

A. M. D. G.

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A Brief Life of Saint Alphonsus Rodriguez

Miguel Julian, S.J.

Translator's Preface

What is presented here as a brief life of St. Alphonsus is in fact a circular letter of biographical nature. It was composed shortly after the Saint's death by Father Miguel Julian, S.J., the rector of the Jesuit college on the island of Majorca, where Alphonsus had lived his Jesuit life. Although the letter was destined only for the houses of the Society in Spain, the editor of the *Acta Sanctorum* tells us that it served as the nucleus around which most of the subsequent lives of the Saint were written. This is understandable, since it was written by an eyewitness. Originally composed in Spanish, it was translated into Latin and included in tome thirteen of the *Acta Sanctorum* for October. This tome was published in 1883 and it is from this Latin version of the letter that the present translation was made.¹

R. M. BARLOW, S.J.

Death: October 31, 1617

There came a day on which it pleased God, Our Lord, to reward our good Brother Alphonsus Rodriguez for his holy toil; it was fifteen minutes past midnight on the thirty-first of October, the day on which he died. A man eighty-seven years of age, he had spent forty-seven of them in the Society and thirty-two of them as a formed temporal coadjutor.

Born in Segovia, Alphonsus later journeyed to Valencia where he studied rhetoric.² During this period of study his

¹ Every attempt was made to unearth the Spanish original of this letter, but without success. We can, however, presume that the Bollandist's translation is faithful to the original. This presumption is warranted by the fact that the editors of the *Acta* have expressly stated that the document is of great value, since it is the first source of information about Alphonsus' life.

² It seems that Father Julian does not intend to give here a detailed historical account of the Saint's early life, but merely a short introduction to his life as a Brother on Majorca.

modest and holy life was an inspiration to all who knew him. It was at this time too that he was miraculously called to life in the Society of Jesus. He asked to become a temporal coadjutor and it was in this capacity that he was sent to the college at Majorca the very year of his reception.

Foreseeing that the life of Alphonsus will undoubtedly become the subject of a definitive biography, I will simply touch upon some of the high points and leave to his biographer the narration of the other details.

Humility and Mortification

On the very first day he served God in the Society, Alphonsus resolved to dedicate himself to Christ and in order to fulfill this dedication he begged his Divine Master to put him to the proof by suffering and unremitting toil. His practice of the virtues was so noteworthy that in their exercise he was in the judgment of all an incomparable model. Yet with sincere humility he looked upon himself as the greatest sinner in the world. Although he knew from a divine revelation that he would enjoy eternal life without passing through purgatory, he frequently shed tears at the thought of his faults. It was with bitter sorrow that he endured honors, ever wondering why men should wish to deal with such a poor wretch, for so he considered himself.

He engaged in intense interior and exterior mortification, seeking out what was physically most unpleasant. When he found unappetizing food on his plate, he would eat it in haste for fear that someone, discovering the fact, might give him something better. Other bodily penances, such as the chain, the discipline and fasting, were part of his customary practice. Even during the last year of his life, when he was seriously ill, Alphonsus begged me for permission to abstain from all food on fast days. In addition he told me that he was still accustomed to using the discipline three times a week. His, too, was a life of fervent prayer and it was not unusual for him to spend in prayer the whole day and several hours of the night. Even in the midst of his simple work he prayed continually, observing the strictest modesty, so that he might not, even for a moment, be distracted from God's presence.

The obedience Alphonsus practised was so outstanding that it would be difficult to find its equal in our age. Once, one of his superiors wanted to test his obedience and commanded him to go to the Indies. Alphonsus obeyed immediately and would actually have set out on the journey, had not the porter prevented his leaving. Later I asked him why he did so, since he had no food and did not know if he could find a ship. His reply was characteristic. "I would have set out on my journey," he said, "with perfect trust in God, because my superior stands in the place of God; God would have provided the necessary supplies and the ship; if He did not, I would have waded out into the sea, relying on holy obedience to sustain me." On another occasion it was noticed that Alphonsus made a practice of opening *and* closing a certain door every time he went through—which was very frequently. An inquiry revealed that he did this because his superior had once asked him, "Why do you not close that door?"

I had a similar experience of his obedience. One day after my journey from Spain, I arrived in Majorca.³ I had long wished to see and listen to Alphonsus, so I spent an hour or more talking with him about spiritual things, since they were the customary subject of all his conversations. He was suffering from a rather severe fever at the time and I asked him whether it was accompanied by a headache. He replied that it was. "Then, dear Brother," I said, "you should be silent." So exactly did he follow this suggestion that he did not say a single word all through the night, not even to the infirmarian, who kept asking him how he felt. This complete silence continued into the next day, although the infirmarian assured him that it would not be a fault to talk, seeing that his recovery was a matter of importance. But Alphonsus replied that he could not speak, so long as Father Rector was unwilling. So I was summoned and Alphonsus said, "If it meets with your approval, Father, when the doctor or the infirmarian ask about my health, I will answer them." When I questioned him about his hesitation to do so before, he said,

³ In this passage the author seems to refer to his first meeting with Alphonsus. This meeting most probably occurred after his arrival at the college in Palma on Majorca to take up his duties as Rector.

“Reverend Father, yesterday, you told me not to speak any more.”

Zeal for Souls

Insofar as his duties permitted, Alphonsus showed an ardent zeal for souls. During his thirty years as porter at the college, he inspired in others a tremendous respect for the Society and was a source of edification to all. Through his holy conversations, his modest demeanor, and his inspiring example (more persuasive than any sermon) he performed marvelous work in encouraging those he met to refurbish their virtues and to live lives of holiness and piety. Furthermore, his boundless zeal prompted him to offer unceasing prayer to God for the conversion of men in all parts of the world. He even offered himself as a victim to suffer forever the pains of hell, so that Christ might claim as His own the soul of some poor sinner, a Moor, or a Jew. To show Alphonsus how much this zeal pleased Him, God allowed the elderly brother to see in a vision all men and women on the face of the earth. Then God declared that Alphonsus had by his zeal merited no less a reward than if he had brought this entire multitude to Christ.

Alphonsus' modesty was flawless, nor did anyone ever find him wanting in this virtue. He used to work with downcast eyes, looking only a short distance ahead without gazing to either side. For forty years he never allowed himself to notice any woman, although after serving daily Mass in the church, he offered a glass of water to those who had received Holy Communion. Similarly, his strict observance of the rule of silence prompted him never to waste time in idle conversation in the college or with externs who had business with him. His greatest pleasure was to talk about God, but when the conversation veered off towards secular topics, Brother Alphonsus appeared to drop off into a deep sleep. So pious was this spiritual conversation of his, that many holy men, beset with doubts, used to manifest their state of soul to him and ask his advice.

From his intimate union with God Alphonsus acquired a profound knowledge of theological matters. Furthermore, he left several excellent manuscripts on the virtues, which easily surpass the treatises of scholars on the same subject. It was this knowledge of divine things that brought governors,

bishops, court counsellors, noblemen and civil magistrates to consult him; as a matter of fact many would never undertake important business affairs without first seeking Alphonsus' advice. Thus it was that by simple, sincere conversation Alphonsus encouraged everyone and after listening to him they would put aside all doubts about the course of action to be adopted, because they knew that those who followed his advice never met with failure.

Zeal for Perfection

Alphonsus gave remarkable example in the practice of religious poverty. He was happy when he could experience its effects and disappointed when the worst things in the house were not given to him. If, for example, he chanced to find a pin, he would not use it without first obtaining permission. To endure inconvenience because of poor clothes, lodging or food was a source of joy to him. A constant guard of his senses enabled Alphonsus to imitate angelic purity and to obtain that cleanness of both body and mind required by our saintly founder, Ignatius. Alphonsus never fixed his gaze upon anyone and once after he happened involuntarily to glance at a carriage that was passing by, he wept bitterly.

To sum up his virtues, I would say that his life was more that of an angel than of a man. During recent years I was on familiar terms with him and I have discussed him with Fathers who have known him for twenty, thirty or forty years. They, like myself, were ever unable to detect any fault in his manner of acting or even any desire of what was less good. All agreed that his actions could not have been more perfect. Never did he weaken in his resolve to lead a life of perfection for the glory of God, although he suffered violent attacks from the world and the devil. These words: "The Greater Glory of God," he kept ever on his lips and in his heart. Such was his fidelity to the observance of his rules that he would have chosen to be torn to pieces rather than transgress any one of them. Nothing was closer to his heart than common life and for this reason he was sorrowful when in his declining years illness forced him to take his meals in the infirmary and to eat more delicate food.

Alphonsus took great pains to conceal his virtue from others, but unsuccessfully. His fame was as well known to the

people as to the Jesuits. Many of the latter traveled from Spain to Majorca for no other reason than to visit him. Nor was it unusual to see authorities of both Church and State coming to our college to see him, if only for a moment. These visitors stood in admiration when they observed the care with which Alphonsus performed his duties as porter: cheerfully answering the questions of visitors, earnestly trying to fulfill the wishes of everybody and looking for those members of the community whom visitors wanted to see.

In the midst of his work Alphonsus developed so burning a love for God, that without divine help he would have died of its intensity. We know this fact from the manifestations of conscience which he, like all Jesuits, made to his superiors twice a year according to rule. Furthermore, Alphonsus committed his manifestation to writing at the command of his spiritual father, so that his interior life might be better understood. Often the angels and the saints came to visit him or he was caught up to heaven to converse with them. He had chosen twenty-four of these heavenly visitors and had assigned to each of them one hour of the day when he would pray to them and seek their protection. Even when he was asleep, he would awake to perform this duty at the beginning of each hour. One day as a reward for his loyal service God transported Alphonsus in spirit to heaven. There he gazed upon all the saints, learned their names and their meritorious deeds, just as though he had lived his whole life in their midst.

Alphonsus' great love for Our Lady began in his early childhood, and Mary in her turn heaped favors on him. One day when he was engaged in loving prayer to her, in the very excess of his love he said, "I love you, my Queen, more than I love myself. I love you, my Mother, more than you love me." This prayer, it seems, was not altogether pleasing to Our Blessed Lady, because she appeared to him and said, "Such is not the case, Alphonsus. I love you more than you love me." This serves to indicate on what intimate terms Alphonsus lived with Christ and His Mother. He was their friend and had them as familiars. Often they favored the good Brother with their bodily presence and once even entered his heart. Alphonsus in his turn spoke of them with such love that he influenced others to entertain a similar devotion. He was al-

ways interested in persuading people to put aside personal considerations and become, as he put it, slaves to the love of Jesus and Mary. Still by way of motivation he would add the thought that such powerful patrons as Jesus and Mary would certainly be mindful of their devotee's bodily and spiritual advantage.

For more than forty years it was Alphonsus' daily practice to recite the Office of Our Lady's Immaculate Conception, since he was particularly interested in that mystery. Our Lady herself had told him once that this custom was most acceptable. So he would urge all he met to begin it. One day he told me and other members of the community who were there that one of Christ's reasons for instituting the Society of Jesus was that Jesuits might propagate the devotion to the Immaculate Conception and defend the doctrine from all attacks. These words he spoke with greater conviction than anyone had ever observed in him before, and he said that the idea was not his own, but had been revealed to him by God. In the same spirit he so often recited Our Lady's rosary, that after his death someone noticed his fingers thickly calloused from his constant telling of the beads.

I will omit mention of his other glorious deeds and the other graces bestowed upon him, since they will find ample treatment in the good Brother's biography, a book which, I predict, will be among the best lives of saints. Indeed, if I were to try to tell you all about Alphonsus, I would be exceeding the customary length of a letter and still would not do justice to his outstanding coöperation with the many graces bestowed on him. With this in mind, I will abbreviate my narrative of his final illness and death.

From the day of his arrival at this college—forty-seven years ago—Alphonsus was put to the test by Christ in every way, nor would he have wanted it differently. Accordingly Christ allowed him to endure several years of excruciating torture from the devil and at the same time to suffer from serious illness. But it was during the last few years before his happy death that he became seriously sick. The year he died his whole body was racked by sharp pains. Besides his habitually poor health and the bodily infirmity of old age, he suffered so much from gall stones that he had to spend a whole year in bed

and the last three months lying motionless on his side. Yet he kept his mind full of spiritual thoughts and begged God not to mitigate or take away his pains, but to increase them and add some new suffering. It was his lifelong custom to speak about suffering with great joy and to contend that no man was happier than he whom God visited with many ills, providing, of course, he bore them patiently. The reason he alleged was that in this life there are no more glorious gifts than those which God, the Father, had bestowed so liberally upon His only Son. If jealousy were possible among the angels and saints, he said, they would most certainly be jealous of the man who had much to suffer. In brief, then, Alphonsus spoke of nothing with more joy than of suffering. And you may be sure that what he praised in words, he actually experienced. Indeed, his patience rivaled that of Job.

While Alphonsus was ill we used to hear two complaints: first, that we ought not take such good care of him, since he ought to be forgotten like a dead dog; secondly, that he was not permitted to continue his fasts or discipline himself with voluntary penance. For my part, I tried to induce him to take some choice dishes and some sweets, but he would always have this answer ready, "Please believe me, Reverend Father, this fine food is just a source of pain to me; pain itself is my tastiest food." Yet when he was asked how he felt, he always replied, "I am well, thanks to the goodness of God."

When he was alone in the midst of this terrible suffering, Alphonsus enjoyed deep peace of soul. Joyfully he conversed with his Mother and Father, Mary and Jesus, speaking to them in words full of love and; repeating the prayers Our Lord had taught him, he would pray, "Jesus and Mary, my dearest loved ones, for love of you I want to suffer and die. I am yours, every part of me; I belong to myself no longer." Yet later when he could scarcely speak and the infirmarian asked him what afflicted him so, he replied, "My great love of self."

A few days before his happy death, when he was suffering from a high fever and was losing ground rapidly, he seemed close to death. Yet he found strength to repeat again and again, "More, Lord, more!" When the time came, Alphonsus received Viaticum with the same piety that had marked his reception of Holy Communion at least three times a week for

many years. Never did he cease to accept his sufferings patiently or to beg more severe ones from God.

All through his life Alphonsus had manifested great reverence for the priests of the community and even in his last illness he continued to do so. Proximity to death and the weakness of his arms did not prevent him from trying to remove his cap, whenever a priest came to visit him.

During the afternoon of Saturday, October 28th, Alphonsus was filled with joy at the approach of death. God had kept His promises; Alphonsus was in an ecstasy of happiness such as he had experienced more than once during the last year and he remained in it for the three remaining days of his life. In the past, ill health had given his face a pallor which it kept even when he was feeling well. Now, from the beginning of this ecstasy his face was suffused with a beautiful glow and shone like the face of an angel. This was the visible effect of the love which burned in his heart. Frequently, too, he would exclaim, "Most Sweet Jesus" or "O Dearest Mother!" Near midnight of the 30th many factors indicated that Alphonsus was at the point of death. The Fathers and Brothers of the college gathered around his bed. Then at the mention of the name of Jesus, when the crucifix was placed before his face, Alphonsus opened his eyes, which had been closed for three days. They were alight with a happiness rarely seen in him before, even when he was well. Looking at the image of Christ crucified, he kissed the sacred feet and said in a strong, clear voice, "O my Jesus!" Then he gave up his soul to God. It was the vigil of All Saints Day, just after midnight.

Once God had promised Alphonsus that he would be held in great esteem on Majorca. It was now after the good Brother's death that we realized how God was to fulfill this promise. Indeed, on the very morning that the tidings of his death reached the public, the people showed their great affection for him. The whole populace of the city thronged about the college intent upon venerating his holy body and kissing his hands and feet. Among them were the Viceroy with all his counsellors, the Canons of the Cathedral, numerous religious and many noblemen. By afternoon our college chapel was packed; so we carried his body over into the church and placed it in a position of honor. Even there the crowd became so

dense that we could scarcely make a path through it. Then, members of the religious orders arrived to chant the Office of the Dead: Dominicans, Mercedarians, Franciscans, Carmelites, Augustinians, Trinitarians and Minims, each order with its respective superior or provincial. A short while later the whole Cathedral Chapter, accompanied by all the parish priests of the city, came in grand procession carrying the crucifix.

It was unbelievable how many people tried to remove the rosary from his holy hands or cut off pieces of his garments and how many of the sick struggled to touch his body. In order to allow the people to gratify their piety five or six of our Fathers assisted by two Dominicans worked to keep order. Yet even so, all the people were not able to satisfy their devotion. It was undoubtedly a source of great glory to God when those who were caught in the press of the crowd and could not approach, began to toss rosaries and medals from every side that they might touch the body.

In the presence of the Viceroy, the Chapter and the civil magistrates we said the Office of the Dead according to the Society's custom. Then as evening drew on, one of our Fathers preached a sermon from the church pulpit for a quarter of an hour. He spoke of the high lights of the good Brother's life and in closing invited the people to come back on the following Friday. It is interesting to note that during the sermon and the Office not a soul in the presence of the body covered his head or spoke a word. By this time the Church was filled to overflowing with the largest crowd we had even seen in it; and yet the ceremonies were conducted amid profound silence. One might even have believed that the whole church was empty, so quiet did everyone remain.

When the time came to bury the body, we found that the only feasible course was to place it in the church vault and we had a great deal of trouble doing even that. We succeeded in sending the people home on the pretext that they could attend the dear Brother's funeral at a later date. Finally at ten o'clock at night we conducted a private burial service, because we knew that at any other time we would never be able to do so. The good Brother's face and hands, I noticed, remained as supple as if he were alive.

Because of Alphonsus' holy life and death and the divine revelations vouchsafed to him, we are morally certain, as certain as one can be in this life, that he has entered heaven without passing through the pains of purgatory and that he now occupies the throne of glory promised to the humble man. Nevertheless, in fulfillment of my office as Rector, I ask your Reverence to have the usual suffrages of the Society offered in your college for the happy repose of his soul. In addition I beg you to pray for all of us here in Majorca, that we may imitate the model of sanctity which God has given us in the good Brother, Alphonsus Rodriguez. May God protect your Reverence.

After I finished this letter, a large delegation of the most influential men of the Island came to request that we hold a solemn funeral service on Friday, November 3rd. This we did and on the occasion a panegyric was preached from the church pulpit. Even before dawn on that memorable Friday an immense crowd arrived and our church, although it is a large one, could accommodate only a fourth of the gathering. For the second time the Viceroy and other noblemen came and the Bishop himself was kept away only by serious illness. Many of the Brother's dear friends placed lighted candles about the coffin. After the solemn Office, the panegyric I have mentioned was preached, and the people were at a loss what to admire most: Alphonsus' virtues, the divine favors he had received, or his efficacious intercession with God and His Blessed Mother.

Even as I write, I am constantly being besieged by the laity and by churchmen, by Brothers and Sisters of all the religious orders, all begging for some relic of the good Brother. His coffin in the small vault near the Blessed Virgin's altar is always surrounded by the faithful and rumor has it that many miracles have already taken place there. When we have time to investigate them further, I will write your Reverence about our findings.⁴

⁴ There is no record of a later letter from Fr. Julian to the houses of the Society in Spain concerning the miracles performed at the tomb. That miracles were performed through Alphonsus' intercession is abundantly attested to, and the absence of a later letter about these early miracles does not controvert that testimony.

Ignatian Spirituality and the Liturgy

John N. Schumacher, S.J.

Often enough in the past, efforts have been made to underline a supposed opposition between the objective piety of the liturgy and the subjective or individualistic piety, typified by Ignatian and Jesuit spirituality.¹ Pius XII gave a definitive answer to such attempts with his authoritative statements in *Mediator Dei* on the complementary nature of the two elements of Christian spirituality. "Both merge harmoniously in the single spirit which animates them, 'Christ is all in all.' Both tend to the same objective: until Christ be formed in us."² Though this question is now settled, there remains, even in the minds of many Jesuits, a feeling that though there may be no opposition, Ignatian and liturgical spirituality are two distinct forms, and that the work of the Society in the Church is to promote Ignatian spirituality, while the liturgy belongs to others. It will be the attempt of this paper, therefore, to see what place the liturgy has in the plan of Ignatius. This will be done by investigating three sources: the personal spirituality of Ignatius himself, the Spiritual Exercises, and the Society, both in her Constitutions and in her early sons, the men immediately formed by St. Ignatius.

All his life Ignatius had great devotion to the liturgical offices of the Church with all their solemnity. Nadal, who knew so much of the early life and of the spirit of Ignatius, speaking of the period at Manresa, once said: "He was present at the canonical hours, assisting at Mass, vespers, compline, and the

¹ Cf. M. Festugière, O.S.B., *La liturgie catholique* (Maredsous, 1913). This book, first appearing as an article in the *Revue de Philosophie* 22 (1913) 692-886, qualified Ignatian spirituality as individualistic and incompatible with true liturgical piety. It had, however, the good effect of arousing many Jesuits to an investigation of the liturgical element in Ignatian piety, and the ensuing polemic (1914-1916) produced several of the studies referred to in this paper, though their polemical intent led some of them to certain exaggerations.

² *Mediator Dei*, no. 37. Cf. also nn. 28-36 for the development of this point. (The numbering used in this paper for references to this encyclical will be that of the America Press edition.)

sermon; our Father always had this spirit of the Church."³ Likewise during the period when he was living with the Dominicans there, he used to rise each night to assist at Matins,⁴ for, though not knowing a word of Latin, his love for psalmody was so great that "he received much comfort."⁵ And he declared in later life that if he happened to enter a church when the divine Office was being chanted, he seemed to be totally transported out of himself.⁶ And another time he told Ribadeneira, "If I had followed my own likings and inclination, I would have had choir and chant in the Society; but I did not do so, because God our Lord has given me to understand that it is not His will."⁷ That these were not idle words was shown by the fact that even in the private recitation of the Office, such were his tears and consolations that he was losing his health, and the Fathers were obliged to obtain for him a dispensation from the Pope.⁸ As Father Ellard remarks, speaking of the reply of Bellarmine to early charges that Ignatius had no esteem for the Office because he did not establish choir for the Society, "No charge is so thoroughly refuted in fewer words than in these of St. Robert Bellarmine: 'If Father Ignatius had gone through the Office with his lips only and not with his heart, it would not have been necessary to forbid him to read it, lest the abundance of his tears destroy his eyesight.'"⁹

With regard to the sacraments of Penance and the Holy Eucharist, it is well known how much importance Ignatius

³ Ms. Archiv. S.J. Roman., *Instit.* 98, fol. 219 v., quoted by Miguel Nicolau, S.J., "Liturgia y Ejercicios," *Manresa* 20 (Julio-Diciembre 1948) 252.

⁴ Paul Dudon, S.J., *St. Ignatius of Loyola* (Milwaukee, 1949). Translated by William J. Young, S.J., p. 59.

⁵ *Acta Patris Ignatii*, no. 20; *Monumenta Historica Societatis Jesu* [MHSI] *Scripta de S. Ignatio*, 2, vol. I, *Fontes Narrativi*, I, p. 391.

⁶ *Memoriale Patris Ludovici Gonzalez de Camara* [Memoriale L. Gonzalez], no. 177; MHSI, *Fontes Narrativi*, I, p. 636.

⁷ *Dicta et facta S. Ignatii a P. Ribadeneira collecta*, no. 10; MHSI, *Fontes Narrativi*, I, p. 418.

⁸ *Pláticas Espirituales del P. Jerónimo Nadal, S.I., en Coimbra (1561)*. Miguel Nicolau, S.J., ed. (Granada, 1945), p. 71. [Pláticas en Coimbra]

⁹ Gerald Ellard, S.J., "St. Ignatius Loyola and Public Worship," *Thought* 19 (1944) p. 664, quoting from *Bellarmini Exhortationes Domesticæ* (Brussels, 1899), p. 21.

placed on their frequent reception, and how much his followers were responsible for the restoration of this practice. Pope Benedict XIV declared: "It is indeed to Ignatius and to the Society he founded that the Church owes the spread of the practice of frequent Confession and Communion."¹⁰ And Dudon remarks that the one notable point in Ignatius' Rules of Thinking with the Church which is to be found neither in the decrees of the Council of Sens, held in 1528 while Ignatius was there in Paris, nor in the writings of Clichtove, a Sorbonne professor largely responsible for the Council's decrees, is that recommending frequent Communion.¹¹ Such an esteem for the frequent reception of the sacraments, despite the unfavorable attitude and even opposition it aroused in many circles, certainly indicates something of the place of the liturgy in the mind of Ignatius.

But it was the Mass which formed the center of Ignatius' spiritual life. So great were the consolations that he experienced in celebrating the Holy Sacrifice that Father Gonçalves da Camara relates that at some periods he was unable to say Mass oftener than on Sundays and feast days, so physically exhausted did it leave him.¹² When he did say Mass, he prepared carefully the afternoon before, reading through the Mass in the Missal several times.¹³ In every decision or danger that faced the Society after its foundation, it was the Mass he relied on to give light or to ward off the danger. When it was question of obtaining papal approval for the Society, he ordered 3000 Masses to be said by his small group of companions;¹⁴ when writing the Constitutions, each important decision was accompanied by several days of offering the Holy Sacrifice to seek God's will.¹⁵ In the Constitutions themselves, it is the Mass he assigns as the most important means which

¹⁰ Benedict XIV, *De servorum Dei beatificatione et beatorum canonizatione*, 3, 28; *Opera Omnia* 3 (Venezia, 1767) 140. Quoted by John Hardon, S.J. "Historical Antecedents of St. Pius X's Decree on Frequent Communion," *Theological Studies* 16 (1955) 498.

¹¹ Dudon, *St. Ignatius*, pp. 457-462.

¹² *Memoriale L. Gonzalez*, no. 194; MHSI, *Fontes Narrativi*, I, p. 643.

¹³ *Ibid.*, p. 644.

¹⁴ *Epistola Patris Laynez de P. Ignatio*, no. 52; MHSI, *Fontes Narrativi*, I, p. 131.

¹⁵ *Acta P. Ignatii*, no. 101; MHSI, *Fontes Narrativi*, I, p. 507.

the General has at his command for the government and preservation of the Society.¹⁶

Nadal, in the course of his visitation of the province of Portugal, told the community of Coimbra,

Let each one strive to profit much from the Mass, for very great profit can be drawn, as our Father understood. It was for this reason he refrained from giving more time to prayer, seeing that whoever had a little knowledge and love of God could be helped very much by the Mass.¹⁷

That such was the case in his own spiritual life is most clearly shown in the pages of the spiritual diary of Ignatius, covering thirteen months in 1544-1545.¹⁸ In it Ignatius records the consolations, tears, illuminations, and visions, received chiefly during the Holy Sacrifice day by day. Father de Guibert, in his analysis of this diary has pointed out in detail the centrality of the Mass in the personal spirituality of Ignatius.

It is the Mass of each day which manifestly forms the center of the graces noted for that day: awaking and rising in view of celebrating, the prayer and interior preparation for the Holy Sacrifice, the preparation of the altar and of the vestments he will wear, the beginning of the Mass and its different parts, the thanksgiving—these are the moments to which are attached the immense majority of the favors noted. Even those received in the course of the day appear almost always as the prolongation or a complement of those of the morning.¹⁹

Another recent study of the place of the Mass in the personal spirituality of St. Ignatius, after tracing the place of the Mass in the environment of Ignatius' life from Loyola as a child to Venice in 1537, analyzes this diary, and comes to this conclusion:

I would say that Iñigo de Loyola had succeeded by then in giving to his spiritual life that perfect unity which characterizes the saints, simplifying it in the Mass. There he found everything; in it was sustained the whole personal and unmistakable system of his own spirituality.²⁰

¹⁶ *Constitutiones Societatis Jesu*, IX, 6.

¹⁷ *Pláticas en Coimbra*, p. 202.

¹⁸ *Ephemeris Sancti Patris Ignatii*; MHSI, *Constitutiones Societatis Jesu*, vol. 1, *Monumenta Constitutionum Praevia*, pp. 86-158.

¹⁹ Joseph de Guibert, S.J., "Mystique Ignatienne," *Revue d'Ascétique et de Mystique* 19 (1938) 117-118.

²⁰ Angel Suquia Goicoechea, *La Santa Misa en la espiritualidad de*

As the author points out,²¹ the study of this spiritual diary seems to be the real answer to those who would accuse Ignatius of being anti-liturgical, for it is not enough merely to show that Ignatius made use of the liturgy, but that as "the public supplication of the illustrious Spouse of Jesus Christ and thus superior in excellence to private prayers,"²² it was given its due place in the personal spirituality of the saint. That this is true seems clear from a study of the precious document.

Moreover, Father Iparraguirre, in his introduction to a recent Spanish edition, has noted the importance of this for an appreciation of the place of the liturgy in the daily life of a Jesuit.

In this document is reflected the practical way in which St. Ignatius was adapting the foundation of the Exercises to real concrete life. He applies the principles and norms of the immortal little book, not in a limited time set aside for retreat, and within the frame of meditations made at this time, but in the midst of the occupations of his ordinary life. On these very days he was taking care of his current business, making visits, writing letters, directing the government of the Society.²³

Even so brief a conspectus of the nature of this diary suffices to show the aptness of Father Ellard's suggestion that here we have the reason why it is that in the Church's iconography Ignatius is generally represented as the priest vested for Mass, and why the Secret of his Mass reads: "O Lord God, may the gracious prayers of St. Ignatius so aid us, that these most holy Mysteries, in which Thou hast placed the fountain-head of all our holiness, may sanctify us in truth."²⁴

The Spiritual Exercises

On the Spiritual Exercises of St. Ignatius and their vast influence over the past four centuries many have laid the blame for the liturgical decadence from which only the present century has brought a reawakening. It cannot be denied that the Exercises can be given in such a way as to lead a soul away

San Ignacio de Loyola (Madrid, 1950) p. 158.

²¹ *Ibid.*, p. 187.

²² *Mediator Dei*, no. 37.

²³ Ignacio Iparraguirre, S.J., ed., *Obras completas de San Ignacio de Loyola* (Madrid: BAC, 1952), p. 279.

²⁴ Ellard, *op. cit.*, p. 670.

from the love for the Church's prayer, or at least not to bring him closer. But the question is here of the Exercises as they are in themselves, as they came from St. Ignatius; what relation is there between the Exercises and the liturgy?

It should first be noted that to speak of the asceticism of the liturgy is a misnomer. A method of asceticism can be impregnated with the spirit of the liturgy and make great use of the liturgy, but the liturgy by itself is not supposed to be a method of asceticism. As Pius XII says,

Very truly, the sacraments and the Sacrifice of the altar, being Christ's own actions, must be held to be capable in themselves of conveying and dispensing grace from the Divine Head to the members of the Mystical Body. But if they are to produce their proper effect, it is absolutely necessary that our hearts be properly disposed to receive them.²⁵

And he goes on to specify that this disposition is fostered through meditation and the exercise of the ascetical life, and particularly the Spiritual Exercises.²⁶

From the opening of the Exercises, it is clear that Ignatius presupposes that they will be accompanied by the liturgy. In the twentieth annotation, he speaks of the necessity of complete withdrawal as far as possible from all else, and suggests that the exercitant "choose another house or room in order to live there in as great privacy as possible, *so that he will be free to go to Mass and Vespers* without any fear that his acquaintances will cause any difficulty."²⁷

In similar manner, it is with reference to Mass and Vespers that the daily time order is arranged.²⁸ That in the mind of Ignatius this was not merely a convenient way of designating the time seems clear from the Directory written by Father Vitoria, containing the instructions given him by St. Ignatius himself on the method of giving the Exercises. He says in speaking of the place, "It is much better, if it be possible, that he make them outside the house in a place which is secluded, but where he may conveniently hear Mass and Vespers, or at

²⁵ *Mediator Dei*, no. 31.

²⁶ *Ibid.*, nn. 31-35 and 189.

²⁷ *Spiritual Exercises*, no. 20. Italics supplied. The numbers are those of the critical edition of the MHSI, and the translation is that of Louis J. Puhl, S.J., (Westminster, 1951).

²⁸ *Ibid.*, no. 72.

least Mass."²⁹ The Directory of Polanco repeats the same instruction, though it leaves the assistance at Vespers up to the inclination of the exercitant.³⁰ The same prescription is found in the Directory of Father Hoffaeus, from this same period,³¹ who also recommends that in the case of the uninstructed [*rudes*], an explanation of the mysteries of the Mass and its ceremonies is to be given each day before Mass, so that they may apply this during the following Masses which they will hear.³²

The attitude of Ignatius to the liturgy is again made clear in his Rules for Thinking with the Church, "The documents with which Ignatius arms the exercitant to send him off to his ordinary life, offer the norm and standard for the conscious reaffirmation and renewed evaluation of the liturgical acts."³³ Such, for example, are the second, recommending frequent Confession and Communion;³⁴ the third, "We ought to praise the frequent hearing of Mass, the singing of hymns, psalmody, and long prayers, whether in the church or outside; likewise, the hours arranged at fixed times for the whole Divine Office, for every kind of prayer, and for the canonical hours."³⁵ Father Brou, commenting on these rules, aptly remarks, "the insertion of these lines in a manual of spirituality, where they seem to be quite uncalled for, gives them a characteristic meaning. They inform us that in the thought of St. Ignatius a devotion that did not give its proper place to the official and public worship of the Church would not be entirely Catholic."³⁶

The first and thirteenth rules give us this spirit more explicitly, showing how truly Ignatius was a loyal son of the Church: "We must put aside all judgment of our own, and

²⁹ *Directorium Patri Vitoria dictatum*, no. 4; MHSI, *Exercitia Spiritualia Sancti Ignatii de Loyola et eorum Directoria* 2, vol. 2, *Directoria Exercitiorum Spiritualium* [Directoria], p. 92.

