of those designers who are thinking about the more perfect achievement of harmony and beauty, the purely structural items of plan, both transverse and longitudinal sections, dominate. Trial and error are the routine of the drafting room. Perspective studies are made in color, scale models are constructed and all engineering devices to make the buildings sounder and more resistant to deterioration as well as to eliminate any possible structural failures, of which in the past there were many, are employed.

Pius XI, when inaugurating the new Vatican Gallery of Painting on October 27, 1932, stated, "Open wide the portals and tender sincere welcome to every good and progressive development of the approved and venerable traditions, which in so many centuries of Christian life, in such diversity of circumstances and of social and ethnic conditions, have given stupendous proof of their inexhaustible capacity of inspiring new and beautiful forms, as often as they are investigated or studied and cultivated under the twofold light of genius and faith." Further, Pius XII in *Mediator Dei* gives his approval to living, contemporary art. He writes "Thus modern art, too, may lend its voice to the magnificent chorus of praise which great geniuses throughout the ages have sung to the Catholic faith."

In the many phases of architectural expressions developed in Christian times there is always the same concern about the establishment of a type or model that succeeds in symbolizing religious, aesthetic opinion. Size takes over at times with soaring heights or spans of great strength and weight. Today, an element of airiness and freshness is sought. These qualities are not too easily found in the more traditional materials. In modern materials, such as flexible, re-inforced concrete, design finds creative expression. In addition to the reasonably normal adventure of coping with building codes, predicting costs in advance and cognizance of opinion, lay as well as clerical, the church architect has



a responsibility not to allow himself to be intimidated into making hopeless copies of period pieces of distinction or of abjectly accepting the clichés that are found in all current professional publications.

Color is not to be overlooked as an element of design, adapted to the forms used. Since in the range of modern materials of construction there are new and happy contributions to be made, color becomes a field of adventure and should be exploited with skill and understanding. We have to a great extent cleared our minds of the many fetiches that existed in the past in regard to color and in church furnishings especially a feeling of color is of paramount importance. Christian iconography will realize *splendor veritatis et caritatis* in which divine purpose transcends the human. Statues and their place in the Church are well described and the extreme latitude permitted is helpful to those familiar with a small variety. To the materials used in the past should be added the modern materials, glass or synthetic materials of distinction.

In view of supporting the opinion that a study of stylistic architecture, however irksome, might develop better understandings of space, form, scale etc., it is possibly quite true that we have often ignored in seeking novelty the valuable lessons afforded by examples of the past. A shock sometimes awaits us when we find that in the search for something original we turn up with an analysis made centuries ago. Not all art forms, even in architecture, can be extracted from the past but many remain to be extracted from the Classical, the Gothic and the architecture of the Orient.

In the interchange of ideas possible today and with the enthusiasm for variety may we not find much that is endowed with aesthetic value? Our early American buildings very frequently showed surprising virtuosity. The attack upon symmetry has puzzled many of the younger designers. More cautious analysis and study of balance and harmony disclosed another means to the end of the "axis of symmetry" as a quick claim to excellence became less influential. Likewise the value of added pictures or applied ornament prompted calm judgment as to what we were getting and also what it was costing. Most of our architecture was overloaded and we were lacking in common sense in splashing ornaments recklessly about. The ornaments themselves were frequently very good and often well detailed. We were seeking a new vernacular. Our technique was to try out a lot of things, experiment ceaselessly and then stand back and evaluate. Even the resort to the use of the machine-made-products had one good point. It did not take too long to achieve the result; so boredom could be detected more quickly.

We have learned much about church design as architects but have not as yet begun to apply much of our understanding. We will do so, however, and a period of genuine interest appears to be imminent. Our planning of churches is doubtless better than it was. The excessive costs may not be so much a liability as a salvation for design. The costs of good design are probably not excessive, if we regard values in their

proper scope, seeking character and honesty of expression at the expense of elaboration. Our architecture is becoming more sincere and perhaps better. The church and its furnishings complement each other.

It is useless for us to ignore the value of the mass of information concerning design and construction that we have collected. It is a temptation for many to solve a design problem by looking it up in the book. Design evolves from laborious, personal deductions and reasonings based upon knowledge and experience. Once the overall design is achieved, artists are at our beck and call and are anxious to cooperate if given a chance. With the advances made in the science of engineering we have now solved the acoustical, waterproofing and sound-proofing problems. Artisanship may be less spontaneous but there is no reason to suppose that good craftsmanship has disappeared. It is relegated to the background for the present but only temporarily.

Since each form of building employed today has its special peculiar use, the church must be studied and seriously contemplated by the architect. Experience with other constructions may equip him to do a church but such a book as we are examining is essential to his proper understanding of the problem. In other words, his gifts as a designer and constructor must be focused upon the special problem of the church. While the general practitioner may and sometimes does achieve good results it is certainly the devoted designer familiar with the issue who would seem most likely to succeed.

Books containing rules of design, as such, are nonexistent. Examples have been copied and the "orders" studied to the end of getting something of proven and recognized value. The best work will be the result of the solving of the problems starting with the site-and environmental influences, budget, cost and possible length of useful service to be expected, fitting all into a well-proportioned edifice. The selected illustrations in the back of the book should evoke interest in some of the contemporary designs pertaining to church architecture, sculpture, vestments, ciboriums and tabernacles. Father O'Connell's book is a welcome addition to a field that has need of serious study and selfless interest.

FREDERICK VERNON MURPHY, F.A.I.A.

---

#### PATRISTIC PHILOSOPHY

**The Philosophy of the Church Fathers. Vol. I: Faith, Trinity, Incarnation.** *By Harry Austryn Wolfson.* Cambridge: Harvard University Press, 1956. Pp. xxviii, 635. \$10.

The work under review marks the second great installment in a series devoted to the development of Western thought by the Nathan Littauer Professor of Hebrew Literature at Harvard University. Professor Wolfson is a modest, retiring scholar who continues to cause amazement by

his control of a truly encyclopaedic store of information. After publishing a masterpiece like the two volume study *Philo: Foundations of Religious Philosophy in Judaism, Christianity, and Islam* (Harvard, 1947), many another man would have wished to retire in glory. For he is also the author of a profound analysis of Spinoza's ethics [*The Philosophy of Spinoza*, (Harvard, 1948) ], he has collaborated on an edition of Averroes for the Mediaeval Academy and published the extremely valuable study called *Crescas' Critique of Aristotle*. With his wealth of background Professor Wolfson, in *The Philosophy of the Church Fathers*, has inaugurated a completely new line of thought: he comes to a study of patristic theology—for the book is nothing less than that—bent on discovering the origins of early Christian thought in the cultural milieu of Philo and the syncretistic Jewish Gnostics. Wolfson is not the first scholar who has come from a reading of Philo with the impression that here, in the writings of the Alexandrian Jewish pedant, lay the clue to Christian belief. And this very approach creates inevitable blind spots which even Wolfson, for all his documentation, is unable to overcome.

The most important sections in the volume are those which treat the allegorical method (pp. 24-72), the double-faith theory (pp. 102-140), the development of the doctrine of the Trinity (pp. 141-256 and 287-363), the mystery of the Incarnation (pp. 364-493), a chapter on Platonic Ideas in the Fathers (pp. 257-286) and two final chapters on Gnosticism (pp. 495-574) and the Christological and Trinitarian heresies (pp. 575-608). This outline may give some idea of the incredible scope of Wolfson's learning. And it is no exaggeration to say that his rather unorthodox findings will undoubtedly cause a violent reaction among Christian scholars. At the same time the shortcomings and logical weaknesses of the book should not blind the student of patristic thought to the many good things which he may be led to under Wolfson's stimulus.

The unstated presupposition of the book is, of course, that Christian dogma arose in an entirely human way from pre-existing elements which can be scientifically isolated (e.g., Jewish syncretism, Philonism, Platonism, etc.). This approach, which one would have thought to be completely outdated, makes it difficult to take Wolfson's conclusions seriously. Thus he has completely lost sight of the most important element of early Christianity: the specific, concrete Christian situation, whose formularization in *kerygma* and *didache* is the primary fountainhead of all dogma. The various problems connected with the doctrines of the Trinity and the Incarnation—and, indeed, there are not a few—can hardly be solved by one who completely mistakes the nature of the dogmatic development.

All this is not to deny, however, that some of the chapters are extremely important. On Allegory, for instance, Wolfson's approach brings out in clear focus the intimate connection between Alexandrian exegesis and that of Philo and the Midrashim. In addition to the literal

(or verbal) interpretation of a text, the Midrashim use four others: 1) the *moral*, legal, prudential, which consist largely of conclusions from a text relative to human conduct and which make up the majority of Rabbinical interpretations; 2) *rationative*, giving the reason for the specific wording of a text (and even its punctuation); 3) *credal*, or religious beliefs (rarely, in the Rabbis, philosophical) about God, the world, angels and men; 4) *predictive*, which are related to later historical events, particularly the final coming of the Messiah. Now of these Philo most often uses interpretations 1-3; but in Philo they are resolved largely into two categories, the "physical" or "somatic" (dealing with God and the cosmos), and "ethical" (with human conduct). The main tenor of Philonian allegory is philosophic in the Hellenistic sense—an aspect which clearly sets it apart from the midrashic *halakoth* and *haggadah*. Further, the Midrashim rarely if ever supplant the *peshat*, or literal meaning of the words (there is indeed, a dispute on this point among Rabbinical scholars), whereas in Philonic allegory the "hidden meanings" regularly do. Wolfson draws up a list of the expressions Philo uses to refer to allegory, e.g., type, shadow, enigma, parable, mystery, hidden meaning, and these become criteria for a study of allegory in the early Church.

Here is the most valuable part of the book, and although in Wolfson's mind it serves as a mere preliminary and links the Alexandrian school more closely with Jewish thought than modern scholars would admit (for Wolfson constantly underestimates the pagan technique of allegorism as used by the Stoic-Cynic school), it nonetheless will help to clarify many difficulties. The section would have been even more valuable if the author could have pointed out some of the parallels in the hermeneutical principles reflected in the Dead Sea Scrolls, especially the *Habakkuk Commentary* (DSH). For it is clear from what we know of DSH that the concern was not so much with *halakoth* (or moral-legal interpretations) but precisely with what Wolfson calls "adventual" or predictive historical interpretations, i.e., indications that the work of the Teacher of Righteousness was already foretold by the prophet Habacuc. A closer study of this entire question of biblical interpretation will yield a more concrete picture of the way in which Christ Himself trained his disciples, before sending them forth, in both the moral-allegorical (cf. the parable of the seed, Luke 8:10 ff.) and the "adventual" interpretations (cf. the exposition of Moses and the prophets suggested in Luke 24:27). In fact, Our Lord's completely different approach to traditional biblical interpretation was undoubtedly, in large measure, the occasion of the opposition he met among Pharisees and Sadducees. But Wolfson avoids this extremely crucial connection and the important information the Gospels give us on the origins of Christian exegetical methods. Instead, his effort is to suggest that Paul and later writers used allegorism to distort the Scriptures in a Messianic direction.

Paul, in Wolfson's view, taught that the "preëxistent Christ" and the Holy Spirit were the same and were both identified with the Wisdom

of God: it took "the form of a man in the sense that it existed in the body of Christ as a soul . . . an additional soul over and above both the irrational and the rational soul . . ." Matthew and Luke then modified Paul's doctrine as follows: "the preëxistent Christ of Paul, definitely identified in these two Gospels with the Holy Spirit, is said to have been made in the likeness of men by being the begetter of Jesus. In the Fourth Gospel . . . there is a new version . . . The preexistent Messiah is identified with the logos of Philo's philosophy" (p. 177).

The fact that a scholar of Wolfson's stature can make such absurd statements without the slightest attempt at documentation is another proof of the frailty of the human mind. In any case, it suggests the direction in which the author is going. There are extremely valuable sections on the patristic adaptation of the Aristotelian doctrine of "composition" and "mixture" by way of explaining the hypostatic union (pp. 372 ff.), and the rejection of the Stoic union of juxtaposition; but these will probably be lost on most readers whose sympathies have not been won by Wolfson's biased approach.

The treatment of Gnosticism (pp. 495-574) is one of the best that can be found anywhere, for it reflects an area in which the author is really competent; yet the final chapter on Trinitarian heresies is the sort of thing that can be found in many books and could well have been omitted. It is unfortunate that Prestige's excellent book on the Trinity (*God in Patristic Thought*), from which Wolfson undoubtedly learned a lot, did not serve him as an example of brevity. But the abnormal length of the volume could have been tolerated if it showed signs of an appreciation of modern patristic textual analysis. But it is perhaps ungracious to criticize a work which must have occupied many years of devoted and painstaking study. It is nonetheless legitimate to question the validity of what Wolfson has called the "hypothetico-deductive method of text study," for which the main lines were laid down in *Crescas' Critique of Aristotle* in 1929: the purpose of historical research in philosophy is, in Wolfson's view, to uncover the latent images and processes of reasoning, with their previous sources, which lie behind philosophers statements, for their "uttered words, at their best and fullest, are nothing but floating buoys which signal the presence of submerged unuttered thoughts" (*Philo*, i, p. 107). Though this process of textual psychoanalysis may be useful at times, the danger is always that *images* are taken for actual thought, mere *associations* for causative influences. But the chief difficulty with the technique—at least as it is applied in *The Philosophy of the Church Fathers*—is that Wolfson has no hesitation in filling in the enormous lacunae that invariably exist between the uttered and the unuttered words; for although this can be less precarious in an author, for example Philo, with whom Wolfson is completely at home, it can produce veritable moonshine when applied to others without adequate textual control.

HERBERT MUSURILLO, S.J.

## SECOND METHOD OF PRAYER

**Soul of Christ. Meditations on the Anima Christi.** *By John H. Collins, S.J.* Westminster, Newman Press, 1955. Pp. 122. \$2.50.

Father Collins with his constant zeal and facile pen and aided by a discerning publisher has given us another excellent spiritual book. For its object it has one of the Church's best loved prayers and for its technique St. Ignatius' Second Method of Prayer. Its title will recommend it especially to every Jesuit and scarcely less to priests and religious and to all lovers of Christ. All who use it for meditation will find in it inspiration, consolation, unshifting grounds for hope and countless motives for love. It is also something of a compendium of theology although written in words so simple that a child could understand it.

Each chapter is an enlargement on the revelation of the incomprehensible love of God for wayward man, as expressed especially in the Life and Passion of Christ, and concludes with the loving response of the man of faith to the mystery of mysteries. The book lists many tokens of Our Lord's unflinching care for His children and puts into words the gratitude and confidence and love that all who know Christ must inevitably feel. Father Collins has done well to write this book. It gives a useful and beautiful example of how the Second Method of Prayer is made, a form of prayer which has led many holy persons into higher forms of union with God.

J. HARDING FISHER, S.J.

---

 ECCLESIA MATER

**The Splendour of the Church.** *By Henri de Lubac, S.J. Translated by Michael Mason.* New York: Sheed and Ward, 1956. Pp. xii-289. \$3.50.

In this instance, the familiar principle, "it loses so much in translation" need not be invoked. This book does not lose in translation. The English version reflects with high fidelity the graceful, vibrant power of Father de Lubac's thought. Gratitude is due to the translator for his care. His smooth rendition has rendered real service in making more available this significant work on the Church.

There is little point in attempting to add to the praise which the book has won. Once again the author exhibits that high thinking and plain writing habitual with him and which endow his work with outstanding merit. So the book's originality and genuinity are guaranteed by Father de Lubac's gifts, credentials too well-known to require scrutiny. If in this book, those gifts come into play with greater poise and vigor, the reason is that the author attempts nothing scientific, not just another theological treatise on the Church. He rather contemplates in the light of faith the mystery of the Church. He gives us his meditations,

made in piety and love, on some aspects of *Ecclesia Mater*, as the title of the moving seventh chapter calls her. Thus his intellectual gifts, a lucid mind in control of amazing erudition, are enhanced by warmth of heart and spirit. "Love," he tells us, "should be, of course, our only reaction to our Mother the Church." The poetic quality of these consoling meditations however does not sacrifice theological soundness. The dual aspect of the Church's mystery does not drop from sight. Throughout the book, she is realistically presented as *Ecclesia*, at once *convocatio* and *congregatio*, the "divine calling-together" and the "community of the called together." Nor does this unblinking realism detract from love.

It is invidious perhaps to single out particular excellencies in a book of such uniform superiority. Yet certain passages, which linger in the memory, might be noted. There is the seventh chapter, already mentioned, in which the *vir ecclesiasticus* is described. There is the splendid fourth chapter in which the heart of the mystery of the Church, Christ's Mystical Body, is seen in the mystery of the Eucharist. The respect, candor and loyalty of the eighth chapter, "Our Temptations concerning the Church," deserve mention as does the richness of the final chapter on the Church and Our Lady.

This is a fine book. In depicting integrally the mystery of the one Church, it shares the love and joy which the vision of the Church should evoke in her sons. Father de Lubac achieves his object, that of helping others to a clearer sight of the Bride of the Lamb in all her radiant motherhood. It is appropriate that this enjoyable translation of his book can be offered to American readers in the Ignatian year.

JAMES F. COLEMAN, S.J.

---

### THE PRIESTHOOD AND THE LITURGY

*The Gospel Priesthood.* By Dom Hubert Van Zeller, O.S.B. New York, Sheed and Ward, 1956. Pp. xii-118. \$2.50.

This book represents a series of articles which appeared in *Emmanuel*. In writing them Father Van Zeller's purpose was to cover the liturgical year, taking the dominant idea of the month or season, and applying some of the liturgy's more practical principles to one or other aspect of the priestly vocation.

The ideas are solid and traditional, and presented in clear short sentences. The chapter on "The Vigilant Priesthood" is very well done and one wishes that the rest of the book were as much alive and forceful. In this chapter Father Van Zeller writes: "Starting in the seminary where he feels he is living in the cross between a barracks and a kindergarten, the man who is called by God to the ministry discovers that the actual thing is like living in a combined watchtower and clinic: the priest is always either scanning the horizon or offering his arm for a blood transfusion. The danger is that he goes to sleep on the watchtower and lives on other people's blood in the clinic. To correct these

tendencies he must remember that the wolves which prowl are live wolves and not dead ones (duelling and slavery are wrong, but forget about them—they are dead; and anyway they are not as serious as their modern counterparts)."

Father Van Zeller leaves his priest-reader with the impression of detachment from the affairs and events of this world, a detachment one experiences when he visits a monastery and listens to the cowed monks chanting the divine office. Absent in this short work is that emphasis which Father Trese brings out so well in his book *Tenders of the Flock* on redeeming each hour of the day for Christ; or that urgency for the priest to redeem this present world, with its crises and problems, which permeates Cardinal Suhard's dynamic and timely pastoral letter *Priests among Men*.

R. EUGENE MORAN, S.J.

---

### IGNATIUS LOYOLA

*Saint Ignatius and the Jesuits.* By Theodore Maynard. New York, P. J. Kenedy & Sons, 1956. Pp. 213. \$3.00.

This Ignatian Year tribute by the well-known American Catholic author is written in a popular vein, in that style which has become familiar to the readers of Dr. Maynard's many biographies. After a preliminary consideration of the life, character and training of Ignatius, the author devotes a chapter each to the Spiritual Exercises and to the Constitutions of the Society. The remainder of the book pictures the broad lines of development of the Ignatian ideal through four centuries of Jesuit history. Special attention is given to early missionary enterprises in England, Germany and in the Far East, and a chapter outlines the work of Ours among the Indians of North and South America. In his analysis of the reasons for the Suppression, Dr. Maynard makes the interesting observation that the oft cited Jesuit pride might better be termed *esprit de corps*. The period of the Suppression and Restoration are described, and two final chapters treat the educational system of the Society, some of the more recent phases of the Jesuit apostolate, and, finally, the notion of corporate achievement which the author considers as characteristic of the Jesuit mind.

JAMES J. HENNESEY, S.J.

---

### ST. JOSEPH: THE THEOLOGIAN'S PICTURE

*Saint Joseph.* By Henri Rondet, S.J. Translated and edited by Donald Attwater. New York, P. J. Kenedy and Sons, 1956. Pp. v-254. \$4.00.

There goes with the contemporary Marian movement and the workers' movement a cautious explanation of the theological aspects of St.



Joseph's role in the economy of salvation. In this book, Father Rondet aims to give the first sketch of the gradual development of the devotion to St. Joseph and of the pertinent theology of this devotion.

Though devotion to St. Joseph was widespread, it had departed from the authentic picture of the real workman that emerges out of the Gospels. Apocryphal writings, especially the Gospel of James and popular legends, with their expression in the arts, had obscured the truth about St. Joseph. But from the fifteenth century on, theological treatises on St. Joseph endeavored to bring back devotion to him to the text of the Gospels. In modern times, the Popes were vigilant both in repressing exaggerations and encouraging sound devotion. Religious writers and episcopal pronouncements both paved the way for and seconded papal decrees and utterances on St. Joseph.

The second part of the book consists of a number of excellent extracts from writings and sermons about St. Joseph. These selected extracts show in the concrete the development of the theology of St. Joseph. In this English edition, some of the texts that figured in the French original have been omitted and others substituted by the translator and editor. Particularly interesting are the sermons of Bossuet and Father M. O'Carroll and Père Jean Guittou's articles.

A reader of this book goes through a certain purification of his former ideas. He is given a solid theological basis of his devotion; and after seeing the true picture of this workman, he hopes with the author that the statues and pictures of St. Joseph in our churches will at last lose the stiff pose that legend gave them, and show instead the holy workman engaged in his humble job, the faithful husband who rejoiced in his wife's love, the father who brought up and trained the Incarnate Son of God.

BENIGNO MAYO, S.J.

---

#### A NEW APPRAISAL

*The Religious Vocation.* By Canon Jacques Leclercq. Translated by The Earl of Wicklow. New York, P. J. Kenedy and Sons, 1955. Pp. 7-184. \$3.75.

Canon Leclercq's treatment of the religious vocation is in full harmony with the modern movement towards re-evaluation of the religious life and re-emphasis on its theocentric character. An adequate description of this valuable work is impossible in a review of this type. A few general observations must suffice.

The first two chapters outline the essential elements of a religious vocation. First and foremost, the vocation is a call and an answer to the call; and this basic principle is the theme of the entire book. A man comes to know God as a living reality, a person, the essential presence; and he realizes deep within himself that God is saying, "Come." The response to this call is the desire to give oneself entirely.

This "call-gift" phenomenon is the vocation fundamentally, and whatever else develops from it is simply an effort at realizing the vocation. Poverty, chastity, obedience are not the vocation but conditions for its concrete fulfillment. The practice of the vows is paramount, but the spirit of the vocation itself must be the soul of that practice. For instance, celibacy is the very point of departure of the religious life; but it is not embraced merely with a view to efficiency or edification, but rather because the vocation itself compels one to seek for God alone. Consequently the vow involves not only continence, but a wholehearted sacrifice of human love, the home, parenthood. One cannot be integrally faithful to it if he continues to seek those joys, or their substitutes, in his apostolate.

Similarly, the general norms of Canon Law and the constitutions of particular orders are not the vocation. While recognizing their validity and value, both from a theoretical and historical point of view, the legal aspects of religious life must not be overstressed to the detriment of that personal consecration which is the heart of the vocation. "It is permissible to ask whether, in modern times, concentrating almost exclusively on the canonical character of the religious life has not produced a certain stiffness, and if this is not partly the reason why consecration to God, personal inner consecration, the personal character of this consecration, has lost its emphasis" (p. 57).

Canon Leclercq also deals intelligently with the question of action and contemplation, happily pointing out the magnetism which often exists between them; how those who begin with the apostolate eventually yearn for contemplation and band together for that end, while the contemplative in turn tends to find an outlet for the divine love which is in him. The book also presents sound judgments on the problem of initiative and responsibility among religious, and the possible disparagement of celibacy in the light of modern psychology's emphasis on the human perfection to be found in the married state.

We are indebted to the publishers for bringing us this English version of *La Vocation Religieuse* which was originally published abroad in 1952. The book is critical and discreet, inspiring and practical. It will handsomely repay a careful and prayerful reading.

JOSEPH DOTY, S.J.

---

#### VAST PERSPECTIVES

A John LaFarge Reader. *Selected and Edited by Thurston N. Davis, S.J. and Joseph Small, S.J.* The America Press: New York, 1956. \$3.50.

In our age of specialists, there is an obvious need for men like Father LaFarge, able to keep in touch with many specialties, and to assess new developments in each of them from a broadly humanitarian and theological point of view.

The present selection of Father LaFarge's articles and speeches, published in honor of his Golden Jubilee as a priest and as a Jesuit, initiates the reader into the vast perspectives of the author's mind. It affords many illustrations of Father LaFarge's balanced approach to complicated questions concerning art and literature, religion and social action. In all of these fields he cautions against simple formulas and easy panaceas and insists instead on the need for prudence, patience, and technical competence. He particularly calls for the formation of lay leaders to bridge that fatal chasm between faith and works which is not peculiar to Protestant Christianity. Unless the task of shaping the future is to be turned over to atheistic humanists, Christians must labor diligently to put into practice the social corollaries of their dogmas. Only through a concerted effort of this kind, Father LaFarge reminds us, can the Church appear in her full splendor as *signum levatum in nationes*.

While this volume lacks the warmly personal touch of *The Manner is Ordinary* or the unified impact of *The Race Question and the Negro*, it is a welcome supplement to Father LaFarge's previous works. The piece written in 1934 on "The Philanthropy of Ignatius Loyola" will prove especially timely for Jesuits in the present Ignatian year. It convincingly exhibits our Founder's primary concern that the fruits of divine Redemption should be applied, not merely to the salvation of individual souls, but to the total restoration of human society.

AVERY R. DULLES, S.J.

---

#### SCRIPTURE STUDIES FOR THE LAYMAN

*They Saw His Glory.* By Maisie Ward. New York: Sheed and Ward, 1956. Pp. 278. \$4.50.

This aptly titled introduction to the Gospels and Acts helps to span the gap between the average educated person and such scholarly works as *A Catholic Commentary on Holy Scripture* and the *Bible de Jérusalem*. It would richly complement the college religion course in its treatment of the Gospels. In the initial chapters, the light of the latest archaeological finds and textual research is focused on the question of the historical value of the Gospels, on the cultural and religious background of the New Testament, and on its early oral transmission. Albright, Ramsey, and Kenyon are among those cited. Biblical inspiration and inerrancy are extolled but their meaning could be clarified. Similarly literary forms might be explained at this juncture. In the body of the book, each Gospel is probed for its primary and secondary themes. Here too the work is strongly laced with insights, in part of the Fathers, but more so of the modern writers, for example of La-grange, Prat, Lightfoot, Jacquier and Cerfaux. A separate listing of the more available and helpful authors is included. The treatment of the individual books is excellent; that of the Acts is exceptionally so.

We see the early Church both as a visible, structural community and as a living unity. Its growth, through the charisms of the Holy Spirit and despite the human weaknesses, is pointed out. The individual Christian communities are glimpsed in their origin in the latter half of the Acts; their growth is revealed by opportune reference to the Pauline Epistles. In all this the role of the layman is underlined.

Primarily an introduction to the Gospels and Acts, this volume is also an inviting appetizer. Maisie Ward brings to the reader the fruits of wide reading in several languages, of a trip through Palestine, and of a practical, inquiring bent, tempered by years of activity in the Catholic Evidence Guild. Equally important in these days when so many see nothing but the outer cover of the Bible, she brings to the reader a zest for its contents. Knox and other translations are compared for richness. Parallel passages are laid side by side to reveal the individual traits of the Evangelists. Greek words are tapped for their primitive ring, as is *doile* for the true note of Our Lady's fiat. True, mention of the Diatesseron, of "the papal decision at Chalcedon," and other unamplified references may prove trying to less educated readers. Yet they may prove provocative as do the questions that are voiced,—what did "Son of God" mean on the lips of a Roman centurion? Vistas too of developing doctrine unroll,—discussion of the Spirit of Jesus in the early Acts shows that "the doctrine of the Blessed Trinity is beginning to be elaborated in human language." This volume, then, will win many a Catholic who thought himself familiar with the New Testament to a revitalized perusal of its pages. It brings to mind the words addressed to biblical scholars by the Holy Father, "What is more sublime than to scrutinize, explain, propose to the faithful the very word of God, communicated to men under the inspiration of the Holy Ghost?"

W. SUCHAN, S.J.

---

#### MINE OF EDUCATIONAL INFORMATION

**The Popes on Youth.** Principles for forming and guiding youth from Popes Leo XIII to Pius XII. *Compiled and edited by Rev. Raymond B. Fullam, S.J.* New York: The America Press, 1956, xvii + 422 pp. \$5.00.

Father Fullam's papal anthology is destined to become a classic in youth-guidance literature. It is an outstanding example of scholarship in papal matters and should become a standard for other compilers of papal documents in the future. The author wanted "to make available in topical arrangement, convenient for study and reference, what the Popes in modern times have taught on the Christian formation of youth." He saw the pressing need for such a compilation of papal documents. In a very readable way he has brought their practical value before the public.

After a brief introduction, there follows a short but adequate series

of selections on the obligation of the Popes to speak on matters affecting our young people and the urgent need of their following such directives. In Parts Two and Three, which form the real bulk of this excellent work, the papal teaching on the principles to be followed in the Christian formation of youth is given, as well as directives on adult responsibility toward youth. The final group of selections show the many harmful influences working in the modern world against efforts to form Christian youth. The entire work is separated into thirty-nine chapters containing over seven hundred selections from papal documents. The author states that a similar number of selections were rejected in order to avoid repetition.

Perhaps the outstanding feature of this particular papal anthology is its great usability. The author has taken care to render the fruits of his labor easily accessible for reference. Each selection has been numbered and its source is clearly indicated. The papal documents used have been catalogued, and cross referenced. The author has also included an annotated listing of the more important collections of papal documents in English, a study guide to related chapters, and an excellent topical index. A bibliography on matters pertaining to youth-guidance is an added feature.

Introducing each chapter is the author's summary of papal teachings on the subject under consideration. These alone would be worth the price of the book. *The Popes on Youth* offers everyone a mine of educational information. No one connected with the modern apostolate can afford to be ignorant of these papal principles on youth and youth-guidance.

MICHAEL H. JORDAN, S.J.

---

### A SACRED TRUST

**His Heart and His Society. Original Sources on the "Munus Suavissimum."** *Compiled by Jerome Aizala, S.J.* Bombay: Published by Very Reverend A. M. Coyne, S.J., St. Xavier's High School, Bombay 1, India. Pp. 191.

This book is not, as its title might imply, a book of devotion, at least not primarily; rather it is factual. It is a collection of the important documents that concern the commission given by Christ Himself to the members of the Society of Jesus to spread the devotion to the Sacred Heart of Jesus, and the official acceptance of that commission by the Society itself. Naturally, it begins with the statement of St. Margaret Mary Alacoque, repeated again and again, in excerpts taken from her letters to her Superior, that Our Blessed Lord Himself entrusted this task to the Jesuits.

The official acceptance of this "Munus Suavissimum" by the Society, at the close of the XXIII General Congregation took place when "the Fathers rose as one to their feet and unanimously proclaimed the fol-

lowing declaration: that it should be definitely laid down that the Society of Jesus with the greatest pleasure and deepest gratitude accepts and assumes the most sweet charge entrusted to her by our Lord Jesus Christ of practising, fostering and propagating devotion to His most Divine Heart." Later Congregations endorsed this acceptance and Father Aixala in each instance quotes the formula of acceptance.

This solemn pledge, so solemnly and so frequently ratified has been crowned by Our Lord with such signal success and has been preached so fervently and so universally, both by Jesuits and other priests, that there is scarcely a parish in the Church where the Sacred Heart devotion is not known and loved. Exhortations to Jesuits to keep this solemn trust were unnecessary, for it is part of the heart of the Society. Nevertheless it has been the frequent topic of letters written to the Society by the Fathers General. The text of these letters is given in the volume and provides ample material for sermons, triduums and novenas.

The author also quotes from the *Epitome* the passages in which the practice and propagation of the devotion is enjoined on the members of the Society. He mentions, too, the approval given by St. Ignatius to the acceptance by the Society of the task entrusted to it by Our Lord, in his message to Father de Hoyos, in which he says "that the Society's purest glory should lie in her sons being especially chosen to promote and spread the devotion to the Sacred Heart of Jesus." Jesuits who wish to have documentary evidence of the fact that Our Lord Himself entrusted the practice and propagation of devotion to the Sacred Heart to the Society and that the Society has accepted this charge, formally and officially, will find it in Father Aixala's book, which is limited *ad usum Nostrorum tantum*.

J. HARDING FISHER, S.J.

# WOODSTOCK LETTERS

VOL. LXXXV, No. 4

NOVEMBER, 1956

---

## CONTENTS FOR NOVEMBER, 1956

FORTRESSES OF GOD.....	363
Francis Burke, S.J.	
PIUS XII ON IGNATIUS.....	367
William J. Young, S.J.	
THE MYSTERY OF ANDREW WHITE.....	375
Francis X. Curran, S.J.	
THE SOCIETY AND THE APOSTLESHIP OF PRAYER.....	381
Thomas H. Moore, S.J.	
APOSTLESHIP OF PRAYER AT ST. LOUIS UNIVERSITY HIGH.....	389
Thomas Denzer, S.J.	
INDIA AND ST. IGNATIUS.....	403
P. De Letter, S.J.	
AN IGNATIAN LETTER ON THE CHURCH.....	428
Gustave Weigel, S.J.	
ENGLISH TRANSLATIONS OF THE EXERCISES.....	435
Daniel Leahy, S.J.	
IGNATIAN SPIRITUALITY IN ENGLISH.....	441
Edmund J. Stumpf, S.J.	
OBITUARY	
Father Francis B. Hargadon.....	445
Father Thomas J. Reilly.....	457
Father Joseph T. Murphy.....	460
BOOKS OF INTEREST TO OURS.....	471

## CONTRIBUTORS

Father Francis Burke (Maryland-New York Province) died in 1934.

Father William J. Young (Chicago Province) is Spiritual Father at West Baden College.

Father Francis X. Curran (New York Province) is professor of history at Shrub Oak.

Father Thomas H. Moore (New York Province) is National Secretary of the Apostleship of Prayer and Editor of *The Messenger*.

Mr. Thomas Denzer (Missouri Province) teaches English at St. Louis University High School.

Father Prudent De Letter (Province of Northern Belgium) is Spiritual Father and professor of theology at Kurseong.

Father Gustave Weigel (New York Province) is professor of ecclesiology at Woodstock College.

Father Daniel Leahy (Maryland Province) is in tertianship at Auriesville.

Father Edmund J. Stumpf (Wisconsin Province) is regent of the Dental School at Creighton University.

Father Louis A. Wheeler (Maryland Province) is a member of the Mission Band with residence at the Gesu, Philadelphia.

Father Eugene T. Kenedy (New York Province) is *Scriptor* at St. Francis Xavier's, New York City.

Father Ferdinand Schoberg (Maryland Province) is a member of the Mission Band with residence at Old St. Joseph's, Philadelphia.

\* \* \* \* \*

*For Jesuit Use Only*

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

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

WOODSTOCK COLLEGE PRESS  
WOODSTOCK, MARYLAND



# Fortresses of God

FRANCIS BURKE, S.J.

How wondrous are Thy temples, Lord of Hosts!

These arméd tabernacles of Thy love

Sit here as sit Thy arsenals above

Against the breezes, on their craggy coasts

By seas where evening folds her purple sail.

I love to see

The cloistered hills wearing their forest veil,

And the great river through Thy garden run;

Thy pines, like citherned Cherubs, 'gainst the sun;

To hear the sweep of the wild harmony

Thy fingers call at vesper down the vale.