³⁰ *Directorium P. Joannis Alfonsi Polanco*, MHSI, *Directoria*, p. 285.

³¹ *Instructiones, Magistro Exercitantium a P. Hoffaeo Traditae*, no. 72; MHSI, *Directoria*, p. 231.

³² *Ibid.*, no. 66, pp. 230-231.

³³ Miguel Nicolau, S.J., "Liturgia y Ejercicios," p. 243.

³⁴ *Spiritual Exercises*, no. 354.

³⁵ *Ibid.*, no. 355.

³⁶ Alexandre Brou, S.J., *The Ignatian Way to God*. Trans. William Young, S.J. (Milwaukee, 1952), p. 109.

keep the mind ever ready to obey in all things the true Spouse of Jesus Christ, our holy Mother, the hierarchical Church."³⁷ "For I must be convinced that in Christ our Lord, the Bridegroom, and in His spouse the Church, only one Spirit holds sway, which governs and rules for the salvation of souls."³⁸ A man of such an attitude could never fail to appreciate the full value of the prayer of the Church, which is the prayer of Christ, whose Spirit she has.

All this shows that the Ignatian Exercises are by no means cut off from, or opposed to, the liturgical worship of the Church, and how uninformed is such a statement as that of Romano Guardini that "the liturgy has no place in the Spiritual Exercises."³⁹ But something more is necessary, for it is quite possible to perform acts of liturgical worship, and even esteem it as the prayer of the Church, and yet be a stranger to the full spirit of the liturgy. The Exercises, however, rightly understood, "draw the best of their substance from the same source as the Church does in her worship; the same spirit animates them both, and with due respect for the necessary differences and analogies, it is by a similar expression of the mystery, and a completely analogous route that we arrive at this spirit."⁴⁰ Let us trace some of these features in the liturgy and the Exercises.

In *Mediator Dei*, Pius XII points out how the Church presents to us the life of Christ as an example for us to imitate,⁴¹ and in calling to mind His mysteries, she strives to make all believers take their part in them, so that the divine Head of the Mystical Body may live in all the members with the fullness of His holiness.⁴² And the liturgical year requires a serious effort and constant practice to imitate His mysteries, to enter willingly upon His path of sorrow and thus finally share His glory and eternal happiness.⁴³ Is not this the very end that

³⁷ *Spiritual Exercises*, no. 353.

³⁸ *Ibid.*, no. 365.

³⁹ Romano Guardini, *The Spirit of the Liturgy*. Trans. by Ada Lane. (New York, 1931), p. 95.

⁴⁰ Joseph Gelineau, S.J., "L'esprit liturgique des Exercices," *Christus* 10 (avril 1956), 226.

⁴¹ *Mediator Dei*, no. 153.

⁴² *Ibid.*, no. 152.

⁴³ *Ibid.*, no. 161.

St. Ignatius has in mind, proposing the Public Life, the Passion, and the Glorious Life of Our Lord to the exercitant, asking for an intimate knowledge of Our Lord, who has become man for me, that I may love Him more and follow Him more closely?⁴⁴ Or in the Kingdom, where the Eternal King invites the exercitant to join Him so that as he has had a share in the toil with Him, afterwards he may share in the victory with Him?⁴⁵

But, continues *Mediator Dei*,

The liturgical year is not a cold and lifeless representation of the events of the past, or a simple and bare record of a former age. It is rather Christ Himself who is ever living in His Church. Here He continues that journey of immense mercy which He lovingly began in His mortal life, going about doing good, with the design of bringing men to know His mysteries, and in a way live by them.⁴⁶

This, too, is true of the Exercises. As Father Daniélou has put it,

These mysteries of Christ are not only past realities, they are continuing in the present. The Christ of St. Ignatius is not the Christ of the Protestants, who is only the Christ of the Gospels, towards whom memory likes to turn to draw some edifying lessons. It is the Risen Christ, living now, continuing to accomplish His work until the Parousia. The Christ of the Kingdom is the Christ of glory, spreading the Kingdom of the Father over the entire human race. But where is the Christ of glory actually working now? In the Church.⁴⁷

Another characteristic of the prayer of the liturgy is that it is directed chiefly, though not exclusively, to the Father through the Son, the mediator between God and man. Christ, as our High Priest, offers the prayers of His Mystical Body, united to Him as its Head, to His Father. Likewise Our Lady, as Mother of Christ, the Son of God, is always honored next to God in the liturgy. In Mass and Office, it is through her intercession, before that of all the saints, that we pray to God through the Son.

Quite in accord with this liturgical prayer is that of St.

⁴⁴ *Spiritual Exercises*, no. 104.

⁴⁵ *Ibid.*, no. 93.

⁴⁶ *Mediator Dei*, no. 165.

⁴⁷ Jean Daniélou, S.J., "La vision ignatienne du monde et de l'homme," *Revue d'ascétique et de mystique* 65 (1950) 8.

Ignatius. It is significant that whenever there is question of a grace which is especially to be sought for—the horror of sin and of the world in the meditation on personal sin, the embracing of Christ's poverty and humiliations in the meditations on the Two Standards, the Three Classes of Men, and the Three Modes of Humility, as well as all during the period of the election,⁴⁸—the colloquies are always to be the Triple Colloquy—through Mary to her Son, and through the Son to His Father. This same recurrence to the mediatorship of Our Lord, and, under Him, of His Blessed Mother, comes out continually in the spiritual diary of St. Ignatius. He records, for example, that “during the Mass, as well as before and after it, he saw the Mother and the Son propitious to intercede with the Father;”⁴⁹ another day after Mass, he presents his decision not to have fixed revenues to the Father through Our Lady and her Son, precisely as in the Triple Colloquy of the Exercises.⁵⁰ At another time, during his Mass he perceived Jesus seeming to join him more closely to the Blessed Trinity.⁵¹ From these typical examples it would seem that on this point also the spiritual diary of Ignatius offers us a commentary on the Exercises, showing how the prayer of the Triple Colloquy becomes part of the daily prayer of the Saint.

In spite of these marked similarities in method and spirit, it does remain true that there are differences between the Exercises and the liturgy, as would be expected. In the presentation of Christ's mysteries in the liturgy we have a leisurely progression through the year; in the Exercises, mystery follows mystery in close succession. But, as Father Böminghaus points out, in this the Exercises “gather together the rays of the life of Jesus and place the soul under this strong light.”⁵² This concentration will make these mysteries part of the life of the man, and impress them deeply into his soul. Then he can lovingly follow them through the course of the liturgical year, not just passing along in the sentiment of the feast, but deepening ever more the meaning he has seen in these mysteries

⁴⁸ *Spiritual Exercises*, nn. 147, 148, 156, 159, 168.

⁴⁹ *Ephemeris Sancti Patris Ignatii*, p. 87.

⁵⁰ *Ibid.*, p. 88.

⁵¹ *Ibid.*, pp. 112-113.

⁵² Ernst Böminghaus, S.J., *Die Aszese der Ignatianischen Exerzitzen* (Freiburg im Breisgau, 1927) p. 90.

for his own life during the Exercises.⁵³ Here again, rather than being opposed to the liturgical life, the Exercises must complement it and impregnate it with greater vigor, as the Pope points out so clearly in *Mediator Dei*.⁵⁴ But it is a mutual complementing, for the man who has nourished his piety on the mysteries of Christ in the liturgical cycle will likewise bring greater unction to his contemplation of them in the retreat.

Again, the liturgy tends more immediately to the worship and glorification of God, while the Exercises, without admitting in any way the shallow and basically false distinction of theocentrism against anthropocentrism, do tend more proximately to an end of personal fruit for the soul. But this fruit or grace is only desired for the soul in order that it may fulfil the end given it by its Creator, "to praise, reverence, and serve God our Lord,"⁵⁵ and whatever else each contemplation or meditation seeks, the preparatory prayer always directs it ultimately to the "service and praise of His Divine Majesty."⁵⁶ Here again the distinction made above must be repeated: the liturgy is not a system of asceticism, while the Exercises are at least the main lines of such a system; both liturgy and Exercises must have their place, and each must complement the other.

The Society and the Liturgy

If such was the liturgical spirit of Ignatius as shown in his own life and in his Exercises, there should have been a reflection of the same spirit in the spirituality of the early Jesuits, the men formed in the spiritual life by the hand of Ignatius himself. That such was the case is abundantly clear from the testimony of the writings we have from some of them.

But there is an objection to be considered first, the answer to which will help to clarify what is to follow. Did not Ignatius, in spite of his love for the liturgy, exclude it from the spirituality of his Society? If the liturgy is properly understood, the answer to be given is no. It is not the *liturgy*, the public prayer of the Church, which Ignatius gave up, but only its *solemnity*. Father Cavallera has brought out the distinction

⁵³ *Ibid.*, pp. 90-91.

⁵⁴ *Mediator Dei*, nn. 178-180.

⁵⁵ *Spiritual Exercises*, no. 23.

⁵⁶ *Ibid.*, no. 46, and *passim*.

clearly: "By its very nature the liturgy is celebrated in the name of the Church, and therefore, even when it consists in a low Mass or private recitation of the Office, it remains public prayer, said in the name of the Church and for the Church, in union with all those everywhere who on the same day fulfil the same duty, solemnly or not."⁵⁷ This has been confirmed by *Mediator Dei*, speaking of the Mass, which "of its very nature has always and everywhere the character of a public and social act, inasmuch as he who offers it acts in the name of Christ and of the faithful."⁵⁸

Moreover, it is not even completely true that Ignatius excluded all solemnity in the liturgy as performed by his sons. Despite his own love for the psalmody of the Church, he did not wish the obligation of choir in the Society, because it seemed to him to be clearly God's will that his sons should glorify God in other ways, by their apostolic labor. At the same time, in the Constitutions, Ignatius made provision for Vespers to be chanted in Jesuit churches whenever it was helpful for the people, and provided as well for Tenebrae during Holy Week.⁵⁹ Also, among the traditions mentioned by Nadal as stemming from St. Ignatius' time, though without the force of rule for the whole Society, was the custom of chanting Matins on the vigil of Christmas.⁶⁰ Thus, in as much as it was only in the interests of the greater glory of God and the more universal good that Ignatius sacrificed the solemn liturgy, it was in no way contrary to his mind to make use of it when the good of souls required it. An outstanding example of the application of this principle is recalled by Father Astrain in the Paraguay Reductions, where great use was made of sacred music, not only in the Solemn Masses on Sundays and feast days, but even in the daily Mass of the faithful.⁶¹ With these facts in mind, it will be more evident why the liturgy played so important a role in the spirituality of many of the men formed by Ignatius and those who succeeded him.

⁵⁷ Ferdinand Cavallera, S.J., *Ascétisme et Liturgie* (Paris, 1914), pp. 51-52.

⁵⁸ *Mediator Dei*, no. 165.

⁵⁹ *Constitutiones Societatis Jesu*, VI, c. 3, B.

⁶⁰ MHSI, *Epistolae P. Hieronymi Nadal* [Epist. Nadal], IV, p. 621.

⁶¹ Antonio Astrain, S.J., "San Ignacio de Loyola y la liturgia," *Razón y Fe* 44 (1916), 41-44.

Blessed Peter Faber

The importance of Faber for judging Ignatian spirituality is clear from the fact that he was the first of the early Jesuits to come under the influence of Ignatius, and to be formed to the spirituality of the Exercises. He it was, moreover, under whose charge Ignatius placed the little group of followers when he left Paris,⁶² and it was through Faber that the first additions came to the nascent Company in the persons of Le Jay, Broët, and Codure. Moreover, when Ignatius spoke of the ability of various Fathers in giving the Exercises, it was to Faber that he assigned the first place.⁶³

To judge of Faber's liturgical spirit, nothing more is necessary than to glance through the pages of his spiritual diary, the *Memoriale*. Even such a detail as the method of dating the *Memoriale* shows how his prayer depended on the liturgical cycle of the Church, since he dated it by the occurring feast, just as Ignatius did in his own spiritual diary. The sentiments and lights he records from day to day show how his private prayer chiefly nourished itself on the feast of the day. One example can suffice:

On the feast of the virgin, blessed Scholastica, I celebrated her Mass for myself. In it I noted and felt that it was very necessary and fitting that I should, on like feasts of the holy virgins, seek graces which conduce to my own perfection. For these holy virgins with great zeal strove to build in themselves a temple in the Holy Spirit, and wished to become vessels of holiness to please their Spouse Jesus Christ, to whom they had vowed themselves. Such souls as these greatly desire that all of us should be adorned in ourselves, and that, free from the blemishes which displease the divine eyes, we should please our God in all holiness and justice. Therefore, these virgins are solicitous for us when we ask such graces through their intercession.⁶⁴

He had great esteem for the solemn liturgy of the Church, and when he participated in such worship, found everything uniting him to God. One striking example of this is the following:

At the first vespers of the Assumption, I found much devotion while I was in the church of Our Lady of Spires. Such was it that

⁶² *Epistola Patris Laynez de P. Ignatio*, no. 31; MHSI, *Fontes Narrativi*, I, p. 105.

⁶³ *Memoriale L. Gonzalez*, no. 226; MHSI, *Fontes Narrativi*, I, p. 658.

⁶⁴ *Memoriale Petri Fabri*, no. 246; MHSI, *Fabri Monumenta*, p. 615.

all the ceremonies, the candles, the organs, the singing, the honor paid to the relics and ornaments, all these things gave a devotion such that I cannot express. In that spirit, I blessed him who had set up and lighted the candles and arranged them, and him who had left the revenues to make that possible; likewise the organs and the organist and the founders; likewise all the ornaments for the divine worship which I saw; likewise the chanters, and the chants of the boys' choir; likewise the reliquaries, and those who sought out the relics, or on finding them, adorned them. In short, I say that with that spirit I esteemed more the least of these and similar works done with simplicity and with a Catholic faith, than a thousand degrees of that idle faith which those men so exalt who do not hold proper sentiments toward the hierarchic Church.⁶⁵

In the midst of his travels over half of Europe, and his tremendous apostolic labors, Faber found his strength and inspiration in his Mass and Office. The *Memoriale* is filled with accounts of the illuminations which came to him from God during the Holy Sacrifice, of the devotion which he experienced in it, of how he applied it for every kind of intention, especially for the needs of the universal Church. He recounts also his efforts to preserve himself from distractions in the Mass and in his recitation of the Divine Office, efforts which are very significant of the value he placed on these prayers of the Church. For the Office he was careful to prepare himself, and from it frequently drew the nourishment for his prayer throughout the day. In the distractions in which he found himself from the many pressing apostolic works he was engaged in, he recalled to himself that

While a good attention to the divine words lasts, the Lord is busy with your other works and cares; and therefore you ought not permit yourself to be distracted to any other works, however pious they may be, lest you prevent God from Himself being attentive and solicitous for them.⁶⁶

Such an attitude, together with the continual and varied efforts, evident from the *Memoriale*, to make his recitation of the Office more fervent, show sufficiently the high place that the prayer of the Church occupied in the life of Faber.

Jerome Nadal

The importance of Jerome Nadal for knowing the true spirit

⁶⁵ *Ibid.*, no. 87; pp. 536-537.

⁶⁶ *Ibid.*, no. 180; pp. 583-584.

of St. Ignatius has been underlined by no one better than by Polanco, in a letter to Father Diego Mirón, Provincial of Portugal, in 1553, announcing Nadal's coming visit to Portugal.

He has a deep knowledge of our Father Ignatius, because he has dealt with him much, and it seems that he understands his spirit, and has penetrated into the Institute of the Society more deeply than any other I know and is of those who have most clearly shown themselves to be true sons of the Society.⁶⁷

The liturgical spirit of Nadal was in no way inferior to that of Faber, and inasmuch as he was charged by Ignatius with the task of promulgating the Constitutions, he has left in his exhortations and letters much more of the theoretical basis of this spirit and its place in the spirituality of the Society. In 1561 at Alcala, he spoke of prayer at some length, and how in the Society it should be made according to the Exercises. He then continued:

There is another thing which gives me particular devotion, namely, that you watch the feasts which the Church is celebrating, and the mysteries which they represent, and try to meditate on them. The Church is now celebrating the birth of Christ our Lord; meditate on this mystery and you will find in it special grace and consolation and profit. I say the same of the feasts of the saints, of the Apostles, etc., because in these times God concurs in a special way.⁶⁸

The reason behind this preference for the liturgical cycle of the Church in one's own private prayer he sets down in his own spiritual diary:

One must follow the devotions of the Church in her offices, for the spirit is felt more deeply when the whole Church devotes herself to that spirit, and the blessed exult in it. Other things being equal, a saint is heard more readily on his feast.⁶⁹

So much did Nadal esteem this concordance of one's private prayer with the order of the liturgy that he composed a book, which, however, was only published some years after his death, containing meditations on the Gospels of all the Sundays of the year, and the ferias of Lent, with a picture accompanying each to serve as the composition of place.⁷⁰ According

⁶⁷ MHSI, *Epist. Nadal*, I, p. 766.

⁶⁸ Miguel Nicolau, S.J., *Jeronimo, Nadal, S.I.* (Madrid, 1949), p. 522, no. 31.

⁶⁹ *Orat. Observ.* MHSI, *Epist. Nadal*, IV, p. 691.

⁷⁰ Hieronymus Natalis, S.I., *Adnotationes et Meditationes in Evangelia*

to the author of the dedication of the work to Clement VIII, Father Santiago Jimenez, the idea had originally been suggested to Nadal by Ignatius himself.⁷¹

To the community of the college of Coimbra, Nadal enlarged on this idea of private prayer being dependent on the liturgy, showing the special need of this in the Society.

Public prayer is principally that of the Mass, which has its great virtue from the holy Sacrament and Sacrifice. Private prayer is that which each one makes in his room; and in order that this may go well, it should always take its authority and order from the public prayer, so that it may draw its force from this latter. This is especially important for us who do not have public prayer in common, since we do not have choir. In place of choir, each has his room, making his prayer there by the command of obedience, all of us united in it when the bell for prayer sounds at definite times. And this is true for the whole Society, and it is its common and public prayer, when not made individually.⁷²

The passage has been quoted previously⁷³ where Nadal declared that the reason why St. Ignatius had not given more place to prayer in the rules of the Society was that he realized that the Mass could supply for much prayer in any man who had "a little knowledge and love of God." That it had that effect with Nadal himself is clear from his spiritual diary where he records so many lights and consolations from his Mass, as well as from the recitation of the Divine Office. His great esteem for these two sources of his spiritual life can best be illustrated by a few extracts from his diary, particularly the following one, which lays down the foundation of his liturgical spirit.

Great attention, devotion, and faith must be placed in the sacraments, the Sacrifice of the Mass, and the sacramentals. For in all these things, the fruit for the spirit is greater, and the effect more certain. Thus the prayer made in the Mass is more to be esteemed than one made by a priest elsewhere; that of the layman said while hearing Mass, more than one said elsewhere; more esteem should

quae in sacrosancto Missae sacrificio toto anno leguntur (1594-1595). The edition consulted for this paper was the "editio ultima," (Antverpiae, 1607).

⁷¹ *Ibid.*, p. 2*.

⁷² *Pláticas en Coimbra*, pp. 189-190.

⁷³ *Supra*, p. 18.

be given to the prayer recited in the canonical hours, more to the prayer said in the Church, etc.⁷⁴

Again treating of how to pray well to the community of Coimbra, he declares the necessity of giving oneself to God, but it is through the Mass that this is to be accomplished.

The second thing which will be profitable for prayer is to give one's heart to God our Lord. And this each can do very easily and at a very fitting time, that is, at the Mass, in that unbloody sacrifice wherein is represented the bloody oblation of the Cross, one can and should give and sacrifice to God his heart, that He may possess it; let Him strengthen it and govern it, let Him afflict or console it, as He may wish. Thus you will confirm your oblation with the exalted prayer of the Mass, and offer to the eternal Father yourself and your will together with the oblation of His most holy Son. And in this you will renew the vöws which you have made to the Lord, and repeat them once more, and beg help to cooperate with the grace which is communicated to you in them, and to follow the Institute with all you have promised—all this each one can do with a simple act of confirmation.⁷⁵

In these lines practically the whole Jesuit life is summed up in the offering each one is to make of himself daily at the Mass—certainly a liturgically centered spirituality. And again, as we have seen previously, the doctrine which he was teaching to others was paralleled in his own life, as the following passage from his spiritual diary shows.

Strive to realize what prayer is, and what sacrifice, and how the two are to be joined. For the Holy Spirit will help you in prayer, and will make petition on your behalf; while Christ will offer sacrifice for you. For if we do not offer our sacrifices in the power of Christ, we offer nothing. Only His sacrifice was of itself pleasing to God, and through His, all others.⁷⁶

In similar fashion his diary manifests his devotion to the Divine Office. "Seek in the Psalter delight of soul and spiritual profit. These the Lord will give you, as well as the grace that you may not only not find it troublesome to read the canonical hours so frequently, but you may eagerly desire to find time to pray."⁷⁷ And in another place:

⁷⁴ Archiv. S.J. Roman, *Opp: NN. 30 (Orat. observ.)* p. 273, cited in Nicolau, "Liturgia y Ejercicios," p. 265.

⁷⁵ *Pláticas en Coimbra*, p. 200.

⁷⁶ *Orat. observ.*, MHSI, *Epist. Nadal*, IV, p. 688.

⁷⁷ Archiv. S.J. Roman., *Opp: NN. 30 (Orat, observ.)* p. 402, cited in Nicolau, "Liturgia y Ejercicios," p. 266.

In reading the canonical hours, above all the Psalms, put on the person of Christ; that is, Christ Himself, so that in Him you may ask, suffer, be powerful; as if He Himself should speak in you, and you in Him, in the Holy Spirit. Put on the person of the Church, or of another, as the occasion demands.⁷⁸

Other Early Jesuits

Though the cryptic nature of Borgia's spiritual diary⁷⁹ does not give us much knowledge of the exact place liturgical prayer had in his personal spiritual life, it does not seem to have been as prominent as in the life of the men studied thus far. However, he composed two books of meditations, one on the Gospels of the Sundays, ferial days, and principal feasts of the year, the other on the Gospels of the feasts of the saints^{79a}. The idea behind these meditations is precisely that expressed by Nadal in his exhortation at Alcalá in 1561, quoted above.⁸⁰ For in his prologue he expresses clearly the liturgical spirit of union with the prayer of the Church which should rule private prayer:

With regard to the matter of the meditation, this is not left to the choice of the one meditating, but for his greater security, let him take those which the Roman Church, the Spouse of Christ, has chosen, according to the Gospels which she has proposed for Sundays and other feasts, because, as a true and prudent mother, she has known how to choose the food which is most fitting for her children.⁸¹

And further on, in explaining the petition for the particular grace to be sought from each meditation, he speaks thus:

What is to be asked for is the same as what the Roman Church asks for on the Sundays and feast days; because she knows better

⁷⁸ *Orat. observ.*, MHSI, *Epist. Nadal*, IV, p. 696.

⁷⁹ MHSI, *Sanctus Franciscus Borgia V, Diarium*, pp. 729-887.

^{79a} *El Evangelio meditado. Meditaciones para todas las dominicas y ferias del año y para las principales festividades*. Federico Cervós, S.J., ed. Madrid, 1912; and *Meditaciones de San Francisco de Borja sobre los Evangelios de las fiestas de los santos*. José March, S.J., ed. Barcelona, 1925. There is an older Latin edition of the first work: *Meditationes in praecipua Evangelia pro diebus Dominicis et Feriis totius anni & quibusdam ex principalioribus Festis, quae occurrunt in primo tractatu*, in *Sancti Francisci Borgiae Opera Omnia*, Liber 6. (Bruxellis, 1675). It is not clear, however, whether or not this edition is the first publication of this work, or whether it had been published in the lifetime of Borgia. The Latin edition will be the one referred to in this paper.

⁸⁰ *Supra*, p. 29.

⁸¹ *Sancti Francisci Borgiae Opera Omnia*, p. 229, no. 2.

what is proper for us to ask, since she asks for it with the Spirit of the Lord, who pleads for us with unutterable groanings.⁸²

The practice of seeking liturgical inspiration for meditation has continued in the Society, though it is true that the liturgical spirit has not always been as explicit as in the meditations of Nadal and Borgia, and undoubtedly the liturgical year has merely formed a convenient framework for many such books of meditations. St. Peter Canisius, who had known the work of Nadal,⁸³ published a similar two volume work in 1591-1593.⁸⁴ Father Luis de la Puente, in his life of Father Baltasar Alvarez, speaking of the fact that God commonly illuminates those in the higher states of prayer with lights concerning the various feasts of Christ and the saints on the feast days themselves, affirms that this is a sign of how pleasing to God such a conformity of one's mental prayer to the spirit of the Church is.⁸⁵

A study of the spiritual notes and books in the Roman archives of the Society by Father Iparraguirre⁸⁶ has shown a pronounced liturgical tendency in the prayer of many Novices and Scholastics of the Roman College in the last half of the 16th century. For example, in his meditations on the life of Christ, Father Bartholomew Ricci, Master of Novices at this period for some years, counsels his readers to do what he does in his ordinary meditation: take the matter for meditation according to the liturgical cycle of the Church.⁸⁷ Other examples, both from works of those in charge of the spiritual training of the young men, and from the spiritual notes of the

⁸² *Ibid.*, p. 230, no. 14.

⁸³ MHSI, *Epist. Nadal*, III, p. 749.

⁸⁴ *Notae in evangelicas lectiones, quae per totum annum dominicis diebus in ecclesia catholica recitantur. Opus ad pie meditandum et ad precandum Deum accommodatum et nunc primum editum*; and *Notae in evangelicas lectiones quae per totum annum festis sanctorum diebus in ecclesia catholica recitantur. Opus ad pie meditandum ac simul ad precandum Deum accommodatum et nunc primum in lucem editum*. Cited in Nicolau, "Liturgia y Ejercicios," pp. 269-270, nn. 118 and 119.

⁸⁵ *Vida del P. Baltasar Alvarez*, c. 42, edic. La Torre, Madrid, 1880, pp. 458-459. Cited in Nicolau, "Liturgia y Ejercicios," p. 270.

⁸⁶ Ignacio Iparraguirre, S.J., "Para la historia de la oración en el Colegio Romano durante la segunda mitad del siglo XVI," *Archivum Historicum Societatis Jesu*, 15 (1946) 77-126.

⁸⁷ *Ibid.*, p. 109.

young Jesuits themselves, are also pointed out by Father Iparraguirre. Though the evidence by no means shows a universal liturgical spirit, there seems to have been a very marked tendency in this direction.⁸⁸

Conclusions

What conclusions are to be drawn from the facts presented in this paper as to the place of the liturgy in Ignatian spirituality? First of all, there is the obvious, but negative, conclusion, that there is no incompatibility between true Ignatian spirituality and profound liturgical piety. But our conclusions can go much further. St. Ignatius not only deeply loved the liturgy, but, at least in his later years when his personal spirituality had fully matured, centered his entire spiritual life around the Holy Sacrifice of the Mass. The men who most closely followed St. Ignatius, and who, by his own testimony, had penetrated most deeply into the spirit of the Exercises and of the Society—Faber and Nadal—were men of profound liturgical spirit. A love and esteem for the liturgy, then, and a penetration of one's private prayer with the spirit of the liturgy, can be said to be proper to the spirituality of the Society. If it has not always been so in our time, this is simply another instance in which a study of our earliest traditions can bring us closer to the mind and spirit of our Father and the Society he founded, as studies of recent years on the Exercises have done.

Likewise in our apostolate there is place for increased use of the liturgy, according to the mind of the Church. As far back as 1922, in a letter on the use of the sacred liturgy according to the way of life in the Society, Father Ledochowski had written on the necessity of explaining to our students the meaning of the ceremonies of the Mass and other liturgical functions, so as to give them a love of the Church's liturgy.⁸⁹ In 1932 a letter to the Italian provinces emphasized the need of promoting in our churches a greater participation of the people in the liturgy, especially in the Holy Sacrifice of the Mass.⁹⁰ The people should be instructed in the meaning of the

⁸⁸ *Ibid.*, p. 125.

⁸⁹ "De sacra liturgia pro nostrae vitae ratione accurate peragenda," *Acta Romana* 3 (1922) 476.

⁹⁰ "De spiritu sacrae liturgiae in nostris templis et operibus in Italia

Mass,⁹¹ and given the opportunity to participate by means of dialogue Masses⁹² or Mass sung by the whole congregation.⁹³ All this, Father Ledochowski declares, is most proper to us, for when the Church is today especially emphasizing such participation, "We in accordance with the proper spirit of our Institute should cooperate wholeheartedly by every means at our disposal."⁹⁴ The same point was made more recently by our present Father General, while recalling the profound love and esteem of the liturgy inculcated by our Father Ignatius. Though the letter concerns the Jesuits of the Oriental rites, the statement is made of the Society as a whole. "It is our task to serve the Church, and, in accordance with the mind of the Church, to inculcate the love and practice of the sacred liturgy."⁹⁵

There is no doubt that there have always been some Jesuits active in promoting an esteem of the liturgy, under the limitations which being men of their own times imposed on them.⁹⁶ But something more is required today, especially in the integration of the liturgy with the giving of the Spiritual Exercises. In an article in *Woodstock Letters* a few years back⁹⁷ Fathers Gerald and Augustine Ellard made many excellent suggestions as to how the Mass each morning during a retreat can and should be integrated into the work of the retreat. Likewise in his article referred to earlier in these pages, Father Gelineau has offered further practical suggestions on how the retreat may be permeated with the liturgy, for, as he says, "A retreat which is to form a true Christian should also give him the sense of the prayer of the Church; it should

impensus promovendo," *Acta Romana* 7 (1932) 227.

⁹¹ *Ibid.*, p. 228.

⁹² *Ibid.*, pp. 228-229.

⁹³ *Ibid.*, p. 229.

⁹⁴ *Ibid.*, p. 227.

⁹⁵ "Epistola et ordinatio de 'Ramo Orientali' Societatis Jesu," *Acta Romana* 11 (1950) 892. On the whole question, cf. pp. 891-893.

⁹⁶ Cf. Brou, *The Ignatian Way to God*, pp. 137-138; Cavallera, *Ascétisme et Liturgie*, pp. 93-104; Karl Richstätter, S.J., "Das innere Erlebnis der Exerzitien," *Der Geist der Ignatianischen Exerzitien*, (Freiburg im Breisgau, 1925) ed. Paul Sträter, S.J., p. 201, n. 15.

⁹⁷ Augustine Ellard, S.J., and Gerald Ellard, S.J., "The Laymen's Retreat and the Liturgy," *Woodstock Letters* 81 (1952) 13-23.

teach him to nourish his interior life on that which will be tomorrow its normal exercise: the parish liturgical life."⁹⁸

These and other means for stimulating a love of the liturgy are profoundly in accord with the spirit of St. Ignatius, as is clear from the evidence presented. If they were not always explicitly pointed out by Ignatius himself, it is because in a true and vital spirituality, just as in dogma, there must be a development and explicitation, flowing from, yet remaining true to, the original basic principles.

⁹⁸ Gelineau, "L'esprit liturgique des Exercices," p. 240.

Impressions

You must not wonder that the impressions made by a meditation do not seem to last. Some of them do not last, but some do. Some do not, because Our Lord wishes to keep us near Him throughout the day, and if by working for one hour we could get bread for the whole day, we should not go back to Him often. Moreover, some impressions He does not wish always to last. Whether we like it or not, there will be a succession of clouds and sunshine to keep us humble.

PETER GALLWEY

Father Gallwey as Novice Master

Father Gallwey found in possession at the novitiate a system, sound indeed and solid, but a little inelastic and timorous, fearful of departures from precedent, more careful, perhaps, to curb or suppress what is faulty in human nature than to bring out and reinforce what is good. He set himself at once to introduce what he believed to be the main principle of progress in the spiritual life, that of making experiments. You never know what you can do till you try. It is not what you do in common with others that helps you most, though of course you must not neglect common duties; it is what you do beyond,—what is of your own initiative, extra prayer or mortification or work of any kind—which really counts. Sanctification is the business of the individual, and cannot be managed in companies under a drillmaster, however useful and necessary drill may be in itself. Consequently, the thoughts that one beats out for oneself in meditation, one's own private practices in devotion and self-denial, are to be prized most highly. There is a minimum of regularity and observance to be required of all but beyond it there are endless varieties of proficiency to which the individual may aspire. Father Gallwey used to say that the difference in holiness between the average religious and the good layman was not greater than that between the religious themselves.