But sweeter far

It is to kneel, what time the evening star

Hath with her taper kindled all the night,

And the moon hath hung her sanctuary light

O'er the tumbled clouds that build Thy mystic throne,

To kneel within the darkened doors and fold

Myself to Thee; to feel Thy touch, to hold

The pulse that quivers with Thy leaping Heart

And hear the marching hours that yet must part

Thee and Thy man-at-arms. Then must I bring

My heart to cry, "Glory to Thee, O Lord!

Not for the summer on Thy hills alone

But that the red strength in our veins can sing

The love of Thee, whose power doth accord

Unto our weakness everything!

Glory to Thee, O Lord!"

For here doth kneel

Thy blackrobed boy, Thy youngest knight,

At soldier tryst before Thy Mother's shrine.

It was Thy might

Made strong his heart to hear Thy word,  
 Girt him thrice round with virgin cord  
 And o'er the dolor of a mother's love  
 Fixed on the silent cross-posts that were Thine.

Here too doth wait  
 The white old sentinel at Thy palace gate:  
 Hands that have borne Thy sacrificial cup  
 And Thy white benedictions lifted up  
 Finger, too, Thy Mother's steel.  
 Eighty snows upon his head  
 Are springs where the brothers of his youth lie still  
 In the white legion of the King's own dead  
 Under the hemlocks on the hill.

Or do I think again  
 Of him who wears his wounds of pain  
 Stretched on his pallet cross; who cannot fall  
 Here at Thy-silent altar, but must wake,  
 Waiting the taper's running beam,  
 A silver tinkle down the hall;  
 Yet counts all exile sweetness for Thy sake.

Ah, Holiest, Sweetest, Blest,  
 Strong Heart! that takes Thy battle-worn to rest  
 And swells young sinews with the strength of war,  
 So hath thy power trodden mercy's ways  
 And so hath Wisdom willed to upraise  
 Kingdom to Thee, and glory evermore!

Thy kingdom come! For, with the young dawn shaking  
 Across the world its pennons in the air,  
 Aloft the mountains of the morning, waking,  
 Thy warrior hosts are mustered unto prayer;  
 Waiting the sunrise call of judgment, noises  
 To man the bluest battlements of day,  
 Dawn in the saddle, and all her silver voices  
 Piping and blowing, "Rally, troop and away!"

Away and away! For there's Queen Earth, outringing  
Brazen blasts to the muttering of her doom,  
Up the black crags her storming hordes is flinging,  
That shelter night, and breast the age's spume.  
Brand in hand, on her mail the heart blood flowing:  
Pale dawn that strikes on the madness in her eyes:  
Bugles that scream, and Seraph clarions blowing,  
And wings of thunder shaking through the skies!

Thy Kingdom comes with the sound of many voices,  
And moaning on eternal shores that beat:  
Ring of steel, and nearing battle noises  
And the thunder tread of arméd angel feet:  
With clang of golden portal, that upflowing  
With the morning-ocean of their lances sheen,  
Pours out white sainthood in the glory glowing,  
And knells the judgment of the hour's Queen:  
Thy Kingdom comes with the holy standards streaming  
And all the holy hosts in war that trod  
Where Sion's skies saw Godfrey's war-axe gleaming  
And Louis led his chivalry of God,  
And virgins lift their oriflammes there, kneeling,  
And martyrs keep the lily sword of Joan:  
Down the torn skies of East and West outwheeling,  
The eagles of Thy wrath scream round Thy throne.

Lord God of Hosts! *Our* God! Be it ours in glory,  
Marshalled by one who bore a knightly part  
Where the Martyrs' Mount is hung with battle story  
And Marne runs red in the land of Thy Sacred Heart,  
To cleave the pale jaws of the night asunder  
Under the Queen of Gentiles, and on high  
Loosing the universe's pitted thunder  
Shake down the solid pillars of the sky;  
And stand above the chasm till the quaking  
Shall be a tinkle down the cloven steep,

And from the night-hung emptiness, breaking,  
There sigh a silence in the black-mawed deep.  
Then call Thy legions back, the turrets belling  
Their glory; and about Thy great white throne  
Draw them to Thee. They speak, *Thy* praises telling,  
*Their* glory is to yield it Thee, alone!

Spires of the morn stream banners of their glory  
And organ peals of triumph roll amain,  
Thy cord of love they gird about them closer  
And link the fetters of Thy golden chain!  
Then shall Thy Seraphs lift their bucklers never  
Almightiness alone shall be adored.  
And soldier hearts shall cordon Thine forever.  
"Glory to Thee, O Lord.  
Not that for us Thou dost fore'er unfurl  
The ivory city's morning skies of pearl,  
But that the red strength in our veins can sing  
The praise of Thee, whose goodness doth accord  
Unto our weakness everything:  
Glory to Thee, O Lord!"

# Pius XII on Ignatius

WILLIAM J. YOUNG, S.J.

Reverend Fathers and dear Brothers in Christ: On July 14th last Very Reverend Father Provincial informed us that "according to rescripts of the Sacred Penitentiary and the Sacred Congregation of Rites, the plenary indulgences previously granted for the Ignatian Year are extended to September 30, 1956. During this time solemn functions, whether of three or eight days, may also be celebrated in honor of St. Ignatius."

In that case, I do not suppose there can be any reasonable objection to a simple function, occupying a half hour or less. After all, we have not yet passed beyond the golden afterglow of the quadricentennial festivities, and are still within the extended limits of the solemnities. We should appear wanting, I fear, in devotion if we failed to avail ourselves of the opportunity of hearing what Our Holy Father the Pope had to say as he brought the solemnities at Loyola in Spain to a triumphant end, in an address which is replete with admiration and affection for St. Ignatius and his sons. We shall have to place ourselves in the midst of the thirty-five thousand faithful, mainly Spaniards, but with representatives from every part of the world. The vast spaces before the basilica of Loyola are filled to overflowing with this enthusiastic but reverent throng. The hierarchy is there, resplendent in robes of office, representatives of the state and of the military lend color, precision and dignity to the scene as the teeming crowd waits breathlessly for the announcement that the Common Father of all is about to speak to them. All is quiet; and the voice of the announcer breaks the stillness, as it comes clearly over the listening air, "His Holiness!" And the Supreme Pontiff, Christ's Vicar among men, speaks:

"Like the arrangement which brings a great musical composition to an end by repeating and joining all the principal motifs and themes into a final harmony; like the dying chord

---

WOODSTOCK LETTERS are happy to close the series of exhortations, given at West Baden College by Father Young and reproduced by us during the Ignatian Year, with this discourse which was given on September 24, 1956 and is taken up for the most part by Pius XII's radio address to Loyola, Spain, July 31, 1956.

of a symphony which sums up all the feelings and emotions contained in it, and lifts them higher still; like the last stanza of a hymn, which gives a better and more vibrant expression to the idea; so you, beloved sons, assembled in the valley of Loyola to bring to a close the quadricentennial celebration of the death of the great patriarch, St. Ignatius, are now ending these solemn commemorations with an act in which We have consented to be present, not only in spirit, but also by means of the spoken word, just as We were present at the opening of the quadricentennial, and as We have been present, whenever occasion offered, all through the extent of it.

“Let Our first expression be an act of thanksgiving and gratitude to the Giver of all good. A year ago today, when We wrote to Our beloved son, the General of the Society of Jesus, We could safely presume that the centenary which We were then opening would be worthy of the object it had in view. We added Our desire that the whole celebration would, for the good of souls, take on a tone that was by preference spiritual. Today we can see that it has actually done so, and that if it has been remembered in every corner of the world, in the press, on the radio, through the spoken word, in congresses and in public and private manifestations, in acts of simple piety and in those of solemn worship—yes, in all, the dominant note has been a true spirit of interior renewal. You in particular, beloved sons of Catholic Spain, you will be Our witness, for it was in your country, if We are not mistaken, that the centenary has reached two culminating points, namely, the Spiritual Exercises given to the entire nation with so much profit to souls, and the progress of the relic of the Saint through all the dioceses of Spain, which someone has compared to a great nation-wide mission.

#### St. Ignatius, Glory of Spain

“It was only right that the great Spanish fatherland should show its esteem and affection for one of its most famous sons, one in whom we behold incarnate, the loftiest expression of its spirit, and that in one of its most outstanding ages.

“The gallant and noble boy; the strong, prudent and valiant youth, who even in his waywardness must always maintain his lofty aspirations; the mature man, courageous and long-

suffering, with heart and soul naturally great and inclined to great achievements; and most of all the Saint, into whose breast the whole world may be said to have entered—the Saint who embodied without being aware of it, the best of the activities and the virtues of his race, and was, as has been well said, ‘the most lively personification of the spirit of Spain in her Golden Age,’ by reason of his innate nobility, his greatness of heart, his leaning to what was fundamental and essential, until he surmounted the barriers of time and space, without loss of any of that rich refinement, which made him love again and feel all the difficulties and all the problems of his country and of his age, in the great general panorama of the history of the Church and of the world.

“What is most marvelous in the sublimest raptures of the Spanish mystics of his time; what is most admired in the great theologians who illumined the firmament of those days; what is most charming in the immortal pages of the writers, who even today are models of style and taste; the skill that so many statesmen, politicians, diplomats were able to place at the service of that Empire on which the sun never set—of all that there is a reflection in the soul of Ignatius, in the service of a much higher ideal, and that without loss of what belongs to him as personally characteristic.

“It was becoming, therefore, that the Spain of today, lawful daughter of the Spain of yesterday, should at this moment acclaim one of her sons who has honored her the most.

### Son of the Church

“But, beloved sons, We look upon you with the eyes of the spirit, and We see that with you, Catholics of Spain, are united today in person, and much more in spirit, many other of Our sons of other nations, to proclaim as it were that, if Ignatius is the honor of his fatherland, he is also, and in a sense much more real, the honor of humanity and of the Church.

“The saints are always the honor of their Mother, our holy Mother the Church. But in some of them, and precisely at a time when this Mother happened to stand in need of good sons, it might be said that this note was specifically accented, even to the point of endowing them with qualities that are essentially their own. Among them there was none more than St.

Ignatius who knew how to build his holiness, first, on the purest love of God 'from Whom all gifts and blessings descend' (*Spiritual Exercises*, n. 237); secondly, on this same love, turned into unconditional service of Him, 'the supreme Captain of the good, Who is Christ our Lord' (*Ibid.* n. 138); and, finally, on this same service transformed into obedience and perfect submission 'to the true Spouse of Christ our Lord, who is our holy Mother the hierarchical Church' (*Ibid.* n. 353).

"Fancy has been allowed much freedom concerning the lady of the dreams of Ignatius the cavalier, and perhaps will never come to a definitive conclusion as to her identity, which is something of only secondary import after all. But if one wishes to say who the Lady was whom he served unreservedly from the moment of his conversion, who she was for whom he dreamed the greatest exploits, who occupied the first place in his heart, there can be no doubt when we affirm that she was our holy Mother the Church, as the living Christ, as the Spouse of Christ, she whom he was not content to serve in person all his life, but to whom he wished to bequeath his principal work, his Society, to keep alive in it a spirit of love and service, a spirit of sacrifice in that same service, which gives to this soldiery its reason for existing and its individual characteristic.

### Devotion to the Papacy

"But there was another spark—an insight into things that were to come bordering on genius—in the holiness of St. Ignatius which We, unworthy Vicar of Christ on earth, cannot at all pass over in silence. Because the holiness of St. Ignatius went from gratitude to love, from love to the service of Christ, from the service and love of Christ to the love and service of His Spouse the Church, and from the service and love of the Church, to the unreserved filial adherence to him who is the head and foundation of the Church, to Christ living on earth, the Roman Pontiff, at whose disposal the little group of students at Montmartre was already thinking of placing itself, to whom the first Fathers whom Ignatius led to Rome were already eager to consecrate their lives, and to whose service 'whoever wishes to campaign for God under the banner of the Cross and serve the Lord alone and His Spouse the Church, under the Roman Pontiff, Vicar of Christ on earth,' must



know that he is consecrated. (Litt. Apost., *Exposcit debitum*, July 21, 1550)

“Regardless of all the shadows and all the defects which in a given time can becloud any institution, Ignatius with his eyes on high, felt and proclaimed himself a soldier in the service of the Vicar of Christ, bound himself to him by the strictest ties, and consecrated his whole life, with all his self-reliant energy, making of this close union and submission almost the vital principle of the soul of his sons, who in the service of the Roman Pontificate and the Church have fought, and are fighting, under every sky, without a thought of reward or of the sacrifice. And well do you know this yourself, my dear sons of Spain, since in days not yet long passed, you could admire the example of hundreds and thousands of men turned out of their dwellings and their houses, despoiled of everything and for the most part driven into exile. It was then you could admire, not the silence and the peace, but the joy with which they all suffered, precisely because the principal reason of so vast an injustice was their adherence to the Vicar of Christ and their dependence on him.

### Ignatius Glorified

“Ignatius was a human being of the highest rank, enriched with the divine gift of holiness; a good servant of the Church, to which he consecrated his toil and his life; a faithful soldier of the Pontificate, to which he has left a faithful soldiery alive with his spirit as a precious heritage. Tireless fighter and sublimest contemplative; tenacious in his purposes and gentle in his manner of carrying them out; religious in all his thoughts, but without closing his eyes to the realities imposed by life; most broad in judgment, but capable of reducing the most complicated problem to the clearest order; inflexible in principle, but understanding with men whom he influenced more by his moral qualities than by his intellectual gifts; stern reasoner who could harbor in his heart every delicacy and every tenderness of feeling; prudent to the last detail in everything, but attaining his ends at the same time by a supernatural trust; in love with Christ, even to folly; modest, humble, self-sacrificing, poor in his person and in his possessions; solid in his principles and his method of direction;

inseparably united with God Whom he could see in all things. This was Ignatius of Loyola, captain of Christ's militia, soldier of the Papacy and the Church.

"Behold him, beloved sons! We seem to see him come through the high entrance into the shadow of the old ancestral mansion, under the rough escutcheon which recalls the glories of his fathers. He walks still clad in knightly panoply, but simply. On one leg he wears a bandage, and advances with difficulty, until he places himself in the last rays of the setting sun, which await him at the edges of the darkness. We then get a better view of his serious countenance, and the strong light which flashes from his eyes, as if the heavens were reflected in them. Is he going to recite a *Salve* to Our Lady of Olaz, as he does every evening? He begins to move along. He usually limped slightly, but not today. Today he lets his gaze sweep for a moment over the broad valley, he turns his eyes to the left, and begins to ascend the slope of the Izarraiz. Upward and upward he withdraws from the earth, rising above the hills one after the other, and finally turns to look at us. Do you also look at him, in this moment which your devotion wishes to dedicate to him. His courtly raiment has been converted into the armor of a warrior; his feet rest upon a ship's keel, as though he wished to cleave a passage through the waters of the world. His whole stature has been enlarged, has grown until it dominates the watercourses, until it rises above the windows of the world, high above his valley, high above the Pyrenees, high above his fatherland, high above the concerns of the world. It is the destiny of the saints, of great souls, that instead of being consumed by slow degrees and waning to the vanishing point on contact with this silent and inexorable file which is called time, they are enlarged, and grow with the widening horizons of the centuries, like this monument of yours which, beheld at close range, can hardly be seen for what it is, but beheld from afar gains constantly in grandeur and majesty.

"From these heights, or better still from the heights of heaven, may he bless his native land which he loved so much. May he continue ever interceding for this Church, whose son he always so deeply felt himself to be. And may his intercession and the laborious service of his zealous sons continue uninterruptedly under the command of the Vicars of Christ,

who have always shown him the special regard of their paternal love.

“To you, beloved son, Our Legate, who have so worthily represented Us, together with Our Brothers in the episcopate, priests and religious present, the Chief of the Spanish State, with all the civil and military authorities who with such edifying devotion have contributed to the greater splendor of these solemnities, to all Our sons here present, to all our beloved Society of Jesus, to all this part of Spain, and to Spain itself, no less than to all who are listening to Our voice, carried to them over these mysterious waves, he, Ignatius, wishes that our blessing be the pledge of all these gifts and graces to you.”<sup>1</sup>

His Holiness ceased speaking.

As we gaze, the scarlet and the crimson of the prelates fade and blend with the colors of the setting sun, the gold and silver trophies on the breasts of diplomats, of officials of the army and the state, lose their glitter in the gathering twilight, even the multitude melts away into the mists of the mountains, and we find ourselves, my brethren, you and I, members of a black-robed army, without insignia, without decorations, alone in the presence of our Commander. What a feeling of satisfaction should fill our minds at the thought of the membership we share in this indomitable, incomparable Company, and what bliss should fill our hearts as we contemplate our peerless Leader, the Father of our souls, whose zeal begot us in Christ, whose wisdom inspires us, and whose love will save us in the name of the same Jesus Christ our Lord! For we give him not a limited allegiance, not a reserved service, but one that grows with every breath, ever more, ever more in service, in sacrifice and in love.

---

<sup>1</sup> *Ecclesia*, Sabado, 4 de Agosto, 1956, no. 786, Madrid.

---

#### LETTER FROM TUGUEGARAO

Charlotte was a typhoon, which came roaring in on us in the middle of the night, slammed into our little buildings, gave us the one-two, and went spinning merrily away, leaving destruction and devastation behind. We had no warning whatsoever. In fact, when we went off to bed, we hadn't the slightest suspicion or indication that we would be so rudely awakened in a couple of hours by winds snapping and tearing like howling monsters at our building. It was on us so quickly that we

scarcely had time to close even the most exposed windows. The violence of the first gusts of wind was so great that many windows could not be held in place long enough to fasten them properly, or after they were fastened, they were torn loose again; the result was that many windows flapped about until their panes were shattered or they were torn off completely. Before we were able to let down the flagpole, it had been bent down to the ground like a bow!

As you may know, a typhoon is like a giant tornado. It spins and twists like a great top, turning and whirling about in its irregular path. The center is a hollow of dead air—the calm or center of the storm. The front of the storm hits you on one side, the dead calm passes, then the back hits you on the other side. That's the one-two! Charlotte was traveling from east to west. Her path passed almost directly over us, a little to the north. First she hit us from the northwest. The impact jarred and shook the house and everything in it. This building is a two-story affair, made of wood, with a galvanized iron roof, built in the shape of an L. The short arm of the L runs north and south at the west end of the building. We heard a grinding, crunching sound; we gritted our teeth and prayed. What was happening? Was the whole building going? Much of what we heard in the middle of the night mystified us, until we saw the damage in the light of the dawn. What was torn loose in the first onslaught was the whole northwest corner of the roof as if it were a piece of cardboard!

Our nightmare had begun! It was to last two or three hours. We did not realize the extent of the damage. We only knew that the water was now pouring in and that everything in the west end of the building was going to be inundated. Hastily we formed a plan. We began to move all our supplies down to the center of the house, still on the second floor, to a dry room. We worked with might and main for a half-hour in the blustering wind, as the building shook and quivered. We were still occupied with transferring paper and chalk and notebooks, when everything went calm. We relaxed. We thought it was all over. We felt happy that the destruction was not worse. There was not a sound, not a stir of air.

Then Charlotte struck with fury from the southeast. It seemed ten times worse. The inside of the L caught the full force of the 125-miles-per-hour gale. Like a ship tossed about in a storm, the house shook and swayed and tugged at its foundations. "Zing, zing", the metallic sheets of galvanized iron roofing were stripped off like sheets of paper from a pad. "Ping, ping" went panes of glass, as they shattered and splintered. "Bang, bang", the flying debris crashed against walls. The wind whistled and howled. Gutters and conductor pipes flew past windows. Please pray for us; that we may be able to carry on, that somehow we may find the money we need to keep our school going. Our insurance does not cover damage due to typhoons. So we are on our own. Pray that generous benefactors may be moved to extend to us a helping hand.

GERARD E. BRAUN, S.J.

Tuguegarao, Cagayan, Philippines  
September, 1956

# The Mystery of Andrew White

FRANCIS X. CURRAN, S.J.

The fourth centenary of the death of St. Ignatius coincides with the three hundredth anniversary of the passing of one of his most distinguished sons. While the Ignatian Year is celebrated, the memory of the Jesuit who, in a true sense, is the sower of the mustard seed whence sprang the American Church should not be forgotten.

A bibliography on St. Ignatius would fill a fat book; the writings on Andrew White can be listed on a single page. One obvious reason for the paucity of studies of White is the fact that we have so little information about him. We can draw a fairly complete picture of White's years in America, but many details of his life in Europe are shrouded in obscurity. It seems that even in the United States White's name had been practically forgotten until, the year before he was made the first Provincial of Maryland in 1833, Father William McSherry in the Jesuit archives in Rome came across and transcribed writings by and about the Apostle of Maryland.

Using these transcripts, Bernard U. Campbell published the pioneer article on White, "Biographical Sketch of Father Andrew White and his companions, the first Missionaries of Maryland, with an historical account of the first ten years' Mission," *Metropolitan Catholic Almanac and Laity's Directory*, (Baltimore, 141), pp. 43-68. The second centenary of White's death was celebrated by a sketch of his life by Richard H. Clarke published in the *Baltimore Metropolitan*, 4 (1856), pp. 73 ss.<sup>1</sup> Very properly, the first article in the first issue of the *Woodstock Letters* [1 (1872), 1-11] was J. A. Doonan's "An Historical Sketch of Father Andrew White, S.J., the Apostle of Maryland."

## Foley and Hughes

These first articles on White were written without benefit of the researches of Brother Henry Foley, who began publishing his massive *Records of the English Province* in 1877, and Father Thomas Hughes, the last volume of whose *History of*

---

<sup>1</sup> Not seen by the present writer; cited in *DAB*, *sub voce* "White, Andrew," and in Carlos Sommervogel, *Bibliothèque de la Compagnie de Jésus*, VIII, p. 1093.

*the Society of Jesus in North America* appeared in 1917. After two such painstaking researchers have made a thorough examination of all available documents, it can safely be said that little, if any, further information on White remains to be discovered. For all practical purposes, then, all the documents have been collected and published.

Nevertheless, the definitive biography of White remains to be written. When it does appear, it will not come in book form; the material is too scanty for that. But the documents available suggest something much lengthier and much more scholarly than the few brief sketches which have appeared since Foley began publishing. In the last seventy years, only four noteworthy articles on White have appeared. Two appeared in the *American Catholic Historical Researches*, the first by Andrew A. Lambing, "Very Rev. Andrew White, S.J., the Apostle of Maryland," [3 (1886), 13-20], the second by Edward I. Devitt, S.J., "Father Andrew White", [19 (1902), 72-74]. In *Historical Records and Studies*, 15 (1921), 89-103, Father Richard H. Tierney, S.J., published "Father Andrew White, S.J., and the Indians," a revision of Doonan's article without benefit of quotes. Most recently *The Month*, 198 (1954), 222-232, published "Andrew White: Apostle of Maryland (1579-1656)," an incomplete study based on the sources. To this brief list should be added sketches of White published in various compilations; the most notable are those by Father Devitt in the *Catholic Encyclopedia* (XV, 610-611), by Thompson Cooper in the *Dictionary of National Biography* (XXI, 32), and by Richard J. Purcell in the *Dictionary of American Biography* (XX, 87-88).<sup>2</sup>

The list of White's own writings is shorter than that of the writings about White. The obscurity that shrouds White's life touches even his writings. There is little mystery about two brief compositions by White which were used by Lord Baltimore as advertising copy for his Maryland Plantation and which have been frequently reprinted. The first of these is the *Declaratio Coloniae Domini Baronis de Baltamore in Terra Mariae prope Virginiam, qua Ingenium, Natura et Conditio Regionis et Multiplices ejus Utilitates ac Divitiae*

<sup>2</sup> Other articles on White have appeared, but not offered as historical studies; e.g., John LaFarge, "Father White and the Maryland Project," *America*, 49 (1933), 249-251.

*Describuntur*. An English translation was published in London in 1633. The only mystery is: were there two editions? The New York Public Library contains two reproductions of the pamphlet, the first in photostat, the second in facsimile. The title of the photostatic copy is: *A Declaration of the Lord Baltimore's Plantation in Mary-land, nigh upon Virginia; manifesting the Nature, Quality, Condition and rich Utilities it contayneth*. The facsimile copy bears the more engaging title: *A Declaration of the Lord Baltimore's plantation in Mary-land; wherein is set forth how Englishmen may become angels, the King's dominion be extended and the adventurers attain land and gear; together with other advantages of that sweet land*. The classic *Relatio Itineris in Marylandiam* is the other of White's brief writings, frequently reprinted in both Latin and English. Lord Baltimore published the work in 1634 under the title *A Relation of the succesful beginnings of the Lord Baltimore's Plantation in Mary-land*, and another version in the following year, entitled *A Relation of Maryland; together with a Map of the Countrey, the Conditions of Plantation, with His Majesties Charter to the Lord Baltimore, translated into English*. The curious will note that the name is spelled Baltamore or Baltemore, not Baltimore.

### Grammar, Dictionary and Catechism

About White's other writings there is a mist of uncertainty. It is generally stated that White composed a grammar, a dictionary, and a catechism in an Indian language; the *DNB* goes so far as to identify the language as Timuquana. We have the contemporary evidence of so great a name in historiography as John Bollandus, obviously reporting a personal interview with White in Antwerp in 1648, that White did indeed compose an Indian grammar and dictionary.<sup>3</sup> It is a commonplace that McSherry unearthed the catechism in the Jesuit archives in Rome.<sup>4</sup> If the catechism was salvaged from the wreck of the mission in 1645, why not the grammar and dictionary? What happened to these manuscripts? Indeed, what happened to the catechism?

<sup>3</sup> Letter of Bollandus, cited in Hughes, *History, Documents*, I, 128.

<sup>4</sup> A common reference is John Gilmary Shea, *The Catholic Church in the United States*, I, 41.

All the published studies on Andrew White could be read in the space of an hour. One of the noticeable things about them is the *lacunae*. There are obscurities about White's birth, his life, his death; and it is unlikely that the mysteries will ever be solved. To touch upon only a few of the puzzles as examples: When was White born, and who were his parents? It is generally agreed that White was born in 1579, and in London. No one ventures to assign a day or a month. While Foley has a number of references to Catholics named White, to none of these people can Andrew be definitely related.<sup>5</sup> In an outburst of Irish chauvinism, the suggestion was made that White was a son of the Emerald Isle.<sup>6</sup> Brother Foley demolished that contention and incidentally rebutted, before it was advanced, the *DAB*'s claim that White was of gentle birth.<sup>7</sup> Of White's early years we know little, save that he was educated in the English colleges at Valladolid and Seville, studied theology at Douai, and was probably ordained there about 1605. Soon after his ordination, White ventured on the dangerous English mission, was captured in the aftermath of the Gunpowder Plot in 1606, and exiled to the Continent.

We know that White was in the first group of novices to enter the English Jesuit novitiate at Louvain in 1607 and took his first vows two years later. In the interval between 1609 and 1629, White alternated between periods of service on the English mission and teaching theology and Sacred Scripture in Jesuit houses of study on the Continent. Obviously White's intellectual abilities were of a high order; that anti-Papist who described him as "a very dull fellow" misjudged his man.<sup>8</sup> White's professorial career came to an end in 1629. Hughes maintains that he was "certainly relieved of his office for his rigorous and exacting theological views," and presents in evidence a number of documents, which appear to be liable to a somewhat different interpretation than that assigned by Hughes.<sup>9</sup> Nevertheless, the fact raises an intriguing question:

<sup>5</sup> Foley, *Records*, I, 86, 381, 518, 606; III, 810; IV, 576.

<sup>6</sup> William P. Treacy, "What was Father Andrew White's Nationality?" *Woodstock Letters*, 14 (1885), 384-386.

<sup>7</sup> Henry Foley, "The Nationality of Father White," *Woodstock Letters*, 15 (1886), 80-81.

<sup>8</sup> John Gee, *The Foot out of the Snare*, cited in Foley, *Records*, I, 679.

<sup>9</sup> Hughes, *History*, I, 169.



did White become the Apostle of Maryland because he was too rigid a Thomist?

### In Chains to England

We can piece together, from original sources, a fairly adequate picture of White's dozen laborious years on the Maryland venture. We know that in 1645 White, together with Copley, was transported in chains to England, put on trial for his life, and acquitted. But what happened to White thereafter? The letter of Bollandus, already cited, informs us that before he was thrown ashore in Belgium White had spent three years in prison in constant expectation of a bloody execution. Had he been remanded to jail after his acquittal? Or had he been released, recaptured, and retried? Hughes favors the second view, and there is some evidence for it,<sup>10</sup> but the other solution is not at all improbable.

Where was White between 1648 and 1656? He was then a septuagenarian, afflicted with deafness, in precarious health; three times in Maryland he had nearly died of sickness, and three years in an English prison could not be considered a rest cure. Consequently we can dismiss as sheer fiction Tierney's picture of White, "for ten years, flitting from place to place under an assumed name."<sup>11</sup> We do know that the old man asked permission to return to Maryland. Quite understandably, he was not allowed to return. But he did manage to go back to the equally dangerous English mission; just when, we do not know, but it was some time during the 1650's. We cannot be certain where he lived in England. But considering his physical condition, there is high probability in Foley's statement that he passed his final years as chaplain to a noble family in the Hants district (Hampshire).<sup>12</sup>

The final mystery of White is the date and place of his death. Beyond giving the year 1656, Hughes surprisingly offers no information or opinion.<sup>13</sup> The *DAB* places his death in London, the *Catholic Encyclopedia* at or near London; but Foley and the *DNB* declare for Hampshire. Even more in

<sup>10</sup> Hughes, *History*, II, 12; Foley, *Records*, I, 515.

<sup>11</sup> Tierney, *art. cit.*, 102.

<sup>12</sup> Foley, *Records*, VII, 834.

<sup>13</sup> Hughes, *History*, II, 678.

doubt is the date of his death. Sommervogel cites "Sotwel" (i.e., Nathaniel Bacon, *alias* Southwell, author of *Bibliotheca Scriptorum S.J.*) as the authority for September 27, 1655.<sup>14</sup> The *DNB* declares for June 6, 1656. Foley in his seventh volume gives January 6, 1656, and in his third offers the most commonly accepted date of December 27, 1656.<sup>15</sup>

These, then, are some of the problems that make up the mystery of Andrew White. Surely it is time, now that three centuries have passed since his death, that someone came forth with suggested solutions to the puzzles. It is not fitting that the founder of the Church in the United States still remains without an adequate biography.

<sup>14</sup> Sommervogel, *Bibliothèque*, VIII, 1092.

<sup>15</sup> Foley, *Records*, III, 339; VII, 834.

---

#### RULES FOR SUPERIORS

Father Ferdinand Lucero, S.J. (+ 1625), whose name appears in the Spanish Menology for January 10th, was one of Spain's best superiors. When asked what rules a superior should follow in governing his subjects, he gave the following:

1. Let the superior's conduct be such that his subjects are aware of his sincere regard for them.
2. Let him not be inflexible in the matter of granting exemptions; the rule is not made of iron.
3. Let him trust his subjects in any observations they may make; at least let him not show himself incredulous.
4. Let him know how to dissimulate at times in order not to see faults.
5. Let him give correction without anger.
6. Let him treat all of his subjects, especially the old, with respect.
7. Let him show no distrust of any of his subjects; and yet let him be careful not to expose them to dangers.
8. Let him learn the talents and resources of each of his subjects, and only ask what each is able to do.
9. Let him speak favorably of all.
10. If he hears ill spoken of any subject, let him remember that he is father to that person.

# The Society of Jesus and the Apostleship of Prayer

THOMAS H. MOORE, S.J.

If you believe at all in the revelations of the Sacred Heart to St. Margaret Mary, you have to think that Our Lord intended the Society of Jesus to be a special instrument in the propagation of the Sacred Heart devotion. When the Saint asked Our Lord for the means through which she could obey his command to have a special feast of the Sacred Heart established, He told her to address herself to Father de La Colombière, superior of the Jesuit house at Paray, who was to do his utmost in this regard. (Apparition within the Octave of Corpus Christi, 1675) In the vision of July 2, 1688, Our Blessed Mother spoke in these words, "If it is given to the daughters of the Visitation to make the precious treasure of Christ's Heart known and loved, and to give it to others; it has been reserved for the Fathers of the Society of Jesus to make known and understood its usefulness and value, so that by receiving it with the respect and gratitude due to so great a benefit, all may derive profit from it." (Bainvel, p. 26)

Why was the Society chosen for this glorious work? Saints from other Orders of men and women had already manifested great devotion to the Heart of Christ. Up to the time of Blessed Claude de La Colombière, few if any Jesuits had taken the Heart of Christ round which to center their spiritual life. Had God been looking for individuals already given to the devotion, the divine choice must have fallen on others. But it seems that heaven was not looking for individuals. It would consign the work of spreading this devotion to a religious order, the spirit and training of which made it most apt for the divine purpose. God chose the Society of Jesus.

## Apostolic Nature of the Society

First, the goal of the Society was in every way an apostolic one. "The end of this Society is not only to work with the help of divine grace for the salvation and perfection of our own

---

English translation of address given in September, 1956 at the Apostleship of Prayer Congress in Rome.

souls, but also to strive for the salvation and perfection of our neighbor." (2nd Rule of Summary) While the Sacred Heart devotion, up to the time of St. Margaret Mary, had been instrumental in the personal sanctification of individuals, it is clear from the apparitions that from that time on the devotion was to be an apostolic one, an instrument in the hands of the Church for the reclamation and conversion of souls. At Paray, Christ had in mind, not only the thwarting of Jansenism, but also the needs of the Mystical Body in those ages to come when false philosophies dealing with the social nature of man could only be checked through emphasis on the social nature of the Church. The Sacred Heart devotion was to provide emphasis. The Encyclicals of recent Popes are proof of this.

Secondly, the motive which urged the Jesuit on to his goal was a great personal love of Jesus Christ. It was a business of the heart. A quick look at the Spiritual Exercises, by which the Jesuit is trained for his life's work, can be very convincing. In the First Week of the Exercises, the retreatant rids himself of his attachments to sin. He is made to repent, not only because of what happens to the unrepentant sinner, but also because of what sin did to Christ. The colloquies at the Foot of the Cross in the meditations on the Triple Sin and Hell emphasize the love of contrition, not the fear of attrition. The sinner, risen from his knees, looks not at himself but at Christ. He already has a new standard with which to measure himself, "What have I done for Christ in the past; what am I doing for Him now; what will I do for Him in the future?"

St. Ignatius does not leave the question long unanswered. The first meditation of the Second Week puts the retreatant on the road to an apostolic career. Christ the King has work to do in a world where even after the redemption souls can be lost. To succeed in this work He needs your help. Are you with Him, yes or no? If you are going to work with Him (in whatever capacity He chooses for you), you have to know Him, so as to love Him and make yourself over in his image. Otherwise, how can you do his work? Come, study his life, prayerfully and lovingly. It will make you over into another Christ. You will want to do his work of saving souls, because in your great love for Him you will share his great love for them. You cannot love Christ to the full of the Second Week without con-

secrating yourself (as did Margaret Mary) to the great purpose which left his Heart open on the heights of Calvary.

Where does the Jesuit look for the strength to do this? The Sacred Heart shared with Margaret Mary the pain of Gethsemani, that she might find in this manifestation of his love for her the strength to love Him in return, no matter what the cost. Out of their mutual love, spiritual sons were to be born in the birth pangs of reparation. St. Ignatius, a hundred years before Paray-le-Monial, gave his sons the Third Week of the Spiritual Exercises for the same reason. They would meditate on the Passion to clinch their love for Christ. "He loved me and He gave Himself up for me. What shall I do for Him in return?"

In the Fourth Week of the Spiritual Exercises, St. Ignatius has the exercitant wake up, as did the Apostles, to the reality of the resurrection. Once you know that Christ is risen, then you also know that death, the destroyer of all things, can never thwart his work nor the work we do with Him, the work of saving souls. On the supernatural level, death is behind us. Because we are now one with Christ in his Mystical Body, everything we do, short of sin, can have salvific value. Here is our power. The Exercises end with a Contemplation for Obtaining Divine Love, bringing us to the point where we make a complete consecration to the services of the Divine Lover, even as Margaret Mary dedicated herself to all that He had in store for her, once she saw, in the vision of Paray, the length and breadth of his love.

### The Apostleship of Prayer

The Spiritual Exercises, daily food of the Jesuit, prepared him most perfectly for the preaching of the Sacred Heart devotion. It was only a question of time when the apostolic character of the Society and of the devotion should meet in the Apostleship of Prayer. For the Apostleship is at once an extension of the Jesuit way of life and a practical expression of love for the Sacred Heart. St. Ignatius, in the Second Rule of the Summary, tells his sons that they cannot go to heaven alone. They must bring others with them to God. In the Apostleship of Prayer, the Jesuit tells those who would come with him to heaven that neither can *they* come empty-handed.

They must bring others with them to God. They are to be just as apostolic as he is.

What is to urge them in this direction? Nothing less than the *caritas Christi*. All that the Sacred Heart devotion meant to Margaret Mary, the holy hours that she made with Our Lord in the Garden of Olives, all that the Passion means to the Jesuit in the daily living of his Spiritual Exercises, persuades the Christian to volunteer for the work of redemption. Love of Christ's Heart, bled dry for sinners, is the grand motive of the Apostleship of Prayer. This gives our love a noble purpose, a stimulus strong enough to bring it into action. But what can they do, these people of the world, who have families to support, a living to make; things which take up all of the time of a day, which the apostle spends in the service of souls? No less an advocate of the Apostleship of Prayer than Pius XII gives answer to this question, "The daily offering of self is perfected by other acts of piety, especially by devotion to the Sacred Heart of Jesus. The daily life of each member is thus converted into a sacrifice of praise, reparation and impetration. In this way the forces implanted in Baptism are activated and the Christian offers his life as a sacrifice in and with Christ for the honor of God, the Father, and for the salvation of souls." (October 28, 1951, Letter to Very Reverend Father General) Through the power of Christ and by the will of the Christian, there is effected here a kind of transubstantiation, by which the ordinary acts of a day are given salvific power, even as the bread of men becomes the Body of Christ at the altar.

Nor does the Apostleship of Prayer neglect the social aspect of the Sacred Heart devotion. There is an army marching, with an army's power, in the unified attack which the Apostleship makes, under the direction of the Pope, upon the foes of the Mystical Christ. There is constructive unity, too, in the co-operation of millions of cells in the living Body of Christ, conspiring together for the healing of the Body's wounds and the restoring of the Body, through grace, to the health which makes for its spiritual well-being and growth. Reparation to Christ has many aspects. But the Heart of Christ, concerned about the effects of Jansenism on his people, wounded by the iniquities of men in the savagery of modern materialism, looks

to apostolic reparation, as we understand it in the Apostleship of Prayer, for consolation and redress.

### The Apostleship of Prayer and the Society

You are all acquainted with the attitude of the Popes towards the Apostleship of Prayer. They speak of it as the most perfect form of the Sacred Heart devotion, the best way of Christian living. The Church recognizes it as the Society's way of executing the commission given to it by Our Lady in the vision of 1688. Surely the Society does not do its duty in this regard by setting aside Fathers for the work, much as she would appoint men to teach biology or to examine the Dead Sea Scrolls. The Apostleship has become a part of our background. The Jesuit who teaches mathematics is not thereby exempt from all that the second rule of the Summary means to a parish priest, to a master of retreats. Neither can he be allowed to forget those words of the *Epitome* (n. 672) which tell him, "Let it be the happy duty of all to practise and spread devotion to the Sacred Heart of Jesus; a duty given to the Society by Christ the Lord, and on her part accepted most willingly and with deepest gratitude. Ours are to do this especially through the Apostleship of Prayer."

On October 28, 1951, the Holy Father wrote a letter to Very Reverend Father General, approving the new statutes of the Apostleship of Prayer. The words of the Pontiff became the occasion of a letter from Very Reverend Father General to the whole Society (December 3, 1952), in which he said, "The Sovereign Pontiff insists that the Apostleship of Prayer assume a large, a partly new role in the pastoral care of souls. It is necessary, therefore, that *all of Ours* have a thorough understanding of the Apostleship and co-operate with one accord in promoting it." This thorough understanding of which Very Reverend Father General speaks throws the burden of explaining the Apostleship not only upon masters of novices and tertian instructors, but also upon those who give retreats and monthly instructions to Ours in scholasticates and in other houses of the Society. For it is too much to expect that Scholastics in their studies and Fathers engaged in the varied and time-consuming works of the ministry will feel the impact of the Apostleship in their lives, unless those entrusted

with their spiritual care make it a point to feature the Apostleship of Prayer in their exhortations. The whole Society must become Apostleship-of-Prayer-minded. Only then will its members be able to co-operate with one accord in promoting it as a great instrument in the pastoral care of souls.

The Jesuit who is well informed on matters of the Apostleship will always be conscious of it as an extension of the Society's purposes into the Body of the Church. St. Ignatius will not let him go to heaven alone. Neither will he let those who come under his influence go to heaven alone. In dealing with souls, he is aware that every Christian is meant to be apostolic; that a man cannot be a good Catholic without wanting to help others heavenwards. He must love his neighbor as himself. The Apostleship of Prayer is bigger than the Society of Jesus; it is co-extensive with the Church itself. The words of Pius XI to the directors of the Apostleship (September, 1927) come to mind, "Your duty will not be fulfilled nor your work accomplished as long as a single soul remains to be enrolled in this apostolate." Because the Apostleship is for everybody, it is organized on diocesan lines. It is the diocesan director who has the power to establish local centers in the diocese. It is, for the most part, diocesan priests who act as local directors in the parishes and bring the Apostleship directly to the people. The vigor and permanencē of any center depends upon them. The main work of the Society in this regard is to convince the bishops and priests of the worth, and even of the necessity, of the Apostleship in diocese and parish. We must keep the words of Pius XII ringing and ringing in their ears, "If pastors will introduce the flocks committed to their care to the spiritual practices of the Apostleship of Prayer, they will satisfy no small part of their pastoral obligations towards them." The part of the Society is to persuade the diocesan priest that this is literally true; to show him why it is that "the practices of the Apostleship of Prayer contain the sum total of Christian perfection and put into the hands of all men the means by which Christians sanctify their lives."

### The Bishops

There is an old saying: *Cuius regio eius religio*. To get the Apostleship of Prayer established in a diocese at all, it is first



necessary to get the approval of the bishop and have him designate a diocesan director. The more enthusiastic the bishop, the greater will be the pressure upon the priests to understand the worth and put into practice what the bishop desires. Bishops will read a general report comparing the percentage of active centers in their dioceses with those of others. Send them such a report at least once a year. Send them a copy of each publication of the National Office, as it appears in print. Make personal calls when possible. Offer the services of Ours to promote the Sacred Heart devotion in the diocese. If you can persuade the bishop to let you address his priests at their conferences, if you can get him to take a personal part in convincing his priests that this is the best way for them to sanctify their people, you will have moved that much closer to the establishment of active centers.

Those who give retreats to priests have an unparalleled opportunity to instruct and persuade them of the worth of the Apostleship, without in any way departing from the strict purposes of the retreat. Very Reverend Father General has pointed this out in some detail in his *Instructio* of December 3, 1952. The part of this paper which deals with the choosing of the Society for the spreading of the Sacred Heart devotion is indicative of what can be done in this regard. By the time the priests' retreat is over, the thought should be well imbedded in the mind of each that they can best satisfy their obligation to sanctify their people by establishing a vigorous Apostleship of Prayer in the parish.

The work of these retreat masters can be most successfully abetted by Ours who are invited by pastors to give missions, retreats, novenas, and weeks of reparation in their parishes. They are with the parish Fathers for a number of days. They eat with them, they recreate with them. What a magnificent opportunity to indoctrinate them in the Apostleship of Prayer! Indeed, they expect us to do this. If nothing is said to them in this regard, they are justified in drawing the conclusion that the Apostleship no longer holds the interest of those who first established it, that it has gone the way of those devotions which were popular for a time but which no longer attract attention.

The need of Ours to keep themselves well informed in matters of the Apostleship puts upon the National Office the

obligation of having available whatever reading matter is needed. When one of Ours writes in to ask for a pamphlet with which to follow up work he has done through personal contact, we should have it to send to him. Otherwise his initial work is frustrated. It withers like unpicked fruit on the vine. He becomes discouraged with our lack of co-operation and loses interest in the Apostleship. In all this work of enlisting the aid of others in the Apostleship of Prayer, we must never forget that there will be no action without knowledge and conviction. The Popes have made astounding claims for the Apostleship. According to them, the world could be saved through this devotion to Our Lord's Heart. Through the voice of his own Mother, Christ has given to us the privilege of arousing the Church to the worth and value of all that the visions at Paray-le-Monial mean. This cannot be done by the few. It must be done by the Society in its full battle array.

In the thirteenth chapter of Jeremias, the prophet tells us that the Lord came to him and said, "'Go, and get thee a linen girdle, and thou shalt put it about thy loins, and shall not put it into water.' And I got a girdle according to the word of the Lord, and put it about my loins. And the word of the Lord came to me a second time, saying: 'Take the girdle which thou hast got, which is about thy loins, and arise, go to the Euphrates, and hide it there in a hole in the rock.' And I went, and hid it by the Euphrates, as the Lord had commanded me. And it came to pass after many days, that the Lord said to me: 'Arise, go to the Euphrates, and take from thence the girdle, which I commanded thee to hide there.' And I went to the Euphrates, and digged, and took the girdle out of the place where I had hid it; and behold the girdle was rotten, so that it was fit for no use.

"And the word of the Lord came to me, saying: "Thus saith the Lord: After this manner will I make the pride of Juda, and the great pride of Jerusalem to rot. For as the girdle sticketh close to the loins of a man, so have I brought close to Me all the house of Israel. That they might be my people, and for a name, and for a praise, and for a glory: but they would not hear.' "

In like manner has the Lord brought close to Himself the house of Ignatius, that we might be his people for the spreading of the Sacred Heart devotion, for the name of Jesus, for

the glory of God. We are the Israelites of our day, a chosen people with a promise and a mission. It must be our firm purpose to fulfill the promise and accomplish this mission, lest what happened long ago on the banks of the Euphrates happen to us in this hour when God and his world depend upon us so much.

---

## The Apostleship of Prayer at Saint Louis University High School

THOMAS DENZER, S.J.

*Introduction: A Dilemma.* A few years ago the Sodality at Saint Louis University High School was reorganized according to the Saint Mary's Plan. The purpose of this plan was to establish an integrated, four year program for the Sodality in the high school, and to form Catholic leaders according to the way of life set forth in the Apostolic Constitutions of the Sodality. It is clear to those who have studied these Constitutions and the recommendations of our Holy Father concerning effective sodalities that not all high school students are willing or capable of keeping the rules of the Sodality and of living the way of life proposed to its members. For this reason, the membership of the Sodality has been restricted to a select group of Catholic leaders. This reorganization of the Sodality according to the desires of our Holy Father presents certain difficulties to the moderators and principals in the high schools in which it has been established. In addition to the problem of determining the qualifications and bases for selection of Sodality members, there is the difficulty of what is to be done with the majority of boys who are not admitted into the Sodality. The dilemma is this: the Sodality without a reorganization according to some plan similar to the Saint Mary's Plan—which will make the Sodality a true third order of the

Society of Jesus—will be ineffective; yet the adoption of such a plan will leave the majority of students without a spiritual organization in which they can participate.

*A Proposed Solution.* This was the dilemma faced by the Sodality moderators at Saint Louis University High School. A solution was found in the adoption of a new plan for the Apostleship of Prayer. Although the Apostleship of Prayer was already established and active at the High School, it was believed that it could be reorganized in such a way that it would give all of the students a spiritual organization and way of life comparable to the Sodality program, one in which all of the students could participate, and which would establish the devotion to the Sacred Heart as the center and spirit of the high school life in a very practical and realistic way. The following summary is an outline of the program that was adopted and followed during the 1955-1956 school year. It is by no means the only way in which the Apostleship of Prayer can be organized in a high school; however, it represents an experiment that met with some success and shows the adaptability of the Apostleship to the objectives in mind.

*General Objectives.* The overall objective of this plan was to make devotion to the Sacred Heart the focal point of the student's spiritual life and of all of his religious activities. It was meant to present the Apostleship of Prayer as a norm of Christian life, a spirit which is to pervade all activities, and which offers a simple yet most sublime way of dedicating one's life and talents to the kingdom of Christ. The aim of the new organization was a practical one. It sought to teach the high school boy the practice of devotion to the Sacred Heart in a way he could understand, and which would shape his thinking and acting in all of his intellectual, recreational, social, and spiritual endeavors.

To achieve these objectives, it was made clear to the students that the Apostleship of Prayer was the principal spiritual organization on the campus. It was the organization all were expected to join, including Sodality members. This establishment of the Apostleship of Prayer as *the* spiritual organization did not relegate the Sodality to a secondary position. On the contrary, it set up a balance between the two which enabled both organizations to obtain their objectives

more effectively. The two were not in competition; both offered the high school boy a way of sanctification; the practices of the Apostleship of Prayer were simple and in easy reach of all, while the Sodality program under restricted membership required the sodalist to go beyond the simple practices of the Apostleship in order to follow the Sodality way of life. The sodalists were expected to be not only members of the Apostleship of Prayer, but outstanding members who would keep the Sodality rules requiring meditation, spiritual reading, etc., in addition to the practices of the Apostleship of Prayer. In this way, the two spiritual organizations were a help and support to one another. The Sodality permitted the formation of Catholic leaders according to the way of life outlined in the Sodality rules; the Apostleship of Prayer permitted an effective organization of the Sodality by giving to the remainder of the student body a spiritual program within easy reach of all.

### Organization

*Promoters.* The entire success of this program was built around a group of enthusiastic promoters and a set of projects that would enable the promoters to present the cult of the Sacred Heart to the student body in a practical way, in a way all of the students could share. Two groups of promoters were organized: the freshman promoters, about whom more will be said later in this summary, and the promoters for the sophomore, junior, and senior years. In all, twenty-five promoters were chosen, one from each class in the school. Each promoter was responsible for promoting devotion to the Sacred Heart in his own class. The promoters who were selected were not sodalists. This permitted the promoters meeting to be held during the same period set aside one day a week for Sodality meetings. It also permitted the development of a core of leaders in addition to those of the Sodality.

The motto of the promoters was *SsC*. This Latin abbreviation for The Most Sacred Heart exemplified their threefold aim: to study, to spread, and to cultivate personally the cult of the Sacred Heart. They sought to study the devotion to the Sacred Heart and to develop practical ways of promoting it both in the school and in family life. Of prime importance was their own practice of the devotion which would enable

them to carry out the projects of the Apostleship with more effectiveness.

*Qualifications of Promoters.* The promoters were required to attend all of the weekly meetings. If a promoter missed more than one weekly meeting without previous excuse, he was automatically dismissed as a promoter. In this way, emphasis was placed on the importance of promoters meetings to the success of the program. Promoters were expected to organize, direct, and execute the projects, which will be explained later, of the Apostleship. The effectiveness of each promoter was found to depend upon his own enthusiasm and his ability to sell the projects and practices of the Apostleship to his fellow students without offense. His enthusiasm was largely dependent upon his own conviction that the practices of the Apostleship of Prayer offered the high school boy the easiest yet sublimest way of dedicating his talents to Christ, and of repairing for the sins and ingratitude of so many in the world.

*Promoters Offices.* For effective organization of the promoters, officers were appointed by the moderator, and elected by the promoters during the latter part of the school year. The officers and their duties were as follows:

*President.* The president was expected to preside at all of the meetings, to direct all of the committees, to plan the projects with the moderator, and to direct the promotion of all aspects of the Apostleship of Prayer in the school.

*Vice-President.* The vice-president was expected to assist the president in all of his functions, to preside at the meetings in the absence of the president, and to supervise the activities of the various committees.

*Secretary-Treasurer.* The secretary-treasurer was appointed to handle all of the financial matters of the Apostleship, and to direct the activities dealing with the sale of Sacred Heart pictures, collection of funds, etc.

*Corresponding Secretary.* The corresponding secretary handled all of the correspondence of the Apostleship and directed its publicity.

*Recording Secretary.* The recording secretary kept the minutes of the meetings and the records and history of activities.

In addition to the above offices, the promoters were divided into five committees with a chairman appointed for each com-

mittee by the president. The Projects Committee determined effective ways of promoting devotion to the Sacred Heart, discussed these projects, and directed their completion. The Publicity Committee determined ways to advertise the projects and practices of the Apostleship, and directed the making of signs, posters, and bulletin board displays. The Speech Committee aided the promoters by gathering materials useful for the weekly talks that the promoters were required to give in their classes. Model talks were presented to the promoters as an aid to effective promotion. The Business Committee assisted the secretary-treasurer, the corresponding secretary, and the recording secretary by coordinating their activities and preparing a business report for the weekly meetings. The Library Committee made available pertinent books, articles, and pamphlets dealing with devotion to the Sacred Heart.

### Meetings

All of the promoters met for forty-five minutes each week, at the same time that the various Sodality groups were holding their meetings. A preliminary meeting of about thirty minutes duration was held with the officers several days in advance in order to plan the procedure and matter for the regular promoters meeting and to prevent waste of time.

*Order of Meetings.* The order of meetings was as follows:

Opening prayer.

Business and announcements.

Committee reports and projects.

Discussion concerning promotion of projects, led by a promoter.

Summary and conclusions by the president.

Talk by the moderator or guest speaker.

Summary of meeting.

Closing prayer.

The meetings were conducted with a practical aim. The emphasis was placed on ways and means of presenting devotion to the Sacred Heart to the students in a concrete and realistic way. For this reason, theoretical discussions were held to a minimum. Several meetings during the first part of the year were devoted to an explanation of devotion to the Sacred Heart and its relation to the Apostleship of Prayer.

The following meetings then took up particular aspects of this explanation and embodied them in the particular project for the month. This manner of presentation permitted the promoters to develop devotion in an effective way.

The topics of promoters meetings were confined largely to specific projects concerning devotion to the Sacred Heart, and ways to promote this devotion in the school and in the home. Following such a program, the moderator was able to cover the following topics:

Nature and Purpose of the Apostleship of Prayer.

Conditions of Membership.

Benefits of Membership.

Publications of the Apostleship of Prayer.

The Sacred Heart Badge.

The Morning Offering.

Communion of Reparation.

Devotion to the Sacred Heart.

Consecration to the Sacred Heart.

Reparation to the Sacred Heart.

Apostolic Devotion to Mary.

Eucharistic Crusade and Communion of Reparation.

The Nine First Fridays.

The Holy Hour.

The Apostleship of Prayer and the Mass.

The Apostleship of Prayer and the Mystical Body of Christ.

Each of the above aspects of the Apostleship of Prayer was explained in connection with a specific project. The materials were gathered from books, pamphlets, and articles covering the above topics. The promoters were required to bring to each meeting a copy of the *Handbook of the Apostleship of Prayer*, and a *Promoter's Manual*. Plenty of material was found for discussion and development from these two sources. Articles from the *Messenger of the Sacred Heart* were also helpful.

### Projects and Promoters

The program was built around a group of enthusiastic promoters and a set of projects. The projects were designed to present the practices of the Apostleship of Prayer in ways that would appeal to the high school student. The projects were divided into major and minor projects. Each of them



stressed consecration to the Sacred Heart, reparation to the Sacred Heart, and the Morning Offering. By emphasizing one of these in each project, it was believed that the students would discover the essence of devotion to the Sacred Heart, and would find that the three practices of the Apostleship of Prayer offer the best means of practising this devotion.

Each month the promoters selected a major project to serve as the focal point of their activities. Along with the major project for the month, certain minor projects were continuously promoted. The duties and activities of the promoters in carrying out these projects will be described in the following summary.

1. *Consecration of the School to the Sacred Heart* (Major). Every week the promoter for each class delivered a five to ten minute talk to his class explaining some aspect of the Apostleship activities and urging participation in the projects which were then being conducted. In preparation for the consecration of the school, several talks were given by the promoters explaining the meaning of consecration, its importance, its purpose, and the way in which the students could participate. The weekly talks were designed to present the devotion to the Sacred Heart in language that the students could easily understand. The talks were meant to pinpoint the relationship between the devotion to the Sacred Heart and the project for the month. In addition to the talks, the promoters prepared weekly posters for each class which explained in a brief and attractive way the activities for that week and month. The promoter was expected to keep personal contact with each member of the class and to stimulate interest and participation in Apostleship activities. In addition to the talks by promoters concerning consecration to the Sacred Heart, this consecration was explained by the religion teachers prior to the day of consecration.

The consecration took place at Mass on a Friday morning with all of the students present. A ten minute sermon followed the Mass and explained to the students what they were about to do. The principal of the school led the students in reciting the prayer of consecration.

2. *Class Communion of Reparation* (Major). Exclusive of Fridays and holy days on which most of the students received

Communion, each of the twenty-five classes of the school had an assigned day a month on which it was to receive Communion in reparation to the Sacred Heart. Promoters explained this voluntary project to their respective classes, reminded them of their day, posted an attractive calendar in each class indicating the schedule for the month, and led the class in reciting an act of reparation at Communion. In addition, each day the principal of the school announced over the public address system the class which was to receive Communion the following day. The success of this project was indicated by the number of Communions—double that of the previous year.

3. *Making and Distributing Sacred Heart Badges* (Major). The promoters made eight hundred and twenty plastic badges of the Sacred Heart for distribution to the students. The plastic covering and printed badge were purchased with funds donated by the senior class. The lacing for the badges was made from intravenous feeding tubes obtained by the promoters from local hospitals. The tubes were dyed and cut to appropriate lengths for the badge. Each promoter assembled the badges for his class. The promoters explained the Sacred Heart badge to their classes, pointing out its history, its use, and significance to the devotion. Freshmen speakers talked to various classes concerning the blessing of the badges. The blessing and distribution of Sacred Heart badges took place at Mass on a Friday morning when all of the students were present. A ten minute sermon on the badge of the Sacred Heart was given. The badges were then blessed by Father Rector and distributed to the promoters at the Communion rail.

4. *Sacred Heart Essay Contest* (Major). English and religion teachers cooperated with the League promoters in sponsoring an essay contest. Each student was asked to write about four hundred words on the following topic: "What Can the Apostleship of Prayer Do for Our School?" The topic was selected in order to give the contest a practical slant, since it forced the students to think out the relationship between devotion to the Sacred Heart and their school activities. It also permitted the promoters and moderator of the Apostleship to determine how effective the new program was in

developing the practice of devotion to the Sacred Heart among the students. An individual prize was awarded for each year. A large, gold-framed picture of the Sacred Heart was presented to the boy in each year who wrote the best paper. The papers were judged by the Philosophers at Saint Louis University. The pictures were awarded at the student assembly along with scholastic honors. Excerpts from the prize winning papers were printed in the school newspaper. The contest enabled the promoters to suggest ideas to their classes on the Apostleship of Prayer and devotion to the Sacred Heart.

5. *Consecration of School Activities to the Sacred Heart* (Major). This project helped the students to understand the essence of devotion to the Sacred Heart. The project had many aspects. First, the promoters obtained a number of Sacred Heart pictures which they mounted and framed. Second, an individual act of consecration was written for each activity. This act consecrated the activity to the Sacred Heart in reparation for a particular sin of our day. For example, the act of consecration for the Poster Club read as follows: "We the members of the Poster Club at Saint Louis University High School consecrate our activity to the Sacred Heart of Jesus in reparation for those who use art and advertisement to incite the passions of men and lead them to sin." These acts of consecration were printed and framed so they could be hung beneath a picture of the Sacred Heart. The moderator of the Apostleship of Prayer spoke to each activity in the school to explain the purpose of the project and the particular need for reparation. The promoters explained the project to their classes and urged all of the students to participate. The promoters explained that all the activities—athletics, speech, acting, newspaper work, etc.,—could be used to make reparation for those who use such activities to lead men to sin. The consecration of activities took place on the last day of the student retreat. After Mass, a sermon was given on the relationship between the retreat and the students' devotion to the Sacred Heart. After the talk, the leaders of each activity came to the Communion rail and recited their individual acts of consecration. Father Rector blessed the pictures of the Sacred Heart and presented them to the activity leaders. The pictures and the acts of consecration were then hung in the

rooms where the various activities meet. Before each meeting the act of consecration and reparation is read by the moderator.

6. *Consecration of Families to the Sacred Heart and Sale of Sacred Heart Pictures* (Major). This project called for the sale of Sacred Heart pictures at the school for a month previous to the date of family consecration. Letters were sent to the parents explaining the project and asking them to consecrate their families to the Sacred Heart on the date set. Pamphlets were distributed to the students explaining family consecration. The promoters made a survey before and after the consecration to determine how many families had complied.

7. *Holy Hour and Week of Reparation* (Major). One of the proposed projects was a holy hour and week of reparation during Lent. Each class was to have an assigned day during Lent on which the members of the class kept a constant vigil before the Blessed Sacrament. All were urged to receive Communion during the week of reparation.

8. *Promotion of the Morning Offering* (Major). The Morning Offering served as a framework for the major projects of the promoters. Several talks were devoted to an explanation of the practice and its relation to the Mass. It was presented as a summary formula of devotion to the Sacred Heart and a daily consecration of activities. The promoters prepared attractive posters showing the relation of the Morning Offering to the various activities of one's life. The Morning Offering was said daily at the beginning of religion class. Promoters reminded the students that this should be a renewal of the Morning Offering they made upon arising.

9. *Distribution of League Leaflets etc.* (Minor). Each month, when distributing the League Leaflets to their classes, the promoters explained the monthly intention recommended by the Holy Father. Charts, illustrations, and statistics were employed as much as possible to make the intentions interesting and vivid. The monthly projects were timed to conform with the Apostleship of Prayer intentions. In addition, the promoters collected the intentions of the students and their contributions to the Treasury of Good Works. An explanation of these practices gave the promoters opportunity to point out

the need for and benefits of membership in the Apostleship of Prayer. Promoters made copies of the list of indulgences which can be gained by members and distributed these to the students when they (the promoters) gave a talk on the benefits of membership.

10. *Preparation of Posters and Displays* (Minor). The Publicity Committee prepared posters and displays to advertise the projects and practices. A weekly poster was prepared on some particular practice. Posters announcing the general intentions for the month were placed in each classroom where they could be easily seen. Classroom calendars for the Communion of Reparation were prepared for each class, indicating the date. Bulletin board displays were prepared on devotion to the Sacred Heart. There was a contest between classes for the best display each week. Individual posters were prepared for each project. News articles explaining Apostleship of Prayer activities were submitted to the school newspaper each week.

11. *Promotion of the Nine First Fridays* (Minor). The promoters fostered the Nine First Fridays each month by classroom reminders of the Twelfth Promise. Since the students are not obliged to attend Mass at school on First Friday, but may go to their own parish, a general Communion was not held.

12. *Promoters' Reception* (Minor). Near the end of the school term a solemn reception of the senior promoters was held at a meeting in the student chapel. The reception followed the program outlined in the *Handbook of the Apostleship of Prayer*. Individual awards were presented to outstanding promoters at the school banquet held at the end of the school year.

In addition to the above major and minor projects, the promoters carried out many other activities. They supported the Sacred Heart Radio and TV Programs by urging the students and their parents to write to the station managers. They held a panel discussion on "The Apostleship of Prayer in the High School" for the Mothers' Club of Saint Louis University High. They went to other high schools in the city to explain their work at Saint Louis University High School and to study what other schools are doing to promote devotion to the Sacred Heart. They visited the Sacred Heart Radio Program offices

during the Christmas holidays to learn from Father Eugene P. Murphy, S.J., how important the work is and in what ways they could promote devotion to the Sacred Heart. They planned a speech contest with a prize for the best speech given on some practice of devotion to the Sacred Heart. They prepared a program which would combine the Novena to Saint Francis Xavier with Apostleship activities. Each promoter was responsible for the activities in his own class. The success of each project depended upon the enthusiasm and zeal of the promoters.

### Other Students

In considering this program for the Apostleship of Prayer, it is clear that the activities are planned and conducted by the promoters under the direction of the moderator. The question naturally arises, "To what extent do the other students (not promoters) participate in the activities?" To answer this question it is necessary to point out that an ideal situation would exist if each class in the school could be organized into a Sacred Heart study group under an individual moderator. This would permit the introduction of an integrated program similar to that of the Sodality. The shortage of moderators, the lack of time, and the need for a program which would activate the Apostleship of Prayer in co-operation with the new Sodality program made the present organization imperative. It offered ample opportunity for all of the students to participate. The students were active in the following ways: (1) Under the leadership of their promoter, the members of each class could come to understand and practise devotion to the Sacred Heart. (2) Students participated in all of the projects of the Apostleship under the leadership of the promoters. The success of class and school projects depended upon the co-operation of all students with the promoters. Projects were of such a nature that student participation was essential. (3) A monthly meeting of all members of the Apostleship was held in the chapel on one Friday a month. At this meeting the students heard a talk on the Apostleship of Prayer, at times by a guest speaker, renewed their act of consecration, and participated in the monthly project—for example, in the consecration of activities to the Sacred Heart.

*Freshmen Members.* A separate plan was followed for the

freshmen. At the beginning of the school year, the moderator spoke to the freshmen, giving a brief explanation of the Apostleship of Prayer and urging them to join by submitting their names for inclusion in the Apostleship of Prayer register. Those who joined were placed in a Sacred Heart study group. Three groups were formed, each under a Jesuit moderator. The purpose of these groups was to introduce the students to the practices of the Apostleship of Prayer, and to serve as a basis for selection of Sodality members and League promoters in the second semester. The groups met once a week during the period set aside for Sodality meetings. Each group required the freshmen to participate in reading, discussion, question periods, and Apostleship projects. In this way the moderators could discover the leaders of the year and make selections for the Sodality and Apostleship. The topics covered in the meetings were as follows:

- Nature and Purpose of the Apostleship of Prayer.
- Conditions and Benefits of Membership.
- Devotion to the Sacred Heart.
- Consecration and Reparation to the Sacred Heart.
- The Morning Offering.
- Communion of Reparation.
- The Holy Hour and Nine First Fridays.
- Devotion to Mary and the Apostleship of Prayer.
- Rules of the Sodality.

Use was made of the material contained in the first book of the Saint Mary's Plan for Sodalities which covers fundamental points of the spiritual life and the rules of the Sodality.

At the end of the first semester, the freshmen study groups were dissolved and new Sodality groups formed. Sodality members were chosen from the Sacred Heart study groups on the basis of leadership qualities. Seven freshmen promoters for the Apostleship were also selected from these study groups. Separate meetings were held for the freshmen promoters until they qualified to attend the regular promoters meetings for the sophomore, junior, and senior years. The freshmen promoters carried out the Apostleship projects in the freshman year.

*Promoters Communion.* In order to increase their devotion to the Sacred Heart and to make reparation for sin, the pro-

moters decided to attend daily Communion during the school year. They renewed their act of consecration at each monthly meeting of all Apostleship of Prayer members.

### Summary and Conclusions

It should be emphasized again that this is not the only way in which the Apostleship of Prayer can be organized in a high school. The success of this experiment serves to demonstrate the many possibilities open to directors and the adaptability of the Apostleship of Prayer. The program at Saint Louis University High School was built around a group of promoters and a set of projects. The promoters concentrated their efforts on promoting devotion to the Sacred Heart within the school and within the families. Projects were restricted to the principal practices of the Apostleship of Prayer. The organization of a union of various centers in all of the high schools of the City was postponed until the program at Saint Louis University High School proved successful.

As a result of this experiment, four conclusions can be made:

(1) The success of any program to establish the Apostleship of Prayer in a high school depends upon the support given it by superiors and the full co-operation of all members of the faculty.

(2) If the Apostleship is to be successful, the moderators and promoters must be ever mindful of the commission given to the Society of Jesus to spread devotion to the Sacred Heart, and personally convinced that "there is no other formula of ascetic-apostolic life so solid and sublime and at the same time so simple and generally applicable as that which is proposed in this work."

(3) The moderators and promoters must exhibit an enthusiasm based on firm conviction which will be most instrumental in spreading devotion to the Sacred Heart among the young men in high school.

(4) Materials are needed which cover all phases of the Apostleship of Prayer. These materials should be developed into an integrated program for the training of promoters and presentation to students.



# India and St. Ignatius

P. DE LETTER, S.J.

India was the first mission of the Society. It became so less perhaps through the choice or initiative of St. Ignatius and the first companions than through the will of others and those providential circumstances which sent Xavier to the East. During the whole lifetime of the founder and first General—not to say throughout the history of the Society—it was the first and foremost Jesuit mission. The great bulk of Jesuit missionaries sent out during the generalate of St. Ignatius, from 1541 to 1556, went to the East Indies. Granero, in his study on the missionary action and methods of St. Ignatius,<sup>1</sup> lists seventy-one for India, against seventeen for Brazil and eight for the Congo.<sup>2</sup> Adding to these the number of candidates who joined the Society in the missions during that time, these numbers grew, according to the same author, to one hundred and twenty-two for India, including Malacca, the Moluccas and Japan, twenty-six for Brazil and eight for the Congo.<sup>3</sup> India was also the first province of the Society to be erected outside of Europe. It became the third province of the Society by a decree of St. Ignatius of October 10, 1549, with St. Francis Xavier as its first provincial—a decree that was carried into effect only in November 1551, when Xavier received his appointment.<sup>4</sup> According to its first catalogue of 1553, the Indian Province counted some sixty-five members of whom nineteen were priests. After the death of St. Ignatius, the catalogue of 1557 lists thirty-one priests, forty-six brothers and thirty-four novices, one hundred and twenty-one in all;<sup>5</sup> at a time when the whole Society counted little more than a thousand members.<sup>6</sup>

These facts show the place India took in the plans of the first General of the Society. They invite to a closer inspection of what India meant to him and to the Society of the time. This task has been made easy by the publication of the *Documenta Indica*, the first three volumes of which, published to date,<sup>7</sup> together with the previously published *Epistolae S. Francisci Xaverii*,<sup>8</sup> cover the whole generalate of St. Ignatius. It is mainly from the letters he received from or concerning

India that St. Ignatius learned what India actually was. A survey of these letters and of their contents will enable us to understand the Jesuit Indian mission during the lifetime of St. Ignatius.<sup>9</sup>

### The Documents

The letters from or concerning India are seventy-six in all. They were addressed to St. Ignatius or to the Society in Europe. Five never reached the addressee, written as they were in December 1556 or in 1557, after the death of St. Ignatius. Nor is it very likely that he ever read three letters written early in 1556, except perhaps one sent from Lisbon in April 1556. This leaves about seventy letters from which St. Ignatius got the news about India and the Indian mission.<sup>10</sup> The text of these letters is preserved in four languages: Spanish, Italian, Portuguese or Latin.

The authors are some twenty-one, all except two Jesuits—the non-Jesuits were Bishop Albuquerque of Goa, and Father Peter Gonçalves, a secular priest, vicar of Cochin. The greater number of letters come from St. Francis Xavier (15), and from Father Nicholas Lancillotto (16); further from other provincial or local superiors, like H. Henriquez (7), and G. Berze (3). There are some from missionaries not in positions of authority, for instance, John de Beira (1) or Alphonso Cyprian (2). The places in which the letters were written are in India, except for some fourteen. Nine were sent from Portugal (Lisbon or Coimbra); the Indian mission and even the Indian Province were dependent in a rather ill-defined manner on the Province of Portugal, if not juridically, at any rate through the circumstance that all missionaries for India sailed from Lisbon. Another five came from Malacca (3), and Ormuz (2). Chief among the mission places in India are Goa, which was, theoretically at least, the residence of the mission superior or provincial (14 letters), Cochin (23) and Quilon (12). Other places are San Thomé (Mylapore), Punakayal, Tuticorin, Vembar, Bassein. This list of place names shows that the early Indian mission was mainly confined to the coastal regions of the peninsula.