M. GAVIN

Loyola Seminary, Shrub Oak

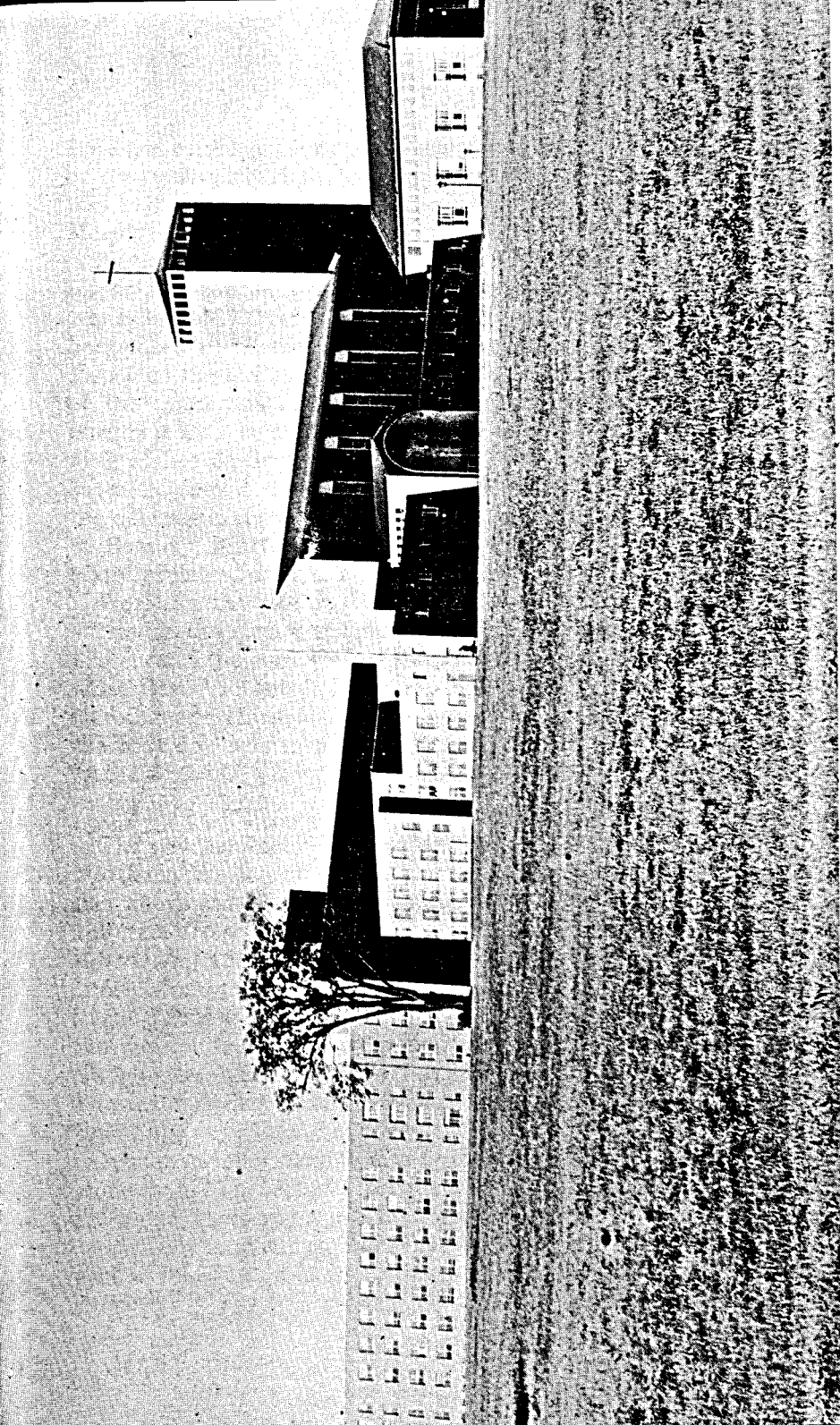
Francis X. Curran, S.J.

On May 4, 1957, the last unit of the new Loyola Seminary was solemnly blessed. It can be said that the idea of the new philosophate is as old as the province in which it is situated. When the Maryland-New York Province was divided in 1943, the northern section, although it began its independent existence as one of the largest provinces in the Society, had no house of studies. Nor was it possible to build during the war years or the years immediately following.

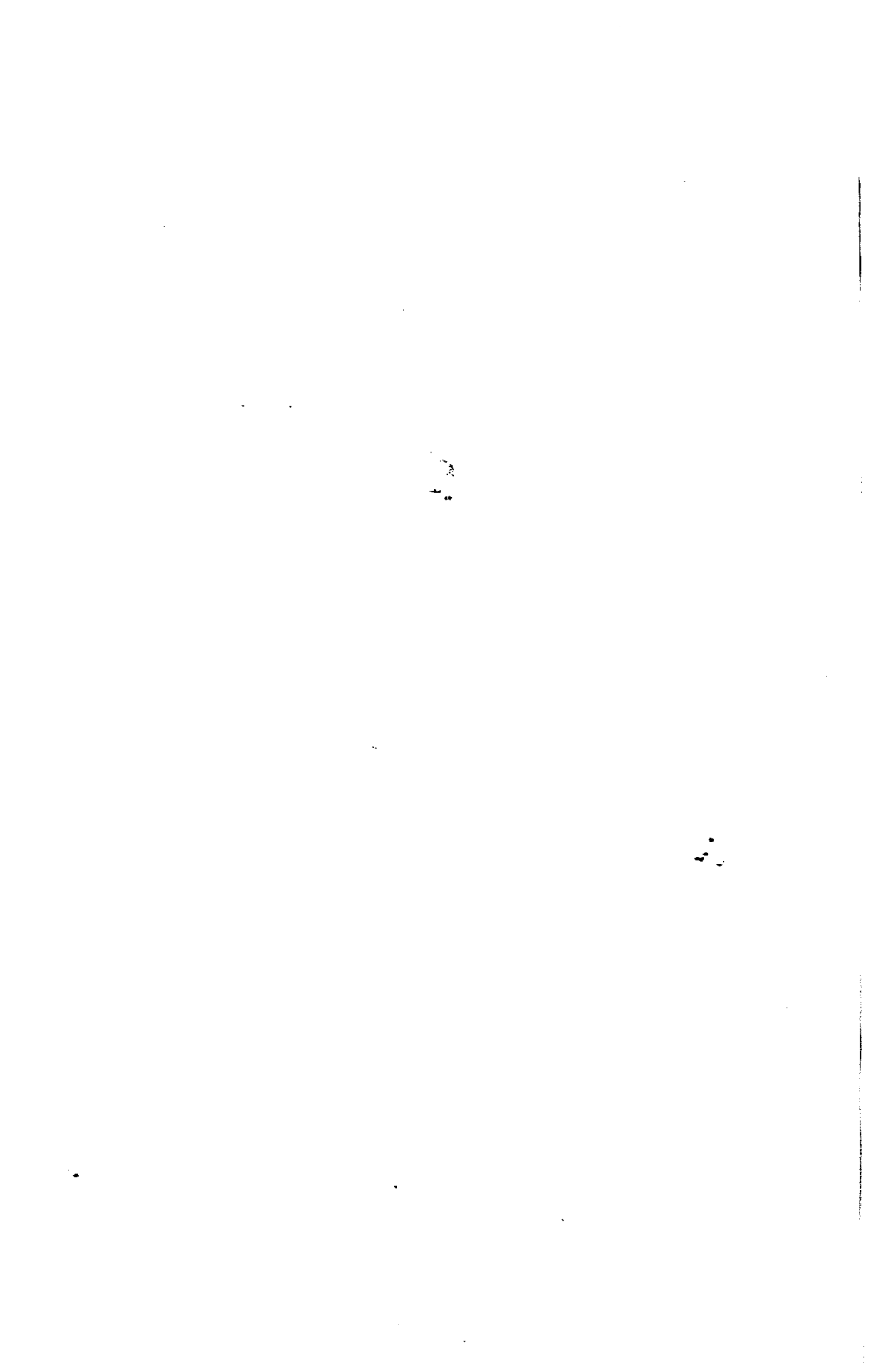
Yet planning for the new seminary was begun. Scores of possible sites within the boundaries of the New York Province were inspected and in 1946 title was acquired to a 338 acre tract of land in the high, rolling hills of northern Westchester. The site of the new seminary overlooks the Taconic State Parkway which gives easy access to New York City, less than forty miles away, and is about seven miles from the Peekskill railway station on the bank of the Hudson River. In 1949 a building committee was created and it set to work on the plans of the future edifice. Early in 1951 the Jesuit Seminary Building Fund was established. It reached its goal of \$5,000,000 by the beginning of 1954.

The architects chosen were the firm of Voorhees, Walker, Smith and Smith of New York City. Over a period of years the building committee and the architects discussed plans so numerous that they were lettered from "A" to "P." As the plans matured, they were submitted to the whole province for inspection, criticism, and suggestions. Finally the form of the building was decided on, and the architects set to work to draw up the blueprints and the specifications. These were ready for submission to prospective bidders in August 1953. When the bids were in, the contract was awarded to the George A. Fuller Company of New York City.

A year before, in September 1952, the formal breaking of the ground was marked by ceremonies. In the presence of invited guests, Francis Cardinal Spellman of New York turned the first shovel of earth. Actual construction began in October



EXTERIOR VIEW OF LOYOLA SEMINARY, SHRUB OAK



1953 and continued for almost two years. After work had been in progress a year, the ceremony of placing the cornerstone was held, graced by the presence of James Francis Cardinal McIntyre, Archbishop of Los Angeles.

By the summer of 1955, although work on parts of the building was to continue for another six months, the huge edifice was habitable. "Open House" was held August 28-30 and again September 10-11, when well over 10,000 friends of the Society inspected the building. On September 13, 1955, the main body of the community arrived from Bellarmine College, Plattsburgh. It may be said that that date marks the formal beginning of Loyola Seminary.

On October 8, 1955, Cardinal Spellman formally dedicated the new seminary in the presence of Valerian Cardinal Gracias of Bombay, Most Rev. William A. Scully, Bishop of Albany, many prelates, priests, and 4,000 guests.

Work on the library, the last unit of the seminary, was started in the spring of 1956 and completed a year later. In the presence of the donor, Mrs. Mary D. Reiss and her family, the Most Rev. Vincent I. Kennally, S.J., Vicar Apostolic of the Caroline and Marshall Islands blessed the new building, which the next day was inspected by 2,500 friends and benefactors of the Society.

The Building

The new seminary is one of the most imposing buildings in Northern Westchester. Constructed atop a hill reaching 670 feet above sea level, the cross above its tower reaches almost 150 feet from the ground. From this commanding position, the view of the countryside for miles around is unobstructed. Indeed from the top of the tower can be discerned the Empire State Building in the heart of Manhattan. As one approaches the main entrance court up the long curving driveway from Stoney Street, the adjective that springs to mind is "massive." For the building, covering six acres of land, is nothing less than huge.

It is of brick, Colonial rose in color, offset by Indiana limestone trim. The central section of the building is a hollow rectangle, enclosing a garth 150 by 87 feet. From this section stretch out four wings. Two, extending diagonally to the south-east and southwest, contain the living quarters of the Scholas-

tics; at the end of the southeast wing is attached the classroom building. The food services are housed in the wing projecting to the west. The library thrusts forth from the center of the northern façade.

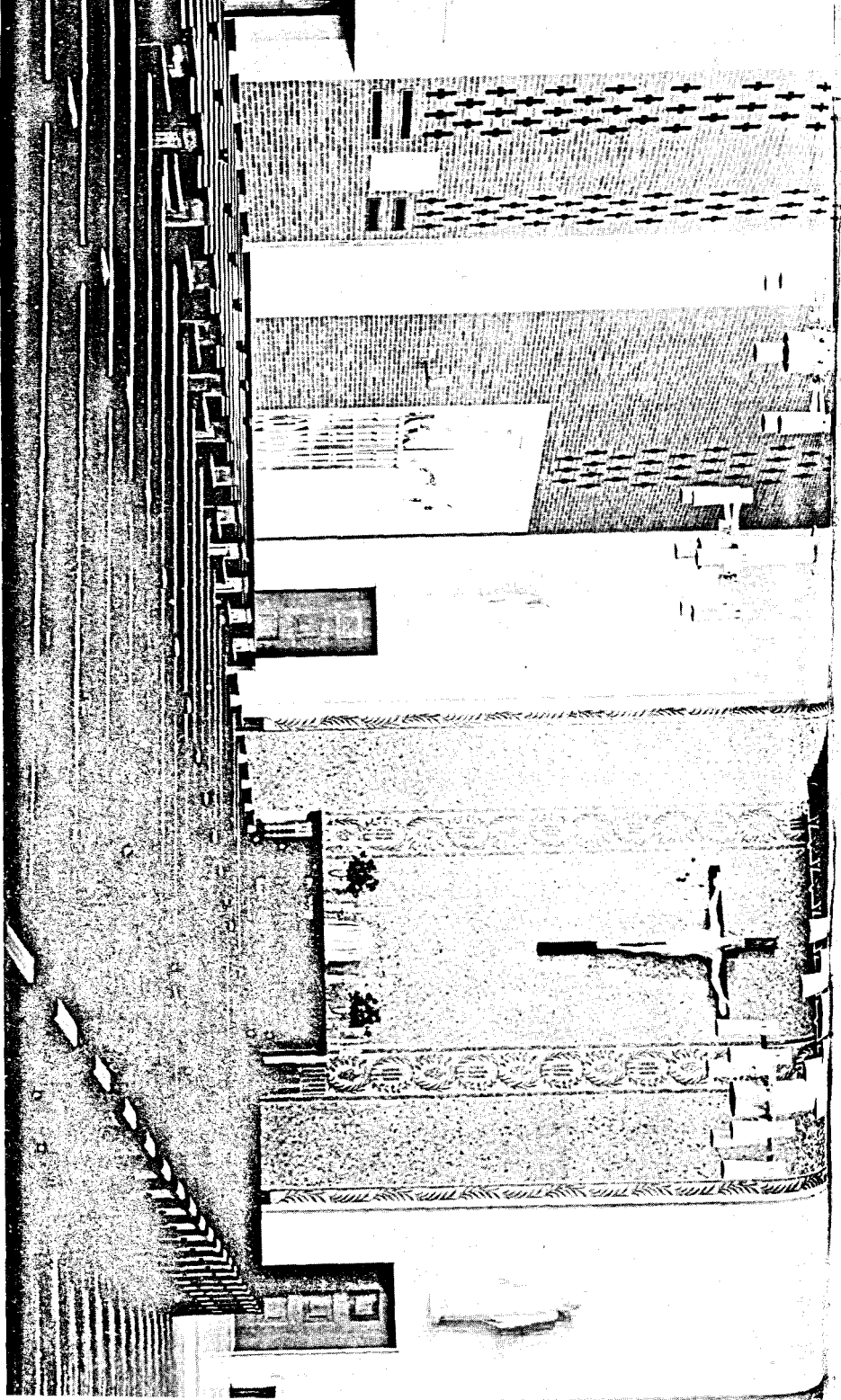
The Entrance

The main entrance is through a two story limestone arch at the eastern end of the north façade of the central section. Decorated by a carved representation of the seal of the Society, the entrance is enhanced by fourteen pierced limestone panels depicting incidents in the lives of Jesuit saints. The sculptor was Joseph Kiselewski. The events commemorated are as follows:

1. St. Ignatius commissioning St. Francis Xavier to the Indies.
2. Xavier dying at Sancian.
3. St. Peter Canisius preaching in Germany.
4. St. Peter Claver baptizing the slaves at Cartagena.
5. St. Aloysius Gonzaga assisting the plague-stricken.
6. St. Isaac Jogues with the Indians at Auriesville.
7. St. John Francis Regis preaching in France.
8. St. John Berchmans instructing altar boys.
9. St. Stanislaus Kostka being received by Claude Acquaviva.
10. St. Francis Borgia, Duke of Gandia, being received by Ignatius.
11. St. Alphonsus Rodriguez and St. Peter Claver at Majorca.
12. St. Andrew Bobola martyred by the Cossacks.
13. St. Robert Bellarmine confuting the divine right of kings.
14. The Japanese martyrs, Saints Paul Miki, John de Goto, James Kisai.

In the entrance lobby is a wide marble tablet extending from floor to ceiling and bearing the names of donors of memorial gifts to the seminary. To the east of the lobby is a large parlor, to the west are seven rooms devoted to the speech department, six of which double as parlors, and the seventh contains the electronic equipment of the department. West of these are the guests' dining rooms and a large recrea-

ST. IGNATIUS CHAPEL



tion room for the Scholastics. In the basement of this section of the building is the auditorium, with a seating capacity of 360, a large stage, and a fully equipped motion-picture projection room.

The Chapel

Situated on the second floor directly above the entrance lobby is the Mater Christi Chapel, separated from the sanctuary of the main chapel by an ornamental metal grill through which guests may observe services. The altar of the Mater Christi Chapel is placed at its north end before a fabric dorsal; made of teak wood, its base bears a carved panel of the Madonna by Gleb Derujinsky. East and west of this chapel are fifteen small chapels for private Masses.

The domestic chapel of St. Ignatius is fittingly the finest portion of the building. It measures 112 feet in length, 47 feet in width, and is 42 feet in height. The interior is marked by simplicity, depending for effect on the materials used. An acoustical study resulted in the adoption of splayed walls, perforated piers (the perforations taking the form of crosses behind which acoustical blankets are placed), brick patterns on the rear wall of the choir loft at the west end of the chapel, and a wood ceiling with alternating coffers.

The piers between the windows on both the north and south walls of the chapel, the side walls of the sanctuary and the rear wall of the choir loft are of reddish-brown Norman size bricks. The deep splayed reveals of the tall, narrow windows are lined with Madre Cream Alabama marble, as are the side walls of the choir loft. Two lofty white marble piers flank the tremendous reredos of gold mosaic of the sanctuary at the east end of the chapel. On these piers, above the doors leading to the sacristy, are eight-foot statues of the Sacred Heart and of Our Lady. These statues are carved of the same marble as the piers so that they become part of the piers and seem to emerge from them. The statues are the work of Henry Kreis.

In the center of the reredos and high above the altar is placed the crucifix with a corpus eight feet high. This corpus, the work of Oronzio Maldarelli, is of bronze covered with gold and silver leaf and mounted on a twelve foot ebony cross. While the floor of the nave is of rubbed bluestone, that of the sanctuary is of Madre Cream marble, as is the predella, upon

which rests the altar. The table-type altar is composed of a twelve-foot mensa of one block of Italian verde marble, six inches thick and weighing 3,000 pounds, resting on three rectangular stipes. The tabernacle and the candlesticks are of silver with gold embellishments. High above the altar is suspended a carved wood tester, bearing on its underside the seal of the Society.

Along the sides of the chapel, set alternately over the six side doors below the windows and the brick piers between the windows, are the Stations of the Cross, executed in white marble by Donald Delue and measuring thirty-two inches square. At the four corners of the nave are white marble panels reaching from the floor to the sills of the windows. At the top of these panels are bas reliefs while below are engraved inscriptions from the writings of St. Ignatius. The reliefs, carved by Carl Schmitz, represent St. Ignatius wounded at the siege of Pampeluna, writing the *Spiritual Exercises* at Manresa, taking the vows at Montmartre with his first companions, and receiving papal approval of the Society from Pope Paul III.

The ten tall windows, twenty-seven feet nine inches high, are glazed with slightly varying shades of umber-colored cathedral glass. Further illumination comes from ten especially designed lighting fixtures, finished in gold and silver. The chapel is equipped with an electronic organ and is wired for loudspeakers. The sacristy is provided with cabinets and cases for the vestments and appurtenances needed for the altar.

The West and North Wings

From the exterior, it will be noted that immediately west of the chapel rises the massive tower. Below this tower is the narthex, the large lobby on the second floor, the center of the traffic of the seminary. The narthex is immediately before the main doors of the chapel. Ambulatories to the east and south give access to the living quarters of the community. The narthex serves as the lobby of the library, and also to the dining room immediately to the west.

The refectory, designed to serve a community of three hundred, is a large room—100 by 60 feet, 27 feet high. The north and south walls are lined with tall narrow windows, each twenty feet high, between wood encased piers. The refectory

ceiling is composed of a series of square recessed coffers containing lighting panels, loudspeakers for the sound system, ventilation diffusers, and acoustical panels. West of the refectory are the kitchens, pantry, and bakery, all provided with the most modern equipment. Below are storerooms, refrigerators, the service entrance and receiving platform, and a large clothes room; in the basement is the boiler room, equipped with three large, modern boilers and emergency electric generators. A freight elevator in the kitchen wings serves all floors.

From the narthex one enters the second or main floor of the Mary D. Reiss Library. This building, measuring 83 by 57 feet, contains 21,729 feet of floor space. It has the usual library offices, a room for archives, a microfilm room, a rare book room, a book vault. Almost three miles of shelving—about 20,000 feet—can accommodate, it is estimated, about 150,000 volumes. The top floor is devoted exclusively to book stacks, and two more tiers of stacks are located in the first floor, which has a height of sixteen feet. Notable is the reading and reference room on the main floor, beautifully panelled in light wood and illumined by five huge windows, with seats for one hundred students.

Living Quarters

The open court or garth is enclosed by the chapel on the north, a Scholastics' living section on the east, the faculty wing on the south, and common rooms on the west. An open loggia, roofed against inclement weather, encircles the garth, and many-windowed ambulatories, eight feet wide, give access to all sections of the building.

The west wing of the central section contains a large music room, the Brothers' recreation room, the Fathers' recreation room, a faculty library, a large suite for the Cardinal, and several faculty rooms. While this, and the facing east wing, are three stories high, the faculty wing to the south, with its five stories, is the highest section of the living quarters. It will be noted that the living quarters are placed for the maximum of quiet and undisturbed study. In the faculty wing are four two room suites for officials of the house, and twenty-four single rooms, measuring sixteen by eighteen feet, with large walk-in closets. The fifth floor is devoted exclusively to the in-

firmary, with nine bedrooms for the sick with semi-private baths, two infirmarians' rooms, two chapels, dentist's, doctor's, and infirmarian's offices, a dietary kitchen and two solaria. A hospital-type elevator extends up to the infirmary from the basement floor.

The two Scholastics' wings are set off diagonally from the southeast and southwest corners of the central section to provide a maximum of light, privacy, and an unimpeded view of the beautiful countryside. Each of these huge wings, four stories high and 251 feet long, contains, besides stairways, bath and service rooms, 124 living rooms, 31 to a floor. Each room, twelve by fourteen feet and equipped with running hot and cold water, contains bed, wardrobe, chest of drawers, desk, bookcase, a typewriting table and two chairs. The ceilings of the rooms, eight feet six inches high, as well as the ceilings of the corridors, seven feet wide, are covered with acoustical tile, and the partitions and floors are designed to minimize the transmission of noise.

The classroom building, 85 by 79 feet, and two stories high, is located at the end of the eastern wing. It contains three large lecture rooms, each capable of holding a hundred students comfortably, two smaller classrooms, a theatre-type physics lecture room, and two physics laboratories.

The tower which dominates the entire structure rises 127 feet from the ground; from its roof projects the gilded cross, 21 feet in the stem and with a cross arm of eight feet. The top floor of the tower constitutes an observation deck, and the tower itself contains the chimney for the boiler room, two 30,000 gallon water tanks supplied with booster pumps, and the ventilating machinery for the chapel and auditorium.

The new Loyola Seminary is an enduring memorial to the generosity of our friends and benefactors, and to the wisdom and planning of our Fathers.

Predicting Number of Jesuit Priests

William J. Mehok, S.J.

A problem which constantly confronts higher superiors and is of concern to all is that of future manpower and personnel. Should the province undertake new ministries and expand existing ones or should it relinquish or curtail existing ones? How many Jesuits can a rector or prefect of studies expect to have at some future date?

It is evident that many principles which govern the growth and decline of a natural group, such as the human race, can be applied analogously to an artificial group such as the Society. If demographers knew the present size of the human race, they could predict its future size by adding the number of births and subtracting the estimated number of deaths as computed from the current death rate. When it comes to estimating the future size of a particular country they must contend with other factors, namely adding the number of immigrants, subtracting the number of emigrants and also trying to foresee possible divisions or changes in territorial boundaries. The analogous concepts, in so far as they pertain to the Society, are entrance and death, departure or dismissal for the whole Society, and immigration and emigration among provinces and change or division of province territories. This is the direct method and presupposes accurate data regarding all the factors which enter into the growth and decline of the group in question. Such information is often not had, or if available, is not trustworthy.

Fortunately, we have at our disposal a method which achieves the same end and for which accurate data are found in province catalogues. It is an indirect approach and is based first on a provable close and stable relationship between known contemporary conditions and as yet unknown future conditions, and secondly, on an application of this relationship to solve our specific problem. Technically these two concepts are designated by the names "coefficient of correlation" and

“regression equation”, which latter is better described as a prediction equation.

Common sense tells us that there is some relationship between the number of Scholastics at an early date and the number of priests at a later date, but it does not tell us how stable this relationship is in view of factors which may change with time and locality. For the sake of clarity, let us first confine ourselves to the entire Society and transmit for the present territorial, that is provincial, differences.

Experience with such studies has shown that proportions and ratios yield more accurate results than do absolute numbers. Thus it was found that the proportionate increase or decrease in number of priests during the last twelve years paralleled almost perfectly the proportion of Scholastics to priests in corresponding years twelve years earlier. Algebraically this is expressed: (Priests at a late date minus Priests at an early date) divided by (Priests at an early date) correlated with (Scholastics at an early date divided by Priests at an early date) by a coefficient of .98, where 1.00 is perfect correlation as found, for example, in events governed by physical laws. This does not mean identity since it is obvious that not all Scholastics persevered and that priests died, but these events occurred with remarkable uniformity from year to year. The prediction formula takes these factors into account and when it was applied to the Scholastics between 1934 and 1945 and checked against the actual number of priests between 1946 and 1957 inclusive, the net difference between formula estimated number of priests and the actual number of priests over the twelve year period was only seventy-one priests fewer when derived by formula. Some years this difference was higher than this, others, it was lower; some years the formula underestimated actual number of priests, others it overestimated it. Over a period of years these differences cancelled out and in no single year did the difference even reach 1% of the population measured.

The next step is to assume that, if this relationship has been so stable in the past, it will continue to be so in the future. On this assumption the predicted number of priests of the whole Society for the present year and 11 future

years was estimated as follows:

1957—17,180 ¹	1960—18,371	1963—19,330	1966—20,387
1958—17,487	1961—18,757	1964—19,678	1967—20,701
1959—17,979	1962—19,074	1965—20,037	1968—21,011

The fact that the formula underestimated actual number of priests in 1957 by 112 may simply mean that some of the theologians were older and hence ordained before the end of a twelve year period. If the formula continues to underestimate the actual number of priests for the next three or four years, we might suspect a trend indicating that proportionately more Scholastics are ordained or that priests are living longer.

Thus far we have confined ourselves to the Society as a whole and the relationship between number of Scholastics and priests over a period of time. From here on we shall introduce regional differences, that is variation among provinces and also migration from one province to another. It should be pointed out that all that follows is the work of Father André Lionnet of the Province of Lyons; for that matter, the basic idea underlying what has preceded is also his.

When we apply a prediction formula to an individual province, space factors enter: differences in entering age, length of training, perseverance, longevity and migration among the provinces. Father Lionnet's formula takes these factors into consideration partly by being based on provinces rather than on the whole Society and partly by introducing a second variable, a statistically computed estimate of the number of years of formation before Scholastics are or-

¹ FORMULA I: $Y = .472X - .054$; where,
 $Y = [(Pr57 - Pr45) / Pr45] = [(Pr57 - 13,700) / 13,700]$: The estimated proportionate increase in number of priests of an early date (1945) at a date twelve years later (1957).

$.472 = \text{Constant.}$

$X = [Sch45 / Pr45] = [8,934 / 13,700] = .652$

$-.054 = \text{Constant.}$

Therefore: $Y = [.472 \times .652 - .054] = [.308 - .054] = .254$

$13,700 \times .254 = 3,480$: Numerical increase in number of priests in 1957 over 1945.

$13,700 + 3,480 = 17,180$: Estimated number of priests in 1957. Actual number is 17,292. Difference -112.

Otherwise: $13,700 \times 1.254 = 17,180$.

dained. Owing to the greater variation among the provinces of the above factors, the correlation coefficient is lower, .80 as against .98, but still very high for such applications.

The Table gives some of the premises and results of this formula when applied to the number of Scholastics in 1956 to predict the number of priests in 1968. Column 1 gives the statistical number of years of formulation, information which is necessary to apply the formula to any other year. Column 2 gives the proportionate rate of increase and is interesting for comparative purposes. Finally, column 3 gives the estimated number of priests in 1968 by assistancies and provinces. The difference between the two estimates for 1968 of 236 priests is explainable in part by the different years on which the formulas were based, but mostly by the fact that the second formula cannot compensate for apparent leakage arising from the erection of new provinces, whereas the first, working in a closed system, can.

To demonstrate the steps involved, let us take the province of Argentina which has not been divided during the years 1943 to 1955.² Formula II gives us an estimate of 197 priests whereas the actual figure was 195. Since, in the past, formula and reality have differed by as much as 3%, proportionate increases were rounded to the nearest 5%.

It is to be remembered that both formulas are empirical and project into the future what has happened with regularity in the past. If, over a period of years, they show a tendency to underestimate or overestimate the actual num-

² FORMULA II: $Y = .595X_1 \times X_2 - .142$; where,
 $Y = [(Pr55 - Pr43) / Pr43] = [(Pr55 - 149) / 149]$: The estimated proportionate increase in number of priests of an early date (1943) at a date twelve years later (1955).

.595 = Constant.

$X_1 = [12.0 / \text{Years of formation (from column 1, Table 1)}] = [12.0 / 22.1] = .543$

$X_2 = [\text{Sch43} / Pr43] = [214 / 149] = 1.436 - .142 = \text{Constant.}$

Therefore: $Y = [(.595 \times .543) \times 1.436 - .142] = [(.323 \times 1.436) - .142] = [.464 - .142] = .322$

$149 \times .322 = 48$: Numerical increase in number of priests in 1955 over 1943.

$149 + 48 = 197$: Estimated number of priests in 1955. Actual number was 195. Difference +2.

Otherwise: $149 \times 1.322 = 197$.

ber of priests, this means that "past" conditions are slowly changing and the formulas should be revised. Some such changes are to be expected owing to the abnormal conditions following World War II, but only the actual event will prove the extent and direction that this influence will have on the formulas. They should, however, prove more exact than mere guesses or even estimates based on average annual increment.

TABLE

Prediction of number of Priests in Provinces and Assistancies of the Society of Jesus in 1968 based on number of Scholastics in 1956.

	<i>Years of Formation</i> ¹	<i>Increase 1956-1968</i> ²	<i>Priests 1968</i> ³
SOCIETAS IESU	12.0	.23	20,775 ^a
PROVINCE OR ASSISTANCY			
Romana	11.7	.00	222
Mangalorensis ^b	12.8	.20	104
Neopolitana	10.6	.05	266
Sicula	14.6	.15	185
Taurinensis	11.0	.15	289
Veneto-Mediolanensis	12.8	.15	300
ITALIAE11	1,371
Austriae	(26.6) ^c	— .10	202
Germaniae Inferioris	(12.7)	.05	355
Germaniae Orientalis	(17.4)	.05	191
Germaniae Superioris	(15.6)	.25	239
Helvetica	(15.6)	.00	129
Iaponica	(12.7)	.15	90
Neerlandica	12.0	.20	599

¹ Statistical number of years of formation for scholastics before ordination.

² Proportionate increase in number of priests 1968 relative to number of priests in 1956 as predicted from number of scholastics in 1956. Provinces rounded to nearest .05.

³ Predicted number of priests in 1968. All estimates based on formula and subtotals and total need not check by addition.

^a Includes Slavic Assistancy, Hungary, Lettonia and Estonia, Lithuania and Belgaum although no subtotals given for these.

^b Names of Provinces and Independent Vice Provinces given as used in 1956.

^c All figures in parentheses given tentatively owing to abnormal conditions following World War II.

PROPHECY

PROVINCE OR ASSISTANCY	Years of Formation ¹	Increase 1956-1968 ²	Priests 1968 ³
GERMANIAE		(.10)	2,111
Campaniae	15.1	— .05	516
Franciae	13.6	.00	519
Lugdunensis	11.4	.05	513
Madurensis	14.1	.25	292
Tolosana	14.1	.00	264
GALLIAE02	2,090
Baetica	16.2	.40	280
Castellanae Occidentalis	13.4	.50	468
Castellanae Orientalis	13.4	.35	547
Legionensis	13.4	.30	458
Lusitana	14.5	.20	235
Tarraconensis	13.4	.40	701
Toletana	14.1	.50	370
HISPANIAE39	3,091
Angliae	13.2	.05	592
Australiae	10.3	.40	228
Belgicae Meridionalis	11.2	.15	721
Belgicae Septentrionalis	12.2	.15	718
Canadae Inferioris	9.8	.20	568
Canadae Superioris	9.1	.30	300
Hiberniae	10.7	.20	415
Melitensis	13.2	.70	78
ANGLIAE18	3,628
Californiae	9.4	.40	574
Chicagiensis	10.7	.30	499
Detroitensis	10.7	.30	335
Marylandiae	10.3	.45	580
Missouriana	10.9	.25	459
Neo-Aurelianensis	11.5	.25	384
Neo-Eboracensis	10.3	.35	1,143
Novae Angliae	8.7	.25	831
Oregoniensis	11.1	.35	455
Wisconsinensis	10.9	.35	448
AMERICAE33	5,728
Aequatoriana	16.2	.35	130
Antillensis	13.4	.40	175
Argentiniensis	22.1	.15	226
Brasiliae Centralis	16.7	.25	126
Brasiliae Meridionalis	15.3	.15	247
Brasiliae Septentrionalis	25.0	.00	75
Chilensis	16.7	.15	121
Colombiana	14.9	.40	311
Mexicana	13.3	.40	388
AMERICAE LATINAE27	1,794

Bibliography On Ignatian Contemplation In Action

David J. Hassel, S.J.

The problem of praying always amid the constant press of work is a perennial one and a nagging one. Some think it to be the most basic of all the ascetical problems facing the apostolic Christian. This seems to be particularly true in action-loving America. Certainly retreat masters and confessors have often enough heard the chorus: "But I never seem to think of God at all when working."

The solution to this problem, as proposed by St. Ignatius through his close companion Nadal, is contemplation in action or, in Nadal's phrasing, *in actione contemplativus*. Ever since the end of World War II when non-Jesuit Europeans discovered Nadal in the works of Miguel Nicolau, S.J., there has been a steadily mounting interest in this doctrine. A few of these men have authored articles and books which, in their enthusiasm for the apostolate, appear to deprecate formal prayer. Some Jesuits have tried to correct this tendency with careful articles on the subject. As a result a literature has suddenly sprung up concerning this theme and has furnished needed clarification and instruction which, by the way, has been found to be very much in accord with mid-twentieth-century spirituality.

The following bibliography is not exhaustive by any means. However, its articles and books will give a solid and fairly broad understanding of contemplation in action. They have been listed in two divisions: the historical for the factual basis and the psychological for "the feel" of contemplation in action. The order of listing is made according to the sequence which seems most logical for an orderly study of the problem.

HISTORICAL

Emerich, Coreth, S.J., "Contemplative in Action," *Theology Digest*, 3, (Winter, 1955) 37-45, analyzes the terms "contemplation" and "action" as to their relational meaning for intellectual leaders from Plato to

Suarez. It is claimed that Ignatius Loyola was the first to explain the complete Christian concept of contemplation: contemplation is directly ordained to action which, in turn, both sanctifies the agent and engenders further contemplation in him.

B. O'Brien, S.J., "Spirituality and the Active Life: I. The Mysticism of Martha," *Month*, 177, (March-April, 1941) 140-149, attacks the idea that the active life is a hindrance to perfection and shows the inadequacy of even St. Thomas Aquinas' explanation of the relationship between action and contemplation.

Thomas Clancy, S.J., "The Proper Grace of the Jesuit Vocation According to Jeronimo Nadal," *Woodstock Letters*, 86, (April, 1957) 107-118, considers the meaning of the phrase, *in actione contemplativus*, as understood by its coiner, Nadal, who gave as Ignatius' paraphrase of this term: the man who finds God in all things. For Nadal, contemplation in action is a participation in the special grace of Ignatius to which every Jesuit has a right through his grace of vocation to the Society of Jesus.

Miguel Nicolau, S.J., *Jeronimo Nadal, Obras Et Doctrinas Espirituales*, Madrid, 1949, is the essential book on Nadal by his re-discoverer. During the past ten years all authors on contemplation in action refer to him.

Jean Daniélou, S.J., "The Ignatian Vision of the Universe and Man," *Crosscurrents*, 4, (Fall, 1954) 357-366, translated from the *Revue d'Ascétique et Mystique*, 26, (1950) 5-17, states that for Ignatius, history is essentially sacred, Christocentric, dramatic in conflict; it leads to contemplation of the grandeur of God's ways and to the stripping of self in order to do the will of God in these *magnalia Dei*; meanwhile contemplation and work interact on and in each other.

Michel Olphe-Galliard, S.J., "La Vie Apostolique et l'Oraison," *Revue d'Ascétique et Mystique*, 25, (1949) 408-426, follows Nicolau, gives full bibliography.

Joseph Conwell, S.J., *Contemplation In Action*, Boone Avenue Book Store, Gonzaga University, Spokane, Washington, 1957, proves Nadal's fidelity as a mirror of Ignatius' mind; finds contemplation in action is a grace proper to the Society of Jesus not in an exclusive sense but in the sense that it is manifested in Jesuits in a manner peculiar to the Society's spirit and vocation; sees its fountainhead as contemplation of the Trinity which produces works of militant charity; both contemplation and action are subordinated to union with God; they interact and blend into each other to produce ever greater union; contemplation in action is not a recollection which is unaware of the world, but such an absorption in God that one is vividly aware of people, seeing each as marked with Christ's blood and "the Trinitarian intent to redeem."

Jerome Nadal, *Monumenta Historica Epistolae Patris Hieronymi Nadal*, 4, Matriti, Rome, 1905, 651-652, the "rediscovered" pages from which stem the present studies of contemplation in action.

Joseph de Guibert, S.J., *La Spiritualité De La Compagnie De Jésus*, Rome, 1953, esp. 579-599, puts contemplation in action into the total

context of Jesuit spirituality. Yet reviews of this book scored the inadequacy of its treatment of contemplation in action.

George Burns, S.J., "Contemplation in Action," *Letters and Notices*, 61, (Autumn, 1954) 50-64. "Active work is intended and calculated to deepen the life of prayer" as Nadal, Peter Faber, Suarez, Gagliardi, Teresa of Avila declared in word and proved in deed. Prayer is heightened by priestly duties of administering (carrying) sacraments, Mass, preaching, counseling, poverty and chastity. Each of the Ignatian Exercises are traced as directors of prayer toward and into work.

Gonzales de Camara, S.J., *St. Ignatius' Own Story*, transl. by William J. Young, Henry Regnery, 1956; Ignatius of Loyola, *Constitutions, editio critica of the Monumenta*, Rome, 1934, I Doc. Praevia, CXV-CXX, 86-158, Ignatius' diary. These furnish living historical account of Ignatius' own contemplation in action.

PSYCHOLOGICAL

B. O'Brien, S.J., "Spirituality and the Active Life: II. Prayer and Work," *Month*, 177, (May-June, 1941) 237-247, shows that not only can the active life lead to true prayer, love, and close union, but it can be these in so far as it is completely united to the will of God.

Karel Truhlar, S.J., "La Découverte de Dieu chez S. Ignace pendant les Dernières Années de sa Vie," *Revue d'Ascétique et Mystique*, 24, (1948) 313-337, asserts that "to find God" meant for Ignatius the mystic presence of God, i.e., to be united with God mystically—the final seemingly permanent state of Ignatius' soul in the last years of his life.

Leonce de Grandmaison, S.J., *We and The Holy Spirit*, Fides, 1953, esp. 96-124, calls contemplation in action "virtual prayer" which "consists in giving conscious preference to apostolic interests over selfish concerns, to God's plans over human plans." This passage is considered by some as the best psychological account of contemplation in action. Confer the *Revue d'Ascétique et Mystique* (for the French text from which the above section is taken), 10, (1929), 225-258.

Madeleine Daniélou, "La Prière Selon Le Père de Grandmaison," *Christus*, 6, (April, 1955) 228-237, claims that the virtual prayer of Leonce de Grandmaison is distinguished from that of Ignatius by its lesser mysticism, clarity, and consolation, and by its greater plebianism, psychological analysis, and sorrowful tinge of desolation and confusion.

Louis Verny, S.J., "In Actione Contemplativus," *Revue d'Ascétique et Mystique*, 26, (1950) 60-78, takes Grandmaison's virtual prayer and shows its presence in the Society's Constitutions. He sees its basis as pure intention and recollection; its causes as daily prayer, fidelity to grace, and abnegation; its stages as ascetical progress leading up to the mystical expansiveness of joy. In its essence it is a deepening of those gifts of the Holy Ghost called fortitude, counsel, and piety. In other words it is a more common mysticism.

Augustine Klaas, S.J., "Current Spiritual Writing," *Review For Religious*, 10 (May, 1951) 149-158, gives translation of the famed Nadal

passage and a condensation of VERNY's article mentioned immediately above.

Louis Peeters, S.J., *An Ignatian Approach to Divine Union*, transl. by Hillard L. Brozowski, S.J., Bruce, 1956, esp. 67-94. In exculpating the Ignatian *Exercises* and the Jesuits from the charge of anti-mysticism, this work appears to equate contemplation in action with the first stages of mysticism and indicates both the rich mystical literature written by Jesuits and the full mystical life lived by not a few of them.

Maurice Giuliani, S.J., "Trouver Dieu en Toutes Choses," *Christus*, 6, (April, 1955) 172-194 (condensed in *Theology Digest*, "Finding God in All Things," 4, (Spring, 1956) 93-96). Since prayer and work done according to God's Will are basically the aspects of a single thing: love, Ignatius was sure that work had prayer at its core. This type of prayer was better than long hours of formal prayer because it demanded greater abnegation of self, extended one's love, became devotion, which latter is "finding God in all things." Further, it led more easily and surely to absolute docility to the Holy Ghost's direction towards the Trinity. Thus there is developed an interior attitude of joy in following the flow of God's Will seen in all creatures and situations. All this is based on a faithful and solid formal prayer and on continual abnegation.

Arthur Little, S.J., "The Problem of 'The Contemplation for Obtaining Love,'" *The Irish Ecclesiastical Record*, 73, (Jan., 1950), 13-25. In determining to what type of love we are raised by Ignatius' *Contemplatio ad Amorem*, the author gives an existentialist explanation of the contemplative factor in contemplation in action: a vivid awareness of God's hand touching me in daily affairs.

Peter Milward, S.J., "A View of the *Contemplatio ad Amorem*," *Letters and Notices*, 61, (Autumn, 1954) 64-70. Following Ronald Knox's observation that St. Paul emphasizes the interior Christ, the author shows that the *Contemplatio ad Amorem* aims through God's gifts to lead the contemplator into the interior Christ, the majestic divinity. There one experiences the warm knowledge of the interior person more than his external mannerisms in speech and action. This is a mystical love, the highest mysticism of the Jesuit vocation.

Paul de Jaegher, S.J., "Towards Continual Prayer," *Review For Religious*, 11, (Sept., 1952) 231-241, gives a description of mystic prayer which befits contemplation in action: "The chairs, the very walls of the room speak as eloquently of God as the flowers of the garden and the stars of the sky; the soul thus comes to be entirely plunged in love of God; the soul has, as it were, an experimental and direct knowledge of God in herself somewhat as she experiences in herself the feelings of sorrow, the sensations of heat and cold; uninterruptedly she contemplates at least in an indistinct and general way; on the other hand, the inferior faculties, the discursive intellect, imagination, memory, and various senses are engaged without hindrance in their ordinary occupations."

Jean Daniélou, S.J., *Advent*, New York, Sheed & Ward, 1951, in particular 175-181. The prophet not only bears witness to history as understood by the Holy Ghost but also is the instrument of its accomplishment.



FATHER NEIL BOYTON

Father Neil Boyton

C. E. F. Hoefner, S.J.

It was the year 1884. The Pampona and State of Maine were salvaging the remnants of their collision off Florida. The City of Columbus had been wrecked off the coast of Massachusetts. Ulysses S. Grant, caught in the panic of New York City, was bankrupt and financially ruined. Only the year before, Brooklyn Bridge had been opened with a disaster that trampled twelve people to death. The following year witnessed the first electric railway in Baltimore. These times saw their successes and failures; they were part of the great Victorian era of showmanship and exaggeration. But 1884 that helped to usher in the carefree spirit of the "gay nineties" also made this biography a reality.

Captain Paul Boyton had caught the spirit of the age. His months of action in the Franco-Prussian War, his experience as a Peruvian Navy Captain only whetted his taste for adventure. Fitting himself into a pneumatic rubber suit of his own invention, he crossed the English Channel. He had just begun his round of theatrical feats. To this soldier of fortune, the recreation and pleasure seekers of the coming century would owe a debt of gratitude. For the pleasure of the countless young of heart, who year after year frequent Coney Island, he was destined to ply his ingenuity and invent the Shoot-The-Chute.

All these things naturally made the Captain's life one of extraordinary experience. But of major importance in this year of 1884 was the fact that he was to become the father of the first of five boys—Neil. And Neil, the eldest, would set the example for all, for in the designs of God, this first boy would dedicate his life to a service of complete renunciation in the Society of Jesus.

From his earliest years, the spirit of adventure of this first son pleased the proud father. Neil's younger life had much of the flare and color of his father's restless spirit. We find him a student at Xavier in New York City during the years 1901 to 1904; the following year at St. Louis University and at Holy Cross from 1905 to 1908 where he received his

Bachelor of Arts. As a boy he attended the Preparatory School of Notre Dame University before entering Xavier.

All during Neil's early years, his father was exploiting the rubber suit which had placed him in the public eye during the year 1884. Captain Boyton conducted water festivals, sea carnivals, regattas and amusement shows throughout the East and as far west as Chicago. On one of his many trips to Europe in the capacity of entertainer and showman he took young Neil, where in Earls Court, London, a bombastic Victorian exhibition in water prowess was staged. Neil never forgot the enchantment of those days and spoke of them as part of the many incidents which rounded out his education and brought him unwittingly closer to the life he finally embraced. Perhaps the fanfare of the Victorian Age and the exaggerations of these glamorous spectacles made him desire the more the opposite—the life of a priest in the Society of Jesus. Neil undoubtedly was the favored son, for I have been told by one of his brothers that Neil, more often than any of the other boys, accompanied his father whenever he could with the sanction of school authorities.

In many ways, Father Neil showed this spirit of adventure, but of course to a very restrained degree. In camp with his Boy Scouts, on hikes and in his simplest undertakings, those who knew him well could detect the latent instincts of his father. Who knows but what as a Jesuit that same desire for new and undiscovered lands and peoples, now spiritualized and supernaturalized in religion, led him to the land of spices. One of many experiences in his missionary life in India he loved to relate around the camp fire during the summers with the Boy Scouts. In this incident one could almost see Paul, his father, talking. For Neil, the young Jesuit, escaped death only by a hair's breath when a cobra darted at him from a thicket during mountain climbing on an Indian holiday. Only the hard crown of the helmet worn by our missionaries saved his life. It was against the crown of this hat that the serpent released all its poison. Father Neil, as he put it, by an urging involuntary, as though it had been directed from some unseen force, charged head downwards, unaware of death that lurked in the tropical foliage.

Perhaps this love of adventure and the desire for the new and extraordinary was given full expression in his insatiable desire to write. These promptings easily can be detected in the twenty-three books he wrote for the American boy. In this avocation, the zealous young Jesuit, truly a chip off the old block, found a fertile field for all his dreams and fantasies.

The Horatio Alger instinct which was only another name for the disposition Neil inherited from his father and which disappears usually during the last of the adolescent period stayed with the priest and Jesuit all his life. Evidently this boylike mentality is not something to thrill the American boy alone, for many of Father Boyton's books are translated into the languages of Europe.

Nor were all Father Boyton's qualities reflections of the paternal line. Margaret Connolly his mother, an alumna of the schools of the Religious of the Sacred Heart, left her indelible impression on her young son. In him one saw all her tenderness, compassion, simplicity and sympathy. Her influence was constant, for she filled out a span of well-nigh four score and ten, and one could easily perceive in the son an affection, understanding and kindness that could only have been the legacies of his mother.

My first recollection of Father Boyton was back in 1929, when I was teaching at Regis. One morning early in September, having finished his breakfast, Father began filling a bag with apples, oranges and bananas. Father Nevin, the Minister, smiled casually as he looked in that direction. Evidently, this was a ritual, I thought. In the teachers' room that morning as we began leaving for the third period after the collation, I saw Father Boyton emptying the cookie dishes. Smilingly he looked at me, guessed my bewilderment and merely said, "My prizes for today."

Father Boyton thoroughly believed that serene life with no struggle involved becomes a bore to a boy. He was convinced that being in a contest is the most exciting state in a boy's life, and success for a boy consists in winning something through his own efforts. Consequently, Father Boyton's classroom was constantly alive with games; the prizes being anything from lollypops to the fruit from the refectory table or the cookies from the teachers' room. His efficiency in

conducting classroom games was eminent for not only did the boys find every minute of his class entertaining, but unconsciously they were learning with zest what others had to labor over at the expense of fatigue, boredom and possible sanctions, all of which are not consonant with a boy's idea of study.

Lollypops and chewing gum were not a crown to be won for intellectual prowess alone. Father Boyton's friends were liable to this luxury at any time, whether it was during his daily jaunt through the neighborhood, his passing through the sacristy in the morning on his way to a convent to say Mass, or with the fortunate group that was selected to accompany him to the New York Athletic Club for the weekly swim.

In the classroom, the camp, the athletic field, the pulpit, the pool, the gymnasium, the hike, he was the same. No special moods matched the environment. The same expression of inward calm and of peace with the world marked his routine of work and relaxation, his hours of quiet and his moments of companionship. His whole countenance and demeanor was one of invitation. Boys always sensed it and they were never disappointed. When one saw Father Boyton with a group of boys, whether on the street, in the church or in the classroom, one felt that this congenial face was meant to help, guide and befriend the boy. One was convinced that this personality, even as the years began to take their toll, was where it belonged when it was spending itself for the American boy. One had a satisfaction and conviction that here and now through this tireless man the Church was exercising one of her most important apostolates—and that with the utmost success.

Throughout Father Boyton's life, one could count on one's fingers the days he failed to make his morning visit, his meditation, his examination of conscience. These were all in a contract he had made, and like the pledge of his word in his dealings with men and boys, he never failed. The visit to the chapel before retiring was part of his routine of life. He never missed it even though the hour was late, and that was seldom.

He enjoyed most saying his daily Mass at a convent. The

walk, as he said, pepped him up for the day. He preferred not to have the Sister answer the Latin from the front bench, so he formed a little group of boys to whom he taught Latin and the method of serving Mass. These boys were rewarded on Christmas with a little party after Midnight Mass to which he looked forward as much as they. When the Sisters at one of the convents began the practice of the dialogue Mass he found the change exceedingly difficult, as he often mentioned. Yet after his death when I phoned the Sister to ask if he ever made objection to the practice of the congregational responses, she said: "Never." She did observe, however, that from the time the dialogue Mass was instituted Father always used a card for the Latin prayers at the beginning of the Mass.

His benign face clouded only when the name of a select, non-sectarian private school was mentioned. No one exasperated him more than Catholics who sent their children to these institutions. He contended that from them came forth candidates for mixed marriages, bad marriages, divorces, loss of faith, loss of soul, homes well on the way to the modern neurosis. He called them breeders of lukewarm Catholicism, with a roster of students made up chiefly of children from homes of religious indifferentism. Though he loathed the mention of such schools, he was most gentle, attentive and faithful to the little classes of catechism he ran for children from them. He called these children his "cut flowers with no spiritual roots." Perhaps it was his hatred of compromise that made him dislike so intensely the nonsectarian schools which he termed Protestant schools. Protestantism to him was compromise, he hated its errors but was most gentle with those who were its victims. Even to call him Father Boynton, with two "n's" always merited a snub. A repetition of this mistake was rewarded with the retort; "My name is 'Boyton,' not 'Boynton.' Boynton is Protestant." Perhaps Father Boynton's experience as a missionary in India made him touchy on the point, for he was convinced that proselytizing was one of the inevitable marks of Protestantism, and he might have cried "Wolf" without sufficient cause. However, it was amusing to watch him bristle when some unwary brother-Jesuit made the all too common mistake.

After the death of Father William Walsh, the founder and promoter of the devotion to the Boy Saviour, Father Boyton asked for the little carved wooden statue of the Boy Christ. From that time forward, he never wrote a sentence without this statue either in his lap or clasped close to his breast. Nor did he conceal the fact, for when one entered his room during his time of writing, one always found two at the desk, Father Boyton and his little statue, his inspiration, he would tell the visitor.

Although Father Boyton was a member of the Maryland-New York Province for thirty years before New York became independent, most of his religious life centered around 84th Street. For short periods he taught in Philadelphia and Garrett Park, but was at no time assigned to that part of the Province which now forms the New England Province. It was at 84th Street that he was stricken with his final illness which was to last for six months, four months in St. Vincent's Hospital and the remaining months at Loyola Seminary where he died February 1, 1956 at the age of seventy-two. Of his many qualities, a quotation from St. James best sums up the most outstanding and describes the pattern of his life: "One who does not offend in speech is a perfect man able to bridle the whole body also." These words portray the secret of Father Boyton's extraordinary attitude of mind. I can think of no Jesuit-who was less concerned about the personal habits, the private avocations and foibles of his brother Jesuits. He used to say that what he was supposed to know would quickly be relayed through the numberless lines of information in the community; and the things that were not meant for public consumption were none of his concern. Nor was he interested in gossip or hearsay. He was a rock of loyalty to his superiors. What he disliked he either bore in silence or reported through the proper channels, but it stopped there, never to be discussed again. He would have no part in criticism, either of his superiors or fellow Jesuits. One could perceive a hurt he had experienced when the subject was mentioned. He merely assumed a puzzled look; there was a strange smile, a slight twitch of the lips and at times a waving gesture of his right

hand. The subject was for him closed and his listener realized it should be dropped.

On one occasion, I asked him how he became so successful in the art of "Minding my own business," as he used to put it. The only answer he gave was: "I keep myself busy." No one could gainsay that. He never wasted a moment. In summer, spare time was given to Boy Scout Camp and weekly excursions to Coney Island. Here he showed his adeptness as disciplinarian. Forty boys usually comprised the party. They were scheduled to leave 86th Street and Lexington Avenue at 11:00 A.M. By 11:01 they had disappeared into the subway, and the luckless wight who came two minutes late, might catch up as best he could. Father began with a complete list of the boys. Heads were counted and names checked off several times en route; then small games and comic books kept everybody busy on the subway trains. Each boy remained in his seat; there was no moving around, let alone romping. Other passengers marveled that there were not three or four trouble-makers in such a large group. They did not know that the real trouble-makers were discovered and discarded on previous occasions, and that potential trouble-makers had been required to make an "Emily Post deposit" before starting, that is, a quarter deposit which would be returned only at the end of a day of good conduct. So the rascals were likely to be the best behaved.

He had two solutions for small boys with endless questions. One was to give whatever answer came into his head, and refuse further comment. The other was to promise to answer any and all questions at five cents each, and to adhere strictly to this decision. The questions generally ceased.

Free passes were furnished at Steeplechase Park. First, all went into the pool, and after that came Father's snack-bar—cookies, spam, and jars of jam from his knapsack. These were dispensed on a bench near the ferris wheel. Youngsters were then turned loose in Steeplechase—each with a full book of rides. Father Boyton disappeared to say his Office in a reserved compartment of the ferris wheel where he rode round and round far above the din of the playground and city.

It had been announced that anybody who could find him

at five o'clock would get a quarter, so that the entire group appeared close to five o'clock. At the appointed hour, probably six o'clock, all met at the giant slide for ten minutes of uninterrupted free rides. There was a final check before heading home on the return trip. Games came out again on the subway and the remains of the snackbar were disposed of at one end of the car. The boys came singly from various parts of the car so that there were never more than two on their feet at the same time. Again the passengers were fascinated by this unbelievable juvenile orderliness.

But no human system is perfect. On one of his last trips, when everyone knew of Father's precarious health, one boy failed to appear for the homecoming trip. The older boys could not find him and the managers of Steeplechase were of no help, so the long trip back to Yorkville began. Late that evening, still without any dinner, Father Boyton hurried to the boy's home where he was not found. Unknown to Father, the Steeplechase management had drained the pool at the end of the evening in fear of discovering an accident. But the ten-year-old finally returned home about 11:30. Just before the rendezvous he had been given three books of rides by a kindly lady, and so had stayed on to enjoy himself. Needless to say, this was his last visit in Father Boyton's care. The same remarkable order was preserved on hikes and picnics along the route to the Boy Scout Camp above the Palisades.

Winter he would say came all too quickly and brought with it a schedule always crowded with activity. In addition to the varied round of duties already mentioned in these pages, there were trips to the zoo with a retinue of small boys, days at the circus where he always had the pick of the best seats through family influence. There was also an afternoon every week devoted to the children's ward at Lenox Hill Hospital, cheering up the youngsters with stories, games and talking sign language to the boys confined to oxygen tents.

Father Boyton was the man of the year among his Scouts, and yet with all this hero worship there was a strange and noticeable change as the boy passed into the later teenage period. One noticed that contact with Father became less and less until there was a complete rupture. It was almost

like that phenomenon in the world of nature when the parent divorces itself completely from its young. The break became so apparent in practically every case, that my curiosity forced me to trespass upon sanctuaries. One day as we watched the boys in the Loyola yard and I felt the matter might be discussed without offense, I began cautiously bringing the subject around to my query. Before I had realized, it was answered, and with sincere and candid humility. Looking from the window at the little fellows playing, and then noticing the older boys in the upper part of the basketball court, he pointed to them and he said: "When once they get to that age, I don't fit in. I can handle them through the normal scouting age, but after that some one else must take over." If ever one accepted his own limitations it was he. He knew well his influence over the small boy and he exploited it to the full. He knew where his influence ended and he accepted it: no false pride, no pretense could persuade him to attempt expanding his efforts. The honesty that was always evident in his religious life, his intellectual life, school life and dealings with others came again to the foreground. A better word for it would be humility.

One of his few activities not connected with boys, was Father's annual retreat to high school girls. As he prepared for this each year, he asked his Boy Scouts whether they had any moral lessons which they felt should be taught their sisters. He would then pass these on to the girls at the retreat, saying that they were not his, but came from their brothers.

After Father Boyton's death, his book about the Circus in Madison Square Garden was sent off to a youngster in Indonesia, to whom he had promised a copy. The parents reported of his great delight on receiving it, and his remark after finishing it: "I feel just as if I were there."

In summary, Gilbert Chesterton has contended that it is in the Christ of Nazareth alone that we find the real lover of children. There in the portrayal of the Good Shepherd, we find Him holding locked close to His Heart the tiniest of His flock. Nearly two thousand years have passed, but it is only on occasion that the world really feels the mystical charm of the child. Chesterton contends that these rare occasions have

been put to pen by still fewer authors who have tried to portray to the world their reactions to the romance and regret of childhood. Peter Pan, he says, and the *Child's Garden of Verse* were discoveries made long before James M. Barrie and Robert Louis Stevenson made childhood live in books. It was the Nazarene who proved to the world that the bud could be more beautiful than the flower, that Peter Pan does not belong to the world of Pan but to the world of Peter.

And with these words we feel we have summed up the most important and dominating fact of Father Boyton's life, his delight in being in the company of the American boy. Surely he who had sacrificed a career in the world of his father, Captain Paul Boyton, for one with the Master, never forgot the lessons he learned from the dominating lady in his life, Margaret Connolly, his mother. These lessons brought to the foreground all the more the charm of the Nazarene and the little ones whom He welcomed. Walking in these sacred footsteps, Father Boyton put into practice the lesson preached to the world of nearly two thousand years ago, that the bud really *is* more beautiful than the flower and that Peter Pan belongs not to the world of Pan but to the world of Peter and his successors.

Love and Innocence

What you say, that love is pain, pleases me much. Pain proves that love is genuine. Love on earth must no doubt be a foretaste of the hunger and thirst of Purgatory. Pray often that the children may die rather than ever lose innocence. You are not wrong. For though God, in His infinite mercy, can mend the torn robe with jewels, He would die to prevent one mortal sin. Read the fourth chapter of Wisdom on innocence, verses 7 to 17.

I cannot conceive that killing an affection would promote love of God. Sensual affection is, I think, a great impediment, but I see in mothers and wives and friends an affection which helps wonderfully to love for God. It would be strange indeed if God, who creates nature and grace, should make one antagonistic to the other. St. Paul speaks of the want of affection as one of the worst curses of the latter days (2 Tim. 3, 1 ff.). Nature ought not to be crushed except when it is vitiated by sin and inordinate. I wish I were ten times more affectionate. St. Paul is wonderfully affectionate.

PETER GALLWEY



FATHER ALFRED BARRETT

Father Alfred J. Barrett

Joseph E. O'Neill, S.J.

Father Alfred J. Barrett was the sort of man whom an impartial observer would unhesitatingly declare born for glory or disaster. In a strictly theological sense every man is born for either of these final and irrevocable ends, but in a special and more limited sense it could be said that Father Barrett was born for success or for failure, for the fulfilling of the dreams of a high romance or for the disappointing realization of talents recognized but undeveloped and, therefore, wasted. He was a man for whom half way measures seemed impossible; whatever he did he did with all his energy, with complete generosity of heart, and with something of the grand gesture of the true romantic. Yet all the time he lived the life of the Jesuit under obedience for whom the grand gesture for its own sake, or glory and renown for their own sakes, can only be folly, delusion and loss. He was a man with a flair for many things: he could sketch, he could paint, he could act; he was a successful teacher, speaker, journalist, editor, poet, playwright, and administrator. He could have developed any one of these talents to lead a highly successful and colorful life in the world, or he could have played with one or other of them and been a typical Bohemian, talented but sterile, or he could have led the life he did—a faithful follower of Christ, part romantic, part realist, and totally dedicated to the ideals to which he had been called by his Captain-King. He was a true Jesuit, individualistic yet obedient, enthusiastically interested in the arts yet intensely concerned with spiritual realities, and he was one of the most unselfish people I have ever known.

Father Barrett was born on August 26, 1906, in Flushing, New York. His mother, of French lineage, had been born in Greenwich Village, and was an artist in her own right. His father, of Irish descent, was, at the time he married, a young Ohio banker who later became one of the best known laymen in New York, President of the Guardian Trust Company, Chairman of the New York City Public Service Commission

and Chairman of the New York State Public Service Commission. From his mother, apparently, he derived his love of the artistic and of all things French, from his father the ability to see a thing clearly, think it through logically, and stay with it to the final achievement. For, contrary to popular impression, Father Barrett was no dreamy-eyed *évadé* from reality but an extremely accurate observer of human nature who happened to possess unusually strong staying power in whatever it was his duty to accomplish.

It was a remarkable family and certainly one highly blessed by God, for Father Barrett was the first of nine children, six of whom were to enter the religious life; three daughters became Sisters of St. Joseph in Brooklyn, one became Sister Teresa of Jesus, a Carmelite, and one son became a Dominican, the Rev. Paul Aquinas. The grace lavished upon this Catholic family was recognized even in this life and when she was seventy-eight years old Father Barrett had the joy of seeing his mother receive from the Holy Father the *Pro Ecclesia et Pontifice* medal at the hands of His Eminence, Francis Cardinal Spellman.

Naturally, Father Barrett was to receive a Catholic education. He attended Xavier Grammar School with success, and at the commencement exercises and public elocution contest, the latter a vanishing if not completely invisible art, he was chosen to recite the Gettysburg Address, an early manifestation of one of his many talents. From Xavier Grammar School to Xavier High School was an easy transition and there too he gave proof of his varied abilities. In his third year he played Petruccio, suitor to Katherina in *The Taming of the Shrew*, and the next year he performed as Macbeth. On Prize Night, June 16, 1924, he was in the senior division of the elocution contest with a stirring entry called "Hell Gate of Soissons," and two nights later at the sixty-seventh annual commencement of Xaxier High School Father Barrett added his voice to the many that had preceded him by delivering the valedictory in the college auditorium. There was no question but that Father Barrett had ability and that he was not afraid to use it.

But there was another side to his character and another bent to his gifts—a love of things military, perhaps the in-

heritance of his French blood, perhaps the result of his romantic temperament. Whatever it was, he made a good soldier and an even better leader, for he was chosen Cadet Colonel of the Xavier Cadet Regiment in his senior year. As such, he commanded the review of the regiment held in the 9th Coast Defense Armory in January of 1924, and another in the spring on the campus of Fordham University. During this latter exhibition of military maneuvers, tendered to Brigadier General Hugh A. Drum, U.S.A., he also commanded the exhibition drill by the Citizens' Military Training Camp Club.

For a high school student the honor of being Cadet Colonel is no small thing, but more important by far is the way he handles himself and the cadets under his command. In the year book of his graduating class there appears under the picture of the handsome young man who was Alfred Barrett the following quote from Byron: "Well had he learned to curb the crowd!"—a slightly ironical tribute, no doubt, to his functioning as Cadet Colonel of the Regiment. On one occasion, at least, he made memorable Xavier history. Upon returning to school after a bout of sickness he had taken up his duties as Cadet Colonel. Evidently well liked, his appearance before the regiment had been greeted with loud and enthusiastic cheers. Acknowledging his thanks Father Barrett then proceeded with relentless determination to the performance of one of his duties, and calmly read the jug list for the day. No amnesty, and a truly military curbing of the crowd!

The pattern of his character was to be revealed many times and more than once Father Barrett managed to combine two of his loves—the literary and the military. During high school there had been a summer period of training for the cadets. As a member of Battery A he was at Madison Barracks, N.Y., in 1923 with the other cadets of the Field Artillery Citizens' Military Training Camp. While there he helped to produce a booklet, *The Muzzlebursts*, and for it he wrote an essay, "As the Caissons Go Rolling Along;" it is easily the most interesting and the most informative of the pieces written for the booklet. Again, Father Barrett was always able to use his own experiences as material for literature and

it is not at all surprising to find this training camp period utilized as the basis for a poem "Caissons and Pieces," juvenile but lively verses which were published in the school magazine, *The Xavier*. He was also made one of the assistant editors of the Year Book and for it he wrote an amusing Class Poem. The write-up under his name and picture is perfect evidence of his ability and the list of his activities is a formidable one. At the end appears the destination of the young man who, among all his other qualifications, was voted the best actor of the graduating class, neither dramatic school, nor college, nor the Army, nor the Bohemian world of art and travel, but simply: St. Andrew-on-Hudson.