The places the letters report on are not only the Indian mission proper, as we understand the phrase today, but the

whole Jesuit mission of the East, including India, Ethiopia, Ormuz (Persian Gulf), Malacca, the Moluccas, Japan and *in spe* China. In this survey, however, we shall limit our consideration to India and Ceylon. Most, not to say all, of the letters were written at the request of St. Ignatius, in obedience to his directives about sending the information he required for the proper government of the new and faraway mission. He desired that regular reports should be sent especially by superiors, and had Polanco specify the topics on which information was to be sent.<sup>11</sup>

### Main Contents

Of Xavier's letters, only eleven out of the sixteen give information about India. The other five deal with the Moluccas—letters of January 20, 1548, or with his projected journey to Japan—letter of June 22, 1549, or with his apostolate in Japan and plans for China—three letters of 1552. These do not concern our present purpose. Of the Indian letters, the first two, written some five months after his arrival in India, gave information about Goa and the College there—September 20, 1542; and a third one, a month later, about the mission on the Fishery Coast—October 28, 1542. The later letters are, however, more instructive. One of January 15, 1544 reports on the Indian mission, and another of a year later, January 27, 1545, on the work in Travancore. But the most informative are the three letters of January 12 and 14, 1549, in which he expresses his views on the people and their attitude to Christianity and to the priestly or Jesuit vocation. The remaining three letters are mainly requests for spiritual favors and faculties<sup>12</sup> and for missionaries.

As is well-known, Xavier's judgment of India and the Indians was not very favorable—he was manifestly partial to the Japanese whom he considered better gifted and more open to Christianity. That is why it is imperative to compare his views on India with those of his companions. It was St. Ignatius'—and India's—good fortune that more than one voice from India was heard.

Among the more important of the letters from India are those of Nicholas Lancillotto. They draw a graphic picture of the situation in the mission, the work, methods, successes, and

reverses. In many a point his views differ from Xavier's, for example, on the need of learned missionaries, on serious preparation before baptism, on the talents of Indians, on their aptitude for the priestly and Jesuit vocation.—Father Henry Henriquez, a Tamil scholar and active missionary, sends regular reports on the work done, on the methods followed, for example, on the use of catechists and his contacts with the Hindus. For them he has greater hopes and in them he sees better qualities than Xavier did. Father G. Berze, working first in Ormuz, where he converted both Mohammedans and Hindus, and then in Goa, reports as Vice-Provincial on the situation of the Mission; he hopes for indigenous vocations to the Society—which Xavier did not—and insists on work among non-Christians. Father Anthony Criminali mentions the division of opinions about the length of preparation for baptism, and also insists on the need of learning in the missionaries. These few examples suffice to show how the judgment of St. Francis Xavier on India must be completed by the views of his companions. From their collective reports, it should be possible to obtain a fairly complete and objective view of the early Jesuit mission in India such as St. Ignatius could have had. For clarity's sake we may group the information around three main points: the people among whom they work; their ministry in the colleges and the missions: methods, difficulties, results; the growth of the Society.

### The Indian Mission before Xavier

To see the early Jesuit mission in India in true perspective and get a correct idea of its peculiar character as a mission—it was a mission in the Ignatian sense of the word as found in the *Formula Instituti* and not exactly in the sense of the modern pagan mission—it is imperative briefly to recall the situation of the Catholic mission in India at the arrival of the first Jesuits.<sup>13</sup> The mission began some thirty years before Xavier landed in Goa. The Portuguese traders and colonists brought out priests both secular and regular, to look after their spiritual needs, and also to evangelize the people of the country. Wherever there were Portuguese settlements of importance, there were also resident priests. Though Goa was not erected as a separate diocese till 1534, and its first bishop

John of Albuquerque arrived only in 1538—before that it depended on the bishop of Funchal, Madeira, and was intermittently visited by a coadjutor of that bishop—it had its resident priests from 1510 on. By 1542, Goa had a chapter with thirteen canons, six vicars, and one parish priest, and there were parishes at Cochin, Cranganore, Quilon, San Thomé (Mylapore), Chalyam, Bassein and Diu. The Franciscans were settled in Goa and Cochin since 1518 and recruited new members from among the Portuguese and Eurasians in India. Dominicans had passed through before their permanent establishment of 1548. But the quality of the clergy, we are told, was not up to the mark. There was little preaching and still less work among the people of the country. There were, however, exceptions. Two zealous priests, the Franciscan Father Vincent de Lagos and the secular priest Father Didacus de Borba, even started local seminaries; at Cranganore for the children of the St. Thomas Christians, and another at Goa itself, the seminary *Santa Fé*, better known as St. Paul's College, of which Xavier on arrival was asked to take care.

As for the Christians, they comprised not only the Portuguese officials, merchants and soldiers but also a Eurasian Christian community, developed since the Viceroy Afonso Albuquerque (1509-15) advocated marriage with Indian women—by 1527 there were some eight hundred such Portuguese families with over a thousand children. Besides these there were indigenous Christians: convert slaves, Hindus and Mohammedans; and also the St. Thomas Christians, particularly in Cochin, Quilon and San Thomé. Some figures are available: in 1514 Cochin had six thousand Christians, Quilon over two thousand. In 1527, Cranganore had a thousand and San Thomé, eighteen hundred. But the first mass conversions took place in 1535-37, when 20,000 Paravas, of the fisher caste on the Fishery Coast, living in some thirty villages, were baptized by the vicar of Cochin and his clergy. They had had practically no preparation and were little more than nominal Christians. It was to take care of these that St. Francis Xavier had been sent to India. This was his first mission.<sup>14</sup>

Accordingly, the early Jesuit mission in India did not begin with territory being entrusted to the Society, as foreign missions generally do in our time. Jesuits were asked to come to

the diocese of Goa, which at the time extended from Cape of Good Hope to Japan, to help the secular and regular priests who were already working there. The apostolate in India, therefore, was not unlike that of the first Jesuits in Europe, but with one great difference. In the East that apostolate could not but be missionary, in the strict sense of the word, namely, the propagation of the faith and the establishment of the Church *inter infideles*.

### The Jesuit Mission Field

Xavier and his companions on landing in India came into contact first with the already existing Christian community. Shortly after his arrival Xavier reported to St. Ignatius on Christian Goa: a town wholly Christian, with a Franciscan monastery and many Friars—in 1548 they were forty), a cathedral with canons, vicars, and a parish priest, many churches and chapels—in 1548 there were fourteen of them, besides a hospital and a college.<sup>15</sup> He met three native clerics: two deacons and one in minor orders, from the Fishery Coast, where he was to go soon.<sup>16</sup> Before going he was faced with the offer of the College of Goa, founded six years before by the secular clergy; it gave hope for the conversion of India but would require many Jesuits.<sup>17</sup> In Goa most, though not all, of the Christians were Portuguese or descendants of the Portuguese. What their value as Christians and their zeal for the faith was, we do not learn at first from Xavier, though later he will incidentally remark on them. His companions complained of the bad example some gave the people of the country by their thirst for material gain and the immorality of their private lives.<sup>18</sup> Perhaps Lancillotto and Cyprian inclined to exaggerate, nor should we generalize their statements. There were, as we know from other sources, good and zealous Christians among them. Among the Portuguese officials, too, some were favorable to religion, others a hindrance; we read of both kinds in the letters.<sup>19</sup> This Portuguese and Luso-Indian Christian community was the first, though not the chief, field of labor for the early Jesuits.

A very different Christian community Xavier found on the Fishery Coast. The members had become Christians six years before, between 1535 and 1537,<sup>20</sup> and had been received by

the vicar of Cochin, Peter Gonçalves. No Portuguese lived among them as the country was too poor. These new Christians, having had little or no instruction, scarcely knew more than to say that they were Christians. They had no Mass since there was only one priest for the whole region, and no one to instruct them. They were ignorant but keen on learning the prayers and the faith. "I am sure," Xavier writes, "they will make good Christians".<sup>21</sup> His prophecy came true: the labors of Crimali, H. Henriquez and others succeeded in founding a Christianity which still exists. Still a third class of Indian Christians Xavier was to know and his successors were to contact, the St. Thomas Christians of Malabar of the Syrian rite. All through the centuries that India was cut off from the West they had kept the faith although some errors had crept into their teaching and practice. During the lifetime of St. Ignatius, they took only a small place in the work of Jesuits in India.<sup>22</sup>

The great bulk of the population, even in the coastal regions to which the labors of Xavier and companions were practically limited, was non-Christian: Moslem and Hindu. It was on these that they desired to centre their missionary effort. The Mohammedans, though we hear of occasional conversions among them, come in mainly in the role of enemies and persecutors of the Christians—they were the enemies of the Portuguese—particularly on the Fishery Coast. It is chiefly among the Hindus who live on relatively peaceful terms with the Christians that the Jesuits hope to spread the faith. And their judgments of the Hindu population differ a good deal.

St. Francis Xavier was rather severe in judging Brahmins, Hindus and Indians in general. In his first great letter to the companions in Rome, January 5, 1544, he sternly condemns the perversion, insincerity, greed, ignorance of the Brahminic caste which is the prop of pagan religion and of idolatry. He has scarcely a good word for them; no more esteem for their intellectual than for their moral qualities. From discussions with them he was only convinced of their ignorance or bad faith. "Clearly", Father Wicki remarks, "Xavier never knew the better type of Brahmin such as De Nobili was to know."<sup>23</sup> Yet Xavier, too, admits exceptions. He mentions a Brahmin who became a Christian and was a very good man; others also

would accept the faith were it not for human respect.<sup>24</sup> The Paravas, who were not Christians as yet, he not only believed fit for the faith but actually baptized thousands of them.<sup>25</sup> Five years later, in the three letters of 1549, his opinion, if anything, has grown more severe. Indians are little cultured, he writes; both Mohammedans and pagans are ignorant, insincere, inconstant, rooted in their false religion. Because of their sins, they feel no inclination towards the faith; they oppose it and persecute those who become Christians. What a contrast with the Japanese and Chinese who are so keen on hearing about the things of God!<sup>26</sup> Even with converts and new Christians the Fathers had much trouble in addition to the fatigue and trials that came from the hot climate, the poor food, the difficulties in learning the languages.<sup>27</sup> Apparently, Xavier did not detect in the non-Christian Indians the natural virtues of the *anima naturaliter christiana*. Yet, what he did for them speaks louder than his words. We should not forget that the majority of the converts Xavier baptized during his career were Indians.

His companions, however, as already mentioned above, did judge more favorably. Two witnesses stand out among them: Father Nicholas Lancillotto, sickly but zealous priest, who worked in the Colleges of Cochin and Quilon, as rector and teacher, was superior of the Fathers in the South, but did not know the vernacular and never worked on the mission proper; and Father H. Henriquez, missionary and superior of the missionaries on the Fishery Coast, Tamil scholar, author of a grammar and several opuscula in Tamil, who lived in the midst of Indian Christians and Hindus, and knew the latter, no less than the former, from close contact.

Lancillotto, occupied in the education of the Indian youth, is in a position to judge of their aptitudes. In 1546, a year after his arrival in India, he says that the Indian boys in the College of Goa have talent, understanding and memory and so corroborates his plea for the education of the people of the country who, however illiterate, when taught show good talent, *optima ingenia habent*.<sup>28</sup> Four years later, from Quilon he advocates caution in conferring holy orders on Indian clerics.<sup>29</sup> He has not, however, changed his mind about the intellectual talents of the Indians. He pleads for missionaries,



no less learned than saintly, who can master the Hindu teachings on God and the gods, on the transmigration of souls, etc.<sup>30</sup> Their teachings and practices may be superstitious, but he admires and praises the poverty of the yogis, their frugality and chastity<sup>31</sup>—a contrast with what he reports of the Portuguese. Again in 1552, after his experience of teaching and guiding boys in the College of Quilon, he believes that the people of this country are certainly not less gifted than Europeans, no less capable of science and learning; if the students apply themselves properly, a great Christianity will spring up.<sup>32</sup> Yet, the same Lancillotto, in 1547, was severe on the mixed motives that prompted conversions: freedom from slavery, desire of protection against oppressors, hope of getting a hat, a shirt or a wife.<sup>33</sup> A year later, November 1548, he seems more optimistic: some say converts come for some human favor; no matter. If adults are not perfect Christians, the younger ones will gradually grow better; spiritual and temporal help should not be stopped.<sup>34</sup> But when later on he has to give an opinion on the customs and beliefs of the Hindus, he shows little appreciation of their ideas of God, creation, reward and punishment.<sup>35</sup> But did he know these first or second hand? Or was he in a downcast mood, as when he wrote again that converts came only from personal interest?<sup>36</sup>

Father Henry Henriquez who knew both Indian Christians and Hindus from close observation felt more confident. In 1548 he writes that from the start he learned Tamil and was interested in the legends and myths which the Hindus narrate about their gods. He is now able to carry on discussions with them. There are, he has found out, monotheists among them. So he made friends with one particular yogi who believed in one God and instructed him (Henriquez) about things Indian; he even helped in correcting errors and evil practices of both Hindus and Christians. Unfortunately he lacked humility. Frequently Father Henriquez discussed religion with him. With others also he discussed Christianity and Hinduism, particularly the different ways in which Hindu ministers and Catholic missionaries act towards sick people.<sup>37</sup> A year later he wrote contentedly that he had made progress in his knowledge of Hindu legends; he hopes to write them down and refute them, both in Tamil and Portuguese, for the instruction

of Hindus and Christians. He was happier still to say he had hopes for the conversion of his yogi friend; little by little he had explained to him the principal articles of our faith and now the yogi has expressed the desire to be a Christian.<sup>38</sup> As for the Christians, he writes in January 1552, they make progress in the service of God and of their neighbor and grow ever more constant, so much so that he believes they would persevere even were the Portuguese to withdraw—a conviction Xavier did not share.<sup>39</sup> He would like to select some boys for further instruction and training, such as show themselves desirous to serve God, but as there is no college on the Fishery Coast, he has to send them to Cochin or Goa.<sup>40</sup> A few months later he again reports on his contacts with and preaching to learned pagans,<sup>41</sup> and expresses great hope for the conversion of a whole tribe, 20,000 strong, that of the Kavalcas, related to the Christian Paravas.<sup>42</sup> Father Henriquez's sympathy for the Hindus was clear-sighted. When a yogi in Vembar spread his errors and even tried to mislead Christians, he opposed him vigorously—so his letter of 1555. He continued his discussions with Hindus and desired to write more about the pagan gods and sects for the benefit of the Christians and the Fathers; unfortunately he cannot do so because his time is taken up by his duties as superior.<sup>43</sup> These few gleanings from the letters of two companions of Xavier should suffice to give a somewhat balanced picture of India and the Indians; Ignatius himself must have been able to get from them a more complete and objective idea of this field of Jesuit labor.

### The Works of the Ministry

To the great variety of the people among whom Xavier and his companions came to do the work of the nascent Society answers an equally wide range of ministerial activities. Many were common to the Jesuit ministry in India and Europe, particularly the apostolate in the Portuguese Christian community and also, to some extent, the work in the schools and colleges. But many were new, namely, the spiritual care of the converts from paganism and the work of conversion itself. These required new and daring initiatives and directives which the Fathers were not slow in taking and asking while St. Ignatius was ready or cautious, according to the case, in

approving and granting. From the letters he received from India St. Ignatius could get a graphic picture which contains lessons for the Jesuit ministry, the missionary apostolate in particular, even today.

### Among the Portuguese Christian Community

St. Francis Xavier's first months in Goa were spent in the ministry to the Portuguese Christian community. He reports on it in his letter of September 20, 1542: spiritual ministry to the sick in the hospital; to the prisoners in jail whom he prepares to make a general confession; teaching the prayers, the Creed and the Commandments to the children in the different churches of the town; preaching on Sundays and feast days, teaching the prayers to the people: the Our Father, the Hail Mary, the Creed and the commandments—exactly the program of his little catechism.<sup>44</sup> This program of instruction may seem to be very elementary but it shows the crying need. Xavier would repeatedly insist on this point, contained in the *Formula Instituti*, and he himself was to be a master in catechetics.<sup>45</sup>

What Xavier did in Goa, other Fathers did after him, both there and in other Portuguese settlements. G. Berze, for example, reports on his preaching, care of the sick and of prisoners, preparation for confessions and similar ministries in Goa.<sup>46</sup> And he could sum up the work of Father Anthony de Heredia in Cochin by saying that he was reaping much fruit in the customary exercises of the Society.<sup>47</sup>

### Schools and Colleges

A striking feature of the work of the first Jesuits in India, one of which not only the Portuguese and their descendants but also the Indian Christians were the beneficiaries, was the care devoted to the education of youth. Providential circumstances, which on the landing of Xavier in Goa in 1542 offered the Society the spiritual and intellectual care of the recently founded College, threw into relief both the importance of the work and the need of capable educators.<sup>48</sup> There is hardly a letter from Goa to Ignatius that fails to report on the College. Xavier himself did so first in a letter of September 20, 1542. He is full of praise for the school buildings and church, for

the financial provisions for the maintenance of a hundred students, for the work already done—in six years some three hundred students of various tongues and races passed through it. The College was founded to educate native youths, and send them back to their own homes, there to instruct their own. Xavier had great hopes for the future increase of Christianity which would result. He asked for more capable Fathers, to take care of the spiritual and intellectual formation of the students. They must be in good health and not too old, for there is much other work: confessions, preaching, priest retreats, teaching Scripture and sacramental theology to the clergy.<sup>49</sup> Xavier himself was not a man to settle down in a college. But it speaks volumes for his vision as a leader that he saw the need and importance of educational work, and kept this conviction throughout his many travels. His letter of January 12, 1549, pleads for men from Coimbra, so that colleges may be expanded and multiplied for the good of present and future Christians.<sup>50</sup>

We cannot follow here in detail the growth of the College of Goa which was soon entrusted to the Society, and of its fortunes and misfortunes which the letters of the companions report to St. Ignatius.<sup>51</sup> One unhappy episode was the rectorship of Anthony Gomes, who dismissed Indian students to admit only Portuguese—a measure contrary to the very intention of the founders of the College and against which the Fathers do not fail to protest to St. Ignatius.<sup>52</sup> This policy was corrected at the instance of the Viceroy himself.<sup>53</sup> We need not enter into the problems of policy, reported to St. Ignatius in the absence of Xavier from India; for instance, the question of the separation of Indian and Portuguese boys,<sup>54</sup> and of our Scholastics from the college boys.<sup>55</sup> What must be noted is the range of educational grades in the College, from elementary classes for learning to read and write, through grammar and the classics to philosophy and theology.<sup>56</sup>

Besides the College of Goa, which remained the most important educational institution of the early mission, other schools on a smaller scale were opened in 1549 at Cochin, Quilon, and Bassein. The College of Cochin was started by Father Francis Henriquez and counted in 1552 some one hundred and fifty day scholars.<sup>57</sup> Of that of Quilon Father Lancillotto was the

founder and for many years the Rector.<sup>58</sup> It was intended primarily for children of Portuguese colonists but also for Indians.<sup>59</sup> At Bassein the College was opened by Father Melchior Gonçalves.<sup>60</sup> These schools began with the elementary grades, and taught boys reading, writing and Christian doctrine, as Giles Barreto reports from Bassein.<sup>61</sup> St. Ignatius, through Polanco, gave his full approval to this system.<sup>62</sup> The institutions were meant for Christians only, and primarily to foster vocations to the priesthood and the Society.

The importance of the education of youth was fully realized not only by St. Francis Xavier and St. Ignatius,<sup>63</sup> but also by all the Fathers in India. One proof of this is Father Lancellotto's letter of November 1548: the care of educating the young is the best means for planting the faith in these regions.<sup>64</sup> Father G. Berze also expresses his hope for vocations from the college of Goa.<sup>65</sup> Even a jungle missionary like Father H. Henriquez shared this opinion and regretted there was no such institution on the Fishery Coast.<sup>66</sup> No wonder then that the Provincial of Portugal, Father J. Miron in his report to St. Ignatius insisted on developing schools in India.<sup>67</sup> He must have known of the royal decree by which the Portuguese government wished to entrust to the Society the entire education of youth in India.<sup>68</sup> The importance given to educational work, even apart from future vocations to the Society,—a feature in which, according to Father Wicki, the Society in India was ahead of Europe—<sup>69</sup> may be one more indication that the Jesuit mission in India was originally not thought of as different from the missions in Europe or elsewhere.

#### Among New Christians and Non-Christians

It is mainly by work among the converts from paganism that the mission of Xavier and his companions to the East was to develop into the modern foreign, or pagan, mission. Xavier became the Apostle of India because of his work among the non-Christians of the country, mainly among the Paravas of the Fisher Coast and the Macuas of the coastal region of Travancore. Twice he spent a year or so among them as an active missionary instructing and baptizing: the first time a few months after his arrival in Goa, from October 1542 to October 1543, and again from early 1544 to December of

the same year; moreover he paid a short visit to the Fishery Coast, to give his directions as superior to the missionaries working there in January and in October 1548.<sup>70</sup> What he did during these periods of missionary activity he reported to St. Ignatius in different letters. His letter of October 28, 1542, depicts the state of Christianity and his own work during his first stay: he was helped by seminarists from the place; he baptized children in great numbers, taught prayers to children and adults: the Sign of the Cross, *Credo, Pater, Ave*; his small catechism he had translated into Tamil; he reports on the conversion of a whole village.<sup>71</sup> Another letter of January 1544 speaks of his work of instructing and baptizing on Cape Comorin: Christians are ignorant but are learning the prayers, Creed and Commandments; on Sundays especially he instructs them, both children and adults; the children he sends to say prayers over the sick.<sup>72</sup> How many he baptized, Xavier does not say, but Father Schurhammer calculates he must have baptized some 8,000 on the Fishery Coast.<sup>73</sup> Xavier's most famous baptizing expedition took place in his second period of missionary work when he, through favorable circumstances, as he reports in his letter to Rome of January 27, 1545, in one month's time baptized 10,000 converts from the Macua fisher caste in Travancore. He describes his manner of instructing: first he calls the men and boys, then the women and children, and teaches them the Sign of the Cross, the *Confiteor*, Creed, Commandments, *Pater, Ave, Salve Regina*; he leaves copies of the prayers and instructs them to say them morning and evening.<sup>74</sup> What he had done himself, he consigned to writing in his well-known instructions to the missionaries of the Fishery Coast, after his meeting with them in February 1548. He insists on baptizing infants, instructing children and adults, on Sunday Mass, care for the sick, explanation of the articles of the faith, on peaceful relations with the Portuguese, on not talking unfavorably of the new Christians to the Portuguese, on gaining the affection of the Christians, yet correcting them when needed, etc.<sup>75</sup> Of his last visit to the Fishery Coast we may find an echo in his letter of January 12, 1549, when he speaks of the trials and labors of the missionaries there.<sup>76</sup> In the same letter he praises the work and method of Father H. Henriquez, a man of great

virtue and edification, who speaks and writes Tamil and does the work of two men.<sup>77</sup>

Father Henriquez's own letters narrate in detail his work on the Fishery Coast. His manner of evangelization may serve as a model of the early pagan mission. A missionary from shortly after his arrival in India in 1546 and, after the death as a martyr of Father Anthony Criminali in 1549,<sup>78</sup> Superior of the Fishery Coast missionaries for twenty-five years, he was the best qualified to give St. Ignatius an idea of the work of the missionaries in India. He did so in some seven letters from 1548 to 1555. Several features of his missionary action deserve to be pointed out—besides its spiritual and apostolic inspiration to which not only Xavier bore witness but also others, for instance, Father Lancillotto.<sup>79</sup> In the first place we note his knowledge of Tamil in which he achieved such proficiency that he was able to compose a grammar and write pamphlets for the benefit of his Christians and brethren.<sup>80</sup> Besides the access this gave him to the faithful, who could speak and write to him in their own tongue,<sup>81</sup> and to Hindu writings and legends,<sup>82</sup> it enabled him to do full justice to the various tasks of the sacred ministry, particularly, catechizing, preaching and hearing confessions. No wonder he expects his collaborators to learn the language and is happy to report that they are doing so.<sup>83</sup> Another feature of his work, inherited from Father Criminali,<sup>84</sup> is the use and organization of catechists who teach the prayers, baptize in case of necessity and help the Fathers. He praises their work and its results repeatedly, and notes that in the scarcity of Fathers and Brothers they play an irreplaceable role.<sup>85</sup> Others too like Father Lancillotto appreciated and praised this method of missionary work.<sup>86</sup> Father Henriquez's assiduity in catechizing and instructing, in teaching the prayers, the faith and the Commandments never diminished; it was part of his daily routine. In most of his reports to St. Ignatius we read about his teaching Christian doctrine to children and adults.<sup>87</sup> Another recurring item in his letters is the love, affection and esteem which the Christians have for the missionaries in return for the kindness they show according to Xavier's direction.<sup>88</sup> This kindness does not exclude firmness, and, where needed, he corrects either by himself or through the village chiefs.<sup>89</sup> Real progress in the Christian manner of life is the

happy result.<sup>90</sup> The same sympathetic understanding he shows to non-Christians whom he receives and entertains, with whom he discusses the relative merits of their religion and the true faith—he can do so because he knows the language and their religious legends.<sup>91</sup> He does so with good results. Once, for instance, he baptised fifty at one time.<sup>92</sup> And in addition, Father Henriquez finds time to build churches, to construct a hospital for the sick Paravas, and to think of a kind of retreat house for the Fathers and Brothers.<sup>93</sup> Nor does he omit to send promising boys, future helpers of the mission, for further training and study to Quilon or Goa.<sup>94</sup> The great handicap of the mission is the scarcity of laborers. His letters clamor for more men, as did those of Xavier.<sup>95</sup> “For three years now”, he writes in 1555, “I have been the only priest here, with one companion who is not a priest, for forty villages.”<sup>96</sup> In spite of this, the Christians increase in number and quality. They make progress in virtue and edification; they begin to see the errors of paganism and the truth of Christianity.<sup>97</sup> If he has to report sad news at times, as the apostasy of a number of Christians in Ceylon,<sup>98</sup> he can write in 1552, that the Christians are more than 40,000.<sup>99</sup> In 1553, Gaspar Berze was told their number was 60,000,<sup>100</sup> while Lancillotto, in 1555, speaks of 70,000.<sup>101</sup> Since Xavier’s arrival, therefore, and during St. Ignatius’ lifetime, the numbers had been more than doubled, if not trebled.

If the mission of Cape Comorin was the most successful, we should not overlook the conversions among non-Christians elsewhere. In practically all Portuguese settlements, from Goa to Bassein and Quilon, contacts were made and conversions registered.<sup>102</sup> In Goa, we hear of a regular catechumenate for men and one for women.<sup>103</sup> Special laborers are asked to take care of this special ministry.<sup>104</sup> It is difficult to obtain definite figures. Still we may recall Father Schurhammer’s calculation of Xavier’s baptisms in Portuguese settlements: he puts them at a thousand,<sup>105</sup> not all in India proper. And his companions did not fail to carry on the work for which he had shown the way.

### Qualifications of Missionaries

To carry on this work, in the supreme need of more helpers, the workers in the field ask for recruits with the highest



qualifications. Without exception they require as a first condition solid virtue, love of the Cross and of hard work, unshakable moral integrity and deep spirituality which can remain unaffected by loneliness in the midst of moral and physical dangers. Xavier insisted that only chosen men should be sent.<sup>106</sup> Lancillotto, Henriquez, Berze echo his request: let them be men who are prepared for the Cross, men of holy life and great zeal, of solid virtue, humble, trustworthy and hard working, men of prayer.<sup>107</sup>

But virtue, though the first and chief quality of the missionary, is not sufficient. Xavier, it is true, wrote that for India, in contrast with Japan, little learning but much strength of body and soul were necessary.<sup>108</sup> But on this point few if any of his companions saw eye to eye with him. They all clamored for learned, capable missionaries. Criminali asked that many learned man should come.<sup>109</sup> So did Lancillotto repeatedly. Indeed, he complained that those sent were incapable; he tried to explain the need for learned men but could not find words to do so—*calamo consequi non valeo*; men of authority and doctrine, men capable of learning the languages well, intelligent and virtuous men, are needed.<sup>110</sup> Gaspar Berze in Goa asked for capable theologians, for masters of arts, for grammarians; he did stress virtue above all, but he also wanted men of letters and talented preachers.<sup>111</sup> If Father H. Henriquez rarely spoke of learning as a requirement for the missionaries on Cape Comorin, he did ask that they should be able to learn the language, and expressed the wish that a gifted and capable Father be sent to take the place of Xavier, too often absent from India.<sup>112</sup>

When we consider the difficulties proposed and the faculties asked, the intricate cases and situations handled among the Portuguese, the new Christians, and the prospective converts, we can understand that a firm grounding in theology was considered a prerequisite, not to mention the special qualifications required of those called to teach the higher branches or to minister to the clergy in Goa. Xavier himself was highly gifted, and as papal legate had many special faculties—the list of them may have been a forerunner to the *Formulae Facultatum* granted today to ordinaries in mission territories.<sup>113</sup> But his companions during his long absences from India needed such faculties also; all the more as opinions

differed, for instance, about the censure on trading with non-Christians,<sup>114</sup> or the validity of marriages not contracted according to the requirements of Canon Law.<sup>115</sup> So requests go to St. Ignatius for faculties to dispense from marriage impediments of consanguinity and affinity in the third and fourth degrees,<sup>116</sup> and to absolve from reserved censures.<sup>117</sup> But even on the interpretation of certain faculties granted in connection with marriage, different interpretations were current.<sup>118</sup> All this goes to show that Xavier's companions were not mistaken in asking of new missionaries doctrine as well as virtue.

### The Society in India

The clamor from India for more and capable missionaries did not go unheeded by St. Ignatius. He seems to have been partial to the Indian mission, so striking was his willingness to send men. Even if the number and quality of those sent in the first years did not come up to the expectations and needs,<sup>119</sup> it may be said that the generosity, which prompted him to assign to India two of the first companions, remained undiminished during all the years of his generalate. The number of Jesuits sent out grew, from the first reconnoiters of 1541—Xavier and two companions—to thirty-eight priests and about thirty-three non-priests, a total of some seventy by 1556.<sup>120</sup> Considering the needs of the nascent Society elsewhere, this figure is really considerable and speaks for Ignatius' interest in India. But he insisted too that India should do her share in recruiting new members for the Society. Actually a number of natives were admitted: by 1552 some thirty-seven, by the end of 1554 some fifty—many unfortunately did not persevere; indeed no less than thirty left.<sup>121</sup> St. Francis Xavier, it is true, did not believe that Jesuits could be recruited from among the Indians, or even Luso-Indians; he hoped for a few from the Portuguese but mainly as lay members.<sup>122</sup> St. Ignatius did not agree with Xavier's view, and in his answer proposes five ways of fostering vocations to the Society in India: pick out gifted boys and spend much time on their training; send them to the colleges; take the young away from any milieu where they are exposed to evil influences; multiply the number of colleges; and finally recruit from

among the Portuguese.<sup>123</sup> Xavier's companions, Crimali, Lancillotto and Berze inclined to Ignatius' views, rather than to those of Xavier.<sup>124</sup> Actually, during Xavier's lifetime no Indians joined the Society and but a few Luso-Indians.<sup>125</sup> Even after his death the policy was slow in changing,<sup>126</sup> though judging from the increase in numbers, from 1553 to 1556, Ignatius' directives bore fruit: from sixty-five members, of whom nineteen were priests, the Indian Province rose to a hundred and twenty-one, of whom thirty-one priests, and thirty-four were novices.<sup>127</sup>

If growing numbers did mean a comfort and relief for the early Jesuit missionaries in India, quality and spirit were considered no less important. Their letters bear witness to their anxious desire to preserve the true spirit of, and to follow in all things the mode of action proper to the Society, and this desire was all the keener, in those first years, as their particular circumstances were so novel and they were so far from Ignatius. Their letters show their desire to be of the same stamp as the companions in Europe and to do the same apostolic work for God's greater glory. Ignatius who wished no less than they to see them genuine sons of the Society must have been pleased with this attitude. They look to Xavier, their leader and Ignatius' *alter ego*, for direction and guidance. They complain of his long absence from India.<sup>128</sup> Since these cannot be helped, they ask that another capable superior, thoroughly acquainted with the spirit of the Society, be sent to India to take Xavier's place.<sup>129</sup> Their requests are all the more justified as the temporary substitutes for the absent provincial were either appointed in an ill-defined manner, with the result that uncertainty prevailed as to the real bearer of authority, or proved incapable and unsatisfactory—with results that proved more than once most painful.<sup>130</sup> Meanwhile the Fathers report to St. Ignatius, according to his directives, on the state of the colleges, their labors in the Portuguese settlements and in the mission of Cape Comorin, on the efforts of each of the companions, the kind and manner of their ministries, their reverses and successes.<sup>131</sup> Of certain practices they doubt whether they are in accord with the true spirit of the Society; for instance, liturgical singing or taking part in processions.<sup>132</sup> They have difficulty in keeping the rule

of socius, given the great scarcity of Fathers and Brothers.<sup>133</sup> Since it is not possible to relate everything in writing and certain things cannot be written, the suggestion was made at an early date that a Father should be called to Europe to report in Rome on the whole situation by word of mouth.<sup>134</sup> St. Ignatius, as we know, took the suggestion to heart, and directed Polanco to express his agreement. He even called Xavier himself back. He, however, had died before Ignatius dispatched the letter commanding him to return in virtue of holy obedience.<sup>135</sup> Another Father actually went as *relator* to Portugal and to Rome, Father A. Fernandes, who left India early in 1553 and reached Rome in the autumn of 1554.<sup>136</sup> Meanwhile the Fathers are most anxious and eager to receive the Constitutions as soon as possible; from the year 1550 on they ask for them and beg that a capable and competent Father come to instruct the companions in their true spirit.<sup>137</sup> It was not until 1555 that Father de Quadros reached India with the Constitutions,<sup>138</sup> to the great joy and consolation of all.<sup>139</sup> The eagerly desired directives were taken to heart at once: several practices not in conformity with them were altered or omitted.<sup>140</sup> During the period of waiting, Father G. Berze, the Vice-Provincial, had begged Ignatius for a letter to the Jesuits in the East and for an instruction for the superiors.<sup>141</sup>

This keenness of his sons in India for the true spirit of the young Society must have been a joy for St. Ignatius and a justification of his decision to make India the third province of the Society, after those of Spain and Portugal.<sup>142</sup> This measure is another hint that he did not consider the mission on which Jesuits were sent to the East different from those in other parts of the world. And his insistence on native vocations in order to plant the Society in India,<sup>143</sup> as also his admission of some five or six Fathers in India to the solemn profession<sup>144</sup>—a relatively high number when the whole Society counted only forty professed Fathers<sup>145</sup>—point in the same direction. At the present moment of the history of the Church and of the Society, when foreign and pagan missions are changing in character because of anti-colonialism, we are perhaps coming closer again to the Ignatian concept of a mission.

## NOTES

<sup>1</sup> J. M. Granero, *La accion misionera y los métodos misionales de San Ignacio de Loyola*, Burgos 1931.

<sup>2</sup> *Op. cit.*, 216-20.

<sup>3</sup> *Op. cit.*, 220-25. According to Fr. Wicki, cf. below n. 7, if a number of the candidates that joined in India did not persevere, this was perhaps because there was no proper novitiate or scholasticate, and also because the superiors in Goa changed so frequently (DI III, 7\*).

<sup>4</sup> Cf. Wicki, below n. 7, DI I 77, 507-10.

<sup>5</sup> *Ibid.* DI II 121, 618-21; III 118, 783-88.

<sup>6</sup> *Synopsis Historiae Societatis Iesu*, ed. 1950, 34.