Nevertheless, Father Barrett was destined to be a poet and a soldier, and other things besides; but first he was to be enrolled in the Society of Jesus. He was accepted and entered the Novitiate on July 30, 1924. There he led the quiet, intense, prayerful life of a Jesuit Novice, and there, at St. Andrew-on-Hudson, after taking his vows at the usual time, he passed two stimulating and highly satisfying years in the Juniorate. His love of poetry and his increasing skill in the art were gradually becoming evident. But the two years of Juniorate flowed imperceptibly into the three years of Philosophy at Woodstock and the young man who had manifested so much ability in the field of creative writing was sent out to teach English literature at Canisius College in Buffalo. This was a happy and fruitful period; he was young, vigorous, and interested in all he was doing. He became moderator of the *Canisius Quarterly* and moderator of the Year Book for 1932. However, a new and more spiritual duty claimed his enthusiastic energies. Although not yet a priest he was appointed moderator of the Western New York Student Sodality Conference, an important post, since this particular Student Sodality Conference included thirty-five school and college groups. It was the sort of work he loved and for which he was excellently fitted, for Father Barrett was always attracted to youth and youth to him, and the result was the silent working of grace of the Holy Spirit in many a young man and woman who learned to live a fuller life of grace because of him.

After his teaching period Mr. Barrett was sent to Wood-

stock for theology to emerge four years later as Father Barrett, his entry into the eternal order of Melchisedech dating temporally from 1937. They had been four quiet years except for the exciting fact that the numerous poems he had been writing for magazines like *America* and *The Commonweal* were now being collected and were soon to be published. At the very beginning of his Tertianship in October of 1938 there appeared a slim volume in a cool green cover bearing the title in letters of gold *Mint by Night*. With the appearance of this little book, forty-seven lyric poems, the collection of a decade's work, Father Barrett became a publicly known poet. It was a smashing success, and rightly so.

The tributes came pouring in and they must have warmed the heart of the young poet. Who would not be pleased and excited to know that the thoughts and emotions of youth passed in the company of Christ, and now presented in verse to the eyes of a world that might be repelled or merely indifferent, were being received with almost universal delight? From his fellow Jesuits, some of them former teachers, came words of praise and encouragement. Father George Johnson, whom many Jesuits remember with affectionate admiration as a critic of severest mettle, wrote his congratulations and added the satisfying comment: "It is the best first volume I have seen." Father Francis P. Donnelly, Father Daniel A. Lord, Father Robert I. Gannon, Father Thomas Chetwood and others all offered homage and encouragement. Especially pleasing were the tributes from the diocesan clergy, for instance, Rt. Rev. Msgr. Fulton Sheen, at that time associated with Catholic University, who wrote in a letter: "The spirituality and simplicity of your work is most striking. May God give you many more years to sing his beauties and cheer our hearts."

The professional critics were equally gratifying. Clifford J. Laube wrote in *Spirit*: "This book establishes Father Barrett as one of the most gifted poets of America." John Kenneth Merton, writing in *The Commonweal*, found his work "delicate, reticent, genuinely moving." Daniel Sargent, writing in *America*, called the poem, "The Candle," "flawless" and added: "Yet I rate this flawless poem as only third-

best." The Cardinal Hayes Literature Committee for N.C.W.C. Features spoke of "maturity combined with intellectual power, poetic sense and fine craftsmanship." *The Sign* noted "a delightful and humble familiarity with the soul of the Church." *The Catholic Light* found "a sure and reverent touch aided by an economy of expression." *The Far East* spoke of "a delicate but sure art, disciplined sincerity of feeling, beauty and freshness of imagery and a careful technique."

From across the seas came equal praise. *The London Catholic Herald* thought the poems "Direct, everydayish, and absolutely unrefracted." *The Month* found in them "rich evidence of that mystical apprehension of beauty—visible and invisible—so inalienably a part of the true poetic equipment." *The Irish Monthly* declared "His virtue is in the striking vividness of perception and image, his deficiency on the side of rhythm and consideration." *The Advocate* of Melbourne, Australia, stated "There is a precision and economy of phrase in all the writings in this little book, with its strong lean towards epigram." Egerton Clarke in *The Clergy Review* of England, declared, "Here is a Jesuit poet with a Dominican mind. Father Barrett's poems are of a high order, clear, lapidary and imaginative." Alfred Noyes paid him the compliment of writing for permission to include three poems in an anthology he was editing for Lippincott: *The Golden Book of Catholic Poetry*.

Especially satisfying was the reception afforded *Mint by Night* at the hands of critics who were also poets—surely the tribute most desired by any young creative artist. Father Leonard Feeney spoke in *America* of "a serenity of phrase that is almost liturgical, but with a surety of insight that is unailing." Sister Madeleva, still the foremost Catholic poetess, wrote to him that "The aromatic delicacy of the title pervades the book. I have found charm and beauty where I have looked and read through it. I know, from other works of yours, that this is sustained." Eileen Duggan declared in the *New Zealand Tablet*: "Father Barrett is that gracious thing, a follower of the *gai sçavoir*, a troubadour of God, but his very sense of dedication makes him court austerity of line."

There were other tributes too that made pleasurable reading for all those who had long thought Father Barrett a genuine and moving poet. Francis X. Connolly wrote in *The Catholic World*: "Father Barrett is militantly mystical and, like the spiritual writers to whom he is akin, luminous and direct in his approach to real things." Katherine Brégy sent him a letter in which she declared: "You have some reason to know how much I have loved some of your work: now, having more of it, I love it much more. What delights me most, I think, is the way you combine directness and daring of imagination with directness and music and simplicity of means." Helen C. White also wrote him and said, "It is a charming book in every way, and it contains some really beautiful verse." William Thomas Walsh declared in a letter: "Your poems have power and originality—most excellent music."

What is one to say, however, nearly two decades later? How has Father Barrett's poetry stood the test of time? Obviously, it has stood rather well when a contemporary critic of such formidable stature as Allen Tate could write to him in a letter as late as August 24, 1951: "What I admire is the economy and precision throughout. To my way of thinking the finest poem in the book is 'Hands of a Priest.'" Very likely this was the first time Mr. Tate had encountered Father Barrett's poetry since the latter's reputation had been largely among Catholic readers and Mr. Tate was a recent convert at the time.

Although this is scarcely the place to make a final judgment upon the poetry of Father Barrett, nor I the one to assume the right to do so, doubtless some evaluation is not entirely out of order. It seems to me, then, that Father Barrett was not a great poet nor did he write any truly great poem. He was a highly talented poet of minor accomplishments whose gifts lay in directness, precision and economy of phrase, exactly as Allen Tate has noted. He wrote in a style that is not at present the accepted one. There is little or nothing of the obscure, the symbolic, and the irregular, so dear to writers and readers of mid-century verse. Consequently he is not likely to be mentioned very much at present nor in the immediate future. But when regular rhyme, disciplined

rhythm, and recognizable melody come into favor once again, he will be spoken of with more and more approval. Meanwhile, he should not be neglected or forgotten for, although he has written some faulty poems, he has also written some that are excellent. He was never really intense or highly imaginative, but he was clear, vivid, sensuous, not ashamed of emotion, and he could be humorous, ironic and admirably epigrammatic. Believing that the Holy Spirit was the true muse of poetry, he tried to write with light and fire. If the light was never very searching and the fire never burned with the white heat of immortal verse, he nevertheless fashioned some few poems that are worthy of inclusion in any anthology. Asked to name them I should unhesitatingly reply "Saint Thomas More to Margaret" because it perfectly catches the "feel" of the Saint, "Saint Francis De Sales" because it is an excellent fusion of the sensuous and the gnomic, "Bearing Viaticum" because it is a successful example of the hardest of all poetry to write—religious poetry that springs out of the felt reality of remembered experience, and "Loss of Faith" because it is a happy presentation of genuine religious thought and emotion. It seems certain to me that he was at his best when gnomic and concentrated, and when the unified image and idea welled up from the depths of true religious thought and habitual modes of action.

But there was something more important in store for Father Barrett than the writing of poetry and the acclaim which so happily resulted. There was his Father's business to be done, the carrying out of the plan of Christ, the spreading of the Kingdom of God. So it happened that immediately after Tertianship, which was spent at Poughkeepsie during 1938 and 1939, Father Barrett was assigned to Kohlmann Hall as assistant director of the Apostleship of Prayer, as associate national director of the League of the Sacred Heart, and as associate editor of the Messenger of the Sacred Heart. In 1940 he also became head of the Art and Poetry Department where his job was arranging frontispieces, illustrations, and layouts in the field of art. From 1939 to 1942 he labored faithfully and well, with zeal, imagination and enthusiasm. To quote from a short obituary which appeared

in the *Messenger*: "During his years here, he transformed the appearance of the *Messenger*. He was an artist himself, as well as a Master of Arts, and knew how to use art in the service of the spiritual purpose of the Apostleship of Prayer. The issues, especially of the year 1942 are a memorial of a distinguished editor who was alive to the great advances being made by the American press and to the necessity of making the Catholic press worthy of a distinguished place among American publications."

But the war years were upon us, and Father Barrett, who had been serving as national chaplain of the Catholic Poetry Society of America from 1940 to 1945 turned naturally and inevitably to the life and vocation of an Army chaplain. Volunteering on March 12, 1942 he was sworn in as a First Lieutenant on September 18. Three days later he left for Camp Wallace, near Galveston, Texas. He was then ordered to report to chaplain school at Harvard University and after finishing there returned to Camp Wallace to his post of chaplain of the 35th Anti-Aircraft Coast Artillery Battalion. Father Barrett was one of two Catholic and eight Protestant chaplains in this camp and he was the 101st Jesuit chaplain in the armed forces of the United States.

During this time his thoughts must have gone back occasionally to memories of school days and the Field Artillery at Madison Barracks nearly one World War ago. But there was not much time for nostalgic reminiscing for the caissons were rolling again and now he had a more ambitious goal—active service on the field of battle. For the moment, however, his duty was the unglamorous, routine, but spiritually vital task of caring for the men under his charge. He worked hard and enthusiastically, a fact amply testified to in the lively, informative, and affectionate letters he sent home to his mother. He was extremely zealous and very happy in his work as chaplain; there were Masses, sermons, confessions, converts, and inevitably, writing. For, in the midst of it all he found the time to author two newspaper columns, a "Chaplain's Chat Column" and another called "Take It or Leave It." His work received the surest of all signs of success—he was given more of it. In May of 1943 he was made chaplain of six battalions, the thirtieth to the thirty-

fifth, totaling about six thousand men. Three months later he was promoted to Captain. Then in October some five hundred German prisoners of war were sent to Camp Wallace and his letters to his mother reveal the interest, humor, and zeal with which he went to work on the Catholics among them.

It was not all smooth going and he encountered more than one frustrating obstacle, particularly in the shape of a certain Protestant officer at the camp. Yet he did not allow himself to become discouraged, another manifestation of that hard core of stubborn persistence which never yielded whenever he felt he had a worthy goal to attain. Along with his sensitivity to the beautiful in all its visible forms he was manly to the core in the way the saints have been manly. The slogan for the artillery was one that appealed to him and it furnishes a pithy description of Father Barrett in all that he did, *Pro Virili Parte*. Translated, "To the utmost of our ability," I think it a true description of the hard-working chaplain who made converts in spite of continuous and irritating difficulties and who was ever vigilant and even aggressive against every manifestation of Protestant religious indifferentism in the armed forces. He was a man of great energy and, in fact, was one of the least idle people I have known. One of his published pamphlets, the story of St. Stanislaus Kostka, bears the title *A Short Life in the Saddle*. It was what he would have chosen for himself if he had been given the choice. There is a letter to his mother on her sixty-fifth birthday in which he wrote: "I have no ambitions to reach sixty-five, but only because I haven't got your resistance or perseverance, and I don't want to be retired like Father Willy Walsh of Monroe, now ninety, to St. Andrew-on-Hudson." But Father Barrett was too modest; actually, he had his mother's resistance and perseverance, and he never lost either quality. He had long wanted to go overseas. Unfortunately, owing to myopic astigmatism, he had been placed on limited service, but he was finally taken off. To his delight he was soon on his way overseas where he was assigned to be chaplain of the hospital of Mourmelon in France. He was eager and excited and with secret hopes of service on the battlefield itself.

Always the artist, he had kept in pencil and in water color,

several sketchbooks, one from "Texas to England, Feb.-March 1944," another while in England and a third while in France. They are clever, realistic, and done with swift, impressionistic strokes like most of his painting. Doubtless he intended to make use of these on-the-spot impressions for, while at Camp Wallace in Texas, he had been asked by the publishing firm of Bruce in Milwaukee to write a war book. His idea was that it would be a kind of combination of prose, poetry, and drawings, and as he wrote to his mother, "*G. I. Padre* would be a probable title." But it was never done. There was other and more important work to do during the two years he spent overseas before the invasion of France. As chaplain of the Ninety-fourth General Hospital he worked near Chalons-sur-Marne and Rheims with German prisoners and American personnel. At the war's end he became chaplain of American troops at the Sorbonne and the University of Paris, as well as at the Beaux Arts, and the Académie Dramatique du Vieux Colombier—the famous "Old Dove" theatre—where he also studied. The good that was done cannot be recounted here nor should it be. It was done, and the many who were helped know best how well God made use of His servant and His priest. For the rest, he was recognized as a successful chaplain and in 1946 he was promoted to the rank of Major. In the same year he was granted his honorable discharge from the armed forces.

There was to be nearly a decade more of life on this side of eternity, and all these years were to be spent at Fordham University. They were busy and fruitful ones, and they knew recognition, disappointment, and spiritual progress. From 1946 to 1948 he taught English literature in the College. From 1948 to 1951 he was director of the School of Journalism. From 1951 to 1952 he was chairman of the Department of Communication Arts. The next year 1952-1953 saw him teaching religion in the School of Business and during the years 1953 to 1955 he was student counsellor in the School of Business at the downtown evening session. For the year 1955-1956 he was given the assignment of conducting retreats and it was also to be a year in which he was to be free to write and to lecture.

During the period of his chairmanship of the Department

of Communication Arts he had also been director of the Professional Writing Institute and teacher of creative writing. Wisely he had engaged men and women like Neil MacNeil of the *New York Times*, Meyer Berger, also of the *New York Times*, David Marshall, Charles Felten and others, and during one summer for the Summer Institute he had procured specialists like Herschel Brikell, Katherine Brégy, John Daly, Bob Considine, Margaret Webster, Gretta Palmer, Gilbert Seldes, Agnes De Mille, Jo Mielziner.

It is significant that many of these people are artists and writers connected with the theater. For it was toward the drama that Father Barrett's interest had been turning. He was, in fact, for a period during these years, director of dramatics, and also author, director, and producer of plays. In addition to the lyric gift he had the dramatic flair as well, the instinctive sense for the appeal of the stage, and he was intimately concerned with and largely responsible for one of the most exciting periods of theater activity in the history of Fordham University.

Shakespeare, Dryden, Gogol, Gheon, the plays of these and other more modern writers were put on, and always with success. Of his own creations, or more exactly, of those with which he was connected, one of the most interesting and personally satisfying was his contribution to a moving picture: *Loyola—The Soldier Saint*. A professional job by professional men and women it had originally been produced in Spain, filmed at Montserrat, Manresa, Loyola, Barcelona, and originally spoken in Spanish. Father Barrett was asked to prepare the American version. This he did, editing the English lines to suit the action. He worked six months on it, then had it spoken by American actors. The Woodstock College Choir of fifty voices under the direction of Max Tak and Rev. William Trivett, S.J., provided the musical background and Father Barrett himself was the commentator who also spoke the prologue and the epilogue. The result was a stirring re-creation of the life of St. Ignatius. Complete with fanfare, publicity, and all the excitement of opening night, the première took place at the Holiday Theatre on Broadway, April 24, 1952. It was well received, Kate Cameron in the *Daily News* called it "an impressive film

biography" and gave it a three star rating. Arthur Mulligan, also of the *Daily News*, wrote that it was "A majestic and emotional portrayal" and Frank Quinn in the *Daily Mirror* spoke of "remarkable technical achievement," adding "this is one of the finest films of its kind I have seen." *Variety*, the publication of the entertainment field, reported: "In many respects the picture is one of the best productions dealing with a religious subject to be released in the U.S. Much credit for this goes to the Rev. Alfred Barrett, Jesuit priest, who is chairman of the Department of Communication Arts at Fordham University." The film company was Jewish, the actors were Spanish, the voices were American, and the technical adviser was a Jesuit, the whole added up to something unusual for Broadway and for motion pictures.

More or less simultaneously with his work on *Loyola: The Soldier Saint*, Father Barrett had been writing and producing an original play *Once Upon A Midnight, A Lyrical Drama on Edgar Allan Poe*. It was a highly artistic and successful defense of Poe based upon facts. But the facts were told in an unusual and even unique combination of drama, operetta, and the ballet. Some of the scenes were played against a stark white screen and the magnified and at times distorted shadows created a weird and effective symbolism, particularly appropriate to the mind and art of Poe. Concentrating on his character and stressing his inherent nobility as opposed to the heartlessness of some of his foes it was genuinely moving in its dramatic presentation of the tragedy of Edgar Allan Poe. It was well received by those capable of judging. Martin Starr, for instance, a professional critic broadcasting over WINS on May 6, 1952, said: "It was a serious, profoundly impressive, and highly entertaining presentation; not merely scholastic theatre, it is impressive creativeness, brilliant make-believe."

But there was another and greater Figure that interested Father Barrett and about this Person he had meditated all his religious life. One of the plans he had long been pondering was the idea of a Passion Play for our times. Actually, he had done more than ponder. Over the course of some twenty years he had thought it out and when the right moment offered he was ready to put it down on paper. The oppor-

tunity came while lecturing on religion and acting as student counsellor in the evening session of the downtown School of Business. In a rather short time he wrote, directed, and produced a Passion Play "O My People!" which was unique, imaginative, and spiritually satisfying. It was financially successful too. Over \$3,000 profit the first year went to the Jesuit Missions and the same thing happened in 1956 and in 1957.

"O My People!" is the drama of Gethsemane; it has unusual effects and exciting techniques involving acting, commentary and discussion, choreography, music, lights and color. The setting is the Garden of Gethsemane and the action takes place in the mind of Christ. The scenes are not in chronological order but as they might have occurred to the human mind of Christ, and they range back and forth in history from the events of Christ's own life to the martyrdom in the twentieth century of that other Christ, Father Pro, of the Society of Jesus. There are two actors simultaneously representing Christ, one in the Garden and one in the various scenes from His life which are dramatized by a cast of fifty students. The audience follows sympathetically from the moment when Christ, together with Peter, James and John, makes His entrance from the rear of the auditorium and proceeds to the stage as the Garden of Gethsemane, to the solemn and impressive ending when the Son of God allows Himself to be led from the Garden in the company of the soldiers and the mob. There is no applause and the spectators, moved by art and devotion, leave the hall in respectful silence after the dramatic departure of the Christ.

It is true that the work has its faults but it is as moving and impressive a Passion Play as one is likely to see. In the words of the official Jesuit censor: "This is a remarkable piece of dramatic writing. From the viewpoint of technique it is excellent in its dramatic effectiveness as well as its adaptation to the modern methods of stage productions. To me the dramatic power of the play was deeply moving. The theme is handled with professional skill and with originality in some degree, and perhaps more than I realize. The script is magnificent. The author weaves the classic simplicity, power and beauty of the Old and New Testament into his

lines with artistry, and his own language in prose and poetry maintains the same virtues. The author is certainly to be commended for this manuscript. It is one of the finest pieces of religious drama I have read and it may well be the best." The praise is deserved. Others have thought so too, for soon after its presentation, on October 9, 1955 to be exact, sixty thousand people watched a modified version at the Polo Grounds and, to quote the *New York Times*, "were enthralled." It was a splendid pageant, a moving Stations of the Cross, in which the original cast took part and one thousand high school girls represented the crowd in Jerusalem.

During the course of the play it became obvious to those who worked with him that Father Barrett was not well. He would often lapse into a semi-blackout condition and on coming out of it would insist on going on with the rehearsal. This was typical. Very few people knew that he was losing the sight of one eye owing to a cataract; yet he did not let this impairment or any other illness stop him from working. He intended to continue until he could do so no longer, and this, of course, is exactly what happened. The desire to labor for the glory of God, in addition to his habitual charity, brought about his early death. During his last year of life he was writing, preaching, lecturing, and giving retreats. But he was also saying "yes" to all requests made to him by Jesuits and others. As long as it was connected with his work as a Jesuit Father Barrett could not refuse a request for help. So it happened that he agreed to give a day of recollection to the priests of the Diocese of Paterson in Morristown, N. J. It was his last act of generosity. A heart attack struck him down in the company of a fellow Jesuit as he was returning to New York. He was taken to St. Joseph's Hospital in Paterson and he died there soon after admittance on November 9th, 1955.

It should be apparent from all that has been said that Father Barrett was a worker, that he took quite literally the injunction to spread the Kingdom of God because the fields were white for the harvest. While at Fordham he was at various times teacher, preacher, lecturer, retreat master, administrator, poet, playwright, director, producer, and editor.

At various times, too, he was in charge of the *Ram* and the *Monthly*, worked with Fordham's radio station WFUV-FM, organised the graduate MFA degree in the Department of Communication Arts, directed the national headquarters of the Catholic Press Association for two years, was editor of the Catholic Press Association trade publication, *The Catholic Journalist*, and served as executive secretary of the Catholic Press Association for the year 1949-1950. In February 1950 he flew to Rome as head of a party of twenty-eight delegates to the Fourth International Congress of the Catholic Press. He was a member of the Catholic Classical Association, the American-Irish Historical Association, the Poetry Society of America, and, as we have seen, he was national chaplain of the Catholic Poetry Society of America from 1940-1945. In addition, he was much in demand as guest speaker at Communion breakfasts, study clubs, conferences and other such gatherings of a spiritual and an academic nature.

He was a contributor to *Jesuit Missions* magazine; in fact the first cover of *Jesuit Missions* was designed and drawn by him, and the feature "Afield with American Jesuits" was his idea. He wrote for numerous other magazines and, although no scholar in the strict sense of the word, he was a splendidly facile writer, with a style that was invariably clear, vivid, and moving. In addition to *Mint by Night* he had planned another book of poetry to be called *Our Lady of the Weather*, and he was contemplating a book on the Jesuits, or rather, a collection of essays on various Jesuits. It was to have included those he had already published in pamphlet form: *Captain of His Soul*, on Francis Cullinan, a fellow Jesuit scholastic who had died at Woodstock, *A Short Life in the Saddle*, on Saint Stanislaus Kostka, *The White Plume*, on Saint Aloysius Gonzaga, *Citizen of Two Worlds*, an article he had written after the death of Father Daniel Lord and which had appeared in *The Catholic World*, and two projected essays, *A Christian Secularist*, which was to have been on Father Gerald Walsh, S.J., the author, scholar, and editor of *Thought*, and finally, *The Man Who Saved the Jesuits*, which was to have been on Saint Joseph Pignatelli. He had in mind also a novel, but he seems to have left nothing more than the title: *Men Crucified: A Tale of the Jesuit Suppression*. So

this story is still untold; perhaps some young follower of Saint Ignatius will one day give it body and form.

Even though his sight was beginning to fail he read continually and was always on the lookout for new ideas, inspiration, and stimulation. He was always abreast of the times and did not hesitate to speak out with authority. A single review he wrote, a scathing denunciation of Ross Lockridge's *Raintree County*, brought enthusiastic responses in the form of approving letters and telegrams from over the entire country.

He attracted people not merely because he was personable and even handsome, but because he really liked people, because he was friendly, honest, and a man of good will. He was unreserved, almost to the point of naiveté, but he was highly intelligent, he was a good judge of character, and he possessed a healthy and unfailing sense of humor. He was confident because he knew that he had certain abilities; but he was truly humble. A superficial observer might have judged him vain of his literary and artistic talents but it was not so; he accepted and even asked for criticism and he made use of it whenever it seemed to be worthwhile. He was trusting but he had a priest's knowledge of sin, of the world, and of people. He was individualistic yet he led the Jesuit's life faithfully and well. His students, and many others with whom he came in contact, were extremely devoted to him. A fellow Jesuit has written: "The cast of 'O My People!' became attached to him in a very remarkable way as a priest and as a friend, and it is certain that the Gospel story that they told with his guidance affected their lives very deeply. When the play was being produced for the second season as a memorial to the deceased author, Andrew Romeo, the Christus, on a TV program featuring the cast of the play gave a moving eulogy of Father Barrett stating how his association with Father Barrett was a decisive experience of his life."

Although he was a romantic in the finest sense of the word, with a love for the ideal in whatever place and in whatever time it may be found, he was also a realist, as every Christian must necessarily be, and he never sought the selfish isolation of an ivory tower or an ivied college hall. He believed in prayer *and* action, this world *and* the next, the human *and*

the divine. So he was never deceived, never a futile dreamer, never a refugee from life. Without flinching he bore the assaults of reality upon body and spirit, and he bore them with a smile, although at times a somewhat wry one. But he never chose to disguise his hurt with a mask of indifference or to hide his sensitivity under a protective layer of bitterness. Although his talents seemed to destine him to renown in any one of several fields of artistic effort he felt that this was not the Will of God and so he never for one moment allowed adulation, work, disappointment, or ill health to crowd him from the path he had knowingly and willingly chosen as a young man: To Jesus through Mary. Holding the world well lost if Christ were gained he kept his belief to the end, and he died in it, happily.

It seems to me quite fitting to close this memorial of Father Barrett with something he himself wrote and which expresses exactly what he believed and what I am trying to say. It is a very short poem of two stanzas bearing the title *Loss of Faith*:

The life of grace and glory is the same.
 The life of grace is, by another name,
 Heaven on earth, and death is but a change
 In range—
 And nothing strange!

There is between our dreaming and our seeing
 One pulsing continuity of being.
 Ah, when the life of glory we achieve
 Why grieve?
 We only lose our having to believe!

Why grieve, indeed? As to that, Father Barrett now knows the answer better than we. But we can be sure that his death is no cause for grief but for joy, since it was, like his life, all for the greater glory of God.

Books of Interest to Ours

MANUAL FOR JESUITS

The Sacred Heart in the Life of the Church. By Margaret Williams, R.S.C.J. Sheed and Ward, New York, 1957. Pp. viii + 248.

Mother Williams calls her book an anthology of passages from the writings of those whose lives have made the Devotion to the Sacred Heart what it is today. Many of the passages are short but in the case of the principal architects of the Devotion they are quite long because the significant lines appear in context. The passages are, indeed, accompanied by a running commentary to put them in proper perspective. But they are meant to deliver their message themselves. Often they do so easily; at other times deeper consideration is required. In either case the book leads to meditation; not that it is a meditation book. It is more: it is a handbook for those who desire to practice intelligently the great Devotion.

Such a work is timely. The Devotion to the Sacred Heart has passed its trial by fire and has been triumphantly approved by the Church despite stern opposition. The question now is whether it can pass the trial of success. The fires and fervors of the seventeenth and nineteenth centuries must not be allowed to die down. Our Holy Father in his recent Encyclical, *Haurietis Aquas*, seeks to ward off this danger. After mentioning some depreciative views of the Devotion, he urges all Catholics to study diligently its solid foundations. Mother Williams offers the means of doing so in relatively brief compass.

Jesuits will find in this book a useful complement to Father Jerome Aixala's *His Heart and His Society* which assembles Jesuit texts on the Devotion. Mother Williams has collected the finest pages written by all lovers of the Heart of Jesus, many Jesuits among them, from New Testament times to our own. And she has added not a few from her own pen. Chapter Two is probably the best example of her own contribution but there are many others.

The running commentary is also an achievement. To follow an idea across the millennia requires sureness of judgment and breadth of learning. Mother Williams has succeeded in making the Christian centuries give up their most intimate secret. All will not accept some of her insights and there are errors in detail. But the sweep of her vast conception is sound and compelling. We have here a manual for Jesuits who want to carry out their Institute's injunction to practice and propagate devotion to the Most Sacred Heart of Jesus.

E. A. RYAN, S.J.

INFORMATIVE AND INSPIRING

Beyond All Horizons: Jesuits and the Missions. *Edited by Thomas J. M. Burke, S.J.* Garden City: Hanover House, 1957. Pp. 288. \$3.75.

On the jacket there appears a statement of the book's scope: "Thirteen well-known Catholics paint a vivid picture of Jesuit missionary activity over four centuries." The book, then, is a collection of essays describing what has been done and what is being done by the Society in the apostolate of the foreign missions. There is no attempt made at presenting a theory of Jesuit missionary activity, nor is there any attempt to develop a theology of the missions. This may prove a disappointment to some, but all who accept the book for what it claims to be, will find it both informative and inspiring.

The first half of the book is concerned with past efforts and past achievements. In the first three essays there is presented an over-all picture of the Jesuit missions during the first century and a half of the Society's existence. Two aspects of Jesuit missionary activity are then selected for special consideration: social work and education. As an example of the former, Father Weigel presents a clear and interesting account of the origins and growth of the Jesuit Reductions in South America, while the work of education is given admirable treatment by Mr. George Shuster. This first part of the book concludes with a very moving description of the sufferings endured by Jesuits, among others, during the terrible persecutions of 17th century Japan.

The second half of the book begins with a panoramic view of the work being done today by Jesuit missionaries throughout the world. This is followed by accounts of the social and educational work Ours have undertaken, as well as an account of the heroism displayed by our men in the face of Communist persecution in China. Also included in this part is a series of sketches of the work being done by "typical" Jesuit missionaries of the present day. Finally, this section closes with a consideration of "Problems of Tomorrow."

Some sections of the book are more readable than others, but the entire book will be read with both pleasure and profit by anyone, Jesuit or extern, who is interested in Jesuit missionary activity and wishes to know more about it. The book might well be recommended to young men in our schools, for while they are familiar with our role as educators, they know relatively little about this other equally characteristic work of the Society.

JOHN F. CURRAN, S.J.

Manual of St. Joseph Prayers, compiled and translated by Francis L. Filas, S.J., is a fifty-page booklet containing practically all the indulgenced, and a good selection of the non-indulgenced, prayers to St. Joseph. A short introduction explains devotion to St. Joseph and gives its theological basis. It retails for ten cents. (J. S. Paluch Co., 1800 W. Winnemac, Chicago 40, Illinois.)

THOROUGH AND BALANCED SYNTHESIS

Mariology, Volume II. Edited by Juniper B. Carol, O.F.M. Milwaukee: Bruce Publishing Co., 1957. Pp. xii-606. \$9.50.

For anyone whose formal study of the theology of the Mother of God dates back anything like ten years or more, no better compendium of present-day Catholic thought in this important field of knowledge is at hand than this second volume of the trilogy planned and directed by the indefatigable Father Carol, the founder and first president of the Mariological Society of America. Twelve Catholic theologians, all but one of them Americans, have contributed to this thorough and balanced exposition of contemporary Mariology. Four of the authors are American Jesuits, one of whom, the tireless Cyril Vollert of St. Mary's, Kansas, has authored no less than three important chapters.

The detailed and lucidly scholarly study, by Walter Burghardt, S.J., on Mary in Eastern Patristic Thought, taken with its companion piece on the Western Patristic tradition on our Lady, which appeared in the previous volume of this set, provides a succinct but masterly survey of the thought of the early Church on Mary's gifts and her mission in the Christian economy of salvation. The rest of this second volume presents in some thirteen chapters an ordered survey of the recent almost startling development of the Catholic understanding of the Mother of God and her providential role in the world.

Father Vollert's two leading articles on the scientific structure of Mariology and on the fundamental principle of this theological study of Mary set the stage for the succeeding chapters which examine the many supernatural privileges which make Mary unique among God's creatures. In his essay on the predestination of our Blessed Lady, Father John F. Bonnefoy, O.F.M., presents a most interesting defense of "the priority of Mary's predestination as understood by the Scotistic School", making the point, among others, that many of those who have opposed the Scotistic position were not aware of the fact that "this doctrine had been adopted by the ordinary Magisterium". The chapter, by Father Gerald Van Ackeren, S.J., on the divine motherhood of Mary develops most persuasively the thesis that "Mary's dignity as Mother of God consists formally in a created assimilation to the Eternal Father", with all the profound implications of this analogy. In the course of a basically historical survey of Mary's perpetual virginity, Father Philip J. Donnelly, S.J. discusses the many theological problems that arise from this doctrine of our faith. Some of the other chapters cover the question of the Blessed Virgin's fullness of grace, her gifts of knowledge in the natural and supernatural orders, her spiritual motherhood, her death and assumption into heaven and her role as Dispensatrix of all graces and as Queen of Heaven. Father Carol himself writes on our Lady's Coredemption; his contribution of close to fifty pages not only synthesizes his monumental *De Coredemptione Beatae Virginis Mariae*, published in 1950, but surveys as well the notable progress in Catholic thought on this very contemporary subject since that time. The volume concludes with a

scholarly analysis of one of the more recent developments in Marian theology, the analogy between Mary and the Church. This study is at once thorough and sound; it threads its way with sober good sense through the very extensive literature on this fascinating conception, skillfully separating the chaff from the wheat that gives healthy theological vitality to this parallelism.

As Father Vollert remarks, repeated pronouncements by the Holy See in our days and the consequent intensively renewed study by theologians have opened up vast areas of knowledge about the Mother of God. That knowledge is surely becoming clearer, more profound, more significant. But in a true sense this remarkable growth is but a beginning: serious problems remain to be pondered; important questions still cry for complete answers. It is a tribute not only to the editor of this volume, but to the maturing science of theology among American Catholics, that so profoundly satisfying a synthesis of contemporary Catholic Mariology should appear in our country from the pens of our competent scholars.

JOHN F. X. SWEENEY, S.J.

DIRECTED AT YOUTH

Portrait Of A Champion. By Joseph E. Kerns, S.J. Westminster, Maryland: The Newman Press, 1957. Pp. xii-278. \$3.50.

At last we have a picture of St. Stanley Kostka stripped of the sugar coating. Combining a very detailed knowledge of the customs, history and topography familiar to the Saint with a lively story-telling ability, Father Kerns helps us understand and love where before we could only admire and wonder. Although the book presents a rather penetrating analysis of this eighteen-year old saint, it is very easy to read. Perhaps the main reason for this is that the reader views the life and times of Kostka as he saw them. You are not looking at him, not viewing what he did; you are looking with him at the world of his time; you are acting with him. You see through his eyes and feel with his emotions, and in this way you understand why he did what he did. Many will be left with the feeling that they would be happy to have this warm and understanding young man as a close friend.

The story is a balanced account of Stanley as a young boy, as a student in Vienna and as a Jesuit novice (in an appendix the author amply defends his use of "Stanley"). Many fictional details are added, but they are all plausible and based on reliable source material. The result is a truly living portrait. Those who are familiar with older accounts will find certain traditional details missing. They are victims of a scholarly examination of the evidence. We are left with a biography that is as realistic and human as it is spiritual.

The author is quite explicit in directing this work at the youth of modern America. He is quite successful in this. The story of the boy and most especially the story of his school days should be very attractive and compelling for that audience. In addition, the more mature will find a very interesting account of those days of Trent, Luther, St. Peter

Canisius, and Suleiman the Magnificent. These details are skillfully woven into the story and make not only scholarly but delightful reading. Those who know only a distorted and forbidding picture of the Saint will find the book quite refreshing and certainly will feel more inclined to pray to him. The one reservation of this reader is with regard to the description of the journey to Rome. Although it begins with much suspense and interest, perhaps it is carried too long. Yet others may find that the author's fine style overrides this difficulty.

WILLIAM J. SCHMITT, S.J.

PERFECT BALANCE

The Word of Salvation. *Translation and Expanation of the Gospel according to St. Luke by Albert Valensin, S. J., and Joseph Huby, S. J., and the Gospel according to St. John by Alfred Durand, S. J. Translated into English by John J. Heenan, S. J.* Milwaukee, Bruce, 1958. Pp. xx + 990. \$14.

The Gospels will be read till the end of time and consequently they always have to be explained. To each generation as it rises, the word of salvation must be given. In order that the Gospel message may be understood, it should be presented in a language familiar to the readers and should be accompanied by those explanations which are necessary if the riches of the narrative are to be made available.

It was with these needs in mind that Fathers Huby, Valensin and Durand undertook to write commentaries on the Gospels of Luke and John. Their pages are not scientific exegesis although they could never have been written save by masters of scientific exegesis. An expert reading them will realize at once that the writers are outstanding biblical scholars.

This beautifully printed, clearly arranged and competently indexed volume does not contain facile popularization for the multitude. It is directed to educated people, especially to those priests—and their number is legion—who are so taken up by the ministry that they cannot devote long hours to study. Here they will find the results of generations of research and pious meditation as well as fully adequate answers to recurring doubts and difficulties.

The volume is full of information and yet is characterized by perfect balance. What requires explanation is explained, whatever smacks of the meticulous and the boring is passed over. The writers have no axes to grind. In difficulties they are guided by Catholic tradition while availing themselves of modern advances in history, geography and philology.

In the case of the Gospels here presented, as in that of the two previously published, the object aimed at has been fully reached. We have historical and exegetical commentaries which are at once prudent and enlightened, traditional and modern. The tone is serene and immediately wins the reader's confidence. In addition the authors have not hesitated to borrow ideas which match their plan.

The introduction to St. Luke, which is written in part by Father Joseph Bonsirven, S. J., is relatively short, much shorter than that to St. John. The reason is of course that the Johannine problems are much thornier. Father Durand treats them in a masterful fashion and in this instance, both in the introduction and text, Father John J. Heenan, who is known as an outstanding scholar and translator does an especially competent piece of work. Indeed it may be stated that there is not a more faithful or more idiomatic translation of the Gospel of St. John in English than the one he gives. It is probable that the same could be said of the translations of the other Gospels. The publishers would be well advised if they printed the Gospel text separately.

E. A. RYAN, S. J.

OUTSTANDING

Doctor Rabelais. *By D. B. Wyndham Lewis.* New York: Sheed and Ward, 1957. Pp. 274. \$4.00.

This is really an outstanding book on a difficult subject. Mr. Lewis has treated in scholarly fashion and with plenty of down-to-earth common sense and level-headed judgment a very complex issue. As Mr. Lewis points out, Rabelais will probably always be a controversial topic. When you consider his coarseness of language, and his preoccupation with the comic in man's bodily functions, you begin to wonder why and in what circumstances such literature was written. When you add that it was written by a priest, the mystery increases. Without doubt Rabelais was learned and clever, but the thought-content of his works is negligible,—the main inspiration appears to be an insight into the comic side of the tragedy involved in human existence. If Rabelais is read carefully, one cannot but help realize that despite the coarseness of language and the cruel laughter, there is nothing in his works that is really corruptive. Rabelais was not unlike his fictitious character, Friar John, "who had little about him of the monk but his habit." He manifested his pent-up feelings by roaring against monkish hypocrisy and rigid monastic regimen with high-spirited violence. Much of Rabelais' fantastic imagination was probably inspired by that Septembrual Brew about which he waxes eloquent. His spiritual nerve centers were quite atrophied; but he remained basically Catholic; he never denied any doctrine of the faith.

JOSEPH A. CAPOFERRI, S.J.

SEVENTEENTH CENTURY ENGLAND

Priest of The Plague: Henry Morse, S.J. *By Philip Caraman.* New York: Farrar, Straus and Cudahy, 1957. Pp. xi-201. \$3.75.

One charm of good biography is the opportunity afforded the reader to insert himself into a time and place other than his own. Once there, in strange surroundings, he meets men and women of varied outlook and

character—good, bad and indifferent. Such an opportunity is afforded by Father Caraman's biography of Henry Morse. Here the reader meets a rather ordinary man called to heroic heights in the midst of the uncertainty which Catholics experienced in seventeenth century England. Born seven years after the destruction of the Spanish Armada, Morse was reared a Protestant. It was not until after he had studied law and sojourned on the continent that he entered the Catholic Church and later the seminary. Already a priest in 1624, he was admitted into the Society of Jesus. After he had been imprisoned and exiled, Henry Morse returned to England in 1633 and worked unsparingly among the plague-stricken poor of London. Yet second exile and another return to England occurred before he was arrested for the last time. He was hung, drawn, and quartered at Tyburn in 1645.

If in the course of this biography the figure of Henry Morse is occasionally submerged in the wealth of background material, it is perhaps due to the fact that his life is not as well documented as one would wish. But there are compensations for the reader: tales of monsters in English woods, scenes in the crowded pest-ridden prison, even a glimpse of coal mining, and the unforgettable vividness of London in the grip of the plague in 1636. When Henry Morse does dominate the scene, this ordinary priest assumes the role of a hero. The reader sees him before the court cleverly and correctly answering questions about his priesthood. He sees him laboring among the poor and finally he follows him every step of the way to his glory at Tyburn. Father Caraman who has previously translated the autobiographies of John Gerard and William Weston, two Elizabethan Jesuits, has added to these accomplishments in presenting to the reader a carefully documented portrait of Henry Morse, S.J., priest of the plague.

ROYDEN B. DAVIS, S.J.

PARALLELISMS

Plato and the Christians. By Adam Fox. New York: Philosophical Library, 1957. Pp. 205. \$6.00.

Dean Fox attempts in this book to correlate some teachings of Plato with selected passages from the Sripture, both Old and New. His express audience is the "Generality of Christians." The work is based on an unexpressed assumption that an occasional change of setting is a good thing. Christian truths taken from their usual context and placed over against Platonic dicta of similar tenor are given a new look. A case in point is the juxtaposition of the Matthean, "Do good to them that hate you," and the familiar elenchus from the Republic which treats of the activities proper to the just man. The brevity and incisiveness of Matthew is brought out, while the logic and cogency of Plato's argument fills in the background of Matthew. Not all the correlations are as fortunate as the one cited above. Of which fact the author was aware, as he states in his preface. But this does not detract from the

worth of the book, which might be put to good use by some pulpit orators, since most collegians are exposed to Plato at one time or another. There are copious indexes.

THOMAS D. GUERIN, S.J.

PRAYER FOR TODAY

The Rosary of Our Lady. *By Romano Guardini.* Translated by H. Von Schuecking. New York: P. J. Kenedy & Sons, 1955. Pp. 98. \$2.50.

This short work is divided into two parts. In the first part of the book, the author justifies the Rosary as a form of prayer to meet the needs of man today. In the second part, he offers short reflections on each of the fifteen mysteries of the rosary. This part of the book is on the same level as another work by this same author, *The Lord*. The style throughout is simple and clear, the ideas fresh and challenging.

STIMULATING SAMPLE

Meister Eckehart Speaks. *Edited by Otto Karrer.* Translated by Elizabeth Strakosch. New York: Philosophical Library, 1957. Pp. 72. \$2.50.

Fourteenth century Europe, time of war and black plague, Great Schism and Inquisition, saw by way of reaction the birth of Dominican Rhenish mysticism. The reputation of this movement's leader, Meister Eckehart, reflects the disturbance of his time. He is glorified as inimitable master of souls and inspirer of his distinguished followers, John Tauler, theorist of German mysticism, and Blessed Henry Suso, his affective counterpart; but on him and his school also has fallen the discredit of the pantheistic and quietistic tendencies of the Beghards and the Beguines with their influence on seventeen of Eckehart's propositions which two years after his death were condemned as heretical by Pope John XXII.

The present volume offers in English a brief anthology of the great Dominican's teaching too often known only from the body of condemned propositions. Even more interesting is the extended introduction. Here the editor, Otto Karrer, in summary form carries forward the work, begun by Father Denifle, O.P., in the last century. By restoring to true perspective the history of Eckehart and his school, he attempts to remove the stigma still attached to Eckehart's teaching. This book is an excerpt from a complete study of Eckehart's system in German by the same Otto Karrer. Thus, presupposing the documentation from the larger volume, the introduction to this book sketches in crisp graphic narration (a credit to the translator) some of the irregularities which enshroud the trial and condemnation of Eckehart. Hence one who would fairly evaluate Eckehart must weigh the part played in his condemnation by: the eagerness of the heterodox Beghards to canonize their teaching by relating it to Eckehart, the hostility toward the Dominicans of the Archbishop of Cologne, who first investigated the orthodoxy of Eckehart,

his assigning a Franciscan commission in the heat of the Scotist controversy to reopen the investigation after Eckehart had been proved innocent, the spying role played by two Dominicans seeking personal revenge, the distortion of the very condemned statements which will not bear comparison with Eckehart's original works.

Due perhaps to their contested orthodoxy in the fever of fourteenth century religious feeling, few thoroughly authenticated works have come down to us. Final judgement on the representative value of the orthodox and inspiring extracts in this book and on the degree of distortion in the condemned propositions must be made in the light of the documentation in the larger work of Karrer. But this English excerpt is a stimulating sample and should serve at least to question an over-hasty dismissal of Eckehart's teaching as an interesting and vital, but nevertheless unfortunate, aberration.

EDWARD STEVENS, S.J.

RICH CONTRIBUTION

The Bible and the Liturgy. By *Jean Daniélou, S.J.*, Notre Dame, Indiana: University of Notre Dame Press, 1956. Pp. x-372 (Liturgical Studies III)

Among the manifestations of the Church's vitality in our time, the Liturgical Movement is one of the most widespread and promising. The University of Notre Dame has lent its vigor to the movement by initiating a series of Liturgical Studies, of which the present volume is the third to appear. Father Daniélou's book (originally *Bible et Liturgie*, Du Cerf, 1951) is a rich contribution to the series and makes us eager for the appearance of the other volumes now in preparation.

Father Daniélou has set himself to examine the sacraments, and Christian worship generally, from the specific viewpoint of ritual symbolism. The illumination of the Church's rites which we find here is calculated to enliven the liturgical life of the faithful and deepen their grasp of the divine economy. This is not antiquarianism, but fruitful scholarship. The investigation of liturgical symbolism is carried out in the light of biblical and Patristic typology. The sacraments appear as "the continuation of the great works wrought by God in the Old Testament and the New, and the prefiguration of Eschatology" (p. 222). In various episodes of Israelitic history, the Fathers and New Testament authors saw prefigurations of Christian realities; and these interpretations are not arbitrary, but founded on an already existing Old Testament typology. "The New Testament and the Fathers did not need to invent a typology which was already in existence, but only to show in a more precise way how this typology had been fulfilled" (p. 337).

Father Daniélou applies this method to the symbolic rites of Baptism, Confirmation and the Eucharist, as well as to the Christian observance of the Sabbath, Easter, the Ascension and Pentecost. By way of specific illustration, we may note the following. The water of Baptism is seen to have a double significance. It is a principle of destruction, annihilating the sinful world; and at the same time a principle of creation,

effecting the birth of a new creature. This symbolism is rooted first of all in the Genesis creation narrative. The primitive waters heralded the first creation, and what is more significant, the prophets announced that God would undertake a new creation at the end of time. In turn, the New Testament shows that this new creation has already been accomplished in Christ and is continued in Baptism. Again, the narrative of the Deluge describes a world filled with sin, God's destruction of that world, and the preservation of one just man to be the principle of a new creation. The parallel between this event and Baptism is indicated in the First Epistle of St. Peter (3: 18-21) and was further developed by Patristic tradition. Likewise, the Crossing of the Red Sea, already seen by Isaias as an eschatological type, was imitated by later Judaism in its use of a baptism, along with circumcision, to initiate proselytes. Christian tradition, in turn, conceived the Crossing of the Red Sea as a type which is realized in the baptismal rite of the crossing of the baptismal pool.

The Bible and the Liturgy will certainly be a help to the clergy in their efforts to teach the faithful the meaning of liturgical symbolism and to lead them, by way of that symbolism, to a greater awareness of the mystery of God and His plan of salvation. It will contribute to Sacramental Theology. It will be of interest to all theologians as an essay in the use of the spiritual sense of Scripture.

JOSEPH B. DOTY, S.J.

NADAL ON PRAYER

Contemplation In Action: A Study in Ignatian Prayer. *By Joseph Conwell, S.J.* Spokane: Gonzaga University, 1957. Pp. v-123. \$2.50.

The author discusses the contemporary question of whether or not the Society, unique in so many ways in Church history possesses a prayer proper to itself, and if so, what is its characteristic note? Father Jerome Nadal is chosen as the authoritative witness. It was the teaching of Nadal that "our Society has a special grace of prayer not common to all religious institutes." To discover what that special grace is, Father Conwell follows in his study the same method employed by Nadal. According to the latter there are three ways of discovering graces proper to the Society: through a study of the life of Saint Ignatius, from an analysis of the meditations in the Spiritual Exercises on the Kingdom of Christ and the Two Standards, and from an examination of the end of the Institute, especially as seen in the Bulls and Constitutions.

In Ignatius Nadal saw God placing "for us a living example of our way of life." And so, he adds, "I must desire and beg from God the Father Ignatius' way of praying and only that way." And Ignatius' prayer according to Nadal was definitely Trinity-orientated, with the Saint's outstanding gift that of "finding God in all things:" that is, of being a "contemplative in action" (*simul in actione contemplativus*). It is this last phrase, Father Conwell maintains, which sums up Ignatian prayer and, as Nadal explains it, expresses the ideal of every Jesuit and

embodies in briefest form what he intends by prayer proper to the Society of Jesus.

In the *Exercises* Nadal sees Ignatian prayer as apostolic with somewhat martial overtones; it is prayer that is a preparation for and part in a fight under the banner of Christ. The Constitutions confirm that "in apostolic work lies the perfection of a Jesuit; here is the peculiar grace of the Society." Perfection in prayer is not so much the goal then as is perfection in the apostolate.

It is hard to find anything to criticize in this valuable book. Its method is scholarly, its content solid, thought-provoking and practical. The contemporary works of Jesuit scholars are consulted, accepted, modified, or challenged, and all in little over a hundred pages. The author does not attempt to answer all the problems nor will everyone perhaps agree with all of his conclusions. His contribution is outstanding, however, to those interested in formulating more clearly the foundations for a theology of Ignatian prayer; it holds in germ the satisfying solution to the prayer-needs of lay people as well as religious. We recommend it to all without reserve.

GERARD BELL, S.J.

CHRISTIANITY IN CHINA

China and the Cross, a Survey of Missionary History. By Columba Cary-Elwes, O.S.B. New York: P. J. Kenedy and Sons, 1957. Pp. xii-323. \$3.95.

If a quarter of the world is Chinese, then it becomes evident that taking Christ to the Chinese is one of the most important, if not the most important, task for the Church in the missionary field. With these significant words, Dom Columba Cary-Elwes, of the Order of Saint Benedict begins his lively story of the ups and downs of Christianity in China. Making short shrift of the legend that the Faith was first introduced by Saint Thomas the Apostle, the author shows that it was Nestorian Christianity of the Seventh century which first gained a foothold in the Walled Kingdom. A translation of the Nestorian monument taken from Fr. Semedo's *History of China* makes even the appendix fascinating reading.

It was the followers of Saint Francis who first introduced the Christianity of Western Europe. John of Montecorvino is the great figure here, and during the Middle Ages the Cross had some success, but eventually the Franciscan mission, for a variety of reasons, ultimately failed. Obstacles to the Franciscan venture proved overwhelming, and by the sixteenth century, "all that remained was the tinkling of a sacring bell."

The "Jesuit Age" was far more successful. Spearheaded by Saint Francis Xavier, the Jesuit missions made good progress under such capable leaders as Fr. Matteo Ricci, Fr. Alexander Valignano, Fr. Adam Schall and Fr. Ferdinand Verbiest. Inspired by Xavier's technique in Japan, Ricci concentrated on the Mandarins with the conviction that if the Emperor could be persuaded to adopt Christianity, the rest of the

country would soon follow. This apostolate might well have succeeded if the controversy over the Chinese Rites had not made it virtually impossible for a patriotic Chinese to embrace the Faith. The death knell to the Chinese mission came with the suppression of the Society in 1773, for although their place at the Emperor's palace was taken by the Lazarists, these barely managed to maintain a foothold until the beginning of the nineteenth century. In the next century, missions, Catholic and Protestant, flourished. This promise of a new day was unfortunately cut short by the Communist triumph in 1949.

China and the Cross makes lively reading. The author has a splendid grasp of his subject, and compresses a wealth of material into a small compass. The historical treatment is objective and impartial; the author does justice to the Protestant missions of the nineteenth century, while at the same time assessing with accuracy, we feel, their long range effectiveness. If the book has any defect, it is its brevity. We might have hoped for a longer work which would develop this wealth of material in more detail. While some may feel that the personal touches at the end of the book might better have been omitted, *China and the Cross*, nevertheless, is a scholarly and readable account of a great nation which will yet be won, through the suffering of the Cross, for Jesus Christ and His Church.

JOHN R. WILLIS, S.J.

INDIAN MISSIONARY PRESSES

Jesuit Mission Presses in the Pacific Northwest: A History and Bibliography of Imprints (1876-1899). By Wilfred P. Schoenberg, S.J. Portland: Champoege Press, 1957. Pp. 76.

Wilfred P. Schoenberg, S.J., director of the Oregon Province Archives, has produced in this small monograph a history of the two early printing presses of the Society in the Northwest. These Jesuit presses were not the first in this area—that honor going to the Lapwai press at the Henry Harmon Spalding Mission—but “their output and general usefulness was considerably greater, and from the linguistic point of view, vastly more important.” Because of their need for exactness in terminology and their scholarly linguistic background, the Catholic missionaries produced Indian grammars and dictionaries that were much more complete, and usually more exact, than those done by the other early presses. The treatment of the Jesuit presses is divided into a general evaluation of early Jesuit printing in the Pacific Northwest; a short individual history of the press at the St. Ignatius Mission and of the one situated at Sacred Heart Mission and finally, a complete bibliography or catalogue of the works printed at each. A good number of title pages are reproduced to indicate the quality and type of work done on these presses. Father Schoenberg has given us a scholarly treatment that will be of interest to specialists in the history of printing in North America and to students of the Society's work for the Indians of the Oregon region.

WILLIAM J. BOSCH, S.J.

SUPERFICIAL

Science and the Love of God. *By Frank J. Pirone.* New York: Philosophical Library, 1957. Pp. xi-233. \$4.25.

Dr. Pirone attempts to give a unified theory of the physical, biological, and political sciences. He feels that he has proven that it is impossible to cure cancer and that it is morally wrong for a Catholic psychiatrist to accept any of the tenets of Freudian psychiatry. The book contains so many superficial theories, gross misconceptions, and patent errors—etymological, philosophical, theological, and scientific—that it is useless to anyone who might be attracted by its title.

JAMES C. CARTER, S.J.

PIONEERING EFFORT

Lay People in the Church. *By Yves M. J. Congar, O.P.* Translated by Donald Attwater. Westminster, Md.: Newman Press, 1957. Pp. xxxvi-447. \$6.75.

In the widespread contemporary endeavor to give utterance to a theology of the laity the credit for an extraordinary pioneering effort must go to Père Congar; for with this work he has marked out heretofore largely uncharted territory. He has quite successfully constructed the major outlines for this theology but he insists that "there can be only one sound and sufficient theology of the laity, and that is a 'total ecclesiology,'" a work he has promised for a later day. The diffuseness, repetitions and loose organization evident in certain parts of the book confirm the author's claim that this work is "no more than a first essay, simply 'signposts.'" It purports to survey the field. After a preliminary study of the notion of layman, the author delves into the analysis of the total reality of the Church with its institutional and communal aspects. This is followed by a study of the respective relationships of the Church and the world to the Kingdom which is the final term of both. In the second part of the book Congar considers the meaning of the sacerdotal, kingly and prophetic functions of the layman to which are added two studies of the laity's role in the communal life of the Church and the Church's apostolic function. All this is rounded off by a scintillating study on the spirituality of the laity.

EMMANUEL V. NON, S.J.

MEDICINE LOOKS AT MIRACLES

Modern Miraculous Cures. *By Dr. François Leuret and Dr. Henri Bon.* Translated by A. T. Macqueen, M.D., and Rev. John C. Barry, D.C.L. New York: Farrar, Straus, and Cudahy, 1957. Pp. xviii +215. \$3.50.

This book, written by two doctors, one of whom (Leuret) was formerly President of the Medical Bureau and Bureau of Scientific Studies of Lourdes, deals with modern miracles from the scientific point of view. The most valuable part of the book presents and analyzes modern case

histories. Most but not all are from Lourdes. Only a doctor can pass judgment on these detailed reports, but to a layman they are impressive. If the authors' scientific ability merits any authority, then the reader is left with no doubt that what the Church declares as miraculous (and much that the Church refrains from so declaring) cannot be explained by nature even when working at optimum conditions. Interesting but less certain are the conjectures in the last chapter as to what was happening physically at the moment when God was working the cures.

In addition to case analyses, there are several documentary chapters of interest. The policies and workings of the Lourdes Medical Bureau are explained in rich and honest detail. So much attention is given, however, to the scientific detail and its relation to known physical laws that the impossibility of cure by natural means becomes the most important note of a miracle. This can obscure the essentially religious nature of the event. The authors and translators surely deserve our praise for this useful and scholarly work. The facts recorded speak loudly to any who care to listen.

JOHN S. NELSON, S.J.

SCIENCE MEETS THEOLOGY

Christian Theology and Natural Science. By E. L. Mascall. London: Longmans, Green, and Co., 1956. Pp. xxi-238.

The Bampton Lecture Series is presented annually at Oxford "to confirm and establish the Christian faith, and to confute all heretics and schismatics." The chapters of this book comprise the 1956 series. Dr. Mascall proposes to discuss only "some of the relations between Christian theology and natural science." It is his purpose not to improvise "knock-down answers to awkward questions," but to point out those areas in which fruitful dialogue between theologian and scientist is possible. He has no sympathy with the mentality that conceives the two disciplines as in necessary conflict. "I am sorry to disappoint anyone who may be looking forward either to a spectacular rout of the devils of science (falsely so called) by the angels of orthodox theology or, on the other hand, to a sensational capitulation of the forces of superstition and reaction to the spirit of enlightenment and progress."

Examples, such as the wave-particle problem, illustrate the fact that the natural sciences have learned to live with seeming contradictions within their own borders. Past conflicts between theology and science have been caused more by attitudes than by any real clash. If anything, current physical theories are more congenial to the teachings of theology than their predecessors. Apparent conflicts will always be with us; but they are superficial at best, because the contacts between science and theology are in fact very loose and neither study has reached a definitively final formulation. Dr. Mascall next turns to a deeper analysis of the causes of these apparent conflicts by considering the nature of scientific theory. A survey of the history of physical theory shows that up to the last century scientists tended toward a progressively more literal interpretation of their theories. Recent contributions to the

philosophy of science represent a complete overhaul of the concept of a scientific theory. "The maps or models which science uses, whether constructed out of physical images or purely mathematical concepts, are no more than deductive systems whose function is to coordinate and to predict empirical observations." The abandonment of the literalist view of scientific theory has brought it about that the theologian need no longer consider science a menace. On the contrary, it is Christian theology that has provided the environment required for the very existence of the positive sciences. The doctrine of creation implies that the work of God is ordered but contingent. Because the universe is ordered man approaches it knowing that he will find regularity. Because it is contingent he knows that this regularity is to be found by experiment rather than by aprioristic deduction.

The author, an Anglican theologian, has prepared himself remarkably well for the task of writing this book. He is thoroughly familiar with Catholic theology and Thomist philosophy. His training in mathematics gives him a sympathy with the viewpoint of the positive scientist which it would be otherwise difficult to achieve. His principal contribution to the problems he has chosen to discuss is that he has, with great accuracy and understanding, juxtaposed the concepts and doctrines of both sides. In addition, he has made telling observations regarding the philosophical positivism of many scientists. He has given us a book which should be read by anyone interested in the relations between science and theology. It is unfortunate that there are blemishes from the Catholic point of view. The author writes, for example, that the condemnation of polygenism in "Humani Generis" was unnecessary.

JAMES C. CARTER, S.J.

SATISFYING AND READABLE

Church and Culture in the Middle Ages I. By *Gustav Schnurer*. Translated by George J. Undreiner. Paterson, New Jersey: St. Anthony Guild Press, 1956. Pp. 592. \$7.50.

Almost fifty years of scholarship reaches its fruition in this comprehensive treatment of the beginnings of the mediaeval Church. As the translator mentions in the Preface, the work has already come out in French and Dutch editions. The third German edition which is here translated, appeared in 1936.

The central theme and guiding principle put forth by the author is that the Roman Empire had to be destroyed in order to allow a new Christian culture to unfold itself in the West. The corrupt ancient society that still survived the first barbarian assaults inevitably tended to produce a general decline of morality. If the Church were to be used as a basis for a new culture, this decadence must first be swept aside. He first applies this principle to the final or Christian period of the Roman Empire. Even as the new religion strengthened society (for example, by the contributions of Ambrose and Augustine), the rotting social fabric itself continued to disintegrate, finally demoralizing the new

Christians themselves. When the Christian Romans in Gaul convert the Franks, there is a momentary respite in the downward process; but, built as it is on the decaying foundation of the older Roman social order, the Empire slips and finally falls. The public disorder of the late Merovingian period is the effect of the weaknesses of the Roman social order.

It is in Ireland and England especially, where the old society did not reach or was destroyed by the invaders, that the Church first meets the barbarian in his primitive virtue, unspoiled by Roman ways. Here, there is a great flowering of religion and culture, a sudden but healthy growth that eventually pours out onto the continent to win it again. When Boniface leaves England, the old society in Frankland is giving way before new forces. He and his fellow workers come on the scene as the new social order is beginning to form. There results the Carolingian revival with which this first volume ends.

His chapters on the Merovingian church, the Irish monks and the Anglo-Saxon period are especially interesting and afford a superb comprehensive view without losing the details that lend vividness. In general the flowing style makes the work exceedingly readable. The Byzantine Empire is for Schnurer the sad result of the continuation of the old social structure. The weaknesses of the old society prevented in the East a complete recuperation and for this reason the far less gifted West took the leadership in cultural revival.

As a whole, the picture of the Byzantine Empire given by Schnurer—mainly in passing references—is darker than the reality. This slight distortion coupled with a few minor details that could be called into question (for example, Peter's presence in Rome as prime foundation for the Primacy; assuming as certain that Patrick was at Lerins; and, that Columban jumped over his mother's prostrate body when she attempted to stop him from leaving) were foreseen in the author's foreword. There he stresses his realisation of the magnitude of his task and while conceding that later and more detailed studies will reveal imperfections, he feels it worthwhile that in his declining years he undertake a summary of his work, thus leaving a basis on which others may build. That he has laid a worthwhile and satisfying foundation, none could deny.

WILLIAM P. SAMPSON, S.J.

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The Quest for God

Alberto Hurtado, S.J.

Translator's Introduction

Father Alberto Hurtado, S.J., (1901-1952), was well aware when he wrote it that this article would be his last. It contains his testament, his insight into the problem of modern man. The solution he offers is really his own experience of God. A modern Xavier, he grappled during the sixteen years of his ministry with the major problems of the Church in his native Chile: vocations, youth guidance, education, social work. "Christ's Home", one of his projects, sheltered 164,467 indigents in 1951.

Father Hurtado was a vital personality with a keen understanding of human miseries. His closeness to God enabled him to prescribe a divine remedy. Of few men could it be more truly said that he found God by giving himself to men. He used to greet his clients with a gay, searching unforgettable smile and with the expression used by peons when addressing the sons of their landlord: "How are you, *Patroncito?*" "What can I do for you, *Patroncito?*" For Alberto Hurtado waifs and outcasts were really the dearly beloved children of his Landlord. And to them Father Hurtado was *Patron*. Steps have been taken which will, it is hoped, lead eventually to his beatification. *Woodstock Letters* [82 (1953), 367-373] carries a longer account of this extraordinary man. This article appeared in *Mensaje* (Santiago de Chile) for September, 1952.

PATRICIO CARIOLA

La Busqueda de Dios

Ours are tragic times. This generation has known two horrible World Wars and is facing an even more frightful conflict; a conflict so cruel that even those guilty of promoting it are aghast at the thought of the ruins it will cause.

Our century is best described in apocalyptic writings. *The Twenty-Fifth Hour*, *Darkness at Noon*, *Bodies and Souls*, considered the greatest novels of recent years, witness to a world, fretted to folly.¹

¹ C. V. Gheorghiu, *The Twenty-Fifth Hour* (New York, 1950); A. Koestler, *Darkness at Noon* (New York, 1941); M. van der Meersch, *Bodies and Souls* (New York, 1948).

Insanity, indeed, is the patrimony of our age. I have visited a hospital which housed nineteen thousand insane people! Many others, who have lost all inner balance, wander about our streets. Great numbers, while not insane, feel restless, baffled, dejected and profoundly alone in this vast but overpopulated world! Neither nature nor their fellowmen mean anything to them, have any word of consolation for their spirits. Why? Because God is absent from our century.

Many descriptions of our times can be given: age of the machine, of relativism, of comfort. We might best characterize it, however, as a society from which God is absent.

This unconcern about God is not localized in any one country but is a universal fact. God is absent as the result of a concerted campaign. He has been forced out of the heart of life. Society has taken its stand on this rejection of God even though His absence causes its death.

Books could be written on the forms of contemporary atheism. We have only to glance at the billboards along our streets, at the headlines of our newspapers, at the publicity accorded certain films and novels, at the suggestive pictures and photographs in our magazines. But we must reflect at leisure and at length if we are to realize what this absence of God means and feel it in our bones. Leon Bloy wrote, "The Creator is absent from the city, from the farm, from law, from art, from manners and customs. Indeed He is absent from religion, in the sense that even those who want to be His intimate friends disregard His presence."

Awareness of man has supplanted awareness of God. In the early centuries assaults on religion had dogma as their storm center: Trinitarian and Christological heresies flourished. During early modern times, Protestantism assailed the principles on which the Church is based. The nineteenth century attacked the divinity of Christ. But a more radical denial was reserved for our century: the denial of God and the substitution of man in His place. As in antiquity, the sin of today is idolatry but today man himself is the idol.

Modern Maladjustment

Our age idolizes money, health, pleasure, comfort: whatever is advantageous to man. And when we think of God it is only

to make of Him an instrument for the service of man. We even demand an accounting of Him, we judge His acts, we complain when He does not satisfy our whims.