<sup>7</sup> *Documenta Indica edidit Iosephus Wicki S. I. I* (1540-49), II (1550-53), III (1553-57), Rome, *Monumenta Historica Societatis Iesu*, 1948, 1950, 1954. Here referred to as DI I, DI II, DI III.

<sup>8</sup> *Epistolae S. Francisci Xaverii aliaque eius scripta*. Nova editio. Ediderunt Georgius Schurhammer S.I. et Iosephus Wicki S.I. I (1535-48), II (1549-52). Rome M.H.S. I., 1944 and 1945. Referred to here as EX I, EX II.

<sup>9</sup> What St. Ignatius did for India was briefly sketched elsewhere from the *Documenta*, cf. "St. Ignatius and India", in *Ignatiana* (1955) 12-16, 29-34, 55-61.

<sup>10</sup> There is no need to add to this list some ten letters written to Europe by Xavier's first companions, but not to St. Ignatius; they add little to the information we have. As for the letters written to Portugal on which Province the Indian mission depended, they are numerous, some sixty. Though not destined for St. Ignatius, yet echos of them could and most probably did reach him. Of these letters, however, we shall make only an indirect use.

<sup>11</sup> Cf. DI I, 41\*; letter of St. Ignatius, January 30, 1552, DI II, p. 318, or of Polanco to Berze, August 13, 1553 and February 24, 1554, DI III 5, pp. 15f. 19, 4, p. 63; and to Mich. de Torres, November 21, 1555, DI III, p. 307.

<sup>12</sup> Cf. G. Schurhammer, "Facultates et gratiae spirituales S. Francisco Xaverio pro India Orientali concessae", in *Studia Missionalia* 3 (1947) 131-53.

<sup>13</sup> Cf. J. Wicki, DI I, 18\*-20\*, and of the same "The Indian Mission before Xavier", in the *Clergy Monthly* 16 (1952) 168-75.

<sup>14</sup> Cf. Wicki, DI I, 21\*, EX I, 80, 124.

<sup>15</sup> EX I 15, 5, pp. 132f.

<sup>16</sup> Cf. Lancillotto in DI II 34, 4, on slaves and slave trade, p. 128; *ib.* 8, on sins of impurity with slave girls, pp. 130f.; and DI III 41, 5, Portuguese in India are an obstacle to conversions, pp. 231f.; Cyprian, DI III 61, 1, the Portuguese lead bad lives and are despised by the people of the country, pp. 298f.

<sup>17</sup> DI, I, p. 111.

<sup>18</sup> Cf. n. 16.

<sup>19</sup> Cf. a favorable report by Fr. H. Henriquez DI II 64, 18, p. 306; and an unfavorable one by the same DI III 73, 10, pp. 417f.

<sup>20</sup> Cf. G. Schurhammer, "Die Bekehrung der Paraver (1535-37)", in *Archivum Historicum Societatis Iesu* 4 (1935) 201-33.

<sup>21</sup> EX I 19, 2, pp. 147f.

<sup>22</sup> We find a mention of the St. Thomas Christians in letters of St. Francis Xavier v.g. EX II 70, 13-14, pp. 14f.: they are in 60 places; in 1550 one estimate puts their number at 40,000; another adds 40 to 50,000; also his companions mention them, v.g. Ant. de Heredia DI II 98, 9, pp. 412f; 114, 2-3, pp. 555f.

<sup>23</sup> EX II 20, 10-13, pp. 170-74; Wicki, *ibid.* p. 170 footnote 31.

<sup>24</sup> *Ep. cit.* pp. 171, 173.

<sup>25</sup> Cf. G. Schurhammer, "Die Taufe des hl. Franz Xaver", in *Studia Missionalia* 7 (1953), 33-75: out of 28,200 baptisms, some 20,000 were given in India: some 1,000 in Portuguese settlements, 8,000 on the Fishery Coast, 11,000 in Travancore.

<sup>26</sup> EX II 70, 1, 7, pp. 5, 9f; 71, 1, 3, 7, pp. 22, 23, 24.

<sup>27</sup> EX II 71, 1f., pp. 22f.

<sup>28</sup> DI I 15, 15 and 17, pp. 145.

<sup>29</sup> DI II 34, 4, p. 127.

<sup>30</sup> *Ibid.* 5, pp. 127f.

<sup>31</sup> *Ibid.* p. 128.

<sup>32</sup> DI II 90, 4, pp. 280f.

<sup>33</sup> DI I 24, 2, pp. 182f.

<sup>34</sup> DI I 52, 5, p. 343.

<sup>35</sup> DI III 47, 3-4, pp. 230f.

<sup>36</sup> *Ibid.* p. 231.

<sup>37</sup> DI I 45, 16, 19-21, 23, pp. 288, 291-93, 295.

<sup>38</sup> DI I 85, 11, 14, pp. 582, 584f.

<sup>39</sup> DI II 64, 4, p. 301; cf. EX II 70, 6, p. 8.

<sup>40</sup> DI II 64, 5, pp. 301f.; 94, 11, p. 398.

<sup>41</sup> DI II 94, 8, p. 396; cf. 64, 17, pp. 305f.

<sup>42</sup> DI II 94, 8-10, pp. 397f.

<sup>43</sup> DI III 73, 23-24, pp. 421f.

<sup>44</sup> EX I 15, 12-13, pp. 129f.

<sup>45</sup> Cf. A. Pereira, "An Incomparable Catechist", in the *Clergy Monthly* 1952, 186-96, reprinted in *Review for Religious* 11 (1952) 282-90.

<sup>46</sup> DI II 56, 40, pp. 265f, letter of December 16, 1551; other examples are Ant. Gomes and G. Berze, cf. Lancillotto, letter of 1548. DI 152, 1-2, p. 342.

<sup>47</sup> DI II 118, 8, p. 582.

<sup>48</sup> The origin of the college is sketched by Fr. Wicki, DI I, pp. 111-14.

<sup>49</sup> EX I 16, pp. 132-36.

<sup>50</sup> EX II 70, 11, pp. 12f.

<sup>51</sup> V.g. Criminali, October 7, 1545, DI I 4, 2, p. 12 (ages of students from 7 to 21); Lancillotto, November 5, 1546, DI I 15, 4, p. 135 (poor teachers); of the same, October 10, 1547, DI I 24, 5, p. 185 (different opinions about age of admission of boys); Berze, January 12, 1553, DI II 118, 24-25 (future priests in or outside the Society).

- <sup>52</sup> Cf. Letters of Lancillotto, December 26, 1548, DI I 61, 11, pp. 439f.; January 25, 1550, DI II 7, 2, pp. 10f.; January 6, 1551, DI II 38, 4, p. 148.
- <sup>53</sup> Cf. Lancillotto, letter of January 6, 1551, DI II 38, 4, p. 148.
- <sup>54</sup> Cf. DI II 7, 2, p. 10, and Ignatius's answer DI II 46, 4, p. 187.
- <sup>55</sup> Cf. DI II 118, 23, pp. 592f., and Ignatius's answer DI III 25, 4, p. 97.
- <sup>56</sup> Cf. DI II 104, 31, p. 468: 118, 24, pp. 593f.
- <sup>57</sup> Cf. EX II, p. 440; DI I 59, 6, p. 415; 84, 8, pp. 521f.; also the letter of Ant. de Heredia, DI II 61, 1, pp. 290f.
- <sup>58</sup> Cf. EX II 71, 6, p. 24; 73, 3, p. 30; DI II 8, 3, p. 16.
- <sup>59</sup> Cf. EX II 79, 16, p. 77.
- <sup>60</sup> Cf. DI I 84A, 8, pp. 562f.; II 8, 3, p. 15.
- <sup>61</sup> DI II 109, 11, p. 595.
- <sup>62</sup> DI III 61, 11, p. 307.
- <sup>63</sup> Cf. DI I 78, 8, p. 514.
- <sup>64</sup> DI I 52, 6, p. 344.
- <sup>65</sup> DI II 118, 24-25, pp. 593f.
- <sup>66</sup> DI II 64, 5, pp. 301ff.
- <sup>67</sup> Cf. DI III 18, 5, pp. 54f.; letter of February 14, 1554.
- <sup>68</sup> Cf. DI II 13, 3, p. 36; letter of March 28, 1550.
- <sup>69</sup> DI I 14, p. 112.
- <sup>70</sup> Cf. G. Schurhammer, *In itineribus saepe*, in the *Clergy Monthly* 1952, 176-80.
- <sup>71</sup> Cf. EX I 19, pp. 146-50.
- <sup>72</sup> Cf. EX I 20, 2-7, pp. 161-66. In this letter is found Xavier's famous appeal to the Doctors of the Paris university to come and preach in the East, *ibid.* 8, pp. 166f.
- <sup>73</sup> Cf. above n. 25.
- <sup>74</sup> EX I 48, 2, pp. 273f.
- <sup>75</sup> EX I 64, pp. 425-35; English translation in *Indian Missionary Bulletin*, 1952, pp. 82-85.
- <sup>76</sup> EX II 70, 2, pp. 5f.
- <sup>77</sup> *Ibid.* 12, pp. 13f.
- <sup>78</sup> Fr. Crimalini has left no written report on the mission of the Fishery Coast but we know much of him and his work there from the praises Xavier gave him, v.g., in EX II 71, 4, p. 23 or 72, 1, pp. 29f., or from letters of his successor, Fr. Henry Henriquez, v.g. DI 85, 5, 16, pp. 579 f., 586f.
- <sup>79</sup> Cf. DI II 38, 1, p. 145.
- <sup>80</sup> Cf. DI I 45, 15-18, pp. 286f.; 85, 10, pp. 581f. (Tamil grammar); II 94, 4, p. 395.
- <sup>81</sup> Cf. DI III 42, 15, p. 239.
- <sup>82</sup> Cf. DI I 45, 16, p. 288; 85, 11, pp. 582f.
- <sup>83</sup> Cf. DI III 73, 8, pp. 466f.; II 64, 14-16, pp. 304f.
- <sup>84</sup> Cf. DI I 85, 5, p. 578.

- <sup>85</sup> Cf. DI I 85, 5, pp. 579f.; II 94, 2, pp. 394f.; III 48, 7-8, p. 238; 73, 6, p. 416.
- <sup>86</sup> Cf. DI II 90, 7, pp. 382f.
- <sup>87</sup> Cf. DI I 45, 9-10, pp. 283f.; II 64, 2-8, pp. 302f.; III 42, 6, p. 238; 73, 7, p. 416.
- <sup>88</sup> Xavier's instruction quoted above n. 75; cf. DI II 64, 9-11, p. 303; 94, 4, p. 395; III 42, 20, p. 240.
- <sup>89</sup> Cf. DI II 94, 13, p. 399.
- <sup>90</sup> DI II 94, 14, p. 399; III 73, 20, p. 421.
- <sup>91</sup> Cf. above nn. 37, 38.
- <sup>92</sup> DI III 73, 20, p. 421.
- <sup>93</sup> Cf. DI I 85, 6, p. 580; II 94, 12, p. 398; 64, 21, p. 307.
- <sup>94</sup> Cf. DI II 94, 21, p. 398; III 42, 13, p. 239.
- <sup>95</sup> EX I 20, 8, p. 166; 60, 1f, pp. 397f.; II 72, 3, p. 30.
- <sup>96</sup> DI III 73, 2, p. 415; cf. DI I 45, 7, p. 283; 85, 18, pp. 287f.; II 94, 18, p. 400; III 42, 8, p. 238.
- <sup>97</sup> DI III 42, 12, p. 239.
- <sup>98</sup> Cf. DI III 73, 24, p. 422; cf. Lancillotto who speaks of 25,000 apostates in Ceylon, DI III 41, 8, p. 232.
- <sup>99</sup> DI II 64, 24, p. 308.
- <sup>100</sup> DI II 118, 11; p. 583.
- <sup>101</sup> DI III 41, 8, p. 232.
- <sup>102</sup> Cf. *v.g.* DI II 61, 5, p. 292 (300 converts Chora near Goa); II 109, 11, pp. 545f. (Bassein); II 8, 3, p. 16 (converts at Quilon); *ibid.* p. 15 (at Bassein), *ibid.* p. 16 (at Cochin).
- <sup>103</sup> DI III 68, 2, p. 380.
- <sup>104</sup> EX I 16, 6, 116.
- <sup>105</sup> Cf. above n. 25.
- <sup>106</sup> EX I 16, 5, p. 135; II 70, 3, 12, pp. 6 and 13.
- <sup>107</sup> DI I 45, 7, p. 283; 85, 18, pp. 587f.; II 55, 3, pp. 342f.; 94, 18, p. 400; 118, 22, pp. 591f.
- <sup>108</sup> EX I 47, 2, p. 258; II 71, 3, p. 23; cf. Wicki, DI I 27\*-29\*.
- <sup>109</sup> DI I 4, 7, p. 19.
- <sup>110</sup> DI I 15, 11 and 15, pp. 139, 144; 24, 3, p. 184; II 7, 5, p. 12; 18, 6, p. 19; 34, 5, p. 127; 90, 2, p. 379.
- <sup>111</sup> DI II 55, 7, p. 244; 56, 41, p. 266; 118, 22, pp. 591f.
- <sup>112</sup> DI II 2, 2, p. 5.
- <sup>113</sup> Cf. above n. 12;
- <sup>114</sup> Cf. DI II 1, 2, pp. 2f.; 34, 7, p. 130.
- <sup>115</sup> *Ibid.* p. 3.
- <sup>116</sup> DI II 8, 7, p. 19; 64, 25, p. 308; 94, 20, p. 400; III 73, 18, p. 420.
- <sup>117</sup> DI II 7, 3, p. 11; 34, 9, p. 131.
- <sup>118</sup> Cf. Henriquez, DI III 42, 22-24, pp. 261f.
- <sup>119</sup> Cf. Wicki, DI I, 32\*.



<sup>120</sup> Cf. Granero, op.cit. who lists 71 (pp. 216-20) and Wicki who counts 69, DI I 29\*f, II 6\*f, III 4\*.

<sup>121</sup> Cf. EX II, p. 324 n. 3; DI II, 9\*; II III, 7\*.

<sup>122</sup> Cf. EX II 70, 6, p. 8; also J. Wicki, "Franz Xavers Stellung zur Heranbildung des einheimischen Klerus in Orient", in *Studia Missionaria* 5 (1949) 93-113.

<sup>123</sup> DI I 78, 8, pp. 512ff.

<sup>124</sup> Cf. DI I 4, 11, p. 22 (Criminali); 15, 15, pp. 144 (Lancillotto); II 42, 2, p. 2 (Gomes); 118, 24, pp. 592f (Berze).

<sup>125</sup> Cf. DI I, 25\*.

<sup>126</sup> Cf. EX II, p. 8 n. 9.

<sup>127</sup> Cf. above n. 5.

<sup>128</sup> Cf. v.g. Lancillotto, DI I 15, 13, p. 141; Berze, II, 55, 3, p. 243; Henriquez, III 73, 27, p. 424.

<sup>129</sup> Cf. Lancillotto, I 15, 2, p. 53; II 7, 5, p. 12; Miron III 18, 2, p. 53; Nunes Barreto III 30, 10, pp. 126f.

<sup>130</sup> Cf. Wicki DI I, 37\*; II pp. 10\*-12\*.

<sup>131</sup> Cf. v.g. Henriquez, I 45, 1, 27, pp. 279, 298; A. Gomes, I 81, 3-10, pp. 519-23; Henriquez I 85, 12, 15, pp. 583, 586; Lancillotto, II 8, 3, pp. 15ff; II 39, 2-10, pp. 151-53; A. Gomes II 42, 4-5, pp. 177-79; Berze, II 118, 3-16, pp. 581-87; Lancillotto, III 40, 13-19, pp. 225-27.

<sup>132</sup> DI I 4, 9, pp. 20f.; 15, 14, pp. 142f.

<sup>133</sup> Cf. Xavier EX I 60, 2, pp. 398f.; Lancillotto, DI I 61, 8, p. 438; cf. DI I p. 242 n. 4.

<sup>134</sup> Cf. Lancillotto, I 15, 13, p. 141 (year 1546); again 61, 6, p. 437; II 35, 1, p. 132; 58, 4, p. 275; 90, 3, p. 379—On this office of 'relator' cf. Wicki, DI II, pp. 376f.

<sup>135</sup> Polanco DI I 26, 21, p. 191; 30, 2, pp. 206f.; cf. DI III 1, 2, p. 2 (order to Xavier); 2, 2, p. 6.

<sup>136</sup> DI III, 12\*f.

<sup>137</sup> DI II 35, 2, p. 133; 41, 6, pp. 173f.; III 18, 2, p. 53 (Miron).

<sup>138</sup> DI III, 8\*.

<sup>139</sup> DI III 67, 17, p. 377; 68, 5, p. 381; 71, 7, p. 405.

<sup>140</sup> DI III 8\*; 101. 12-14, pp. 616-18.

<sup>141</sup> DI II 118, 31, p. 599 (year 1553).

<sup>142</sup> C. above n. 4.

<sup>143</sup> Cf. above n. 123; and further DI III 14, 8, p. 44; 61, 14, 21, pp. 308, 310.

<sup>144</sup> DI III 4, 3, p. 11.

<sup>145</sup> *Synopsis Historiae Societatis Iesu*, ed. 1950, 34.

## An Ignatian Letter on the Church

The nature of the Church is obviously important for the life and thought of St. Ignatius. Yet in his time there was no systematic theology of the Church in all its phases, nor were ecclesiological data organically presented in the schools. Needless to say there was an implicit ecclesiology in the thinking of the age. It would in consequence be highly interesting to have someone make an explicit construction of the implicit ecclesiology which can be discovered in the Ignatian writings.

For such a future construction one letter of Ignatius is of paramount significance. It is the letter to Asnaf Sagad I, alias Claudius, the Negus of Abyssinia, written in the February of 1555. This letter cannot help but serve as a guide-line for any investigator who wishes to construct St. Ignatius' vision of the Church, because it seems to be the only instance where his views are presented in a sharply synthetic fashion.

Fortunately or unfortunately, the letter appears in two different versions. The two are in substantial agreement as to the general content, but one version is longer than the other. Both are found as *epistula 5205* in the *Monumenta Ignatiana, series prima*, tom.8, pp.460-476, of the *Monumenta Historica Societatis Jesu*. (Madrid, 1909.)

The two versions are in Spanish. The first and shorter, dated February 23, 1555, is a copy annotated by Polanco and included in the Ignatian correspondence files. The origins of the second version are not clear. It survives only in variant copies and translations of copies. Whatever was originally sent on its way to Abyssinia has been lost.

It is the second version, dated February 16, 1555, which is better known. The editors of the *Monumenta Ignatiana* indicate the sources and editions of the version. (Cf. Note 1, pp.467-8.)

Father Miguel Batllori of the *Archivum Historiae Societatis Jesu* in Rome expressed the following opinions concerning the two versions in a letter to Woodstock (February 20, 1956.):

"The two letters of St. Ignatius to the King of Ethiopia, published in the *Monumenta Ignatiana*, vol.8, pp.460ss. & 467ss. must be considered as authentic. The only difference between them is this:

the first letter corresponds to the first draft prepared in collaboration with Polanco and placed in the files. However, the fact that all the copies of the letter preserved here and there correspond to the second of the two versions leads one to believe that the original letter Ignatius sent to Abyssinia (lost, as it seems) corresponds to the second version.

"That the second draft reproduces the final redaction of the Saint and thus conforms to the lost original sent to Abyssinia is confirmed by the fact that this second version is the only one preserved in the *Codex Hist. Soc. I A* of our Roman Archives (formerly *Codex Romanus I*). This codex is made up principally of autographs and final drafts of various letters. Consequently I am of the opinion that, in spite of the fact that the copies preserved outside of Rome present a revised and corrected text, our second draft must be accepted as definitive. The difference of ideas when compared with the letter in the files must be explained by a later and more mature revision prepared by the Saint himself."

(Translated from the Italian.)

An English translation of the second version can easily be found, due indirectly to Father Christoph Genelli, who in spite of his name was a German Jesuit who died in Cincinnati in 1850. In 1848 he published at Innsbruck *Das Leben des Heiligen Ignatius von Loyola*. This was translated into French by M. Charles Sainte-Foi as *La Vie de St. Ignace*. (Paris: 1857.) Father Thomas Meyrick, S.J., rendered the French into English under the title, *The Life of St. Ignatius* (London: Burns & Oates, 1871.) This work was reprinted by Benziger Brothers (New York) in 1889, in which same year a revised edition of Meyrick's rendition was prepared by James Stanley and issued by the Jesuit Manresa Press of Roehampton, England.

Father Genelli saw the importance of the letter of St. Ignatius to the Negus and he found the Roman Spanish version which he translated and included in his work. In consequence of the translation of Genelli's book into English, we have three English editions of the letter, where the English derives from the French rendition of Genelli's German translation of the Spanish! In the original Burns & Oates edition it can be found on pp.270-76, and in the Benziger edition, pp.311-16.

It seems that up to the present no English translation of the first version has yet been published. Hence a translation is now printed here. There are reasons for reproducing this

version. Granted the force of Father Batllori's suggestion that the variants in the second version are authentically Ignatian, yet it remains true that our surest witness concerning the letter is Polanco. He tells us that Ignatius wrote such a letter (*Vita Ignatii Loiolae, Chronicon Societatis Jesu*, tom.5 p.8. *Monumenta Historica Societatis Jesu*, Madrid, 1897.), and our first version is the only one we have authenticated by Polanco's own hand.

Another reason makes us cautious not to overlook the first version. Its date over Polanco's annotation: *For Prester John, King of Ethiopia*, is February 23. The date for the second version in all but one reproduction is February 16, and the dissenting copy gives a date which is proper to the first version, February 23. If the dates are trustworthy and given the hypothesis of two drafts of the letter, the first version seems to be the later. Besides, the second version appears in variant forms in the different sources and translations. This confusion in the tradition led M. J. Deremey to conclude that a harsh original was maliciously toned down by later Jesuit historians so that Ignatius would not appear so intransigent! [Cf. *Analecta Bollandiana*, XII (1893), pp. 330-32.]

GUSTAVE WEIGEL, S.J.

Woodstock College.

#### LETTER OF ST. IGNATIUS TO THE NEGUS OF ETHIOPIA

*To Claudius, (Asnaf Sagad I), King of Abyssinia*

Rome, February 23, 1555.

My Lord in our Lord Jesus Christ:

May Christ our Lord's greatest grace and love greet and visit Your Highness with His most holy gifts and spiritual graces.

The Most Serene King of Portugal, moved by that great zeal, infused in him by God our Creator and Lord, for His holy name and for the salvation of the souls redeemed by the precious blood and life of His only Son, has written to me several times that he would be very pleased if I named twelve religious of our least Company, named after Jesus, from which Your Highness would choose one as Patriarch and two as his coadjutors and successors; and that I should request the Supreme Vicar of Christ our Lord to give them the necessary authority and thus be able to send them, together with the other priests, to the kingdoms of Your Highness.

Because of the great respect, devotion, and gratitude which our Society feels toward Christian princes in general and to the Most Serene King of Portugal in particular, I did what he requested, especially as he has recently written again. I have assigned twelve priests in addition to the Patriarch, all of whom are members of our brotherhood, to conform to the number presented to our devotion by Christ our Lord and His twelve Apostles. These men are to engage in all the difficulties and dangers necessary for the good of the souls residing in the lands subject to Your Highness. I did this with even greater pleasure because of the special desire which God our Lord has inspired in me and the whole Company to serve Your Highness. For we see you surrounded by so many infidels and enemies of our holy faith, imitating your predecessors in your efforts to conserve and extend the religion and glory of Christ our God and Lord.

And a still greater reason was the wish that Your Highness have spiritual fathers who possess the true power and authority of the Holy Apostolic See and the true teaching of the Christian faith, both of which are symbolized by the keys of the kingdom of heaven which Christ our Lord promised and afterwards gave to Saint Peter and his successors. He first promised the keys when He said to him (as Matthew the Evangelist tells us): *Ego dico tibi, tu es Petrus et super hanc petram aedificabo ecclesiam meam; et tibi dabo claves regni coelorum, et quicquid ligaveris super terram, erit ligatum in coelis; et quicquid solveris super terram, erit solutum et in coelis.* And in fulfillment of this promise He gave the keys to St. Peter after he had risen from the dead and before He ascended into heaven, saying to him three times: *Simon Jona, diligis me plus his?* And after Peter's answer, He said: *Pasce oves meas.* By putting Peter in charge, not of a part, but of all the sheep, He gave him the fullness of power required to keep the faithful in the pasture of Christian life and religion, and to guide them to the pasture of eternal joy in the Kingdom of Heaven.

To the other apostles Christ our Lord gave delegated authority. To Peter and his successors He gave ordinary and full authority so that it could be communicated to the other pastors according to their needs. They must obtain it from the supreme pastor and recognize him as their superior. As a figure of this power God our Lord says in Isaias, speaking of Eliachim, the High Priest: *Et dabo clavem domus David super humerum ejus; et aperiet, et non erit qui claudat; et claudet, et non erit qui aperiat (Is. XXII, 22).* Here we find Saint Peter and his successors prefigured for they possess the complete power represented by the keys, which are usually given as a sign of real and effective jurisdiction. So Your Highness should thank God our Lord that during your reign He should have had great mercy on your kingdoms, by sending them true pastors of souls united to the Supreme Pastor and Vicar whom Christ our Lord left on earth, from whom they have received their extensive authority.

It was not without reason that both the father and grandfather of Your Highness did not want a Patriarch from Alexandria. Inasmuch as

a member that is separated from the body does not receive living influx nor movement nor feeling from its head, so the Patriarch in Alexandria or Cairo, since he is a schismatic and is separated from the Holy Apostolic See and from the Supreme Pontiff, who is the head of the whole body of the Church, does not receive for himself the life of grace or authority; nor can he give it legitimately to any other patriarch. The Catholic Church is but one in the whole world. Thus, there cannot be one Church under the Roman Pontiff and another under Alexandria. Just as Christ her Spouse is one, so too the Church is but one, the Church of which Solomon sings in the *Canticles* in the name of Christ our Lord: *Una est columba mea* (*Cant.* 6:8). And likewise the Prophet Osee: *Congregabuntur filii Israël et filii Juda, et ponent sibi caput unum* (*Osee* 1:11). Or as St. John said afterwards: *Fiet unum ovile et unus pastor* (*Jo.* 10:16).

The ark of Noe was unique, as we read in Genesis, outside of which there was no means of being saved; the tabernacle which Moses made was one; one the Temple that Solomon built in Jerusalem, where men had to offer sacrifice and adore; one too was the synagogue whose decisions had to be followed. And all these symbols are a figure of the Church which is one and outside of which there is nothing good. For he, who is not united to her body, will not receive from Christ our Lord, who is the Head, the influx of grace which vivifies the soul and prepares it for eternal life. In order to profess this unity of the Church against some heretics, the Church sings in the Symbol: *Credo unam, sanctam, catholicam et apostolicam ecclesiam*. For it is an error, and one condemned by the Councils, that there should be local churches, such as the Alexandrian, Byzantine, and the like, which are not subject to the universal head, who is the Roman Pontiff. The Roman Pontiffs have come down with uninterrupted succession from St. Peter—who as St. Marcellus the Martyr tells us, selected this see by command of Christ our Lord and confirmed it with his blood. The same Roman Pontiffs have been recognized as Vicars of Christ by many holy doctors, of the Latin, Greek and all nations, revered by holy anchorites and bishops and other confessors. Their claims have been confirmed by many miracles and by the blood of many martyrs who have died in faith and union with this Holy Roman Church.

At the Council of Chalcedon, therefore, Pope Leo was acclaimed unanimously by all the assembled bishops as *Sanctissimus, apostolicus, universalis*. Likewise in the Council of Constance the error of those who denied the primacy of the Roman Pontiff was condemned. Later too at the Council of Florence, in the pontificate of Eugene IV, where even the Greeks, Armenians and Jacobites were present, it was defined in accordance with previous councils: *Definimus sanctam apostolicam sedem, et pontificem romanum, in universum orbem tenere primatum, et sucesorem esse Petri, et verum Christi vicarium, totiusque ecclesiae caput; et omnium christianorum patrem et doctorem existentem, et ipsi in beato Petro, pascendi, regendi, gubernandi universalem ecclesiam, a Domino Jesu Christo potestatem plenam esse traditam.*

Thus, your predecessor, the Most Serene King David of happy memory, father of Your Highness, moved by the Holy Spirit, sent an ambassador to recognize the rights of this Holy See and to show his obedience to the Supreme Roman Pontiff. Among the many praiseworthy exploits of Your Highness and your father, two will always be remembered and celebrated throughout your realm which will thank God our Lord and Author of all good for the great blessings He has bestowed upon them through the efforts and virtue of Your Highnesses. These two enterprises are: the action whereby your father was the first to render obedience to the Vicar of Christ; the second, whereby his son brought into his kingdom the first true Patriarch, the legitimate son of the Holy Apostolic See. It is indeed a singular benefit to be united to the Mystical Body of the Catholic Church, vivified and governed by the Holy Spirit who, as the Evangelist says, teaches all truth. If it is a great gift to be illuminated by the light of her doctrine and to be established on the Church's firm foundation—which St. Paul describes to Timothy: *Quod est domus Dei, columna et firmamentum veritatis* (I Tim. 3:15) and for which Christ our Lord promises his assistance: *Ecce ego vobiscum sum usque ad consummationem saeculi* (Mt. 18:20)—then it is only reasonable that all in your kingdom should give thanks to God our Creator and Lord whose Providence has conferred so many benefits upon them through Your Highness and your most distinguished father. I hope especially that, in His infinite and supreme goodness, this unity and conformity with the Holy Roman Catholic Church will bring the kingdoms of Your Highness both spiritual prosperity and an increase in temporal blessings, along with a great exaltation of the royal estate and the overthrow of all your enemies, insofar as this is fitting for the greater service and glory of Christ our Lord.

All of the priests, especially the Patriarch and his coadjutors and successors who are being sent to Your Highness have been very well tested in our Company and have been exercised in many works of charity. They have been chosen for such an important undertaking because they are outstanding models of virtue and sound learning. They go with great courage and joy, hoping to spend their lives and labors in the service of God and of Your Highness as spiritual guides for your subjects, and anxious to imitate in some way the love of Christ our Lord, who gave His blood and life to redeem men from eternal misery, as He says in St. John's Gospel: *Ego sum pastor bonus: pastor bonus animam suam dat pro ovibus suis.* (Jo. 10:11) So the Patriarch and the others are ready not only to teach doctrine and give spiritual help, but also, if need be, to lay down their lives for your people. It is my hope that as Your Highness gets to know them more intimately and more closely, you will experience spiritual joy and satisfaction in our Lord. As far as their doctrine and the credit to be given to their teaching are concerned, Your Highness knows that they, and particularly the Patriarch, have the Pontiff's own authority. Hence to believe them is to believe the Catholic Church, whose mind they interpret.

Since it is necessary for all the faithful to believe and obey what

the Church commands, and to recur to her in difficulties, I have no doubt but that Your Highness, in accord with your piety and kindness, will order your subjects to believe and obey, and have recourse to the Patriarch and to those whom he shall delegate. For they hold the place and authority of the Supreme Pontiff, which is Christ's and is communicated to Christ's Vicar on earth. We read in *Deuteronomy* (17:8-13) that those who had doubts or difficulties went to the synagogue, which here is a figure of the Church. Hence Christ our Lord says: *In cathedra Moysi sederunt scribi et pharisei: omnia quaecumque dixerint vobis facite* (Mt. 23:2-3). And Solomon the Sage teaches the same truth in *Proverbs* 1:8 when he says: *Ne dimittas praecepta matris tuae*, who is the Church. And in another place: *Ne transgrediaris terminos quos posuerunt patres tui*, who are the prelates" (*Prov.* 22:28). So great is the credit that Christ our Lord wants the Church to be given that he says through St. Luke the Evangelist: *Qui vos audit me audit; qui vos spernit me spernit* (*Lk.* 10:16); and in St. Matthew: *Si ecclesiam non audierat, sit tibi tamquam ethnicus et publicanus* (Mt. 18:17). No credit is to be given to those who claim that the Catholic Church should be envisaged differently. As St. Paul said to the Galatians: *Si aliud vobis angelus de coelo evangelizaverit, praeter id quod evangelizavimus vobis, anathema sit* (*Gal.* 1:8). And this is what the holy doctors teach us by their examples and words. This is what has been determined by the holy councils and approved by the common consent of all the faithful servants of Christ our Lord.

Of course the Patriarch and all the others will always have great respect and reverence for Your Highness, and they will do their best to serve and please you in every way possible for the glory of God our Lord.

Your Highness can be sure that those of our least Company, who remain here, are all very eager to serve you in the Lord. In our prayers and sacrifices we shall beg (as we already do) that His Divine Majesty may keep Your Highness and your great, noble country in His holy service, so that the earthly prosperity He gives you may lead you to the true joy of heaven.

May He grant us all His grace so that we may always know and perfectly fulfil His holy will.

Rome, 23rd of February 1555.

Written in the hand of P. Polanco: For Prester John, King of Ethiopia.

Translated from Epistle 5205 in the *Monumenta Ignatiana*, series prima, tom. 8, pp.460-467. Madrid: 1909.

---

O God, Who in Thy desire to call enslaved Negroes to a knowledge of Thyself, didst give blessed Peter strength to help them with marvelous charity and patience, by his intercession grant that all of us, seeking not our own interests, but those of Jesus Christ, may love our neighbor with that true love which is expressed in deeds; through Christ our Lord. Amen.

—from the Mass of St. Peter Claver, Sept. 9.



# English Translations of the Spiritual Exercises

DANIEL LEAHY, S.J.

"The Exercises belong to the class of books said to be written with the point of a sword rather than with a pen," remarked Father Rickaby penetratingly.<sup>1</sup> He meant that Ignatius was not a polished writer and that translation of his writings is difficult. Difficult or not, English translations of the Spritual Exercises have numbered no less than twelve,<sup>2</sup> because the sword with which St. Ignatius wrote has proved so effective in spiritual warfare.

The diffusion of English translations was slow in getting under way, for the first of them appeared sometime between 1684 and 1736. Subsequently, four were published in the nineteenth century, and seven in the present century. The reason for this delay is not hard to find, since most retreat masters were content with the official Latin version. It should also be remembered that there was not a large reading public and it was difficult to print English books in Penal Days. It was probably not intended that the text should be widely disseminated among the reading public since St. Ignatius tells us in the Eleventh Annotation that the exercitant in the First Week should not know anything of the matter of the Second Week. Furthermore, in the Directory we are told that the exercitant is not to have any books save the breviary, the Imitation, the Gospels, and lives of the saints.

The first English translation was printed at the English Jesuit College at Saint Omer in France, and while no copy was available for examination, it is a fair supposition that it was intended for private use. Some support for this position is given by the fact that the next Jesuit translation, that by Father John Morris, was circulated privately for some time before it was published in 1880.

Between these two, three other translations were released: one in Dublin in 1846, that of Seager in 1847, and Shipley's in 1870. Seager was a convert from Anglicanism, and Shipley was an Anglican clergyman at the time he published his translation, although he later became a convert. Morris him-

self was a convert from Anglicanism, and we are all familiar with the excellent translation made by the Anglican Longridge in more recent years. It is apparent that the Spiritual Exercises are highly esteemed in English ecclesiastical circles, and this is remarkable considering the virulence of the attacks on the Exercises in earlier centuries in England.<sup>3</sup> Between these two attitudes must be placed the Oxford Movement and all the influences which brought Catholic matters out of eclipse.