We are not interested in God for His own sake. We have turned our backs on praise and adoration. We have little time for divine worship. Many think that prayer is a pursuit fit—although even here there are dissenting voices—for monks and nuns. At any rate work and pleasure are alone suitable for men of the world. Our science is centered on man who appears so majestic in our eyes. Religion, even for many who respect its name and assign it a place in the hierarchy of values, means not worship and unselfish service of the Creator but something that leads to human peace and progress.

Efficiency, production and utility are the yardsticks of our value judgments. Little understood is unselfish generosity which looks for no temporal gain. Even less appreciated are the value of self-sacrifice and the salutary effects of failure—of failure on the merely human plane such as the failure of the Cross. The reason is simple: in an industrial age like ours everything is weighed, counted and measured. Our minds are influenced by avarice and advertising. How could we fail to extend these criteria to the spiritual realm? Supernatural realities, like confession and Holy Communion, have given way to natural remedies, to purely human wisdom, to hygiene and self-assurance. All this gives indisputable testimony to the weakness of our awareness of God.

Many go on speaking of God. They cannot, after all, forget what, as little children, they learned from their mothers. They are accustomed to the sound of the word "God", as one in daily use; but the word is all there is to it, a more or less meaningless sound. The word is void of all reality—of any reality, at all events, which could be compared in grandeur and awful majesty, in sublimity and overpowering fascination to *the* reality: God.

Modern Man's Ideal

Many do not deny God. They mention His name. They invoke His aid, but never have they realized His greatness nor suspected the joy that can be found in Him. For them God is something inoffensive, something not to worry too much about.

God's existence has never loomed up before them, across their very path, gigantic and inaccessible as a mountain. God stays on the horizon like a volcano; near enough to be seen, and yet far enough away not to be feared. Often God is nothing but a mental refuge: anything that defies understanding in the world or in our lives is attributed to God. "God permitted it." "God willed it so." Sometimes God is looked on as a friendly neighbor to whom we can go for help in a moment of stress and strain. When there is no other way out, we pray; that is to say, we ask this good-natured Neighbor to lend us a hand. But we shall be ready to slight Him once things have returned to normal. Such people have never attained to the true presence, the shattering proximity of God.

Men often lack time to think about Him. We have so many other demands on our time. We must eat, drink, work and amuse ourselves. We have to rise above all this before we can think quietly about God. And so the required leisure fails, always fails us.

Since we live in such an atmosphere, even we Christians are saturated with materialism, with practical materialism. We confess God with our lips but our lives are lived more and more apart from Him. The caravan of complications arising from home, business and social life absorbs all our attention. Our lives become daily more and more pagan. In them there is no prayer, no reflection on eternal truth, no time to practice charity or defend justice. Are not the lives of many of us completely devoid of substance? Do not we, who believe in God, read the same books, see the same shows, pass the same judgments on life and its vicissitudes, on divorce and birth control, as the atheists? Whatever is genuinely Christian: conscience, faith, self-sacrifice, zeal—we ignore, or, perhaps, even censure. They seem so superfluous. Most people lead a completely natural life as if death were its final term. How many baptized weep at the grave as those who have no hope!

The appalling bitterness of contemporary man, his pessimism, his loneliness, his neuroses which frequently lead to insanity, are they not the result of a world that has lost God? St. Augustine expressed it perfectly, "Thou hast made us for

Thyself and our hearts are restless till they rest in Thee." Also that poet who wrote:²

*Si me aparto, mi Dios, de tu lado,
inquieto y turbado,
camino al azar.*

*Y no es mucho que gima, Dios mío,
también gime el río
buscando la mar.*

In the terrible tragedies *Darkness at Noon* and *The Plague*, you will seek in vain for a ray of hope because God is completely absent from their pages.³ In the profound darkness described by Gheorghiu in *The Twenty-Fifth Hour*, the only rays of light come from those who, like Father Kaluga, know how to find God. Sartre's brutal pessimism and Nietzsche's crazed anguish are the echo of their cry: God is dead. Their works, the most devastating ever written, are the poison that corrodes the contemporary soul. They deprive it at once of human dignity, of confidence in the fatherhood of God and of all happiness.

Longing for God

Fortunately the human soul cannot live without God. It turns to Him as spontaneously as the sunflower turns to the sun—and that even in actions which are objectively disordered. In the hunger and thirst for justice which consumes so many souls, in the desire for greatness, in the spirit of universal charity, this craving for God is latent. The Catholic Church from its very origin, nay more, even in its precursor, the Chosen People, has never failed to assert clearly and boldly its belief in God. For confessing His name many died during Old Testament times. Because of His fidelity to the message of His Father, Jesus laid down His life. In imitation of Him millions of martyrs have done the like because they confessed God, One and Triune, whose Son dwelt amongst us. Beginning with Stephen and those who as burning torches illumined the gardens of Nero down to those who are dying today in Russia,

² If my God I leave Thy side, / Restless and afraid, / Aimlessly I go. / Nor is it strange that I moan, my God, / Since the river moans, / Seeking the sea.

³ A. Camus, *The Plague* (New York, 1948).

Czechoslovakia and Jugoslavia or died yesterday in Japan, Spain and Mexico—all shed their blood for Him. Others have not been asked to make this supreme sacrifice but have done something equivalent in their daily lives. Such are religious who consecrate their lives to prayer. In the United States there are thirteen Trappist monasteries where only silent work is done in order that the monks may not lose sight of the presence of God. There are even religious, like those founded by Father Voillaume, who join to their lives as factory workers a truly contemplative life.

There are college students too—I have met them in France, England, Spain and Belgium—who manifest a serious interest in prayer and for whom study is a means of praising their Creator.

There are workmen like those who belong to the *Jeunesse Ouvrière Catholique*, now more than a million in number, and peasants for whom prayer seems connatural. And with them are ranged savants like Carrell and Lecompte de Nouey, men who take pride in their faith. Writers, too, like Claudel, Gabriela Mistral, Papini, Graham Greene, and so many others. In the midst of this disintegrating world there are chosen groups of elect souls who seek God with all their might and whose highest aspiration is to do His will.

Even movements outside the Church, like that initiated in India by Mahatma Gandhi, like Geneva's Moral Re-Armament and the Oxford Group of Frank Buchman, have given first place to the idea of God.

Serenity of Soul

When men have found Him, their lives are built on solid rock and their spirits repose in the Divine Fatherhood as a child in the arms of its mother.

Depth and beauty of life are products of knowing how lovable God is, how many favors He bestows on us, and how mighty is His arm.

When the soul has found God it realizes that nothing is truly great save God alone. Compared with Him, all else sinks into insignificance. Whatever is not concerned with Him, is of no importance. The really important and lasting decisions are those which are rooted in Him.

There is also a heartache for God, an indescribable and immeasurable pain that tortures the soul with awful longing. There is fear of God: the fear of casting a shadow on the image of the Beloved, fear arising from offering so little to Him to whom we owe all.

Finding God is like loving for the first time. You run, you fly, you are carried away. All doubts float to the surface and the depths of life become a kingdom of peace. The realization of being alive and of God's love for us pervades the core of life. Surrender for the man who rests in God means forgetfulness of self. Whatever his situation may be, whether God answers his prayers or not, are not matters of great or little import. There is but one important fact: God is present and God is God. In the hushed contemplation of this truth, his heart is at rest.

This trust is a product of generous and humble love. If God takes something away, even painfully, it is God who does so and this realization satisfies the soul, makes it happy and lights all its lamps. This love is not a sentimental love but a simple unassuming love which takes it for granted that it is understood. Such it is because it cannot be other.

In the soul of this Prodigal joy and sorrow co-exist. God is at one and the same time his peace and his unrest. He rests in Him without at the same time being able to remain quiet. He has to learn to rest in action, to make anxiety a friend. Daily God confronts him as a challenge, as obligation, as happiness very near but not yet possessed.

The soul fears God but not with a senseless fear like that of a dog which expects at every moment a blow of the lash. Where the spirit reigns, terror cannot enter. Everything is clear, luminous, benign. We are not God's slaves but thanks to His predilection we are His sons. Filial fear of God does not consist in dread of punishment nor does it arise from insufficient knowledge of Him but from His very nearness. He who finds God feels that he has been sought by God, pursued by Him, and in Him he rests as in a vast, warm ocean. Before him looms a goal in comparison with which mountain ranges are but grains of sand. The quest of God is possible only in this life and this life has meaning only in terms of this quest. God is always and everywhere present but we can never find

Him. We hear Him in the thunder of the surf, and yet He is silent. At each moment He comes to meet us and yet we cannot seize Him. But the day will come when the quest will cease and the final meeting take place. When we find God, we find and obtain possession of all that is good in this world.

Conclusion

In our lives God is what the moon is for the ocean: the cause of flood tide and ebb tide. All our earthly peregrinations are in response to His divine challenge; a challenge which at times carries us to the heights and at others plunges us to the depths. This challenge of God, which the soul perceives, is a call to all that may rightly be called great in this life, to those realities which give human existence a meaning, which make life really living.

And this challenge of God, which contains the blueprint of a holy and healthy life, is nothing else than music floating down from the eternal hills, sweet but clear, thunderous but harmonious. The day will come when we shall see that God is the song who cradled our existence. Dear Lord make us worthy to hear Thy call and follow faithfully.

PERINDE AC CADAVER

"To give up one's will," wrote St. Ignatius, "is more meritorious than to raise the dead." These words seem blasphemous to Lutheran sanctimoniousness which even today, by way of the French Revolution and its countless Saturnalian offshoots, dims that apology for an intellect which is the property of the semi-brutes of the day; yet the words are fraught with significance since one's own will generally means egoism, self-love, pride and the quintessence of treason against God. The famous phrase, *perinde ac cadaver* [just as a dead man], is but a striking figure, such as genius is wont to employ, that shows how the proud, fleshly Adam in us has to die that the spirit may live unto a higher life, desiring and ready to labor for union with the Source of all life. Yet notice what happens! Epictetus speaks of man as a wraith that is dragged behind a corpse, and all the wits and wiseacres and the philosophers who lack both love and wisdom beam with approval. If a saint talks about corpses, this same anthropecephalous herd stands aghast and whinnies in dismay.

St. Ignatius and the Mystical Body

Harry R. Burns, S.J.

INIGO de Loyola is primarily a man of the Church. Yet it is no easy task to sketch the full extent of the Ignatian conception of the Church. For the references to the Church in the better known Ignatian writings are for the most part passing references which indicate much or little, depending on how one interprets them.¹ There is, however, one letter of Ignatius, once famous but now mostly forgotten, in which he treats specifically of the nature of the Church. This is the letter to Asnaf Sagad I, alias Claudius, Emperor of Ethiopia—the fabled Prester John of mediaeval lore.²

Though long and often confused negotiations had been in progress since 1520, Ignatius' interest in the Prester John business did not begin until 1546. But his interest, once aroused, persisted undiminished until his death. In 1555 when all arrangements had been made for a papal delegation,³ Ignatius addressed a personal letter to Claudius which is in effect a little treatise *De Unitate Ecclesiae*, filled with charity, humility and zeal for souls.⁴

¹ The Rules for Thinking with the Church, of course, do provide some principles of an ecclesiology, especially the 1st and 13th rules. But they are, unfortunately, too often interpreted within the confined context of a badly understood Ignatian "blind obedience." Nevertheless, the attitudes they try to inculcate do imply an understanding of the basic nature of the Church. Cf. Pedro Leturia, S.J., "Sentido verdadero en la Iglesia militante," *Gregorianum* 23 (1942), pp. 137-168.

² The letter, in two redactions, appears in the MHSJ, *Monumenta Ignatiana* (prima series), VIII, pp. 460-476. A translation of the first and shorter redaction appears in *Woodstock Letters* (Nov. 1956), along with an introductory note by Gustave Weigel, S.J. The citations in this note, however, are from the second, believed by some to be the definitive one. A translation can be found in Genelli's *Saint Ignatius Loyola*, pp. 311-316 in the Benziger 1889 edition.

³ Twelve men had been asked for—a Patriarch, coadjutor and ten priests. Ignatius sent thirteen so that the delegation would resemble Christ and the twelve Apostles. For a brief history of the mission, see James Brodrick's *Progress of the Jesuits*, pp. 236-267.

⁴ In his private instructions to Juan Nuñez, the Patriarch, Ignatius

Since the purpose of the letter, as of the mission itself, was the reunion of the Monophysite Church of Ethiopia with Rome, it is not surprising that Ignatius, citing Scripture and conciliar teaching, emphasizes the unity of the Church and the primacy of jurisdiction possessed by the Roman See, "the mother and mistress of all the Churches in the world." What is unexpected is his reference to the Church as the Mystical Body.

The Evidence

In the course of the letter there are three such references to the Mystical Body. The first expresses the idea of life in graphic terms, and even stronger Spanish:

It is not without reason that the father and grandfather of your Majesty would not recognize the authority of the Patriarch of Alexandria [Gabriel VII] who, like a rotten and lopped-off member of the mystical body of the Church [*como miembro cortado y pudrido del cuerpo místico de la iglesia*], has neither received nor can receive life or vigor from this sacred body. For being a schismatic and separated from the Holy Apostolic See, which is the Head of the whole Church, he cannot lawfully communicate the life of grace nor the office of pastor.⁵

The second reference stresses the need of the one true Church for salvation.⁶ For, Ignatius argues, as there was "but one ark of Noah in which men could find safety," and one tabernacle of Moses, one temple of Solomon, so too the Church is one:

All [these figures are] a clear and precise image of the unity of the Church, outside of which there is nothing that is good, nothing that can live. For whosoever is not united to and incorporated in this mystical body [*unido y incorporado con este cuerpo místico*]

insisted that the mission go "about its business *con dolcezza*, taking care to do no violence to those souls habituated by long custom to another way of living." Brodrick (*op. cit.*, p. 250) notes that *con dolcezza* is almost an Ignatian slogan. In view of the later controversy over the Chinese Rites, it is interesting to see Ignatius' sense of missionary adaptation. Cf. also the "Appendix de rebus Aethiopicis" in the *Mon. Ign.* VIII, pp. 701-704.

⁵ The adjective "*místico*" is omitted from the first two texts in the shorter version but the meaning is otherwise the same.

⁶ Ignatius is even more explicit in his instructions to Nuñez: "y ubiendo buena commodidad y mucha disposición en él, le hagan capaz cómo no ay esperanza de salvarse fuera de la iglesia católica romana. . . ." (*Mon. Ign.*, VIII, p. 682).

cannot receive from Jesus Christ, its Head, the strength and grace necessary to obtain everlasting happiness.

The final reference to the Mystical Body adds the suggestion at least of the infallibility guaranteed to the Church by the Holy Spirit:

If it be, as it surely is, a special and most precious grace to be united to the mystical body of the Catholic Church [*estar unidos con el cuerpo místico de la iglesia católica*], which is animated and governed by the Holy Spirit and this same Spirit, according to the testimony of St. Paul and the Evangelist St. John, teaches and suggests to the Church all truth.⁷

A Question

At this point the question might be asked: how did Ignatius become acquainted with the doctrine of the Mystical Body? Obviously and in the first place, from his reading of St. Paul. But one ought not to forget that the vision at the Cardoner River "turned the Manresan pilgrim 'into a man with a new intellect'."⁸ Or as Nadal later put it: "God gave him [Ignatius] a most profound insight into, and feeling for, the mysteries of our Holy Faith *and the Catholic Church*."⁹ Nor should it be forgotten that Ignatius was a Master of Arts,¹⁰

⁷ Ignatius tells Nuñez that he is to get Claudius to realize one basic truth: "que en las cosas que tocan á la fe y costumbres no puede errer este seda [i.e., Rome] quando va diffiniendo judicialmente" (*Mon. Ign.*, VIII, p. 683). It was this point that interested Thyrsus Gonzalez, the thirteenth General of the Society. He refers to Ignatius' letter as support for his thesis: "Ostenditur Romanum Pontificem, etiam extra Concilium Generale et non expectato consensu Ecclesiae, esse infallibilem controversiarum fidei iudicem" (*Adversus Haereticos*, p. 184). Cf. also his *De Infallibilitate Romani Pontificis*, disp. IX, lect. IX, sec. III. This latter work, published with the permission of Blessed Innocent XI, was later suppressed by Alexander VIII for fear of offending Gallican interests in France. Cf. note 26 *infra*.

⁸ Hugo Rahner, S.J., *The Spirituality of St. Ignatius*, p. 49. The phrase "como si fuesse otro ombre y tuviesse otro intellecto que tenía antes" appears in the margin of the original and, Brodrick says, in Nadal's hand. MHSJ, *Scripta de S. Ignatio*, I, p. 55, and Brodrick, *St. Ignatius Loyola: Pilgrim Years*, p. 108.

⁹ Quoted by Rahner, *op. cit.*, p. 53.

¹⁰ Ignatius' diploma from Paris reads in part: "delectus noster, discretus magister Ignatius de Loyola . . . in artibus magister . . . examinibus rigorosis . . . laudabiliter et honorifice adeptus est." MHSJ, *Scripta de S. Ignatio*, II, p. 1.

and a student of theology until ill health interrupted his studies at Paris.¹¹ It is a facet of the Saint that is often overlooked, lost in the splendor of his better genius along other lines. But however one may wish to assess the facts of Ignatius' education, it is not unlikely that he would have met with the doctrine of the Mystical Body. Not only did the text books—the *Sentences* of Peter Lombard and the *Summa Theologiae*—treat the question, but every commentary of value had perforce to treat of it too.¹² The doctrine, at least in the basic sense of Christ as Head pouring life into the organism of the Church, never passed out of the theological tradition.¹³

The Early Jesuits

Not only was the doctrine of the Mystical Body part of the theological current in Ignatius' own lifetime; its influence was also felt within Ignatius' immediate circle of fellow Jesuits.¹⁴ There is a suggestion of the doctrine in Xavier, who writes to Ignatius from India:

It is my hope that by means of you, God will teach me how I must proceed . . . I trust in Christ our Lord that by the merits of Holy Church, whose living members you are, He will give His grace to even such a broken reed as I to plant His faith among the Gentiles.¹⁵

¹¹ "per unum annum cum dimidio in eadem nostra facultate studuit" (*Ibid.*, p. 2). Nadal in his spirited defence of Ignatius speaks as follows:

At vero sine litteris (Ignatius) fuit. . . . Jam enim inde postquam devotionem animi per exercitia illa concepit, totus propendere incepit ac ferri ad proximorum salutem procurandum; simul, ut hoc commodius ac liberius faceret, incredibili studio in litteris incumbere coepit in Hispania, deinde in celeberrima orbis christiani academia parisiensi, primum artes liberales, tum theologiam multos annos audivit summa animi contentione ac constantia singulari, exercitio et fructu. Post consummata studia, conguessit delibationes illas exercitiorum primas, addidit multa, digessit omnia, dedit examinanda et judicanda sedi apostolicae. Quid nunc dicis? Quid colligis quod litteras nescivit, bone Pater? [The addressee of the Apology] Non potuit latine scribere? Potuit, sed noluit, ut simplici sermone. . . . [The end is obliterated]. Cf. MHSJ, *Epist. Nadal*, IV, p. 826.

¹² The classical loci are the thirteenth distinction in the Third Book of the *Sentences* and the eighth question of the *Tertia Pars*.

¹³ Emile Mersch, S.J., *The Whole Christ*, Part III, chap. VI to IX.

¹⁴ For the influence of the doctrine of the Mystical Body at Trent, cf. DB n. 809 and 875.

¹⁵ James Brodrick, S.J., *Saint Francis Xavier*, p. 129. The letter recalls the "*cuius vivum membrum est*" used at Trent (DB n. 842).

And if Xavier's acquaintance with the Mystical Body appears at best problematical, there is no doubt of its presence in Peter Canisius:

Lord, I ask Thy help, and I beg Thee to sustain me, not only by the merits of Christ, Who is our Head and the Holy of Holies, but also by the merits of His most noble members and of His whole Body, which is the Church.¹⁶

More explicit still are the writings of Jerome Nadal, that embodiment of Ignatius' spirit:

Even today our great Captain carries His cross in His Mystical Body which is the Church. He suffers in her. He is persecuted in her . . . *Adimpleo ea quae desunt passionum Christi*. These are the merits of His cross which give efficacy to our ministries.¹⁷

While the strong Pauline emphasis hardly occasions any surprise in Nadal, for whom the phrase "in Christ" is a watchword, the real significance of the passage lies in the fact that it is an exhortation given to the Jesuit community at Alcalá, based on the key meditation of the Kingdom of Christ. Thus, if Pauline, it is no less Ignatian.

Significance

What significance do these references to the Mystical Body have in Ignatius' conception of the Church? While the main purpose of this note is merely to call attention to their presence in Ignatian writings, it may prove helpful to suggest a few lines of thought without pretending to give anything like a definitive answer.

Certainly the doctrine of the Mystical Body enables one to see greater depth of meaning in what might otherwise appear to be chance phrases in other Ignatian writings. For example, when Ignatius tells the scholastics at Coimbra to remember that their neighbors are "an image of the most Holy Trinity . . . living temples of the Holy Spirit . . . members of Jesus

¹⁶ Cited by Mersch, *op. cit.*, p. 528.

¹⁷ Cf. Miguel Nicolau, S.J., *Jerónimo Nadal*, p. 500. "Ex his colligimus Societatis nostrae fundamentum esse Jesum Christum crucifixum, ut sicut ipse . . . quotidie maximas patitur afflictiones et cruces in Corpore suo mystico quod est Ecclesia. (*Ibid.*, p. 496).

Christ.”¹⁸ Nor is it difficult to see a reference to the Mystical Body in Ignatius’ letter to the whole Society ordering prayers and Masses as Canisius had requested:

That charity, by which we should love the whole body of the Church in its Head (*en su cabeza*), Jesus Christ, demands that the remedy be applied in the first place to that part of the body where the disease is more serious and dangerous. So it seems to us that our Society, according to the measure of its strength, should strive with particular love to help Germany, England, and the northern countries infected with heresy.¹⁹

The biological metaphor is unmistakable: the Church is a living organism, Christ is its Head, the infection of heresy is to be cured by the medicine of prayers and Masses.

These indications are not, of course, conclusive. But they do suggest that Ignatius’ conception of the Church had far wider dimensions than his more frequent use of the phrases—more often misunderstood than not—“Church militant” and “hierarchical Church” might otherwise indicate. Indeed, set within the context of the Mystical Body, even these two notions gain in depth and lose the juridicism and extrinsicism that so easily gravitate about them.²⁰

Conclusion

Nonetheless, it would still be a violation of the evidence to give a disproportionate place to the Mystical Body in Ignatius’

¹⁸ “como una imagen de la Santísima Trinidad . . . templos vivos del Espíritu Santo . . . miembros de Jesucristo” (*Obras Completas de S. Ignacio*, BAC, p. 725). Cf. the Ad Amorem of the *Exercises* n. 235: “reflect how God dwells in creatures . . . So he dwells in me . . . and makes a living temple of me, besides having created me in the likeness and image of the Divine Majesty.”

¹⁹ *Obras Completas*, BAC, p. 847. The Spanish “*cabeza*” causes little difficulty in English where it is simply translated as “head.” The French translators (Bouix, Pinard, and Mollat), all read “*en su cabeza*” as “*en son chef*”, which could be an interpretation as well as a translation. Cf. below, note 24.

²⁰ Further evidence of the flexibility of Ignatius’ mind can be seen in his letter to King John III of Portugal. The naming of two coadjutors for the papal mission had been opposed as a novelty but Ignatius maintained “that the novelty in canon law can be admitted in so novel a case.” He went on to say that “if a commissary is appointed now, when it is not necessary, the precedent will be established in case it should become necessary to name one at some future date.” Genelli (*op. cit.*) has the letter, pp. 309-310.

thinking. Yet, if it is not a dominating theme, it should not on that account be overlooked. If nothing else, the fact that Ignatius knew about the Mystical Body, can shed new light on other better known elements of his "ecclesiology," for example, the conception of the Church as the Spouse of Christ and the importance of the role of the Spirit in the Church. The idea of the Mystical Body unites these two elements as Ignatius himself did. "For I must be convinced that in Christ our Lord, the Bridegroom, and in His Spouse the Church, only one Spirit holds sway, which governs and rules for the salvation of souls."²¹ It is on this unity, which now in the light of the Mystical Body one can term the mystical unity of Christ and His Church, that Ignatius builds his notion of obedience. That is why every election must be made "within our Holy Mother, the hierarchical Church."²² Disobedience in consequence is a departure *a gremio Sanctae Matris Ecclesiae*,²³ so that one becomes "a rotten and lopped off member of the Mystical Body."

In like manner, the conception of the Church as the Mystical Body provides yet another key to Ignatius' appreciation of the profound unity between Christ and His Church,²⁴ a realization that necessarily joined loyal service of Christ with equally loyal service of the Church in the person of the Pope.²⁵ History

²¹ *Exercises*, n. 365, Cf. also n. 353.

²² *Ibid.*, n. 170 and 177.

²³ The phrase is from the *Examen* c. II, 1.

²⁴ This is not to deny that, even without the Mystical Body, the realization of this profound unity is still present in Ignatius' thinking. Thus, on this point, Father Donatien Mollat, the eminent biblical scholar, concludes that even when Ignatius speaks of the Church as a body he wishes to designate "a social organism of which Christ is the Leader [*chef*], rather than an organism of which He is the Head [*tête*]." Cf. "Le Christ dans l'expérience de S. Ignace," *Christus* (1954), pp. 38-39. When the texts used in this note were brought to his attention, he expressed great interest in them but still believed his conclusion expressed the "characteristic mind" of Ignatius. However, as he noted in his article and in his helpful letter to this writer, this relationship between Christ and the Church in "terms of seigniorship" should be understood "sans juridicisme." Nor does he wish to exclude a possible evolution in Ignatius' thought whereby the social aspect is deepened and complemented by the notion of the Mystical Body.

²⁵ Cf. Pedro Leturia, S.J., "Aux Sources de la 'Romanité' de la Compagnie de Jésus," *Christus* (1954), pp. 81 ff.

gives abundant testimony to the fact; the Mystical Body gives an added reason for it.

Mystical Body, Spouse of Christ, Holy Mother, Church militant and hierarchical—the Church is all of these to Ignatius. Any synthesis must include them all, as it must include as well a consideration of the virtues that fuse them all into a unity: faith, love, service, obedience, even poverty. The task is not a simple one; for one must at length approximate that “synthetic view” which Ignatius himself possessed and which saw the Church, neither in isolation nor according to only some of her dimensions, but as situated within the whole framework of salvation.²⁶

²⁶ Since this paper was composed, another reference to the Mystical Body has been found in the letters of Laynez. Cf. MHSJ, *Lainii Monumenta*, V, p. 579. The letter runs as follows:

Fra li dogni, il primo articulo, che denuono trattare et con maggior dilligenza, è del primato di santo Pietro et delli successori suoi, et della necessità della *unione con un capo* a quelli che *son membra del corpo mistico* de X. N. S.; perchè, stabilito questo fundamento, facilmente il resto si potrà edificar sopra quello nelli cuori loro.

Aside from the mention of the Mystical Body, the text is interesting because it is, approximately, what Ignatius says to Nuñez (part of which is quoted in note 7). After telling Nuñez to get Claudius to realize one basic truth that the Holy See cannot err in faith and morals, he adds: “después en lo demás se dixerán más fácilmente persuadir.”

KINDNESS

The part that kindness and good works had in the life of St. Ignatius is unknown to most people, but it is not the least part of his life and perhaps it is the one that would most endear him to them. From the time of his withdrawal to Manresa he gave himself up to the care of bodily ills in the hospitals and to the care of souls in streets, hovels, ships, and all places frequented of men. He lived on alms, but always gave away to the poor the greater part of what he had begged for himself. At times, when he was alone and in strange lands, he gave away the very clothes on his back, and once he even undertook a long and wearisome journey on foot to go to the assistance of a companion who had robbed him of what little money he had managed to scrape together for his studies.

GIOVANNI PAPINI

Father Alexander J. Cody

Edwin A. McFadden, S.J.

Father Cody died in St. Mary's Hospital shortly after the Angelus had ceased ringing at noon on January the twenty-fourth. He had been ill for several years, but in intervals between frequent visits to the hospital, despite a loss of weight that reduced him almost to a skeleton and, incidentally, made more than a few people add many years to his age, he had struggled to the parlors for consultation, to the church for confessions and, to his great happiness, practically daily to the altar to offer the Holy Sacrifice of the Mass. Never will the writer forget the plaintive tones in which Father Cody, several weeks before his death relayed the news "They tell me that I won't be able to say Mass anymore."

The only child of Thomas and Anna Lipsett Cody, Father Cody was born in Auburn, California on the feast of the Transfiguration of our Lord, August the sixth, 1886. He was baptized Alexander Thomas Cody, but later as a young Jesuit, out of devotion to St. Joseph, he substituted Joseph for Thomas and thereafter always signed himself Alexander J. Just when the family moved to Sacramento is not known, but Alec or Allie, as he was known to his relatives, always spoke of the Capital as his home city and there received his early education from the Christian Brothers for whom he ever held a deep affection.

In August 1900 Alec entered Santa Clara College as a boarder. At first, perhaps influenced by the example of his father, who for many years was advertising manager of the Sacramento Bee, he planned a business career and so was enrolled in the commercial course. In those days, he was a subdued, rather quiet lad, who took no prominent part in school activities or athletics, though he was tall for his age. Losing his mother when very young and sensitive by nature, he had not quite adjusted himself to the coming of a second mother into the home and, consequently, was given to considerable brooding.

Sometime in 1902, probably in the school retreat which in

those days was held during the last three days of Holy Week, his thoughts turned towards the priesthood and specifically towards the life of a priest in the Society of Jesus. After that, the retiring youth seemed to find himself. He transferred to the classical course and soon became a leader among the teenagers in the second Division. Presently he was elected prefect of the Holy Angels' Sodality, and then president of the Junior Dramatic Society, better known as the J.D.S.—a debating society that only rarely essayed dramatics; he was a prominent member of the "Saints"—the St. John Berchmans Sanctuary Society, and was appointed head of the first table in the dining room, a post that corresponded to today's student body president. As a thespian, he played the lead as king in "King Robert of Sicily," and, in lighter moments, filled the role of a madman, thoroughly deceiving and somewhat terrifying many of the new students during their initiation into boarding school life. Alec had hoped to enter the Novitiate of the Sacred Heart in July 1903, but due to parental opposition which forced him to leave college, his entry date was not until the eve of the Annunciation, March 24, 1904.

For two years Brother Cody followed the usual routine of a Jesuit novice's life—and was admitted to his first vows on March 25, 1906. He remained at Los Gatos for three more years and during this time, devoted to the study of the humanities, he displayed an unusual talent for English literature and public speaking, two fields in which he was later to become distinguished.

Three years of teaching at Gonzaga College, Spokane, followed the juniorate and during the celebration of the silver jubilee of the college's founding, Mr. Cody wrote and very successfully directed the production of the jubilee play, no mean achievement for a young scholastic. Of it the October, 1912 issue of "Gonzaga" said:

The great event of the second day was the presentation of the silver jubilee play at the Auditorium Theatre. It seemed that for an occasion like this no ordinary play would be appropriate; something unique, something all Gonzaga's own should be had. With this thought in view, Mr. Alexander J. Cody, S.J., devoted his spare time during the year to the production of a play which would surpass anything seen at Gonzaga. The result of his earnest labor was a five act drama, "Vincentius," or "Under the Shadow of the Cross."

Then came Philosophy, and Gonzaga awarded him an A.B. degree in 1915. From 1915 to 1917 he taught at St. Vincent's College, now Loyola University, Los Angeles.

Finally thirteen years after his entrance into the Society, Mr. Cody formally began his theological studies at St. Louis University in September 1917. It is doubtful whether dogmatic theology as such appealed very strongly to the young theologian, though he did well in his studies and was ordained by the Most Rev. John J. Glennon, D.D., Archbishop of St. Louis and later Cardinal, on June 20, 1920. He offered his First Mass the next day on the feast of St. Aloysius, Patron of Youth. A mere coincidence! Perhaps, but maybe the day foreshadowed the many years Father Cody was to devote to the guidance of youth.

Another year of theology, a year of tertianship at Cleveland, and then Father Cody was assigned to teach the juniors at Los Gatos, where on the feast of the Purification, February 2, 1924, he pronounced his final vows.

Meanwhile a new development had started at the University of Santa Clara,—the high school department was to be separated from the university. The change began in September, 1924 and was not completed until the same month in 1926 when the high school was moved to the former site of the College of the Pacific in San Jose, where it was known as the University of Santa Clara High School and later as Bellarmine College Preparatory. During this difficult period of transition Father Cody was principal and prefect of studies, his tenure of office ending in 1927.

In the summer of that year Father Cody received word that he was to teach English literature at the University of San Francisco. For the next thirty years he was to labor for the people of "The City" and especially for their youth. He taught his beloved Shakespeare and Robert Browning for many years and his classes were never dull, for, wherever possible, he used his histrionic talents with telling effect by acting the parts of the characters under study. Moreover, he never omitted an opportunity if a moral could be drawn from the text. He was in the classroom to teach literature, it is true, and he did that superlatively well, but that was only a means to an end, the eternal salvation of his pupils.