Cardinal Wiseman was a commanding figure at the Catholic terminal of the Tractarian Movement and he welcomed many of the Anglicans into the Church after he had encouraged them from the sidelines. He had come to know a goodly number of them from the days when he was Rector of the English College in Rome, and in those times calling on Wiseman was as customary for visiting Anglicans as seeing the sights of Rome. In 1833 Newman and Froude called to see him, and in 1838 Gladstone and Macaulay. Wiseman impressed them as much by his thoroughgoing British patriotism as by his scholarship. It was in the year of Newman's visit to Wiseman that the Oxford Movement began to gather momentum.

Cardinal Wiseman was an admirer of the Spiritual Exercises. On the occasion of the annual retreat of the English College in 1837, he invited a Jesuit to conduct the Exercises. The retreat made a deep impression on both Wiseman and the students.<sup>4</sup> Later, when he was Cardinal Archbishop of Westminster, he applied to the Jesuits for missionaries to give retreats, and he tells us that he was somewhat disappointed when he was informed that a dearth of subjects made this impossible at the time.<sup>5</sup>

Wiseman saw in St. Ignatius' Exercises an answer to one of the stock Anglican objections to Catholicism, to wit, that the Church interposed an object between the Creator and the creature. Accordingly, after the publication in 1841 of Tract 90, Wiseman wrote to Newman and urged him to enter the Church. In his letter, among other things, he pointed out that the Exercises "keep with some accuracy the due sense of proportion between doctrine and sentiment, making trust in our Lord and meditation on His example all in all."<sup>6</sup>

Newman in his *Apologia* tells us of the effect of the Exer-

cises on him: "What I can speak of with greater confidence is the effect produced on me a little later [*ca.* 1843] by studying the Exercises of St. Ignatius. For here again, in a matter consisting in the purest and most direct act of religion,—in the intercourse between God and the soul, during a season of recollection, of repentance, of good resolution, of inquiry into vocation,—the soul was 'sola cum solo'; there was no cloud interposed between the creature and the object of his faith and love."<sup>7</sup>

All the while William George Ward, one of the brightest stars of the Oxford Movement, was studying and propagating Roman books and manuals of devotion among the Oxford group.<sup>8</sup> He was particularly impressed with the Spiritual Exercises, as his friend Wiseman had been before him. The future Cardinal was by now Bishop of Melipotamus, Coadjutor to the Vicar Apostolic of the Midland District, and President of Oscott College. This was not far from Oxford, and many of Ward's group called to see him.

An important article appeared in the *Edinburgh Review* for July 1842, and it is attributed<sup>9</sup> to Thomas Babington Macaulay. The article expressed great admiration for the Spiritual Exercises. At any rate, Macaulay, in his well-known review of Von Ranke's *History of the Papacy* in the October 1840 issue of the same periodical, had expressed his esteem for the Catholic Church and for the Jesuits. After his visit to Wiseman, then Rector of the English College, Lord Macaulay came away with genuine respect for the papacy. Both these articles in the *Edinburgh Review* added to the general interest in the Spiritual Exercises and the Church then burgeoning in England.

The next few years were to see the submission to Rome of such scholars as Charles Seager in 1843, Ward and Newman in 1845, and John Morris in 1846.<sup>10</sup> Seager was an Orientalist, and had been attracted by Wiseman's knowledge of the Eastern languages. He came to Oscott to be received into the Church by Wiseman.<sup>11</sup>

The fruit of their association was the English translation of the Exercises published in London in 1847. This is an interesting volume, since it has an introduction by Cardinal Wiseman, who informs us that he has carefully revised

Seager's translation after comparing it with the original. The Cardinal remarks, "It has been reported that these Exercises are to be soon published as a work 'adapted for members of the Church of England,' in the same way as other Catholic books have appeared. If so, we cannot anticipate any result but misunderstanding and fatal error."<sup>12</sup>

Evidently the Anglicans recognized the value of the Exercises in the formation of their clergy, for a great number of retreat books were published in the remaining years of the nineteenth century under Protestant auspices with much borrowing from St. Ignatius. In 1855 the Society of the Holy Cross was founded as an association of Anglican ministers to give retreats. Ten years later the Society of St. John the Evangelist, popularly known as the Cowley Fathers, was formed with the aim of promoting the Exercises in the Church of England. Five years later, in 1870, the Anglican minister Orby Shipley published a translation of the Ignatian Exercises which was well received. It was edited to some degree to bring it more in accord with the doctrine and discipline of the Anglican Church, for the members of which the translation was especially intended. Not until 1878 did Shipley enter the Church.

Ten years after Shipley's translation the first Jesuit translation of modern times was published, that by John Morris of the English Province, in 1880. We have seen how Father Morris had been received into the Church in 1846. It is interesting to note that he was secretary to Cardinal Wiseman and to Cardinal Manning before he entered the Society. His translation of the Exercises is a hardy perennial, for it has run through five editions, the latest one released in 1952. It is rightly considered a classic.

The Reverend Dr. W. H. Longridge of the Cowley Fathers put out in 1919 a scholarly translation and commentary on both the Exercises and the Directory of 1599. This work has elicited the commendation of reviewers in *Civiltà Cattolica* and in *Manresa* of the Spanish Jesuits.<sup>13</sup> It is a much admired translation, and had gone through four editions up to the year 1950. It is a faithful rendition of the whole of the Exercises; Dr. Longridge did not even omit the "Rules for Thinking with the Church," although as one reviewer put it,

his commentary on these rules is somewhat jejune.<sup>14</sup> Sad to say, Dr. Longridge died in 1930 without entering the Church.

There were two other English translations, that of Father Joseph Rickaby in 1915, and the other in 1928 by a Benedictine Nun of Stanbrook Abbey, with a preface by Father Cuthbert Lattey, S.J. Father Ambruzzi's text appeared in 1927, and was remarkable in being the work of an Italian missionary in Mangalore, India.

America was first heard from with the translation published in 1914 by Father Elder Mullan of the Maryland-New York Province, who was at that time stationed in Rome as the Substitute Secretary for the English-speaking provinces. An edition of the Exercises published in 1948 by the Catholic Book Publishing Company in New York, with a Preface by Father Thomas H. Moore of The Apostleship of Prayer, is simply a reproduction of Longridge's translation, according to a reviewer in the *Woodstock Letters*.<sup>15</sup>

The latest translation is that by Father Louis J. Puhl of the Chicago Province, whose version came out in 1951. Father Puhl takes advantage of modern textual criticism and scholarly studies of the text, and while he does not give a literal translation, he makes his version as perfect as possible for reading purposes. A number of consecrated phrases are dropped; for example, "Annotations" become "Introductory Observations." "Composition of Place" is rendered by "Mental Representation of the Place," and so forth.

It is interesting to note that all translations of the Exercises prior to that of Morris in 1880 were based on the Vulgate version. Since that time all the versions have been made from the Spanish Autograph, in an effort by the translator to get as close as possible to the thought and language of St. Ignatius in accordance with modern critical practice.

Most of the translators have tried to be as literal as possible, but in this they were at times baffled by the grammar and style of the saint. Unanimous as the translators have been in praising the matter of the Exercises they have been no less so in expressing their difficulty in rendering them into good English. One feels in reading their prefaces that they have put into practice the admonitory note of St. Ignatius that "every good Christian ought to be more ready to give a good

sense to a doubtful proposition of another than to condemn it."<sup>16</sup>

As one of the critics has suggested, it remains to be seen whether the latest translation, that by Father Puhl, will drive the others out of circulation by the operation of some inverse literary Gresham's law.<sup>17</sup> Since the Exercises have passed into the realm of spiritual classics, one may suppose that they will continue to have almost as many versions as there are publishers.

#### NOTES

<sup>1</sup> Joseph Rickaby, S.J. *Spiritual Exercises*, (London, 1923) ix.

<sup>2</sup> The sources consulted to establish the number of English translations were as follows: Carlos Sommervogel, S.J., *Bibliothèque de la Compagnie de Jésus* (Brussels, 1890); Henri Watrigant, S.J., *Catalogue de la Bibliothèque des Exercices de Saint Ignace* (Enghien, 1925); *Manresa, Revista Trimestral*, Madrid; *Guide to Catholic Literature* (Grosse Pointe); British Museum, *Catalogue of Printed Books*; Library of Congress, *Catalog of Printed Cards*; J. B. Morris, S.J., *Text of the Spiritual Exercises* (London, 1880).

<sup>3</sup> *Etudes*, 75 (1898) 577. Henri Watrigant, S.J., *Les retraites spirituelles chez les Protestants*.

<sup>4</sup> Wilfrid Ward, *Life and Times of Cardinal Wiseman* (London) I, 260.

<sup>5</sup> *Ibid.*, II, 116.

<sup>6</sup> *Ibid.*, I, 375-376.

<sup>7</sup> John Henry Cardinal Newman, *Apologia Pro Vita Sua* (New York, 1942) 228.

<sup>8</sup> Wilfrid Ward, *William George Ward and the Oxford Movement* (London, 1890) 145-146.

<sup>9</sup> Watrigant in *op. cit.*, 578; also attributed to Macaulay in *Manresa*, 10 (1934) 78.

<sup>10</sup> Père Watrigant says in his article in *Etudes*, cited above: "Devenue catholique et enfant de saint Philippe de Néri, Newman disait de son Bienheureux Père dans un panégyrique de ce saint: 'As then he learned from Benedict what to be, and from Dominic what to do, so let me consider that from Ignatius he learned how he was to do it'" (p. 581).

<sup>11</sup> Denis Gwynn, *Cardinal Wiseman* (Dublin, 1950) 90.

<sup>12</sup> Charles Seager, *The Spiritual Exercises of St. Ignatius* (Baltimore, 1850) 17.

<sup>13</sup> *Civiltà Cattolica*, 3 (1922) 54-59; *Manresa*, 2 (1926) 368-373.

<sup>14</sup> George Zorn, S.J. in *Woodstock Letters*, 80 (1951) 401-402.

<sup>15</sup> *Woodstock Letters*, 79 (1950) 191.

<sup>16</sup> W. H. Longridge, *The Spiritual Exercises* (London, 1922) 24.

<sup>17</sup> *Homiletic and Pastoral Review*, 53 (1952-53) 94-95.

# Ignatian Spirituality in English

EDMUND J. STUMPF, S.J.

The following list grew out of an attempt to collect a few articles written in English on Ignatian Spirituality since 1940. How few they are became apparent as the task progressed. After listing the ten articles from the WOODSTOCK LETTERS published in the February, 1956 issue of that periodical, only about twice that number were found in other periodicals written in English until the Ignatian Year.

At first it was thought this shortage could be explained in view of the "many" books that had been published on the subject. Further investigation revealed that while much had been written in French, German, Italian and Spanish since 1940, very few articles or books had been published in English. This discovery suggested the idea of printing the list such as it is in the hope that it might stimulate some writing on the subject this year or in the near future.

If it were not for the translation into English of works written long before 1940 made by Father William J. Young and a few others since 1940, the list of books would be much shorter than it is; only half as long, in fact. In regard to the periodicals, even two of the best articles (Coreth and Daniélou) are translations and two others (Knox and Siqueira) antedate 1940.

This list is not limited to writings specifically on the Spiritual Exercises but is especially concerned with works on the spirit of Ignatian spirituality if the expression may be permitted. It purposely excludes books of eight or three day retreats and points for meditation. An exception may be made for Francis X. McMenamy's *Eight-Day Retreat* (Bruce, 1956), as this is unique in so far as it is for Jesuits, not for religious in general.

## BOOKS IN ENGLISH

### I. Biographical and Historical Background

Justo Beguiriztain, *The Eucharistic Apostolate of St. Ignatius Loyola*, Transl. by John H. Collins, Loyola House, Boston, 1955.

James Brodrick, *The Origin of the Jesuits*, Longmans, Green & Company, 1940.

James Brodrick, *The Progress of the Jesuits*, Longmans, Green & Co., 1946.

James Brodrick, *St. Ignatius Loyola: The Pilgrim Years*, Farrar, Straus and Cudahy, 1956.

Paul Dudon, *St. Ignatius Loyola*. Transl. by William J. Young, S.J. Bruce, 1949.

Martin P. Harney, *The Jesuits in History*. The America Press, New York, 1941.

John LaFarge, *A Report on the American Jesuits*. Photos. by Margaret Bourke-White. Farrar, Straus and Cudahy, 1956.

Pedro Leturia, *Inigo de Loyola*. Transl. by Aloysius J. Owen, S.J. Le Moyne College Press, 1949.

Leonard von Matt and Hugo Rahner, *St. Ignatius Loyola: A Pictorial Biography*, Translated by John Murray. Henry Regnery, 1956.

Theodore Maynard, *St. Ignatius and the Jesuits*. P. J. Kenedy, New York, 1956.

William J. Young, *St. Ignatius' Own Story*, Henry Regnery, 1956.

## II. Ascetical and Doctrinal Studies

Alexander Brou, *Ignatian Methods of Prayer*. Transl. by Wm. J. Young. Bruce, 1949.

Alexander Brou, *The Ignatian Way to God*. Transl. by Wm. J. Young. Bruce, 1952.

James J. Daly, *The Jesuit in Focus*. Bruce Publishing Company, Milwaukee, 1940.

Manuel Maria Espinosa Polit, *Perfect Obedience: A Commentary on the Letter on Obedience of Saint Ignatius Loyola*. Transl. by William J. Young, S.J. Newman Press, 1947.

Henry J. Gill, *Jesuit Spirituality: Leading Ideas of the Spiritual Exercises*. M. H. Gill & Sons, Dublin, 1935.

Archbishop Alban Goodier, *St. Ignatius Loyola and Prayer*. Benziger, New York, 1940.

Louis Peeters, *The Ignatian Approach to Divine Union*. Transl. by H. L. Brozowski, S.J. Bruce, 1956.

Louis J. Puhl, *The Spiritual Exercises of St. Ignatius*. Newman Press, 1951.

Hugo Rahner, *The Spirituality of St. Ignatius Loyola*. Transl. by Francis J. Smith, S.J. Newman Press, 1953.

Archbishop T. D. Roberts, *Black Popes: Authority, Its Use and Abuse*. Sheed and Ward, New York, 1954.

## ARTICLES IN ENGLISH

Robert Boucher, "St. Ignatius Loyola: The Pilgrim," *America*, 95 (July 28, 1956), 400-404.

James Brodrick, "St. Ignatius and His Dealings with Women" *The Month*, 16 (August, 1956), 110-114.

George Burns, "Contemplation in Action," *Letters and Notices* 61 (Autumn, 1954), 50-64.



J. A. Canavan, "The Spiritual Exercises of St. Ignatius," *Irish Monthly* 76 (July, 1948), 303-310.

Emerich Coreth, "Contemplative in Action," *Theology Digest*, 3 (Winter, 1955), 37-45.

Jean Daniélou, "The Ignatian Vision of the Universe and Man," *Cross Currents* 4 (Fall, 1954), 357-366.

Augustine G. Ellard, "Ignatian Spirituality," *Review for Religious*, 11 (May, 1952), 125-142.

Augustine G. Ellard, "So Trust in God As If," *Review for Religious*, 12 (January, 1953), 9-14.

Joseph H. Fichter, "The Personality of the Jesuit Founder," *Catholic World* 151 (August, 1940), 582-585.

Maurice Giuliani, "Finding God in All Things," *Theology Digest* 4 (Spring, 1956), 93-96.

John A. Hardon, "St. Ignatius' Letter on Obedience," *American Ecclesiastical Review* 128 (May, 1953), 335-346.

Bishop John Carmel Heenan, "The Founder," *The Month*, 16 (July, 1956), 6-11.

C. A. Herbst, "The Third Mode of Humility," *Review for Religious* 14 (May, 1955), 150-155.

V. F. Kienberger, O.P., "The Impact of St. Ignatius," *Cross and Crown*, 8 (June, 1956), 195-201.

Augustine C. Klaas, "Current Spiritual Writing," *Review for Religious* 10 (May, 1951), 153-158.

Augustine C. Klaas, "St. Ignatius and Social Service," *Cross and Crown*, 8 (June, 1956), 127-133.

Ronald A. Knox, "The Prayer of Petition and the Prayer of Acts," *Clergy Review* 16 (June, 1939), 485-498.

Ronald A. Knox, "St. Ignatius Loyola," *The Month* 181 (July-August, 1945), 305-308.

John LaFarge, "The Hands of St. Ignatius," *Catholic Mind*, 54 (June, 1956), 382-385.

John LaFarge, "Jesuit Education and the Spiritual Exercises" *Jesuit Educational Quarterly*, 19, (June, 1956), 17-26.

John LaFarge, "Ignatius Loyola and Our Times," *Thought*, 31 (Summer, 1956), 165-186.

Francis X. Lawler, "The Doctrine of Grace in the Spiritual Exercises," *Theological Studies* 3 (December, 1942), 513-532.

John Little, "The Problem of the Contemplation for Obtaining Love," *Irish Ecclesiastical Record* 73 (January, 1950), 13-25.

William F. Lynch, "St. Ignatius and the 'New Theological Age,'" *Thought*, 31 (Summer, 1956), 187-215.

C. C. Martindale, "St. Ignatius: Manresa, La Storta," *Letters and Notices*, 61 (July, 1956), 145-149.

C. C. Martindale, "Ignatiana," *Blackfriars*, 37 (July-August, 1956), 292-297.

Peter Milward, "A View of the *Contemplatio ad Amorem*," *Letters and Notices* 61 (Autum, 1954), 64-70.

John L. Murphy, "Faith and the Liturgy," *Clergy Review* 31 (April 1949), 217-229.

William T. Noon, "Four Quartets: *Contemplatio ad Amorem*," *Renascentia* 7 (Autumn, 1954), 3-10.

B. O'Brien, "Spirituality and the Active Life," *The Month* 177 (March-April, 1941), 140-149; (May-June, 1941), 237-247.

Walter J. Ong, "A.M.D.G.: Dedication or Directive?" *Review for Religious* 11 (September, 1952), 257-264.

Walter J. Ong, "St. Ignatius' Prison Cage and the Existentialist Situation," *Theological Studies* 15 (March, 1954), 34-51.

W. Peters, "St. Ignatius in England," *The Month*, 16 (July, 1956), 21-29.

Wulstan Phillipson, "St. Ignatius and Montserrat," *The Month*, 16 (July, 1956), 42-44.

E. A. Ryan, "The Career of Ignatius Loyola," *American Ecclesiastical Review* 134 (May, 1956), 289-303.

Joseph A. Siqueira, "The Spirituality of the Spiritual Exercises," *Thought* 13 (December, 1938), 574-588.

Tiofilo Urdanoz, O. P., "The Glory of God," *Cross and Crown*, 8 (June, 1956), 202-214.

William A. Van Roo, "The Law of the Spirit and Written Law in the Spirituality of St. Ignatius," *Gregorianum*, 26 (No. 3, 1956), 417-443.

Gustave Weigel, "The Ignatian Vision of Life," *Catholic Mind*, 54 (July, 1956), 376-381.

John F. Wickham, "The Worldly Ideal of Inigo Loyola," *Thought* 29 (Summer, 1954), 209-236.

Henry Willmering, "For the Greater Glory of God," *Review for Religious*, 15 (July, 1956), 173-176.

John E. Wise, "Saint Ignatius in 1956," *School and Society*, 84 (September, 1956), 70-73.

Bishop John J. Wright, "Saint of Our Times," *Catholic Mind*, 54 (July, 1956), 370-375.

William J. Young, "Xavier and Ignatius Loyola," *America* 94 (December 3, 1955), 270-272.

---

## REVOLUTIONARY

It has been said that Dante is the man who bridges over the gap between the middle ages and the modern era. Perhaps with greater accuracy the title should be given to Ignatius. His work, admittedly, was revolutionary. He was often attacked for his innovations. But it was also profoundly traditional, with its strong loyalties to the three medieval institutions: *imperium, sacerdotium, studium*.

MIGUEL A. BERNAD, S.J.





FATHER FRANCIS B. HARGADON

# OBITUARY

FATHER FRANCIS BERNARD HARGADON, S.J.

1874-1955

In jotting down the recollections of Father Hargadon, who in his early priestly days was known as "The Laughing Saint of Philadelphia," one recalls his retreat years ago to the students at the Frederick Visitation Academy. The day that Father left, a general gloom settled upon the children. An older girl expressed the common feeling by the remark, "Something has gone out of our lives." May not this same sentiment be echoed by the numerous brethren and friends in the death of Father Frank whom they so lovingly cherished as a consoling beacon and a tower of strength in their spiritual strivings?

Born in Baltimore on October 24th, 1874 of Dominic Aloysius Hargadon, an immigrant from Ireland, and Della Marie Coffey of Richmond, Virginia, Frank was baptized in St. Peter's Church on Poppleton Street and was the eldest of sixteen children, nine boys and seven girls, most of whom died in childhood. The only survivors were Francis Bernard, the subject of our sketch, Leo Ignatius, who died at Fordham University a Jesuit priest in 1952, famed as a librarian, Loretto recently deceased, Kathyrn and Camilla who are still living at Cullen, Maryland, and Las Vegas, New Mexico respectively. Frank's father worked for the Baltimore and Ohio Railroad in the old Mount Clair Shops and is said to have been skilled in metallurgy, as far as it was known in those days, and even to have made certain improvements in the process of hardening steel. Mrs. Hargadon was a little woman of whom Frank spoke lovingly as a nurse and even a doctor. She was a reserved, quiet and very sweet tempered person. A soul of love, she left that winning trait deeply imbedded in Frank. He used to say that he had never known what sorrow was until he came home as a priest and saw the crepe on the door, which told of his mother's death. But she had had the happiness of attending his ordination at Woodstock on June 27, 1907.

Frank was educated at St. Peter's Parochial School, where

the Sisters of Mercy made their first foundation in Baltimore. Eventually the Hargadon family moved to Guilford Avenue in St. Ignatius Parish and Frank attended Loyola High School and College, both located in those days on Calvert Street.

### Jesuit Training

On August 12th, 1892 he entered the Society of Jesus at the Frederick Novitiate when Father John H. O'Rourke was Master of Novices. Throughout his long life Father Frank Hargadon never tired of expressing his gratitude to God for the gift of his vocation and he prayed daily to be faithful and die a Jesuit. He loved to reminisce on his novitiate days in Frederick. His devotion to his distinguished Master of Novices never waned. In his first year as a novice, he had headaches. Father Provincial Campbell was inclined to dismiss him but Father O'Rourke with his prophetic insight managed to have him remain.

Some of those who entered with Frank Hargadon became distinguished Jesuits in later years such as George Johnson, the great teacher; John C. Geale, a cultured educator, pastor and patient sufferer from asthma before dying in California; Joseph T. Keating, eminent procurator at Fordham; Richard H. Tierney, the renowned editor, brilliant writer and teacher; and Richard J. A. Fleming, a tireless and ever charitable minister.

Some of the second year novices were John J. Cassidy, so many years in Jersey City and beloved by many; Matthew Fortier, a refined and learned priest and a great moderator of Our Lady's Sodality in the early days; Arthur J. McCaffrey, still living, and for ten years the beloved master of novices at Guelph, Ontario, and now edifying all by patience and prayerfulness in his blindness at Loyola Seminary, Shrub Oak, New York; Thomas Addis Emmet of Georgetown Prep fame and later Bishop of Jamaica, British West Indies; and finally William J. A. Devlin, that gentleman par excellence, scholar and fatherly superior.

Father Frank had four years of juniorate, during two of which he was favored to have that exacting and eminent teacher, Father Raphael V. O'Connell. In his philosophy at Woodstock he was fortunate to learn from Father James A.

Dawson, known for his clarity, simplicity and kindness and Father Charles Macksey, a brilliant professor, who was to win applause at Rome, not merely as a teacher at the Gregorian but as spiritual director of the North American College seminarians.

In his regency three years were spent at Georgetown under the fatherly rectors, John D. Whitney, noted mathematician, convert and ex-Navy man and Jerome Daugherty whose memory remained green for many years in the Maryland-New York Province and after whom the present Auxiliary Bishop of Baltimore was named, Jerome Daugherty Sebastian. At Georgetown Mr. Hargadon taught algebra, German, and physical geography and acted as prefect. His fourth year regency was at St. Joseph's High School, where he taught algebra and German.

During his theology at Woodstock he was beadle of his class for two years and catechized on Sundays. On June 27th, 1907 he was ordained priest by John Cardinal Farley, Archbishop of New York, whose nephew, John M. Farley, was a member of the ordination class.

After leaving Woodstock Father Hargadon went to Holy Cross College to be professor of Latin to which was added prefecting in the dormitory and preaching in the chapel. It was during that year that he was transferred to St. Joseph's High School, Philadelphia, to guide third year. One of his pupils, now a Jesuit priest, gives testimony that Father Hargadon was always kind and trusting towards his boys, bringing out the best qualities in their characters.

Father Thomas J. Gannon, former provincial and later first American assistant at Rome, was instructor when Father Hargadon made his tertianship, 1908-09 at St. Andrew-on-Hudson. Father Hargadon taught from 1909 to 1923 except for the year 1914-15 that he spent as an operarius at St. Ignatius Loyola Parish in New York City. During those final years in the classroom, Father Hargadon guided fourth year five years at Philadelphia, spent two years with third year at Loyola in Baltimore and six years as professor of freshman at Loyola College. He made his last vows in the Gesu Church, Philadelphia, on February 2nd, 1910 with Father Cornelius Gillespie, officiating. He helped Father Philip Finnegan to open the new Loyola College at Evergreen in 1917. He was

Minister for a year at St. Joseph's College, Philadelphia, but did not like the work as he shrank from having authority over Ours. Yet he was very kind and considerate to all.

### Retreat Work

Father Frank Hargadon's great apostolate was retreat work during forty years, in the summers from 1909 to 1923 and then exclusively until 1949. In that time he conducted 401 retreats, his first being to the Presentation Nuns at Fish-kill, New York, in 1909 and his last to ladies at Mendham, New Jersey, in 1949. The Sisters of Mercy were his first teachers and to their communities over a wide area from Maryland to New York State and New England he gave forty-four retreats. Next came twenty-one to the St. Joseph Sisters, nineteen to the Visitation Nuns, sixteen to the Good Shepherd, fifty-five to girls and thirty-six to ladies and then a long list to many different communities in the East, Middle West, and New England, including forty-eight different Sisterhoods, Marist, Jesuit and Irish Christian Brothers, seminarians and laymen. In his long apostolate, Father Hargadon's prodigious memory stands out in the minds of many. At one of the students' retreats, he sought out between conferences the non-Catholics in the playroom, where all crowded around him. On the day of his departure, he went to the study hall to say good-bye. The entire school was present. After a few words to the group, Father walked down each aisle between the desks, shook hands with each girl and called her by name. It was a remarkable feat of memory. Once in a girls' retreat a young lady sought an interview. Father said, "Don't tell me your name." After a pause he added, "You are so and so's sister." She replied, "How did you know, Father?" He rejoined, "I taught your brother years ago at Georgetown and you are the image of him." Notwithstanding the thousands with whom he had contact, Father Hargadon never seemed to fail to recognize them.

One of his endearing traits was the promptness with which he answered letters although his correspondence must have been voluminous. Father always found time to write a few very helpful and consoling words. In Philadelphia, among the employees of the Walk Easy Shoe Company are some great



admirers of Father Hargadon. They are mostly non-Catholics and Jews. Each Christmas they sent him a card signed by every one of them and they treasured Father Frank's joint reply. They would say, "The nicest man who comes into our store," and added that he made it a point to greet each one. When this was mentioned to Father at St. Joseph's Hospital, Reading, Pennsylvania, two days before his death by Father Dinneen, Father Hargadon's face lit up and he said, "Father Connie Gillespie introduced me to the Walk Easy people in 1909 and I have been wearing their shoes ever since."

His cheerfulness and spirit of innocent fun made Father Hargadon a delight at community recreations, whenever in his travels he had time to stop by and relate his experiences. Once finding himself without a server at Mass, he noticed a little boy watching him admiringly. "Would you like to serve my Mass?" The small lad replied, "But I'm not sure of what to do." "Oh, that's all right, I'll tell you what to do as we go along." The Mass went on smoothly enough until it was time to change the missal. "Take it down the middle and up the other side," Father whispered. Having recited the *Munda cor meum*, it occurred to Father that the boy was taking a long time. Out of the corner of his eye he took a glance and to his astonishment the boy was walking down the middle aisle with the missal. On another occasion he met a little girl crying bitterly and asked the reason of her sorrow. She answered that she couldn't go to Holy Communion because she had broken her fast. "Tell me, my child," Father inquired, "in what way did you break your fast?" The little one replied, "I kissed the cat." It was this saving sense of humor and wit that drew so many souls to him, young and old, rich and poor, Catholic, non-Catholic and Jewish; once they met him, they could not forget the uplift his great spirituality gave them. Father Hargadon used to tell of his first experience in the confessional soon after ordination. He had prayed most earnestly and he recalled the gentle kindness and patience of confessors he had known. He sat in the confessional awaiting a penitent. One came in, stumbling over a stool. Silence ensued for a while. Father felt sure that he had near him a sinner fearful and abashed. Finally he said, "How long since your last confession?" A timid child's voice answered: "It's my

first." Father often said that he felt like saying to the tiny negro boy, "This is my first too: so go ahead."

Father Hargadon often described his missionary trips as summing up his life, "I'm nearly always to be found in a railway station with a ticket in my hand, going about my Father's business."

Children in retreats loved Father Frank because he would often sing for them in his rich loud voice humorous songs and ditties. If joy is an echo of God within us, then surely the Holy Trinity lived in Father Frank because his joy and happiness were inspiring. His laughter was heart-warming and was aptly described as going all the way up the scale and starting over again.

### The Director

His direction of souls and kindness in and out of confession were noteworthy. All classes of people have testified that he came to them as a friend in need and often at a time of great spiritual crisis. He was genuinely Christlike and possessed the spirit of sacrifice in an eminent degree. He would hear confessions even on Christmas Day, instead of resting or recreating. A nun wrote of her first meeting with Father Hargadon as a student in the seventh grade in 1928 and how until a year before his death he had helped and encouraged her by his thoughtful letters and wise counsels and the assurance of a remembrance in his daily Mass. His advice meant so much to her in her adolescent years and his guidance to the contemplative Visitation Order was decisive. To the scrupulous he was particularly tender but with great firmness he insisted on obedience; he had a way of setting scruples aside by making one see the cheerful side of things, a way of lifting up little trivialities to show them to be stepping stones on which to come closer to the Sacred Heart; a way of making one feel that nothing was too difficult, if it meant consoling that loving Sacred Heart of Christ. Everyone who knew Father Frank appreciated his confidence, his spirit of joy and holy liberty of spirit which he tried to communicate to all.

A young man, now a seminarian of the Baltimore Archdiocese, took a friend of his, out of the Church for years, to see Father Frank at Manresa. He left his friend with Father

and went to see another priest in the house. Within an hour he met his friend beaming with joy and grateful to be in God's grace again. Baltimore and Washington Manresa men have often declared that in their confessions to him they felt that Our Lord Himself absolved them. Father Hargadon seemed to have a special unction, to impart a sense of having been thoroughly and delightfully cleansed, when he would say, "And for all the sins forgotten, the Precious Blood now covers you".

During a retreat to boys and girls at Leonardtown, Maryland, a certain positive young man did not want to attend the exercises. Finally he decided to listen to Father Hargadon, attended every meditation faithfully and kept a strict silence. He declared afterwards that one could not help being good after listening to that holy old man. Stricken soon after with leukemia, the boy often expressed his happiness over that particular retreat because he was ready and willing to die. God called him soon afterwards.

Father Hargadon had a special gift of dealing with high school girls and Sisters. While kind, he firmly insisted that there is only one road to Heaven and that is by doing the Will of God. Many, who attended his retreats, have spoken of the simple and fervent prayers he said after Mass in thanksgiving for Holy Communion. His favorite prayer then was, "Take my body, Jesus, eyes and ears and tongue." His conferences were spiritual heart-to-heart talks. He spoke in a gentle, kindly, familiar way but never swerved a hair's breadth from the dignity of his priestly calling. He often said that he needed a half-hour before each conference to prepare for it by prayer. He loved his room, silence and prayer, and this was the source of his power with souls. His Holy Hours, masterpieces of spiritual simplicity and love, deeply impressed all present. Casting a loving glance at the Blessed Sacrament, he would sometimes say, "Now, Jesus, is this not so?" Every thought expressed came from his saintly heart and was a token of his intense love for his Divine Master.

Father Hargadon had a Christlike love for souls. Once he left recreation in the evening to hear a man's confession in the parlor and give him Holy Communion. The man was a railroad engineer who had fasted all day to receive Holy Communion between trains, as it was the First Friday and he

never missed that day. While in a rectory a young lady came at one in the afternoon from a downtown office, fasting in order to receive Holy Communion on a First Friday. Father gladly took her to the Church and, being so deeply touched at such devotion to the Sacred Heart, arranged with the housekeeper for a little repast before she returned to work. He instilled into hearts, young and old, a fervent devotion to the Sacred Heart of Jesus. He would urge everyone to face life with perfect trust in this Divine Heart and in that of His Blessed Mother. His favorite aspiration, placed on his memorial card in his own handwriting, was, "Sacred Heart of Jesus, I place my trust in Thee through Mary Immaculate." He recommended that it be said five times a day for the Poor Souls in Purgatory.

### Manresa

Nor was Father Hargadon appreciated only by women and children. In 1933 he began his Apostolate of fifteen consecutive years among the men retreatants at Manresa-on-Severn, Annapolis, Maryland. The men of the Archdioceses of Baltimore and Washington were inspired by his retreats and, whether he conducted the retreat or not, sought him out in his room near the chapel for consultation. When, after that steady connection with Manresa, he was moved to Holy Trinity Church, Washington, D. C., with only occasional contacts on the Severn, we read in the October issue of the *Manresan*, 1947, this beautiful tribute:

"After fifteen years of generous and devoted service as an Assistant Retreat Master at Manresa on Severn, Father Francis B. Hargadon, S.J., well known to thousands of Manresa men, was recently assigned to reside at Holy Trinity Church, Washington, D. C., yet giving retreats still. It is with a feeling of regret that Manresa parts with this cheerful, companionable priest, after his fifteen years of sturdy spiritual service on the banks of the Severn. Father Hargadon has been a real friend and benefactor of Manresa. Little do most retreatants know of the continual and generous financial contributions made by the good Father down through the years for the support of Manresa. No layman ever matched his offering. The men at Manresa will miss Father Hargadon. They will miss his genial smile, his cheery word, his little jokes, his evident

sincerity in the chapel, his kindness and wisdom in the confessional. So too will the members of the Community at Manresa miss him for the same and even more intimate reasons. At the age of seventy-three after fifty-five years of service in the Society of Jesus, this healthy, happy, holy priest begins life anew with the prayer of the Master on his lips, 'Thy will be done.' Our sincere gratitude to dear Father Hargadon from all the men at Manresa."

During those fifteen years on the Severn, Father Hargadon reached his Golden Jubilee in the Jesuit Order on August 15th, 1942. He concluded a retreat in Syracuse, New York, on his jubilee day. That evening Father reached Manresa in fine fettle after a twelve hours journey to Annapolis. Along with the good Father came his famous old travelling bag which was the backache of many a porter. On the occasion Brother Hobbs carried it up the hill from the station. The modest celebration at Manresa was held on August 17th. Interviewed at Manresa Father Hargadon gave this formula for the next fifty years, "Smile and the world smiles with you; groan and you groan alone,—unless there is some crank present."

After two years at Holy Trinity, Washington, D. C., Father Hargadon's robust health began to decline and he retired to the Novitiate of St. Isaac Jogues at Wernersville, Pennsylvania, for a year; but recovering somewhat and yearning for his apostolic contacts, he returned to Manresa-on-Severn and lived there for four more years, 1950-1954. The pages of the *Manresan* echo the joy of all at his return in the October Issue, 1950, "We are happy to announce to all our men that Father Francis B. Hargadon, S.J., has recently returned to Manresa and is now in his old room close to the chapel. Father Hargadon is not as young as he used to be and he is now in his fifty-eighth year in the Society of Jesus. However he is still very cheerful, still wears that wonderful smile and has not lost his sense of humor. We are very happy to have him with us once again and we know that all Manresa men share our sentiments. So pass the work around, men, and, as Father Hargadon does, keep on smiling".

Two years later Father Hargadon reached his sixtieth year as a Jesuit. Asked to describe those sixty years, the dear old

priest remarked, "Like a walk in the afternoon down a busy street." What a wonderful way to characterize the quick passing of his busy years as a Jesuit! Many were the affectionate prayers and Masses offered for him on this occasion.

In those less active years of his closing apostolate at Manresa, Father Hargadon's piety and trust in God were more apparent and a source of constant edification to Ours and to the Manresa Men. He grew even more outstandingly kind and sympathetic. He seemed to have only one mission in life, while it lasted, that of relieving troubled souls. For this all the talents of his generous nature were brought into play that he might gain the confidence of the men whom God destined him to help. He would reminisce too on the sacred places in the Province, notably on the religious heritage around Conewago in Pennsylvania, where the first church dedicated to the Sacred Heart of Jesus in this country was built and is still in use. He loved McSherrystown nearby, where he gave so many retreats at St. Joseph's Academy. How often he had prayed at the graves of those early missionaries and their flocks. He was wont to say that the very altars used by them breathed their sanctity and missionary zeal. In his life Father Hargadon had experienced striking proofs of God's protection. Once, while shaving in the chaplain's quarters in a convent, a force pulled him away from the basin. He resisted it; then he was violently pulled away. At that moment the whole ceiling fell and he narrowly escaped serious injury. Father was convinced that he owed this service to his Angel Guardian.

### Last Days

Father Hargadon's health became so impaired that his return to the infirmary at Wernersville was imperative. There he constantly edified the novices, who visited and waited on him. Frequently he would say to the novices: "Our good mother, the Society, cares for me and cares for all." One day on getting his dinner he remarked, "Do you know why people do not advance more spiritually? Because they pay little attention to the Holy Spirit. Say a prayer often to the Holy Spirit." Every day at three in the afternoon he was wheeled to the gallery of the chapel to make his Holy Hour. In his active days, he often spent from three to four hours a day before

the Blessed Sacrament. On one occasion in a retreat he said, "Devotion to the Blessed Sacrament is the king of devotions. What is anything compared to one moment in His presence?" And he realized so fully the oneness of this devotion with that to the Sacred Heart of Jesus because the whole humanity of Christ with His Divinity is in the Holy Eucharist and from this Holy Sacrament exposed Our Lord had revealed the devotion to His Sacred Heart.

Father Hargadon's patience was marvelous despite the fact that his body became acutely sore. He would exclaim, "Everything that has happened to me is fine". He offered up his greatest sacrifice, his inability to say Mass, in a generous spirit of love for priests who do not appreciate the Mass sufficiently. He was always thanking God in his sufferings and offering his desire to celebrate Mass, hear confessions, etc., for the salvation and perfection of souls. He rejected with thanks the offer of a radio and sat instead in his chair for hours with his beads in his hands. He loved the life of Father William Doyle, S.J., of Ireland and also the diary of Father Doyle entitled, *A Thought for Each Day*. To a Scholastic, who remarked how difficult it is to make points on Our Blessed Lady, he advised, "Think for the rest of your life how Mary is your Mother". When too ill to talk to Ours, tears would well up in his eyes and he would say, "I'm sorry, I can't talk". Often, when he would discourse on his pet principles, he would talk almost wrathfully about things Jesuits should not do and seeing a person awed, he would add, "Oh, I am not angry at you."

The big decline came after Christmas of 1954 and for several months before he died, he was an inmate of St. Joseph's Hospital, Reading, Pennsylvania. He had been anointed before leaving the Novitiate. One of the Scholastics, a patient in the same room with him, observed his patience and cheerfulness in suffering. Although unable to express himself, Father Hargadon was always cheerful. Barely audible yet with a smile he would often say, "Wonderful." As his sufferings increased and with his rosary around his neck, he would exclaim, lifting up the beads or the cross, "Say an Our Father with me."

On Easter Sunday morning, April 10th, 1955, he died alone

and seemingly without a struggle, at the age of eighty-one years and sixty-three in the Society. It was most fitting that this soul, so beloved and loving and so saintly as well, this true priest of God, should meet his Master on Easter Sunday near the hour of the Resurrection, for he had so resembled Him Who said, "Peace I bring you, My peace I leave you". About five o'clock that Easter morning, the nurse had some difficulty keeping Father Hargadon in bed, for he was somewhat confused. Perhaps his most ardent love in life, the Mass, was on his mind and he desired to celebrate it on that great feast. He was finally quieted and seemed to rest. No apparent change could be detected in his condition. About twenty minutes later the nurse returned to find that Father was no longer breathing. She called the chaplain and the doctor. Father Gallagher administered the last rites. Father Frank Hargadon's passing from this life was in harmony with his way of living—just a quiet slipping away to God. May he rest in peace.

LOUIS A. WHEELER, S.J.

\* \* \* \* \*

#### ANGELS GUARDIANS

The great Peter Favre, the first priest, the first preacher, the first lector of theology of the holy company of the name of Jesus, and the first companion of blessed Ignatius its founder, coming one day from Germany where he had done great works for the glory of our Lord, and passing through this diocese of Geneva, in which he was born, related that while traversing many heretical places, he had received a thousand consolations by saluting the Angel Guardian of each parish as he approached it, and that he had been conscious of their help, in that they had protected him from the ambushes of the heretics, and had rendered several souls gentle and docile to receive the doctrines of salvation. And he said this with so much emphasis, that a lady, then young, who had heard it from his own lips, related it with extreme feeling but four years ago, that is to say more than three score years afterwards. I had the consolation during the past year (1607) of consecrating an altar in the place where God was pleased that this blessed man should be born, in the little village of Villaret, among our most rugged mountains.

ST. FRANCIS DE SALES



## FATHER THOMAS J. REILLY

1878-1955

Father Thomas Reilly died on March 26th, 1955, after apparently recuperating from an emergency operation for intestinal obstruction and cancer. Few even suspected how ill he was, when, only a few days previously he had gone to St. Vincent's Hospital for treatment. He had asked to be excused a couple of times from a main altar Mass but insisted it was just a virus condition. His sense of duty, of always "marching with the army," was evidenced when, just before being stricken, he said to Brother Joseph Keashen, the Sacristan, "Keep an eye on me on the altar during Mass. I don't feel well." He completed the Holy Sacrifice and distributed Communion without incident, however.

Father Reilly's was a devoted life of close to sixty years in the Society that he had loved and served so well. Only after his death was it known how many friends he had made in the parish, especially among the poor and the sick whom he favored. He did his work simply and quietly. For twenty years, 1935 to 1955, in St. Francis Xavier's he served first as prefect of the church, and later was assistant pastor.

### Frederick, Maryland

Born in 1878 in the adjoining St. Bernard's Parish, he attended the old college of St. Francis Xavier. Entering the Society in 1897 he was sent to the Novitiate in Frederick, Maryland. He thus became one of the last of the novices and juniors trained in that historic town. Strange to say, they were then, as a matter of fact, closer in years to the Civil War than we are today to World War I.

It is not surprising, therefore, that many traditions and stories, some even from eyewitnesses, were often repeated in the quaint old Southern town. Thus Stonewall Jackson was said to have inspected his troops, as they marched past, from the Novitiate doorsteps. Many wounded from battlefields like near-by Antietam and the Monocacy river and even from far-away Gettysburg were cared for and operated on in our Novitiate, turned hospital. The steeple of old St. John's Church—the highest point of vantage in the neighborhood—was used both by Confederate generals like Stonewall and by Union ones, such as Lew Wallace, the author of Ben Hur, as a look-

out in the border town that changed hands so often. Frederick's strategic importance was great, being almost equidistant from Washington and Baltimore. It was historic, also, as the birthplace of the author of the "Star Spangled Banner," Francis Scott Key, as well as Chief Justice Roger Brooke Taney, the first Catholic to hold the office who was buried in the Novitiate cemetery.

But Brother Reilly was beginning a different kind of warfare, one that was spiritual. His Master of Novices was the famous Father John H. O'Rourke, when among twenty *primi anni* he received the habit to form part of the eighty-one novices and juniors in the Community. The catalogues of those days give some interesting statistics showing how much the Province has grown in the lifetime of Father Reilly in the Society. Thus in 1897 the total number of Jesuits in the old Maryland-New York Province—now become three—was only 594. Today New York alone numbers more than fifteen hundred. Each of the three provinces today is larger than the three combined in those days! So Father Reilly lived to see the greatest growth ever recorded in the history of the old province. The daughters have far outgrown their mother! But even though the novices and juniors together never numbered ninety in Frederick, the quality of the community between 1897 and 1901 is shown by the number of outstanding men of Father Reilly's day. Among them were four who were to become provincials, ten rectors, one master of novices and several superiors of communities. Besides these, a junior was to become the first American to head the Biblical Institute in Rome while a few were to become professors at Woodstock and Weston. Father Phillips was to win a fellowship and honors in higher mathematics at Johns Hopkins, and others, to teach with marked success in Colleges. Father Francis Kimball, for example, is commemorated by a building in his honor at Holy Cross College, while two others, Father John Toohey and Father Joseph Murphy taught philosophy for many years at Georgetown and Fordham respectively. Two other novices of the time, Father Thomas Delihant and Father Charles Connor, became most popular preachers on the Mission Band for years.

### Hidden Life

In such company Father Reilly, impressionable by nature,

could not help but be deeply influenced. True, he got little acclaim in his hidden life, being content to be just a member of the "long black line," provided only the work of the Society prospered. He used the talents that God gave him.

His regency was spent teaching and prefecting at the prep schools of Georgetown and Fordham. Only those who prefectured study halls and dormitories for boarders in those days, before the era of private rooms, know how onerous this work was. He won deserved praise for his four years as head prefect of the small boys in St. John's Hall, Fordham.

After ordination he was Prefect of Discipline for years at Regis High School, worked for a year at Nativity Church before being made minister of Brooklyn Prep in 1926. There he remained for nine years taking charge of the Women's Sodality and helping in the parish in addition to his work for the Community.

His last assignment, as already mentioned, was for parish work from 1935 to 1955 in St. Francis Xavier's. So his life as a Jesuit ended in the same place which he had left fifty-eight years before to enter the Order. There too he celebrated his golden jubilee in 1947. His health was always remarkably good. Only once, and that due to an automobile accident, had he spent any lengthy time in a hospital. On December 17th, 1947, returning from his sister's funeral, the machine in which he was riding was in a collision and he spent several months in St. Francis Hospital, Poughkeepsie, to which he had been brought from Pawling, New York, where the accident occurred.

Father Reilly's keen sense of humor remained with him till the very end. I visited him in the hospital the day before his operation. On leaving I asked if there was anything I could do for him. Because of his intestinal condition they had all but starved him. His answer came at once, "Yes, get me a hamburger." Like Father Lord he could joke despite his lethal affliction. He had no fear of death. Yet he must have been looking forward to his diamond jubilee only two years later. But it was not to be. That, we hope, he will celebrate in heaven along with his fellow novices of 1897!

EUGENE T. KENEDY, S.J.

## FATHER JOSEPH THOMAS MURPHY, S.J.

1891-1955

"God love you!" was the radiant message left with thousands by Father Joseph T. Murphy, S.J., who died somewhat unexpectedly the night of Tuesday, January 18, 1955, in Our Lady of Lourdes Hospital, Camden, New Jersey. Spoken in a rich, warm voice with a twinkling of brown eyes and a broad smile, this salutation brought comfort and confidence to many souls. It expressed his attitude toward people. "He loved people", wrote someone after his death. He spent himself unsparingly trying to bring God's Love to souls in missions, novenas, retreats and countless personal contacts.

Father Murphy would be grateful for prayers rather than words written about his life, although he made the Heroic Act long ago. It was evident in later years that he shunned publicity. He would not furnish photographs for use in publicizing a mission or novena. He preferred to let someone else, even if younger and less experienced, take charge of a mission to which he was assigned. Although realizing that God had given him a grand voice and other talents, he extolled the ability of others and minimized his own. He preferred not to return to a parish for a second mission, fearing he might not be able to give acceptable new material. Yet he was a gifted pulpit orator who could easily adapt himself to any audience. Father Murphy had his shortcomings as do all of us mortals: they highlight the virtues. Of sanguine temperament and character, strongly emotional, with a quick, practical mind and a decisive, dominating will, boundless in energy, forthright in speech and powerful in voice and presence, he was predominantly a man of action. Such a temperament and character are sometimes betrayed into flare-ups or hasty, outspoken opinions not always warranted by facts or sanctioned by prudence. It was remarkable, however, how true his quick, decisive judgments were on many issues, how prudent and welcome his advice to many souls, how instant and unsparing the help he gave, how challenging yet appealing his pulpit preaching, how effective and dramatic his marshaling of God-given powers and energy to draw souls to God! Had he lacked the decisive mind and will, the deep and powerful emotions



FATHER JOSEPH T. MURPHY



and the booming voice, he would never have been such an effective priestly workman.

### Early Life

Joseph Thomas Murphy was born in Wilmington, Delaware, October 31, 1891. He was the tenth, and next to the last, child of Thomas A. Murphy and Maria J. Ready. Both of his parents were born in Ireland, emigrated separately to the United States, settled, met and married in Chicago, Illinois. The oldest daughter was baptized in the Jesuit Church of St. Ignatius. His father, somewhat older than his mother, had early schooling with the Augustinians and had acquired a great love for his faith and for the Church. This was shown later when he was a trustee of his parish and held office in the St. Vincent de Paul, the Holy Name and Temperance Societies. After the birth of the third child the Murphys moved to Wilmington, Delaware, where Joseph was born. There, at St. Mary's he was baptized, made his First Holy Communion and received Confirmation. There too he attended parochial school.

About this time the Oblates of St. Francis de Sales opened the Salesianum High School in Wilmington. Young Murphy enrolled. Enrollments were scarce in those days. He graduated in 1909 with three others, received honors and a gold medal for religion, and delivered a highly praised commencement address. During high school he took private lessons in elocution as well as in playing the piano and organ to acquire skills which came into excellent use later in his Jesuit life. Noteworthy too that two others of the four graduates also became priests, one an Oblate of St. Francis de Sales and one a Vincentian.

How did one who had so little contact with the Society of Jesus become a Jesuit? His devoted mother always thought that she played an important part in that decision. Years before in Chicago, when unmarried, she met a Patrick A. Murphy who became a Jesuit and later went to Woodstock. During a visit he made to Chicago she told him jokingly that she was going to enter religion. On his return to Woodstock he wrote her a beautiful letter, long treasured in the family, advising her to select a regular confessor and to read certain

things on the religious life. After her marriage the family was friendly with Patrick A. Murphy, S.J. When young Joseph decided to become a priest and a Jesuit he discovered that Father Murphy was at Marquette University and started a correspondence with him.

There were, however, more immediate influences contributing to his vocation. At an early age he decided to become a priest. His father died when he was twelve. He chose Holy Thursday, 1906, to tell his mother that he wished to be a priest after his graduation. As graduation in 1909 came near he asked permission to accompany two members of St. Patrick's choir who planned to go to St. Andrew-on-Hudson for retreat. About this time Father Louis S. Weber, S.J., was giving a retreat to Ursuline Nuns nearby. Hearing that young Murphy was going to St. Andrew's he visited the family to talk with the boy and give him some encouraging advice. Then he made it his business to be at St. Andrew's during the retreat. On his return trip to Wilmington Joseph stopped in New York City to see the Jesuit Provincial, Father Joseph A. Hanselman, and make application for entrance into the Society. Father Provincial referred him to the Fathers at the Church of the Gesu, Philadelphia. A talk with them produced the suggestion that he spend a year attending a special class at St. Joseph's. This he did. When the year was completed he entered the Novitiate of St. Andrew-on-Hudson, August 13, 1910.

### Jesuit Training

From 1910 to 1917 Father Joe went through the usual training of a Jesuit. At the novitiate in Poughkeepsie he was happy to have Father George A. Pettit, S.J. as his Master of Novices. When he reached the rhetoric year of the juniorate he thought himself fortunate to have Father Francis P. Donnelly, S.J. as his professor. After the two years of juniorate he went on to Woodstock College, Woodstock, Maryland, for the usual three years of philosophy.

During these years his musical talent came to the fore. As a novice and junior he had the privilege to go along with the priest to a near-by mission in order to play for Benediction. When Cardinal Farley paid a visit to St. Andrew's, the young



Jesuit from Wilmington took part in the academy given in the Cardinal's honor by rendering Chopin's *Polonaise* on the piano. At Woodstock he played the piano frequently for the Scholastic orchestra. Whenever there was need of an organist he was glad to sit at the keyboard.

Regency began for him at Georgetown University Prep where he taught a class, assisted with the prefecting and acted as moderator of the orchestra from 1917 to 1919. He composed the music for Georgetown's *Blue and Gray*, for which Leo P. Burke, '20, wrote the words. In 1919 he went for a year to Regis High School, New York City. The next scholastic year 1920-21, Mr. Murphy went to Baltimore to teach in Loyola High School, then on Calvert Street. In addition to teaching a high school class, French and elocution, he was moderator of the dramatic and debating societies. At the end of the year the students presented *King Lear* under his direction, and on that occasion a full orchestra helped to present for the first time the new Loyola anthem, *Men of Loyola Hail*, his composition both in words and music.

After four years of teaching and extracurricular work in the regency Mr. Murphy returned to Woodstock College for his four years of theology. He was ordained on the feast of the Sacred Heart, June 27, 1924, in Dahlgren Chapel at Georgetown University by Archbishop Michael J. Curley. The newly ordained priests of that day were not permitted to return to their home cities for their first solemn Mass. Thus it happened that Father Joe offered his in the chapel of the Holy Cross Academy, Dumbarton Heights, Washington, D. C. His mother, four brothers and two sisters, as well as two sisters-in-law, were with him on this consoling occasion and were guests of the Sisters for breakfast.

### Priest at Work

Father Murphy finished his course at Woodstock in the Spring of 1925. Two years intervened before tertianship. The first of these was spent at St. Peter's College, Jersey City, New Jersey. While teaching a high school class and acting as moderator of the debating society Father Murphy helped in the church, accepted twenty Sunday calls, gave a novena in honor of the Immaculate Conception and a triduum

for Children of Mary, a Novena of Grace at St. Michael's, Jersey City, a Lenten course in Rahway, New Jersey, a Knights of Columbus sermon, an address at a N.C.C.W. banquet, etc. The following year he was student counsellor in St. Francis Xavier High School in downtown New York. Some estimate of his zeal and unsparing labor may be gained by noting that during this year at Xavier he directed all school Sodalties and the Knights of the Blessed Sacrament, was extraordinary confessor for two convents, gave seven novenas, six retreats, two triduã; two Lenten courses, one Three Hour service and one baccalaureate address. He conducted also the weekly Xavier devotions, heard five thousand confessions, and spent August helping on Randall's Island. At the end of the year there were seventeen vocations to the Society of Jesus. He journeyed to St. Andrew-on-Hudson, Poughkeepsie to begin tertianship in September, 1927.

The pattern of his priestly life is evident. After tertianship, he resumed more active priestly work when he was assigned to the Brooklyn Preparatory School in 1928 as student counselor and moderator of the Sodality, the League of the Sacred Heart and the Knights of the Blessed Sacrament. At the end of this scholastic year there were five vocations to the Society of Jesus. Two other events marked this year, one of them sorrowful. Shortly after school opened he was called to Wilmington because of the serious illness of his mother. On November 2, 1928, she was stricken with a heart attack and, annointed by her priest son, expired peacefully in his arms on November 6. The other event was the pronouncement of his final vows in Brooklyn, February 2, 1929.

In 1929 Father Murphy was transferred to the Gesu, Philadelphia, to remain there until 1937. He served as parish priest, moderator of the parish Sodality of the Blessed Virgin, chaplain at Lankenau Hospital, director of the Jesuit Seminary Fund drive, and, from 1933 to 1937, as a teacher in St. Joseph's High School located there. His great work was in preaching and directing the Sodality. Some four hundred single women were members of the Sodality and met in the church every Tuesday evening, except during the summer months, to say the Office, hear a talk and assist at Benediction. Father Murphy was popular here also as a confessor and

preacher, and was known for his great kindness and his faithful attendance on the sick. Perhaps sixty percent of the socialists who later married asked him to be the officiating priest at their marriage. While at the Gesu a generous parishioner gave him \$8000 for a burse for the education of a Jesuit and wished it named, "The Joseph T. Murphy Burse".

In 1937 Father Murphy was given notice to take up his residence at the rectory of Our Lady of the Wayside, Chaptico, Maryland, and be pastor of St. Joseph's Church, in nearby Morganza. St. Joseph's had a mixed congregation, white and colored, with two separate schools. The place was run down, the tabernacle needed renovation, vestments were old and worn, the ceiling of the church was in need of repair and the church itself of paint, and the cemetery nearby was overgrown with weeds. He got the men of the parish to clean up the cemetery. He called on his many friends in convents to provide new vestments and altar linens, then burned the old ones. The Good Shepherd Nuns of Peekskill, New York, sent him a splendid organ. The church was painted, the ceiling previously repaired. The pastor could be found, for example, making screens to keep flies and insects out of the Sisters' convent. His flock was dispersed over a large area. Therefore, there was plenty of pastoral work for the shepherd. Tobacco growers in the parish were selling their product through a commission merchant and reaping little profit. With characteristic decision and helpfulness Father Murphy talked to the growers and worked out an arrangement to have them sell their tobacco at auction to agents of tobacco companies in near-by warehouses, at a considerable profit. This arrangement was later copied by others. His friendliness and zeal appears in another incident. Driving along the road he saw some of his colored parishioners trudging along to church for confession. When he overtook them, he invited them to ride. To which in amazement came the reply, "Father, nobody ever asked us to ride in an automobile!" One day Father John F. Cox, S.J., director of the Mission Band of the Province dropped in for a visit. Sitting on the porch at Chaptico he asked of Father Murphy, "What are you doing down here?" When the answer was given, he continued, "You shouldn't be down here. You ought to be on the Mission Band. I'll see to it that you are put on the Mission Band." Father

Murphy enjoyed his work at Morganza. He spoke of his assignment there as an act of Divine Providence to give him a knowledge of how to administer the affairs of a parish.

### Mission Band

Father Murphy was assigned to the Mission Band in 1941 with residence at Old St. Joseph's, Philadelphia. For fourteen years until his death he remained a member. He joined the Band at a time when there was need of reviving and extending its work, especially after the separation of the Maryland Province from the New York Province of the Society of Jesus in 1943. There is no doubt that his power as a preacher contributed much to that revival and extension.

While giving missions, novenas, retreats, tridua and occasional sermons, he had invitations or assignments in the territory of the three archdioceses and twelve dioceses which are coextensive with that of the Maryland Province of the Society of Jesus, from the lower half of New Jersey to North Carolina. On occasions his voice was heard in the New York area, in the Midwest, and even farther afield. He preached in cathedrals, in large and small churches in cities, towns and villages, and gave retreats in convents, collegēs and schools, and in retreat houses for laymen and laywomen. Three years in succession he gave the freshman retreat at Loyola College, Baltimore. He preached the Three Hours in the Blessed Sacrament Cathedral, Altoona, in St. Matthew's Cathedral, Washington, as well as in Old St. Joseph's, Philadelphia and St. Ignatius, Baltimore, and St. Alice's, Stonehurst, Pennsylvania. His voice was equal to the largest church, without a public address system, which he preferred not to use. Often he expressed the desire to visit the South, if that could be arranged, and there go from church to church instructing Catholics and influencing non-Catholics in that region where priests are few.

Father Murphy was a successful missionary. Some did not like his style of preaching. Most priests and the people did. No sacred orator can always be at his best in the drudgery and emotional exhaustion of a mission, with its early rising and late retiring, the daily preaching morning and night, and the daily sessions of confessions. Father Murphy was no ex-

ception to this. The effectively powerful voice could at times become too powerful, the barbs pointed at human sins and follies at times perhaps too pointed. But he had usually the power to draw people to make a mission and keep them intently interested when they came. His effectiveness is shown by the numbers he attracted to missions, by the constant trek of sinners to his confessional and by the numbers harassed by marital and other problems who sought an interview with him in parish rectories.

In analyzing his effectiveness, attention must be given to his physical and mental equipment and to his spirit of faith, of justice, of zeal and of charity. He had a good mind which did not lose itself in abstractions. He had the knack of translating speculative truth into practical use for souls and their needs. Practical, highly emotional and close to the people, he knew them and their way of thinking, could talk their language, knew their foibles and failings which he could point out vividly, strongly and even humorously. His lively imagination and powerful voice enabled him to express himself in stirring phrase and pull out the stops of human emotions somewhat as he did when he sat at an organ. He knew the tricks of the orator's trade, and used them. Not insincerely. For he was zealous to awaken in souls the spirit of faith, of love of God, of love of Our Lord in the Blessed Sacrament and of His Mother Mary. Father Murphy worked tirelessly during a mission in preaching, in the confessional, and in dealing with people's problems, but was ever solicitous to spare another working with him from too great a burden of labor.

For the matter of his preaching he drew from the Scriptures, from history, philosophy and theology of which his written sermons and conferences indicate he had a good grasp, from his knowledge of human beings, from his personal experiences which provided dramatic illustrations, and especially from the Exercises of St. Ignatius. He would say, "I just give them the Exercises." He did present almost the bare truths of the Foundation or the Kingdom in a way many others could not hope to imitate. Then he would make his applications. Of course, he used the matter required for mission instructions on confession, commandments, etc. He often said, "What they need today is instruction." But there are

different ways of instructing. One is the rather quiet development of the topic with sufficient exemplification. His was a very effective dramatic way.

A few observations concerning his method of preaching will complete the portrait. His style was direct. He looked at his audience, talked to them, talked with them. Much of his preaching was animated conversation: questions, observations, pointed jibes, frequent repetition to make them remember, humorous remarks or imitations. He might have his audience listening intently to his dramatization of a story or give them relief with a laugh as he imitated in voice and gesture their easily recognized foibles. He understood well the feminine mentality and could portray in voice, in gesture and in action their failings as he brought them into dramatic focus. On the other hand, when addressing men, he would be strong, clear, brief, pointed, manly. Just as readily could he adapt himself to the mentality of youngsters and hold their attention with his remarks, his imitations, his facial expressions. When he conducted the mission service for the blessing of infants he could do so with such unction and fatherliness that mothers would feel proud of their role in life and of their children. His gestures were graceful, his presence always dignified. Most of the time he preferred to stand or move just inside the altar rail. Walking down the aisle when men or women said their beads aloud or sang the hymns, and leading with his resonant voice, he could make them into a unified praying and singing congregation. One might sum it up by saying that he threw himself wholeheartedly into his task with all the powers God gave him, yet never without dignity. He said Mass and gave Benediction with great devotion. People saw in him the devout, devoted priest. His personal contacts with people made a deep impression on them. He was not one to talk about his contacts, his converts, the sick he visited and the people he helped. But they were many.

### Illness and Death

In the year 1954 Father Murphy had a painful recurrence of an annoying back condition. He had suffered from this sacroiliac condition through many years. He had consulted doctors and secured special shoes. When at home in Old St.

Joseph's he used to sleep in a bed into which hard boards had been inserted. One can only imagine what trouble he must have had in such attacks as he shifted from bed to bed in different rectories and institutions to which his work called him.

The recurrence of the attack in 1954 found him quite bent over. Prevailed on to see a specialist he underwent traction in Our Lady of Lourdes Hospital, Camden, New Jersey, which he entered June 1 and left June 8, feeling much better and wearing a brace. About this time a heart condition was discovered which seemed linked with hypertension. It did not seem serious but he was advised by the doctor to refrain from all strenuous preaching. This order he followed, restricting himself to week-end calls and an occasional talk or triduum or light retreat. Though he rested at Old St. Joseph's, he did what he could to help the superior, Father Thomas J. Love, and the treasurer, Father John J. Brown, with their mail. Father Love himself, had a critical heart condition and needed assistance. On Sunday morning January 2, failing to get a response to a knock, Father Murphy entered Father Love's room only to find that he had arisen and fallen back with a fatal heart attack. Father Murphy anointed him. The experience must have been a shock to him. Later he is reported to have said, "I'll be the next one." From then on he had temporary charge of the community and the task of the funeral arrangements. Habitually unsparing of himself, he was all action in doing what had to be done, even serving table and washing dishes when help was short.

About six o'clock Friday morning, January the fourteenth, Father Murphy rapped on the wall of his neighbor, Father John J. Brown. Father Brown entered the room and found that Father Murphy had what seemed to be a bad heart attack, but was sitting up in a chair. He gave him the last rites and summoned a doctor. Soon Father Murphy was in an ambulance on his way to the hospital. He seemed to expect death. But quiet and rest in an oxygen tent quickly brought down his high pressure, suggesting that his attack may have been caused by hypertension. Though he was not in a critical condition, his relatives were notified. Reverend Father Provincial William F. Maloney paid him a visit on Monday, January 17, was startled to find him in an oxygen tent, and feel-

ingly told him how much he appreciated and thanked him for the good work he had done for the Society.

That night about ten o'clock, January 17, he had a sudden attack and pulmonary collapse. The next morning the doctor said that the prognosis was grave, but it was uncertain what would happen. It turned out to be the last day of Father's life. His younger brother, Francis, remained in the hospital that day. That evening he was joined by another brother, Dick, and his wife, Nan, who had hurried from Cleveland. They talked to the patient, helped a nurse to arrange him for the night, and finally left the room about nine-thirty. The doctor then gave them the impression that the patient's condition, though uncertain, did not seem critical, and that they could safely go to their hotel. Earlier that evening Father Murphy had looked often at a crucifix on the wall and then asked that the rosary be put in his hands. The nurse reported that Father Murphy, who had told her that afternoon that he was not afraid, prayed much and uttered ejaculations such as "Jesus, Mary and Joseph" and "O Mary conceived without sin". A special nurse entered the room at eleven o'clock and found the patient's color poor, the respiration shallow and the pulse imperceptible. She summoned a doctor. At eleven the doctor pronounced him dead. He had died of heart failure with congestion of the lungs to which hardening of the arteries and hypertension contributed.

Many friends, including sodalists of old at the Gesu, came to Old St. Joseph's to pay their respects. The funeral Mass was attended by many Jesuits, diocesan priests, relatives and friends. The Most Reverend Joseph McShea, D.D., Auxiliary Bishop of Philadelphia, gave the last absolution. Burial was in the cemetery at the Novitiate of St. Isaac Jogues, Wernersville, Pennsylvania. Father Murphy, with his decisive mind, dominating will and oratorical ability might have become a very successful man in many walks of life. Long ago, however, he set his heart on living and dying for Christ.

FERDINAND SCHOBURG, S.J.



# Books of Interest to Ours

## TRULY NOTABLE

The Mystery of the Woman. Edited by Edward D. O'Connor, C.S.C.  
Notre Dame, Indiana: University of Notre Dame Press, 1956.  
Pp. x-150. \$2.75.

This important book contains three theological and two historical essays. The former concern the Marian dogmas which have engaged the particular attention of theologians. In "Theotokos: The Mother of God," it is the thesis of Father Walter J. Burghardt, S.J., that the significance of the divine maternity in 431, when it was equivalently defined, lay in its relationship to the *physical* Christ; and that its added significance today lies in its relationship to the *mystical* Christ. In other words, the significance of the divine maternity in fifth-century Ephesus lay primarily in this, that it furnished a fresh insight into the person of Christ, into Christology, into the fact of the Incarnation; its added significance in twentieth-century America lies in this, that it suggests a fresh insight into the work of Christ, into soteriology, into the task of redemption. In his effort to penetrate the divine design of redemption and Mary's role therein, Father Burghardt starts with the patristic affirmation that Mary is the Church, or a privileged type of the Church; he shows that she represents "the believing Church, the whole community of Christians, hierarchy and laity, in so far as it hears the word of God and welcomes it within." At the moment of her fiat, the substance of the mystery of the Church to come was realized in her. "The Church is a collective Mary, and Mary is the Church in germ." This beautiful and profound doctrine is further illuminated when considered in the light of the fact that Mary's motherhood was virginal. "The denial to man of any initiative in her fruitfulness must, if it be Christian, stem from a woman's total dedication to God, a complete openness to the divine, receptivity to God and to God alone." For Mary and the Church, it is only by reason of virginity thus understood that they can achieve fertility. It was by Mary's total response to God's invitation that she became the mother of His Son. It is by prolonging this response that the Church forms Christ in individual souls. Moreover, these lovely truths are further clarified by Mary's Immaculate Conception, her personal sinlessness and her glorious Assumption. "Mary conceived without sin is Mary redeemed, and Mary conceived without sin, Mary redeemed, prefigures the whole community of the redeemed, fashioned without sin from the lanced side of the Crucified." In Mary's personal sinlessness "we discover in its ideal state the sinlessness which is of the Church's essence, yet is realized not at once, but from day to day, till humanity be gathered up in Christ." The consummation of the redemption operated by the Church, which will have place only when the body is transformed and the whole man, body and soul, confronts his Creator in an eternity of knowledge and love, "finds its first purely human realization in Mary assumed into heaven, body and soul."

Father Ferrer Smith of the Dominican House of Studies in Washington, D. C., in the second of the theological essays presents an inspiring discussion of the Immaculate Conception. First he studies the devastation caused by sin. Sanctifying grace was "the channel allowing the passage of the infinite goodness, the infinite love of God. Through it would pass riches without end and eternally. Through it God would pour out divinity, pour out Himself. By sin man dammed up that channel, closed off that source of enrichment." Next Father Smith gives some beautiful paragraphs on grace as the love of God. "All creation is, and literally, a divine love song." We are loved infinitely. Grace "breathes of beauty as a flower in the midst of the desert and the beauty is the beauty of God. Grace is love and the fruit of love; grace is life and life everlasting." Christ died that Mary might never know the slightest stain of sin. Mary was moulded to undreamed perfection by the love of God and the Passion of Christ. Finally Father Smith discusses the strangeness and remoteness which some might notice in Our Lady. He concludes, "If we do not know Mary in her fullness, do not love her in her sublimity, do not imitate and take her to ourselves, the fault lies, not in her, but in our unwillingness to see, in our unwillingness to give ourselves to God."

The third of the trilogy of theological essays written by Monsignor George W. Shea of the Immaculate Conception Seminary, Darlington, New Jersey, is an explanation of the solemn definition of the Assumption by Pius XII and shows an extraordinary mastery of the literature on Our Lady. The insights into the basic importance of the dogma for our times by the rejection of naturalism and angelism are especially noteworthy. The essay on "Our Lady in our Land" by Daniel Sargent recalls his earlier distinguished work in this field whereas Father Eugene P. Burke's final essay is a brief but moving one on Our Lady at the University of Notre Dame. In a distinguished foreword, Father Theodore M. Hesburgh, President of Notre Dame, explains the origin and purpose of this truly notable production.

EDWARD A. RYAN, S.J.

---

### THE PERFECT STORY

Perfect Friend, The Life of Blessed Claude La Colombière, S.J.  
*By Georges Guitton, S.J. Translated by William J. Young, S.J.*  
 B. Herder Book Co., 1956. Pp. xxii-440. \$6.00.

Once again, Father Young has performed a valuable service for English readers by his translation of the life of Blessed Claude La Colombière, S.J., from the French of Georges Guitton, S.J.

Though it is true that La Colombière's principal role was to be an apostle of devotion to the Sacred Heart, readers will also be grateful to Père Guitton for opening up to them the other facets of La Colombière's career. He was a distinguished preacher in a century and country

of distinguished preachers; he was an accomplished humanist; an incomparable spiritual director; an able superior; a victim of the Titus Oates Plot in England; a patient sufferer. And though Père Guittou deals with each of these roles in a competent way, the reader cannot but detect that what we know of La Colombière from the sources is a mere shadow compared with what we do not know.

Yet the Jesuit La Colombière can be more easily known. His spiritual notes, many of his letters of direction, his sermons—in fact, six large volumes of his own writings—remain. From these Père Guittou has chosen judiciously. He has discovered the true La Colombière and has presented the interior man adequately. It is for this, rather than for the narrative story, that the book should be read. La Colombière was a great ascetic. He deserves far more recognition, respect and imitation. God makes use of human instruments in working out His inscrutable will. Surely, then, the spirituality of La Colombière must have played some part in moulding this devotion, recently termed by Pius XII “a true synthesis of the whole Christian religion.” By a study of his own writings, we may come to understand his influence on the devotion.

FRANCIS X. MOAN, S.J.

---

#### DISPASSIONATE

*The Dead Sea Scrolls and the Originality of Christ.* By Geoffrey Graystone, S.M. N. Y.: Sheed and Ward. Pp. 117. \$2.50.

It is indeed a rare phenomenon in a country addicted to boozing the “egg-head” when anthropological erudition makes a “big hit.” Yet it is undeniable that the excavations at Qumran and the discussion of the Dead Sea Scrolls have done just that. Aside from numerous articles in journals destined for the elite of the scholarly world, two books (*The Scrolls From The Dead Sea* by Edmund Wilson and *The Dead Sea Scrolls* by Millard Burroughs) have brought the story of the excavations and their possible repercussions upon Christian history to the attention of a wide cross section of the reading public. Indeed, a person who does not have at least a nodding acquaintance with the Dead Sea Scrolls might well find himself at a loss in polite conversation today.

This popularization is, however, a mixed blessing. As Father Graystone points out in this volume, there is a tendency to draw unwarranted conclusions from the data so far deciphered, conclusions which might lead the less critical reader to believe that Christianity is but an historical outgrowth or a concretization of the religious temper of the Chosen People just before the advent of Christ. This volume (originally a series of articles in the *Irish Theological Quarterly*) is an attempt by a Catholic biblical scholar to clarify the problem of the Dead Sea Scrolls and their relationship with the genesis of Christianity and to submit to scholarly scrutiny other works on the same subject.

We are indebted to Father Graystone for a dispassionate attempt

to examine the "facts" and the "conclusions drawn from them" in a style that is at once both scholarly and readable. Even a brief perusal of the volume will indicate the author's constant endeavor to prescind from argumentative apologetics and to illumine the facts involved in the case. Perhaps one might not find himself in complete agreement with the author concerning the *degree* of indirect influence on "the peripheral elements" of the New Testament literature, but this would be an incidental difference of opinion within a much wider context of agreement about essentials.

R. M. BARLOW, S.J.

---

### COMPLETE AND CAREFUL

**Dictionary of Scholastic Philosophy.** By *Bernard Wuellner, S.J.* (Milwaukee: Bruce Publishing Co.), 1956. \$4.25.

Father Wuellner's *Dictionary* is a complete and careful compilation of all the terms that are customarily used in the philosophical manuals, along with their accepted definitions and, occasionally, certain logical schemata which show the relationships between the various preferred usages of the same term. The definitions fall into two general classes: the first merely gives the manual definitions; the second includes references to the primary sources, particularly the works of St. Thomas and Aristotle. Most of the definitions would be more serviceable, had examples been appended. As it is, the undergraduate student, for whom this dictionary has been designed, is not liable to find some of the definitions helpful. Take for example, *analogous concept*: "a concept that represents a nature that is known not immediately but by an incomplete comparison with some better known nature that is only partially like the object of this analogous concept." Or again, *virtual quantity*: "some quantitative measure of a quality according to the objects to which a power or principle refers or to which it can or does attain, or according to the rate of action." Examples would help to clear up some of these obscurities.

Many a teacher, however, will not look with favor on the suggestion that his students need a dictionary in order to understand what he is teaching them. It may very well be true in certain cases that the students do need such an aid. But the solution in such cases would not be a dictionary but a new teacher. For it is supposed that a teacher of philosophy tries to have his students understand, not words or terms, not even Scholastic thought as such; rather to understand some real experience which he is analyzing philosophically *with* them in class. He does not aim at "proving that (the) definitions do *correctly* express what a nature or activity is;" but rather, as Father Wuellner properly explains under the entry for induction, to assist the students to make the proper induction from their own experience. And he who induces

does not prove; he "sees" and understands, and precisely in his own world and in his own times.

Father Wuellner, however, does not subscribe to any of the possible misuses mentioned here. On the contrary he is fully aware of the difficulties that face the tyro in philosophy and has designed this dictionary as an instrument to be intelligently used in solving some of them. No doubt that so used this dictionary will not be without value. It will be up to the teacher, however, to insist on such intelligent use at the risk of abandoning the attempt, always a difficult one at best, to have the students think through a problem. He will find them memorizing definitions instead. They may do so faithfully, even successfully; but the end result will be that they may learn to agree on the meanings of terms but may overlook the more important achievement of agreeing on reality.

H. R. BURNS, S.J.

---

### ON THE SCRIPTURES

*The Catholic Companion to the Bible. Edited by Ralph L. Woods. Philadelphia, J. B. Lippincott, 1956. Pp. 313. \$3.95.*

Anthologies naturally tend to offer kaleidoscopic impressions of their subject. By way of exception this anthology on writings about the Bible spreads a mosaic before the reader. The editor has selected authoritative, interesting, provoking passages on Sacred Scripture, written by Catholics throughout the centuries. He has arranged his material in orderly fashion: Part One dealing with the nature, value, and authority of the Bible; Parts Two and Three with the Old and New Testaments. Modern writers, exegetes, theologians, philosophers, as well as Fathers and Popes have been included: Augustine, Jerome, Thomas; Leo, Benedict, Pius; Lagrange, De Lubac, Jones, Griffith, Maritain, Heinisch, and a host of others. This volume beautifully pictures the ageless Catholic reverence, love, and appreciation of the Word of God entrusted to the Church.

Mr. Woods sets for himself a modest goal which he attains. The book is meant to be a companion and guide for the thoughtful Catholic who is reading Scripture habitually, or for the first time. It is purposely devoid of the technicalities germane to a scholarly study but does succeed in "placing the Book in the full context of Catholic faith and teaching." Short, devotional quotations abound throughout the work. The spiritual reality of Scripture, its symbolism, inspiration, inerrancy, canonicity, and various historical points comprise the first part. Then a few Old Testament problems are handled, together with the religious value of Genesis and the Prophets. The redemptive role of the Jews and of Mary climax this section. Part Three covers historical, geographical, literary, and apologetic questions connected

with the New Testament and devotes a few pages to each of the Gospels, to the Acts, Paul, Peter, and the Apocalypse.

Since the editor intends to make Scripture more meaningful by emphasizing its spiritual content, one can perhaps overlook the omission of several exegetes with a more up-to-date approach. This omission is especially noticeable in the part dealing with the New Testament, but it seems to have been unavoidable. For the sources of this volume have been limited to books written in English or translated. Periodicals and the vast amount of material in French have been left untouched.

PHILIP J. CALDERONE, S.J.

---

### THE EIGHT DAY RETREAT

Eight Day Retreat Based on the Spiritual Exercises of Saint Ignatius Loyola. By Rev. Francis X McMenemy, S.J. Edited by Rev. William Grace, S.J. Bruce, Milwaukee: 1956. Pp. x-218. \$4.00.

The familiar problem of adapting the Spiritual Exercises to the exigencies of an eight day retreat is admirably met in this little volume. It is not a set of instructions or a latter day *Directorium*; it does not speculate upon the theological implications of Ignatian spirituality; it is not a textual study. Rather it is one man's simple method of giving the Exercises in eight days. That this method has met with remarkable success needs no mention here. The very name, Francis McMenemy, has become in the minds of a generation of American Jesuits synonymous with a good retreat. Father McMenemy's notes on the Exercises, long circulated in typed or mimeographed form, have brought his admirable spiritual insights to many Jesuits who did not have the good fortune to have made one of his retreats. This little volume is the first edition of his retreat notes in printed form. It has been painstakingly edited, so that the structure, the thought and even the style has lost none of its original flavor.

Father McMenemy follows the customary sequence of meditations as presented in the book of the Exercises and his points for meditation are fine examples of the traditional approach to the Exercises. Occasionally, however, such short treatments as those on the supernatural life, on purity of conscience, and on poverty and chastity are added as an interpretation of the Exercises themselves. Outstanding even in this uniformly excellent volume are his treatment of the Principle and Foundation, the Hidden Life, the Crucifixion and Death of Christ, and the Contemplation for Obtaining Divine Love. Retreat Masters should find in this book an invaluable source of ideas and of inspiration for their work. It is to be recommended, also, to the Jesuit priest who makes his own retreat as a practical handbook on the Spiritual Exercises.

R. M. BARLOW, S.J.

## THE LITERAL APPROACH TO THE EXERCISES

**Los Ejercicios de San Ignacio.** Explanacion y Commentario Manual para formar Directores de Ejercicios y para la oracion mental diaria. By Antonio Encinas, S.J. Santander: Sal Terrae, 1952. Pp. 816.

Father Encinas is not a newcomer to the field of Ignatian spirituality. He brings with him rich knowledge and long experience in the *Ars Ignatiana*, from his long years as a tertian instructor and retreat master. This volume has been published in a twofold edition: one for priests and religious in general and the other for Jesuits, with comments and application particularly suitable in Jesuit life. The first impression is favorable. One is particularly struck by the extraordinary clearness of the printed text, which uses at least five different sets of type. Furthermore, there are excellent summaries at the end of each meditation. Unfortunately one looks in vain for an alphabetical index and a bibliography, two fundamental appurtenances of any scholarly book of this type. Needless to say Father Encinas like a true Spaniard and son of St. Ignatius follows the text of the *Spiritual Exercises* literally, too literally. Why, for example, should we feel constrained to cling to that division: persons, words, actions? Can such artificial vivisection really hope to produce a scene true to life, where we imagine ourselves to be present? Admittedly St. Ignatius was not a man of fertile imagination, as is clearly seen from his writings. Is it not better, then, to follow his spirit, rather than his letter, if he asks us to represent to ourselves the scene as though we were actually present? In this connection one might compare the dry, artificial applications of the senses which are offered in this volume with the accomplished masterpieces of such artists as Father Longhaye and the unsurpassed Father Meschler. The difference will be immediately evident.

The title is somewhat misleading, unless there is a second volume to follow. For the book contains only thirty-two meditations and makes little mention of such important items as the Additions, the Annotations or the various rules which are so important as interpretations of the corpus of the Exercises. It seems strange that, while much that forms an integral part of the Exercises has been omitted, Father Encinas should, on the other hand, have added much of his own thought, not to be found in the *Spiritual Exercises*. Reference is made especially to the complicated schemes and elaborate diagrams on daily self-analysis.

BERNARD M. WELZEL, S.J.

---

 SUPERNATURAL CONTEMPLATION

**An Ignatian Approach To Divine Union.** By Louis Peeters, S.J. Translated by H. L. Brozowski, S.J. Bruce, Milwaukee, 1956. Pp. xiv-114. \$3.00.

The present volume is a translation of the first edition of the author's *Vers l'union divine par les Exercices de S. Ignace* (Beyaert, 1924).

Since a second enlarged edition of this same work has appeared in French, it is something of a mystery why the smaller first edition was chosen for the introduction of Father Peeters to the English-speaking world. Still it must be admitted that this translation expresses the author's thesis with sufficient clarity and, incidentally, spares the reader the rather distracting answers to objections. The inner finality of the Exercises constitutes the master theme of this book. This finality is manifest not only in the text of the Exercises, but also in the intention of their author. In support of this idea, the life of St. Ignatius is studied, and the text of the Exercises is submitted to scrutiny. No gift of supernatural contemplation, the author maintains, exists, that does not find its place and its development in the Spiritual Exercises. In spite of the controversy the book touched off, the solidity of its exposition is attested to and the thesis is given full approval by Father de Guibert in his recent historical work on the spirituality of the Society. For the most part the English is good—certainly true to the author's thought. There are a few awkward turns of phrase, at least one dangling participle. Every Jesuit will thank the translator for making available a powerful vindication of the Ignatian way, and a spur to its persistent pursuit.

ROBERT J. SUCHAN, S.J.

---

#### DOCTRINE AND PEACE OF SOUL

*Inward Peace.* By *Raoul Plus, S.J.* Westminster: Newman Press, 1956. Translated by H. Ramsbotham. Pp. 131. \$3.00.

In his usual readable style Father Plus presents us with a short book on the theory and practice of Christian peace. The first part of the book treats the nature of peace and its dogmatic groundwork: faith, hope, and love. The theory unfolds through the use of the anecdotic quote and pertinent excerpt from spiritual diaries and secular biography. In the second section the author considers the strange case of Angélique Arnauld. In her search for peace this strong-minded lady of Port Royal never completely assimilated the shrewd advice of St. Francis de Sales. The approach of the book is on the popular level. It does not pretend to be a psychiatric manual. Rather it is a swift-moving spiritual guide which traverses the pertinent areas of Christian revelation with an eye open to the inner experiences of various souls, from Michelangelo to Péguy. Since the book draws much of its interest from these glimpses, the reader may find them all too brief and fleeting. However, they make for interesting and animated reading.

JOHN J. HEANEY, S.J.

---

*The Two-Edged Sword. An Interpretation of the Old Testament.* By *John L. McKensie, S.J.* Milwaukee: Bruce, 1956. Pp. xv-317. \$4.50.

The purpose and precise nature of the Old Testament is here explained by an expert. We plan to publish a longer review of it later.



## MEDITATIONS ON THE SACRED HEART

In Retreat With the Sacred Heart. *By François Charmot, S.J.* Westminster. Newman Press, 1956. Pp. x-226. \$3.00.

This strikingly unusual volume is a collection of meditations on the Sacred Heart. Its appearance in a year which has seen official commendation given both to the devotion to the Sacred Heart and to the author of the Spiritual Exercises is indeed felicitous. The attention of the reader is immediately arrested by the mode of expression which the author uses to develop his spiritual insights. For this volume is written somewhat after the manner of the Psalms in a type of rhythmic prose that is peculiarly adapted to foster devotion. Still, it must be insisted, this is not a pious book in the pejorative sense of that word. On the contrary, the uninstructed layman will find some chapters difficult. The first two meditations, for example, discuss the foundation of the devotion to the Sacred Heart—the relation of the Sacred Heart to the Trinity. This teaching, it will be remembered, was emphasized by Our Holy Father in his Encyclical, *Haurietis Aquas*. The poet, the theologian, the priest—for all, this book will have an appeal. Both religious and laity will find the meditations helpful in supplementing a retreat. Sister Maria Constance's translation is so well done that one is almost led to believe that this is not really a translation at all.

R. EUGENE MORAN, S.J.

---

  
THE CHRONICLER AND THE KING

The Life of St. Louis. *By John of Joinville.* Translated by René Hague from the text edited by Natalis de Wailly. New York: Sheed and Ward, 1955. Pp. 306.

This third volume of the Makers of Christendom series, under the editorship of Christopher Dawson, presents a modern English translation of John of Joinville's popular life of St. Louis, King of France. The book falls into three parts, the longest of which lies between two shorter parts of a very different character. This middle section contains the memoirs of John of Joinville, when he was overseas with the King. At the beginning and end are shorter sections concerned with the virtues of St. Louis. Excellent annotations by the translator fill in the background of the story. For those desiring a contemporary account of the actual life of the medieval Crusader, these memoirs of St. Louis's first Crusade will prove most satisfying. Joinville is a frank, honest writer and is at his best as an eyewitness, whose experience gives him an opportunity to speak of Louis's courage, charity or humour; of his hasty temper; his extreme severity and even his petulance. What emerges from the reading is the personal virtue and faith of St. Louis. Even in captivity, his dignity and integrity so impressed his captors, that some of them in jest proposed that he should be their next Sultan. There is no cor-

ruption of great power here but a stirring example of Christian faith by the noblest character of all the Crusaders.

J. J. GOLDEN, S.J.

---

### CONVERSION TO UNION

**The Three Stages of the Spiritual Life.** *By J. Grimal, S.M.* Translated into English under the direction of Joseph Buckley, S.M. Milwaukee: The Bruce Publishing Co. 1956. Pp. I- v-117; II- v-144; III- v-114. 3 vols. \$8.00.

Father Grimal's three volumes correspond to the traditional three stages of the spiritual life. The first volume treats of the true conversion of heart and the obstacles to this conversion; the second, of the soul's progressive domination of deliberate venial sins and the practices of virtues; the third, of the intimate and almost constant union of the soul with God through affective and effective love. As stated in the preface of the first volume, this posthumous translation of Father Grimal's three little French volumes is meant as a testimony of affection for him as well as of admiration for his writing. It seems that these volumes are not directed to any particular audience. Each has ten or more chapters, which themselves could become books. Thus, brevity does not permit the author the clarity of exposition necessary for the beginner whereas the advanced might complain of over simplification. It may be because of this lack of development of each chapter that the reader finds himself disagreeing with the author:

B. MAYO, S.J.

J. FOGELSANGER, S.J.

---

### READING THE BIBLE

**Reading the Bible—A Guide.** *By E. H. Recc and W. A. Beardslee.* Prentice-Hall, Englewood Cliffs, New Jersey, 1956. Pp. 188-vii. \$3.75.

The authors have designed this book "to make possible an intelligent discussion of the meaning of the Bible." By presenting a sketch of the geography of Bible lands, an outline of Hebrew history and brief analyses of the books and authors of the Bible, they succeed in giving in a small space an introductory knowledge of the growth and development of the Bible and a familiarity with its purpose and content. Because this Guide was written by Protestant authors for Protestant readers, it will prove to be unreliable for Catholics. For example the introduction to the study of the Bible (Chapter One), contains two misleading pages touching on the inerrancy and authority of Scripture, and on the Bible as the Word of God. Chapter Two, a history of the translation of the Bible, creates the false impression that the Church was opposed on principle to the spread of the Bible in an English translation. For a

Catholic, too, much in the chapters dealing with the New Testament will prove unsatisfactory. The portrayal of the development of the leadership of bishops in the Church as a purely human phenomenon is hardly satisfying. Another blemish is the rigid presentation of the documentary theory in explaining the origin of the Pentateuch.

JOSEPH J. SMITH, S.J.

---

### DOCTOR, HOSPITAL AND CATHOLIC MORALS

*Medical Ethics.* By Edwin F. Healy, S.J. Loyola University Press, Chicago, 1956. Pp. xxii-440. \$6.00.

The author who gave us *Moral Guidance* in 1942, followed in later years by *Marriage Guidance and Christian Guidance*, has now written *Medical Ethics*. His purpose is to provide a textbook for Catholic medical schools, and a reference work for Catholic hospitals. This double purpose has been amply fulfilled. Each of the eleven chapters, which begin with the fundamental ethical principles, and end with the spiritual care of patients, receives a clear and full treatment. Thus, for example, the perennial problem of abortion is treated at length, and a problem of special interest today, psychic hermaphroditism is clearly explained in the light of morality. After the various principles are exposed, they are pinpointed by several examples or cases wherein a definite problem is given, a solution is offered, and an explanation of the solution is added. These cases should be most helpful in teaching. Each chapter has an up-to-date bibliography of pertinent books and periodical literature. A twenty-three page index at the end of the book makes reference to particular problems easy. A subsidiary aim of the book is to provide a handy source of ethical information for non-Catholic doctors who may wish to find out more about the moral principles which their Catholic patients follow. This aim is also ably met, both by the clear, documented explanations of the Catholic positions, and the genuine respect for doctors of all faiths which is evidenced in Father Healy's book. For the convenience of physicians there are printed at the end of the book the declarations of ethical principles of three influential groups in the United States: the Catholic Hospital Association of the United States and Canada; the American Medical Association; and the American College of Surgeons.

EDWARD L. MOONEY, S.J.

---

### SOUL AND BODY

*Mind And Body.* By Pedro L. Entralgo. New York: P. J. Kenedy. 1956. \$3.50.

Pedro L. Entralgo is the Rector of the University of Madrid and the professor of history of medicine in the University's Medical School. He

has written widely in the fields of psychology and psychotherapy. The present volume is a fascinating one dealing with the historical changes in the concepts of disease, relating these to Judeo-Christian culture and particularly to Christian thinking. Entralgo points out that in the higher primitive cultures human individuality developed to a marked degree and the spiritual life became more complex. Eventually there was recognition of the dignity and efficacy of thought to the point where the hero of individual action, the knight-errant, could be supplanted by the hero of individual reflection, the thinker. With this change came the development of the feeling and idea of guilt. Personal responsibility became an acute sensation. Closely allied to this development of personal responsibility was the early concept of illness as noted in the Assyro-Babylonian cultures. Disease was primarily sin or moral impurity and diagnosis consisted in something akin to examination of conscience. Treatment was by expiatory rites. This led to a concept of the moral unconscious which is evidenced by pre-expiation of omissions in the ritual of religious services. The Homeric Greeks divided the immediate cause of illness into two consecutive realities, the first being physical, and the second moral, namely impurity. Homeric therapy therefore included the physical katharsis and the religious treatment of epidemic diseases. Greek medicine led to a consideration of disease as being "by nature", and suggested that Hellenic and, indeed, all Occidental medicine had an inherent defect: the fundamental and dangerous limitation of adhering too strictly to human nature, or corporeal consideration.

The school of Greek naturalism led to broader interpretations and indeed in this era Entralgo limits katharsis to three specific meanings and interpretations:

- a) A religious ceremonial cleansing from a moral standpoint.
- b) The intellectualized conception of Plato and Aristotle of katharsis as a psychologic operation producing temperance by the employment of appropriate words.
- c) The strictly medical concept of katharsis as medicinal purging. These had a common origin and were relatively interdependent in the age of Greek naturalism. Entralgo carefully defines the two types of medicine co-existing in Greece in Plato's time. These included theological medicine which was a technical art and was the medicine for the aristocratic; whereas the non-physiological based on faith was primarily for the people. Psychosomatic pathology in its current meaning could have existed in Greece and indeed the Greeks came close to this potentiality, for some brief notes of Plato and Aristotle indicate that the cathartic action of the spoken word was appreciated. Galen, a victim of the limitations of Hippocratic nosology, could not rise to the point of evolving this concept. Pathology according to Galen could not become biographic or personal.

With this background Entralgo launches into the description of the impact of Early Christianity upon these concepts of illness in the treatment of psychological and moral inner life of the individual. The Christian world was trans-natural or trans-physical in its frame of reference.

The allusions in the New Testament to disease and to medicine are in part metaphorical, presenting faith in Christ as the way to attain health, in part literal relating to the actual circumstances, and in part deal with the didactic teaching of the duties of a Christian in relation with the sick. Entralgo carefully goes into the matter of demoniacal possession as recorded in the New Testament and eventually concludes that, as in the case of miracles, possession should be considered possible and creditable only when the understanding of the case is beyond the knowledge and power humanly attained. Entralgo carefully traces a path of medicine to the days of the Early Christians pointing out how Tatian would permit the pagans to use medicinal remedies but not the followers of Christ. The Early Christian attitude toward disease is brought out as an acceptance, a means to obtain grace. The author points out that the first hospital was founded by St. Basil of Caesarea about the year 370 A.D. Of particular importance for us is the great role that the love of fellow men played in the care of the sick in the Early Christian days. The first part of the book is extremely well written, carefully annotated and widely illustrated with copious references from the Bible, from the classics and from the writings of Early Christians.

The author then turns to disease in Occidental medicine and covers rather quickly the range from Salerno to Freud. The somatic concepts of medicine which evolved during this era, the great descriptive era for the diseases of the body, are touched on briefly. Entralgo then treats the work of Freud and his immediate predecessors like Charcot and Janet. Freud is discussed in reference to the concepts of neurosis at the time and Entralgo indicates that the major points in the psychoanalytic contribution to medicine are:

1. The absolute necessity of dialogue with the patient.
2. The appreciation of instinct as a component of human life.
3. The discovery of the existence and significance of the different forms of psychological factors.
4. Consciousness of the influence which mental life exerts on bodily movements, and *vice versa*.
5. The successful attempt to assign the illness to its proper place in the total biography of the patient.

The author looks upon the contributions of Freud as emphasizing the value of some of the excessive personalism of ancient Semitic medicine and credits him with having brought to fruition the possibilities of primitive Christianity. Freud in his work has added an anthropological turn to western pathology so that the patient has come to be considered a person. Entralgo's work is most fascinating but there is considerable de-emphasis of somatic medicine throughout the book. This, of course, would be in the line with what the author set out to do.

Certainly Entralgo with his broad grasp of medicine and its history must be fully aware that somatic medicine had to evolve to a sufficient degree to permit psychological medicine to achieve its own great heights. Entralgo's beautiful work is a milestone in the development of cultural and scientific trends in medicine.

FRANCIS M. FORSTER, M.D.

## NEW ETHICAL THEORIES: AN EVALUATION

**True Morality and Its Counterfeits.** By *Dietrich von Hildebrand with Alice Jourdain*. New York: David McKay Co., Inc., 1955. Pp. ix-179. \$3.00.

This is the second volume of a trilogy, of which *Christian Ethics* was the first. In the main it sets forth two major deviations of present morality, circumstance or existential ethics, and sin mysticism.

The authors present fairly and in detail the valid contributions of these new ethical patterns. They are praiseworthy reactions against the attitudes of the Pharisee and the self-righteous. Situation ethics points up the inadequacy and superficiality of the moral bureaucrat for whom the only obligations are purely legal ones. It has its origin in the sincere desire to find the will of God. Sin mysticism rightly protests against the better-than-thou condemnation of the sinner by the proud.

The deficiency of sin mysticism, however, is that it "projects into sin a kind of mysterious depth, a halo of humility, as though sin itself were a protection against pharisaism" (p. 95). The prime manifestations of this moral trend are found in the novels of Graham Greene, Mauriac and others. Such writers picture the tragic sinner, v.g., the Catholic married to a divorced person, as more noble and moral than his proud and mediocre critics. Granted that such a sinner may indeed possess a superior moral nobility, he is so not because of his sin, but rather in spite of it. The book develops at length in what this nobility consists, then with rare clarity and cogency acutely analyzes the errors and absurdities of the new mysticism.

Circumstance ethics is far more than the perennial discrepancy between principle and practice, code and conduct. It denies the applicability of principle and code to moral life; or rather, it dispenses with all but the one moral norm of conscience. The virtuous man need only do what his conscience dictates in the concrete situation in which he finds himself. Law and ethical rules cannot be applied because each moral situation is entirely distinct from every other. Each moral decision is based on a unique set of circumstances and is the result of a confrontation of the "I" of the person with the "I" of God. Only the sincere intention with which man follows his conscience before God is of any ethical import. God is not concerned with our actions. Thus situation ethics in its more radical tenets is moral subjectivism, nominalism and relativism, all in one.

But do not look for a complete or thoroughly scientific analysis of existentialist morality in this work. There is no indication of the relation between ethical theory and existentialism as a philosophy. In fact the authors hold that neither circumstance ethics nor sin mysticism "are philosophical theories, but rather lived, existential approaches to moral problems" (p. 5). There is no mention of Jean Paul Sartre and but a footnote reference or two to Kierkegaard. Only one or other of the pertinent papal pronouncements are cited. The book would profit by a bibliography and an index. It is not documented in the proper sense of

the word. Perhaps its restricted length does not permit so adequate a treatment of the subject.

Despite these shortcomings *True Morality* deserves to be read as a supplement to the terse statements of the Holy See concerning situation ethics. The papal allocutions give the basic skeleton of the theory. Hildebrand and Jourdain give it flesh and blood. The book should go a long way toward convincing the pseudo-Christian existentialist of the radical untenableness of his position and awaken Christians to a purer appreciation of the beauty of genuine morality.

ROBERT H. SPRINGER, S.J.

---

### THE SCIENTIST AND RELIGION

**Science and Christian Belief.** By C. A. Coulson. Chapel Hill: The University of North Carolina Press. 1955. Pp. ix-127. \$2.50.

This erudite little volume contains the McNair Lectures delivered by the author at the University of North Carolina in 1954. Dr. Coulson is a renowned theoretical physicist and is professor of applied mathematics at Oxford University. In these lectures he sets himself to answer the perennial question: Can a place be granted to religion in the scientific age in which we live? The answer comes back as a resounding "Yes." The book makes it clear that the author is a man of deep religious convictions; his scientific works show him a scientist of no mean ability. The problem of science versus religion has evidently been harmoniously resolved in his own life. He here discusses in detail a solution to the problem.

Coulson states that the opposition to religion shown by many great scientists may be due in part to a false approach of the Christian to science. A dichotomization of experience and of existence, an assumption that science and religion are mutually exclusive, the postulation of some special action of God to fill the gaps in our scientific knowledge are all part of this wrong attitude. Coulson then discusses the nature of scientific method and truth and comes to the conclusion that "on the basis both of its actions and its search for truth, and of its mode of working and its presuppositions, science must be described as an essentially religious activity."

The book offers an interesting synthesis, and contains many valuable insights. For example, the author strongly champions the fundamental unity of science and faith, and he brings out forcibly the part the imagination must play in scientific research. However, the synthesis is not completely satisfactory. In all fairness we should realize that the author is not a professional theologian, and we must admit that he does not seem to be attempting a proof of God's existence or attributes from reason. His definition of religion seems to have little relation to what the word ordinarily denotes.

Despite these reservations, however, we must again warmly praise the book as a deeply sincere attempt to reconcile what so many preconceive to be irreconcilable: religious faith and scientific knowledge.

PAUL J. MCCARTHY, S.J.

---

### A CLASSIC ON THE CATHOLIC FAMILY

*The American Catholic Family.* By John L. Thomas, S.J. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1956. Pp. xii-471. \$7.65.

The publication of Father Thomas' book on American Catholic families has been eagerly awaited by all who are familiar with the articles he published while the book was in preparation. Father Thomas has not disappointed us. His book is a masterpiece of the sparkingly clear cultural analysis we have come to expect from him.

The basic question posed by this book is deceptively simple—and a little startling. How can the American Catholic family remain Catholic in America? No individual can dissociate himself from the culture which surrounds him, coloring his attitudes, interests, beliefs, his entire personality. Nor can the American Catholic family. It is strongly influenced by the varied, somewhat contradictory, changing phenomenon known as American culture. Thus the complexity and the pertinence of Father Thomas' question becomes more apparent when put in cultural terms: how can a more or less loosely defined cultural subsystem (Catholic families) retain its ideology and the institutionalized values derived from its ideology, when it exists within a dominant culture wholly or partially at variance with its ideology and value system?

Taking as a social fact the existence of an American Catholic minority who are Catholic and who wish to remain Catholic, Father Thomas explains the inner logic of the Church's position on marriage; this explanation embraces a large part of what can be called Catholic culture. Thus Catholic ideology takes a fixed position on the origin and the end of man, his nature and his relations with God. This ideology emerges in institutionalized values, v.g., family, church, state, economic order, etc. To implement these values, Catholics must have a coherent pattern of individual and social action; otherwise the institutions are weakened, and the ideology becomes obscure in Catholic life. Father Thomas' treatment of this section of his book is so lucid and well organized that many social scientists will probably recognize clearly for the first time just what the Catholic Church is and what it is trying to do.

Parts IV and V of the book are entitled "Family Breakdown" and "Programs for Survival." In the former, Father Thomas uses his own research into the factors influencing the breakup of Catholic marriages in the Chicago archdiocese. His immediate source was the records of the archdiocesan separation court, a unique and unusually reliable data source for sociological analysis. The result is a well balanced picture of divisive factors in Catholic marriages.



Father Thomas has written an excellent book, a classic of its kind. It should be required reading for Catholic college students. For Catholic teachers and parents, for priests and seminarians, the book is invaluable. For marriage counsellors it provides necessary background and a wealth of practical insight. For sociologists and anthropologists, it is a book of major scientific importance, and has been recognized as such in the professional journals.

ROBERT J. MCNAMARA, S.J.

---

### THE HOUR OF THE LAITY

**The Role of the Laity in the Church.** *By Msgr. Gerard Philips.* Translated by J. R. Gilbert and J. W. Moudry. Chicago: Fides, 1956. Pp. 175.

This book gives evidence of real progress in the theology of the layman's role in the Church. It is the best work on its subject in English and is likely to remain one of the most valuable for years to come. An added worth comes from the hundreds of references given to books and articles of the last ten years in this field. It attempts to give briefly the theological foundations and consequences of the layman's role in the Church. While conciseness is a happy keynote of this book, it is sometimes overdone. It is especially fortunate that a professor of ecclesiology undertook this synthesis: the Church seems to be the best focal point for it. In the book this point is never lost sight of in the maze of details. The sections devoted to Catholic Action and the lay apostolate cut through some recent confusion to get at the theological core beneath them. Many will find that the chapter on a lay spirituality is about the most stimulating.

KENNETH C. BOGART, S.J.

---

### MSGR. CARDIJN SPEAKS

**Challenge to Action.** *By Msgr. Joseph Cardijn.* Chicago: Fides, 1955, Pp. 148.

The inspiration of Msgr. Joseph Cardijn has meant a great deal to the specialized movements of Catholic Action, and has long been a moving force behind the rapid expansion of the Young Christian Workers and Young Christian Students. His name is something of a byword among those who have even a passing acquaintance with the lay apostolate. Now we have his chief addresses collected and translated. These addresses were not meant to be collected in book form. Though they read well, they repeat fundamental ideas. The first three talks in the book, among the latest chronologically, express those ideas best. It is impossible to miss the urgings of apostolic charity that rise from deep within the soul of Msgr. Cardijn. Some American readers will have difficulty in

appreciating the European background of some remarks made in the book, and all may wince at a few jarring translations: "Marial", "Entry forbidden", "mates". But all should make the acquaintance of the man who spoke this book.

KENNETH C. BOGART, S.J.

---

### JESUIT EXPLORER

**Garlic For Pegasus. The Life of Brother Bento de Goes, S.J.** *By Wilfred P. Schoenberg, S.J.* Westminster: Newman Press, 1955. Pp. x-214. \$3.50.

Were it not for the subtitle, this book could easily be taken for a stray volume from the home economic shelf, instead of a stirring narrative of a sixteenth century Jesuit, an adventurer and ex-soldier from Portugal. Pegasus, the winged horse of classic myth, is used to epitomize his epic odyssey over the roof of the world to the Cathay of Marco Polo. Garlic, however, strikes a more pedestrian note, for it was actually used to sustain life on the taxing journey. Rubbed into festering gums and fed to the pack horse, it was supposed to retard circulation and thus prolong energy on those dizzy heights.

If the author had not assured us that "this biography is authentic to the extent that the critical works on the subject have been carefully followed," we might believe that the journey had been concocted by a Hollywood scenarist with a bent for mad adventure. For three years Brother de Goes, in the disguise of a Persian merchant, was without Mass or Communion and at the end, on his death bed in Su-Chou, he was bereft, like Ignatius and Xavier before him, of the solace of the Last Sacraments. Yet, before he died, he was able to whisper to Brother Fernandez, who had come from Father Ricci: "God is very good to me. For many years I have not wilfully offended Him." This is indeed a remarkable book about a remarkable man.

EMMANUEL V. NON, S.J.

---

**Commentarii Ignatiani 1556-1956.** Volume XXV of the *Archivum Historicum Societatis Iesu*. Rome: Institutum Historicum S. I. 1956. Pp. 615.

This is one of the most significant of the many periodical tributes to St. Ignatius. Twenty-nine distinguished scholars, non-Jesuit and Jesuit, have written on Ignatius' kin, life, fame, the sources of his life, the Spiritual Exercises, and the Constitutions. The article by B. Schneider, S.J., on the vow of obedience to the pope is deserving of special notice.