In the catalogue of the California Province for 1927, among other duties that of *Scriptor* is assigned to Father Cody. There is no doubt that he had written for publication before this, for he had long been given to poetical effusions, but during this and the following year he substituted for Father Richard Gleeson, S.J. whose life he was later on to write, but who was then editor of the St. Ignatius Church *Calendar*, in editing an occasional issue of that monthly. It was not until 1929, however, that as Father Cody expressed it in the 1947 February *Calendar*, "the full insignia of the editor-in-chief's office were in my possession; a pair of large shears, a jar of paste and a sheaf of antique dust-covered Jesuit parish calendars sent as exchanges from many parts of the United States. Here was to be a happy hunting ground, since poaching was a long acknowledged privilege in church calendar editing." But Father Cody soon did away with these sources of supply and "this burning of one's bridges" as he called it "has certain advantages for a calendar editor. It makes him attentive and alert. It quickly sharpens the editorial sense for appropriate items. I began to read, and to hear, and to see, in relation to the calendar. Everything became contributory—car ads, the daily newspapers, all sorts of books and magazines, even chance, as well as set, conversations. I was constantly gathering and shaping material, brushing the past with the present, burnishing the old and polishing the new." Under the title "This Editing Business" Father Cody showed what he tried to do and did. One point struck me as significant. He had something about our Lady in every issue. All in all, he set a high and complete ideal for the editor of a Catholic parish monthly.

Father Cody used the *Calendar* not only as a sort of trial horse for many of his own writings that afterwards appeared in pamphlet form, but also encouraged many of his pupils and protégés, especially sodalists of St. Ignatius High School, to submit articles for publication. It was but one of his many ways of encouraging and guiding youth. Of course, many of Father's own poems appeared in national Catholic magazines; in fact, one of his was the medal winner in the Fourth Marian Poetry Contest sponsored by the *Queen's Work* in 1925. The

University of Santa Clara conferred the honorary degree of Doctor of Letters on him in 1931.

It is difficult to imagine a son of St. Ignatius who is not personally devoted to our blessed Lady, but Father Cody was more than merely devoted, he was outstanding in his devotion to her. Besides sounding Mary's praises in poetry and prose, he was most zealous in promoting her devotion among others, especially through the Sodality. The work of the various sections and committees was encouraged. The young sodalists were shown ways not only of sanctifying themselves but also of helping others through practice of the spiritual and corporal works of mercy. He wrote and directed short plays, produced by the high school sodalists. At one time the price of admission would be an article of clothing, not necessarily new, but clean and in good condition; on other occasions, it would be a package of groceries, a can of corn or a pound of sugar, or again some tobacco. Many a poor boy, especially in the days of the depression was called into Father's office—he became chaplain or spiritual father of St. Ignatius High School in 1934—to be given a pair of shoes, an overcoat or even an entire outfit, but always secretly so that the recipient's pride was never hurt. The groceries or other foodstuff Father would personally distribute mainly, though not exclusively, to the families of needy students, doing this through the help of members of the Gentlemen's Sodality of St. Ignatius Church. The pleasant duty of distributing the tobacco was reserved for the sodalists themselves: a short program would be arranged by Father Cody, which the sodalists would present before the old men residents of the Home of the Little Sisters of the Poor on Lake Street. Then the boys themselves would pass among the men, giving out the tobacco. Thus the young were shown not only the duty of practicing charity but made to realize the joy that such a practice brings.

The chaplain of a Catholic high school, whatever be his title, must like Christ try to be "All things to all men." Father Cody realized this responsibility fully and gave himself without reserve to every type of student. Nothing aroused his priestly zeal nor touched his compassionate heart more than meeting a boy in distress from difficulties in the classroom or in the home. He was gentle, understanding and sympa-

thetic, but he became quite aroused if he thought that a boy was being dealt justice not tempered by mercy. Towards the laggard, however, who after several conferences manifested no willingness to be helped, he showed only limited patience; towards the slow, but earnest worker, his encouragement and sympathy were boundless; his understanding of the errant, who had run afoul of school regulations through boyish thoughtlessness or recklessness, was deep and practical.

Aspirants to the priesthood however, were the special objects of Father Cody's devotedness. Never one to outstrip the leading of Divine Providence, nevertheless he did his best to prepare their souls for the extraordinary favors God usually bestows upon those who are called to the priestly state. He first of all insisted emphatically upon the practice of the natural virtues, afterwards he showed how a strong personal devotion to our Lord and our Lady might be cultivated, never failing to stress the fact that the way to the priesthood and the way of the cross are one. Before the candidate, moreover, was ever kept the fact of his freedom of choice, for our Lord had said to the young man in the Gospel, "If thou wilt be perfect, go sell what thou hast etc."

During all the years of his priesthood, but especially while he was chaplain at St. Ignatius High School from 1934 to 1950 and for a longer time confessor in St. Ignatius Church, many young people of both sexes came to Father Cody for vocational guidance. The majority of these became Jesuits, though Father never hesitated to direct to other orders or to the diocesan clergy those he thought better suited for such lives. The contacts between Father Cody and his young consultants developed, in most cases, into strong bonds that lasted through the years. Not only did one of them, Father Peter Newport, S.J., hold his hand at death but many of them wrote letters to Father on the occasion of his golden jubilee revealing the depth of their love for him.

The Sisters, too, wrote to and about Father Cody. This note from a Sister of the Immaculate Heart of Mary was received shortly after his death. "Please will you let me know how Father Cody is? . . . He has been a real friend down the years."

In the University of San Francisco Community, among the

younger priests there are many of Father Cody's "boys" and they were most devoted to him, especially in his declining years. And how he appreciated their visits! And he looked forward to those visits not only because he loved these priests, but because they always tried to bring him news and, especially in his latter years, perhaps, because he was so much alone, he positively craved for news, not about the outside world, but about the Society and particularly about his own California Province. His visitors were sure to be asked: "Any scoops? Haven't you any scoops?" Nothing was too trivial, the least detail interested him. Even on his deathbed he revealed this desire for news, though often what was news to the visitor was already old to Father. And often it was difficult to say how he came by his information. Within the week of his death, Father gave one of his "boys" a deep, though unexpected chuckle. Said "boy" was about to convey news of an impending change on the U.S.F. faculty—when Father Cody feebly said, "Did you hear that Father So-and-So is going to be changed?"

And so we have practically completed the account of Father Cody's life and yet how much has been left untold; that he was gifted with the ability to imitate the calls of numerous birds, his ardent devotion to St. John Bosco whose statue stood on his desk, the good he accomplished as moderator of the Jesuit Mothers, and who could possibly imagine, let alone compute, what was done during his almost thirty years as confessor in St. Ignatius Church, or in the many retreats he conducted for Sisters, Brothers and Priests not only on the Pacific Coast but in other parts of the country as well?

Father Cody, in all truth, can be said to have tried constantly to be an *Alter Christus*, going about doing good. Not that he was entirely without blemish, but his blemishes were the excesses of his virtues. He was a perfectionist with a passionate love of the Society of Jesus. Anything, consequently, that he thought was done by a fellow Jesuit in a slipshod or careless fashion, or any infringement of the Society's customs irked him and sometimes evoked private criticism. His sensitivity in such matters was accentuated in part no doubt by his artistic temperament. Occasionally, too, Father forgot that even the perfect father has to discipline as well as to

love, or rather that perfect love is often best shown by disciplining. For himself he could take the bitter with the sweet—not that I ever knew him to be singled out for disciplining—but he really fretted if he thought that a superior lacked fatherliness towards any of his subjects.

Father Cody was anointed on the morning of December 31. It was my privilege to be present on that occasion after having heard his confession and received in turn what I feel sure was Father's last absolution. After that he was able, save for a few days, to receive Holy Communion daily, the last time on the day before his death. Those last weeks were, I think, generally speaking, periods of distress rather than of pain, though there were times when he was encompassed by fears, fears not of a moral nature but fear brought on by physical exhaustion when he would imagine that he was falling or was uncertain as to where he actually was. Then he would wonder aloud about our Lady's letting him down. After such an expression a gesture would follow immediately—an arm uplifted towards heaven—and the exclamation "I must reach towards Eternal Love."

Tribute by Mr. James F. Kelly:

The people, young and old, helped by Father Cody over the years number thousands. Despite the very busy life of a Jesuit professor and confessor, he always found time to assist those who were in need, laboring under some difficulty or touched by tragedy.

During the black days of the depression, Father Cody stood between many a family and actual hunger. Once he felt sure that help was needed, he acted. There were no coldblooded questions and no red tape. Also, it seemed that no matter how much he gave away in food and clothing, someone always came along and replenished the supply at the crucial moment.

But all this activity finally took its toll. His robust health broken, he became, physically, a mere shell of his former self. However, his indomitable spirit remained to the end. He literally burned himself out in the service of others. Greater love than this no man has. I write these words primarily that those helped by Father Cody over the years will pause and think back and will remember him in their prayers. I, for one, intend never to forget him.

(San Francisco Chronicle, 2-6-57)

Father Charles E. Deppermann

James J. Hennessey, S.J.

In November 1954 at Tokyo, Japan, UNESCO promoted a symposium on tropical cyclones. The foreword to the published proceedings of this symposium states: "It was probably the first time in the history of study of tropical storms that so many world authorities on this subject have been able to meet and discuss the results of their observations and research."¹ Heading the list of consultants from various quarters of the globe was Reverend Charles E. Deppermann, S.J. As Father Deppermann was asked to present his paper, the chairman, amid applause, introduced him in this manner: "To introduce Father Deppermann to this audience is like introducing President Eisenhower to the American people."² The name of Father Deppermann is familiar to all those who have read in the scientific literature of typhoons.

The second son of the late Charles Edward Deppermann and Elizabeth Drexler Deppermann was born in Manhattan, New York on March 30, 1889. He was given the name of his father and used the designation Junior. For primary and secondary schooling he attended the New York public schools. Diligent and scholarly, he was always among the best in his class in academic excellence. Later while attending a graduation at a Jesuit high school he was highly gratified by the number of awards given for *scholastic* excellence. This was in marked contrast with his experience in the public schools where honor awards fell more on the athletes than on the scholars. In high school he took part in dramatics not without the tyro's stagefright.

During his days at the old High School of Commerce, Charles manifested a remarkable ability in mathematics. Doctor Arthur Schultze was then producing his mathematics texts for high schools. The author has acknowledged his indebtedness to "Mr. Charles E. Deppermann for the careful

¹ *Proceedings of the Unesco Symposium on Typhoons November 1954*, The Japanese National Commission for Unesco.

² Reported in newspapers.

reading of the proofs and for verifying the results of the examples." Besides, the answer books to two textbooks are the first published works under the name of Charles Deppermann.³ Since these carry a copyright for 1905 Mr. Deppermann was just sixteen at the time of his participation in this scholarly activity. As a high school boy he was paid to tutor a lad a little older than himself. The tutored lad passed all the examinations except the one in mathematics—Mr. Deppermann's favorite subject. However, the friendship made here lasted for many years.

After graduation from DeWitt Clinton High School he was employed as a typist and stenographer in a law firm. During these working years he visited Father McCluskey weekly at Xavier, Sixteenth Street, for Latin instruction and for confession. Father McCluskey profoundly influenced him and helped him with his vocation to the Society. When there was question of delaying his entrance into the Society Father McCluskey said, "If you do not take that boy now, you will get a ghost." He was working so diligently that his health was being affected.

On August 13th, 1910, Charles Deppermann left New York to enter the Novitiate at St. Andrew-on-Hudson. Though he was little older than the majority of his fellow novices he was happy to be with young men possessing his aspirations. He developed the trait of fidelity and regularity in spiritual duties, a characteristic so evident in his priestly life. During the two years of Juniorate he enthusiastically applied himself to classical studies with a high degree of achievement. This accounts for his lasting fondness for the Classics though his life's work called him to another kind of discipline. During the first World War from 1914 to 1917 Mr. Deppermann gave himself wholeheartedly to philosophical studies at Woodstock. His special genius must have been in evidence at this time, for he was chosen for advanced special studies.

Because Charles had done so well in mathematics at high school—much beyond the line of class requirements—he was offered at Woodstock an exemption from the mathematics

³ a. Arthur Schultze, Ph.D. *Graphic Algebra*, p. v. Macmillan, New York, 1907. b. *Answers to Schultze's Elementary Algebra and Answers to Schultze's Advanced Algebra*. Macmillan Company, New York.

courses then being presented. However, an oral preliminary examination was in order. Mr. Deppermann expected his ability at original solutions or proofs would be put to the test. It was in them that he had excelled in high school. Though confident of the outcome of this test he was amazed at the first question of the famous Father John Brosnan: "What is a lune?" Many a more experienced mathematician might have felt inadequate to give a precise answer to such a direct and pointed question. At any rate the exemption was a fact. It was about this time that one of his brother Jesuits remarked that he would one day be the successor of Father Algué, the Director of the Manila Observatory. This remark was remembered all his life.

After his philosophical studies the question arose about further scientific studies. He was assigned to go at once to a graduate school but Father Provincial, Joseph Rockwell, countermanded this appointment. Mr. Deppermann moved over to the other side of the house to begin theology. Such acceleration at a time when most Jesuits were spending up to five years on Regency was decidedly unusual. It was one of the regrets of his life—accepted with entire resignation—that he never had Regency and never taught at any time. He felt that he had missed something important in the training for Jesuit life.

On the feast of St. Peter and Paul, June 29, 1920, Cardinal Gibbons ordained his last group of Jesuits at Georgetown. Father Deppermann was the youngest Jesuit in the year so he was the last priest publicly ordained by the Cardinal who so profoundly influenced the Church in America. Possessing a happy blend of scholarliness and piety he, to no one's surprise, did very well in theology.

Having completed his tertianship at St. Andrew-on-Hudson with Father Maas as Instructor, Father Deppermann was ready to devote the next three years at Johns Hopkins University to his studies in science leading to the doctorate in Physics. He might have completed his doctorate work in two years if his first research project had not met with a setback. The second subject, some studies of the Stark effect, was a success under Dr. Pfund. A not-insignificant help for his doctoral thesis was his facility with the German language at

a time when German was so necessary in scientific matters. His thesis was published in the *Astrophysical Journal* for January 1926. An interesting point, in view of his life's work, is seen in the frequency with which he quotes Japanese scientists in this his first research paper. In later years he used to speak with affection and respect for his Hopkins professors: Ames, Pfund, Anderson, Murnaghan, and R. W. Wood.

At Hopkins Father Deppermann felt he had an advantage over his fellow classmates. During the Jesuit course of studies he had done some of the course work such as vector analysis required at Hopkins. That implies that he maintained his interest in mathematical and scientific subjects while at Woodstock. He attributed his success in his oral doctorate examination to the long years of experience in oral examinations in the Society. He thus gave credit to the course of Jesuit studies for his success, though no small part was also due to natural talents given him by God. Having obtained his doctorate in physics at Hopkins, more immediate preparation for Manila was needed. He thus spent the year 1925-26 at the University of California and Lick Observatory studying astronomy.

Father Deppermann, now ready for the work in the Manila Observatory, arrived in the Philippines.⁴ He immediately became chief of the Astronomical Department. A program of world longitude tests was on in 1926. Using a radio technique, Father made a new determination of the longitude of the Manila Observatory. The precision of his results was extremely gratifying. In January 1927 he followed up the longitude computation with a similar determination of the latitude. Having fixed the position of the Observatory, Father set out to improve the time service. As a result of the installation of new equipment and of the modification of some of the old he obtained an accuracy for the time signals of less than one-tenth of a second error. The United States Hydrographic Office of the Navy raised the Manila time signals to the *First Order* rating, a tribute to his ability.

In the meantime Father was carrying on research in other lines. In 1927 he began studies in atmospheric electricity.

⁴ W. C. Repetti, S.J., *The Manila Observatory*, p. 50 ff.

Tests on the nineteen inch Merz refractor telescope were reported in another paper.⁵ The total solar eclipse of 1929 gave him his first and only opportunity to visit the Southern Philippines. Though he was in charge of the Manila expedition at Sogod, Cebu, several famous astronomers from Bergedorf Observatory of Hamburg, Germany cooperated in this venture. Eclipse results are always a gamble. Unfortunately a special compound lens ordered from Germany did not arrive in time for preliminary testing. After the eclipse Father learned that the internationally renowned optical instrument manufacturers had sent out the compound lens with some parts reversed. This defect together with haze produced by the slight cooling of the atmosphere with the onset of the eclipse prevented adequate photographic results. However, he did obtain good results in another characteristic, the atmospheric potential gradient during the solar eclipse. Even the ionosphere interested him at this early date and he published an article on the heights of the Heaviside layer. Thunderstorms create problems in atmospheric electricity and these were explored by Father Deppermann. Besides his daytime activities, Father used the night sky to record variable stars. Two lists of these, the first of thirteen pages and the second of twenty-one pages, were published before 1931. Such diversified activities in so many fields might be charged with superficiality except that he did produce substantial and solid articles in each of these categories.

Towards the end of 1931 Father Deppermann was put in charge of the department of meteorology due to the ill health and age of Father Coronas. To measure up to his own high standards of performance he desired some direct preparation for meteorological work. On January 2, 1932, Father left Manila for Washington to familiarize himself with the Weather Bureau there. However, he was not content with the practices then being used and so he proceeded to Norway to the Geophysical Institute in Bergen and the Meteorological Office in Oslo. At this time Jesuits were forbidden entry into Norway, but this technicality did not impede his entry or the accomplishment of his mission. He studied the theories proposed by the Norwegians, especially Bjerknes and Pet-

⁵ List of Publications of the Manila Observatory.

terssen, and noted the way they put them into observational practice. In the short period of ten months he had acquired the requisite knowledge. Back in Manila just before Christmas 1932, Father Deppermann became assistant director of the Weather Bureau and continued as chief of the Meteorological Division until succeeded in the latter post by Father Doucette in 1934.

As assistant director, Father Deppermann now made meteorology his chief and nearly exclusive research study. As a result, the most scientifically productive period of his life followed with his application of the Norwegian ideas of frontology and air-mass to the Philippine areas. Particular emphasis was placed on the origin, development and paths of typhoons. This work was no mere transplantation of ideas from one locality to another. It opened up a new approach. It is significant that the year 1933 marks a turning point in scientific tropical meteorology from the climatological to the air-mass method.⁶ The history of meteorology will always list Father Deppermann as a leading protagonist in this change. To confirm this prediction one has but to consult two authoritative sources, the first, *Compendium of Meteorology* and the second, *Meteorological Abstracts and Bibliography*. The first work is a vast tome of many chapters. Each chapter is written by the author whom the committee of the American Meteorological Society considered a world authority on the subject. Incidentally Father Deppermann himself, after the war, was asked to write one of the chapters but war casualties of various kinds prevented his accepting. The second work, a monthly report, has abstracted and presented his papers as a permanent feature in the reference literature of tropical cyclone theory.

In the *Compendium of Meteorology* Father Deppermann is named about forty times. Besides, his data and theories are necessarily discussed in the description of weather conditions in the tropics. There is space here only for a few brief illustrative quotations. "Probably the most systematic analysis and compilation of the characteristics of tropical cyclones were those of Deppermann for the Philippine area,"

⁶ *Compendium of Meteorology*, American Meteorological Society, Boston, Mass., 1951, pp. 859-868.

says Gordon E. Dunn of the U. S. Weather Bureau.⁷ And again, the same author goes out of his way to make mention of Father Deppermann alone. "Tropical meteorology is deeply in dept to Father Deppermann for his painstaking assembly and analysis of typhoon characteristics in the Philippine area."⁸ In another chapter Herbert Riehl after many references to the work of Father Deppermann says, "Deppermann is one of the few writers who has made a detailed effort to calculate radical and tangential velocity components." "Apart from Deppermann, writers have contented themselves with application of simple hydrodynamics."⁹

Japanese meteorologists have been lavish in their praise of the contributions of Father Deppermann. This is not a case of mere characteristic politeness. At least ten of his articles—some of them could be classified as books—have been translated into Japanese. Translation of a scientific work of limited circulation is a definite proof of worth. When Dr. Kazuo Ogasahara published his *Kishogahu Tsuron* (Handbook of Meteorology) he acknowledged his great indebtedness to Father Deppermann. "On the completion of my new book, I should like to express my sincerest gratitude in the name of science to Father Deppermann to whom I owed many guidances and helps directly and indirectly in my present work. Dr. Deppermann, the famous scholar-priest, has shown a profound understanding for the Bergen School. The Father has bestowed many suggestions and advices on me in my long studies and is regarded as my great benefactor in my researches of the South Seas meteorology."¹⁰ Both Dr. Arakawa and Dr. Wadati have been pleased to praise Father Deppermann.

In other countries the common people of the future may not know of Father Deppermann. This will not be the case in Japan. The year before his death he was invited to write an introduction for a textbook to be used by all school children. Father Deppermann very graciously complied with this

⁷ *L.c.*, p. 887.

⁸ *L.c.*, p. 900.

⁹ *L.c.*, p. 906.

¹⁰ Kazuo Ogasahara and *Kishogaku Tsuron, Handbook of Meteorology*, Tokyo, Japan.

request for he had a special reason among others. The school children of Japan from scores of schools had saved their pennies to make a contribution to his restoration of the Observatory.

The Royal Australian Air Force needed Father Deppermann's papers during the war. They had them reproduced at Melbourne in 1943. Their Air Force meteorologists evidently realized the value of those original research papers in their training program.

Dr. I. R. Tannehill, the U. S. Weather Bureau scientist who spent many years studying typhoons and hurricanes, has titled one of his recent books, "The Hurricane Hunters." Each chapter is headed by an apt quotation from a distinguished writer: Shakespeare, Tennyson, F. D. R., Euripides and others equally well known. The Chapter on typhoons is headed by a quotation from Deppermann. In that same chapter the author explicitly states, "Father Charles Deppermann, S.J., formerly of the Philippine Weather Bureau, did as much as any man to help people prepare for these catastrophes."¹¹

"By their fruits you shall know them." It is clear from the foregoing that the nine year period of Father Deppermann's life beginning in 1933 was in a special way devoted to what Father General calls "the works of the Society which are of prime importance and of the greatest necessity in our own day, scientific work properly so called, be it in the sacred sciences, or in those secular sciences which the traditional practice of the Church and of the Society has not regarded as alien to our calling. For it is of great importance that facts newly investigated or discovered should not be proposed to the world only by men who, though perhaps not hostile or indifferent to the Faith, yet do not possess the philosophical and theological training necessary to put them in the right light and judge of them correctly."¹²

The progressive series of studies made during those years was culminating in a peak when the war brought its havoc to

¹¹ Ivan Ray Tannehill, *The Hurricane Hunters*. Dodd, Mead & Company, New York, 1956, pp. 167 f.

¹² Letter of Very Reverend John Baptist Janssens, General of the Society of Jesus, to the whole Society, *De Ministeriis*, Section II.

the Philippines. One of his finest papers, though printed and published, was totally lost. How often we have heard him say that the work of that paper could not be repeated for the original documents were lost. Not wanting that important paper to fall into enemy hands, five copies of it were given to friends for safekeeping. Yet reports show that each was destroyed. The loss of that paper—representing so much study, work and talent—was a serious blow to Father Deppermann.

With the invasion of a foreign army, with the operations of the Weather Bureau restricted, with the effective curtailment of the activities of alien Jesuits in the Weather Bureau, little hope remained of serious scientific work according to the usual established procedures. The invading Japanese did bring their scientists with them. These outstanding men of Japan were honored by the opportunity of speaking with the scientist they admired so much. Though he was an enemy alien, they sought ways of honoring him in the midst of their regrets for the war conditions. He was escorted as the guest of a Japanese General to *sukiyaki* at the Manila Hotel. They further tendered him an invitation to Japan to work along with them on weather problems. Father Deppermann declined the offer, giving his asthma as an excuse for plane travel.

He was interned in a Jesuit House, the Ateneo on Padre Faura, with very few opportunities to leave the property. But his friends could visit him for consultation and spiritual advice. In July 1944 all of the enemy alien Jesuits at the Ateneo were taken to the Los Baños concentration camp. In the camp he was the official bell-ringer since he was able to determine the time quite accurately by watching an image of the sun. February 23, 1945 was the day of liberation of the starved internees of the concentration camp. In March 1945 Father Deppermann was one of the first freed men to be flown back to the States, Washington, D. C. The urgency of his flight was the need for his presence at a conference in the Pentagon Building on the meteorology of the Pacific.

After a short stay in the States making plans for the restoration of the Observatory and its work he returned to Manila. From March 1946 to March 1947 he was engaged

in a repetition of his cloud project. All his pre-War cloud pictures taken each day for a year had been destroyed. Now he made a new collection of some five thousand pictures to illustrate the types of clouds found in Manila during all kinds of weather. However, the signs of the times showed that the Jesuits would not resume their work in the Philippine Weather Bureau. Nothing daunted, he went into the summer heat of St. Louis to take up the study of seismology. This was perhaps the only field of pre-War research of the Observatory in which he had not published. With meteorology out of consideration lest there be competition with the government agencies and with very meagre funds on hand, this seemed to him to be the best way to make a start in the restoration. He went through with his studies at the age of fifty-eight, but the time in the concentration camp and the strenuous activity at St. Louis University proved much too much for his physical strength. On his return to Manila with the seismic instruments, he suffered a collapse which called a halt to most of his activities for more than a year. His planning continued and eventuated in the establishment at Baguio of the seismic and the ionospheric divisions. The contract for a coelostat and spectrograph was signed in 1955, so that the division of solar physics would complete the main categories of research in the restored Observatory. It was a profound conviction of Father Deppermann that the instruments which were at the disposal of Jesuits should be the best.

In this account much has been said about Father Deppermann as the scientist and little about him as a shepherd of souls. That is because his principal preoccupation according to his Jesuit vocation was in his science. In this was his satisfaction; in this he admirably exemplified the admonition of Father General:

Let Ours to whom the Lord has given talent for it have very much at heart this pursuit of the highest self-abnegation, of the greatest toil and of very little consolation which is scientific study. And let them not be drawn away from it by the illusion that they can serve God better by work that seems to be more immediately priestly and apostolic. The man who lays the foundation of a building does work which is not less but more useful than is his who puts the finishing touches to it. In as much as a good is more divine the more universal it is, scientific work, by which the foundations are laid for

the immediate apostolate, the future rather than the present good of souls is provided for, and assistance is given to men more eminent in learning and influence, is often far superior to other forms of apostolic labor.¹³

To neglect mention of his direct work for souls, however, would be a misrepresentation of his life. From 1928 on he was the weekly confessor for the student body of a large school. Out of this work developed the many religious vocations which, under God, are attributed to him. As a director of souls and a guide to vocations he was remarkable not only for the numbers who applied to the religious life but more for those who persevered in it. Not every good person was directed to the religious state. His advice was blended with unction and solid faith. He carefully and at length studied his protégés before helping them with their decisions. His ministrations were not limited to those who were outwardly pious. A professional body-builder was among his best friends: a high government official attributed his return to Catholic practice to Father Deppermann. The poor and the rich, the unfortunate and the more prosperous, anyone with a problem, received priestly sympathy and advice from him. He preferred the risk of being deceived by the insincere rather than failing to be generous to one who might be in need. Having suffered greatly from asthma and other ailments during most of his life he had a special sympathy for the sick. In all things he was a priest of God.

In his lifetime Father Deppermann had a wide variety of interests. Even his scientific investigations covered a vast range of subjects. But apart from the professional approach to science he had the heart of the amateur for many other things. Art and collections of masterpieces of painting, music and poetry were real interests not of a dilettante but of one who warmly appreciated them. His interest and knowledge of medicine and medical practice; his study of bees and of beetles, of dogs and spiders; his analysis of the microscopic elements in the air, all were pursued with the ardor of an enthusiast.

Despite these many interests which were evident to all who met him he has been misunderstood by some. His single

¹³ *L.c.*, p. 9.

purposed devotion has been viewed as a lack of expansiveness. If that is the case, there is need for more men of one-track minds, men who have the cause of Christ at heart; men who pursue the arduous tasks for the spread of Christ's kingdom. Such criticism could come only from those who do not appreciate that a truly big man can have limitations and minor blemishes for the preservation of his humility.

In learned gatherings Charles Deppermann was known as a savant. Sometimes he was addressed as *Doctor Deppermann* but as for himself he was and wanted to be Father Deppermann of the Society of Jesus. His religious life was one of exactness and always directly under obedience. He did not hesitate to take the least things to his superiors for their approval. His devotion to the Mother of God was evident to all who visited his community. During the Marian Year he accumulated a vast display of Madonnas; the collection of albums and Marian books became a hobby with him; his Marian garden with each flower given its restored name in honor of the Blessed Mother was his special effort to honor Mary; his chapel with the picture of Our Lady of the Sacred Heart over the altar was the fulfillment of a promise to his Mother; the spreading of devotion to the Queen, under the title of Our Lady of the Sacred Heart, was a manifestation of his love and devotion. This priest of God was Mary's child.

The scientist and priest, Father Deppermann, completed his pilgrimage in this valley of tears on May 8th, 1957. He died peacefully and calmly waiting for the coming of His Lord and Master. Conscious and aware right up to the end, he was assisted by the two priests who were the companions of his later years in the Observatory. He was laid to rest at Sacred Heart Novitiate in a tomb next to Father Selga, his predecessor as the Manila Observatory director.

MOST COMPLETELY CATHOLIC

St. Ignatius by his own character and by the mission he chose is in a certain sense the most completely Catholic of the saints. The enemies of Catholicism, those distant in spirit from Rome and—a greater number—the less fervent among Catholics are too far from him to understand him fully; that is, to love him.

GIOVANNI PAPINI



FATHER MOORHOUSE I. X. MILLAR

Father Moorhouse I. X. Millar

R. C. Hartnett, S.J.

Rev. Moorhouse I. X. Millar, S.J., who died at Union Hospital near Fordham University on November 14, 1956, enjoyed advantages of travel and study in Europe before his entrance into the Society which were almost unique in the American Assistancy.¹ Both on account of its own intrinsic interest and the influence it had on his development as Jesuit priest and scholar, Father Millar's pre-Jesuit career calls for fuller recording than is usual in obituary notices.

Family Background

Moorhouse Millar² was born on March 7, 1886 in Mobile, Alabama. His father, Stocks Millar, after graduating from St. Andrews University in Scotland, his native country, had emigrated to Wyoming, where his mother, sight unseen, had purchased a tract of land. Stocks Millar used it as a ranch to

¹ The writer is deeply indebted to Father Millar's sister Muriel (Mrs. Louis V. Greer) of Spring Hill, Mobile, Alabama, for a thirteen page manuscript she provided on her brother's family background and pre-Jesuit life. This remarkable document corrected certain inaccuracies and filled in many lacunae in the rough draft sent her. For the rest, the chief sources used are: a) this writer's many conversations with Father Millar at Fordham, from September, 1941 to February, 1946, while working for a doctorate in Political Science under his direction; b) notes taken about Father Millar's life during one such conversation, on June 4, 1945; c) the *schema* of his life supplied by the New York Provincial's office; d) his lectures and writings; and e) several friends and colleagues of Father Millar, who were asked to check this manuscript for accuracy. His closest Jesuit friend, the late Rev. Francis LeBuffe, S.J., had preceded him heavenwards by several years.

² He took "Ignatius Xavier" as his Christian names when he became a Catholic in Tours, France, at the age of ten. For many years, however, he used "F. X." as his initials. Why? Because, as he once told the writer, friends suggested that in signing book reviews as "M. I. X. Millar" he was exposing himself to the charge of being mixed up. Many Jesuits closely associated with Father Millar always referred to him as "Mixie," though not usually to his face. He seldom used first names himself. On occasion he even identified himself by this nickname, so he obviously did not mind it.

raise horses, mainly for the U. S. Cavalry, and English polo ponies.

Moorhouse's mother, *née* Margaret Richards, was as American as anyone could be. Born in Weathersfield, Vermont and graduated from Bradford Academy, she was, through her mother (*née* Harriet Jarvis), her maternal grandmother (*née* Ann Bailey Bartlett) and her maternal great-grandmother (*née* Peggy White), a sixth-generation lineal descendant of Peregrine White, the baby boy born on the Mayflower while she lay in Cape Cod Bay, November 20, 1620.

Mrs. Millar's maternal grandfather was William Jarvis (1770-1859). A descendant of Captain Nathaniel Jarvis, who had emigrated to Boston from Wales in 1668, William Jarvis achieved his niche in American history by his success as a sea-trader and his record as U. S. Consul and Chargé d'Affaires at Lisbon from 1802 to 1811. Appointed by President Thomas Jefferson, he managed, when Napoleon moved into Portugal in 1808, to buy 3,500 Spanish Merino sheep for export to the United States. This breed had been jealously guarded by the Spanish Government against exporters. Jefferson highly commended Mr. Jarvis for his resourcefulness.³

Stocks Millar met Margaret Richards when the latter visited her two brothers (DeForest and Bartlett), who had set up as ranchers in the West and become great friends of Stocks Millar. Only after a good deal of formal correspondence between the young couple out West and the Richards and Millars in the East and in Scotland were they allowed to announce their formal engagement and a year later, in 1884, to be married—at Jarvis Richards' Congregationalist Church in Spearfish, a little town nestled in the Black Hills of South Dakota. Jarvis' father, Moorhouse's maternal grandfather, had also been a Congregationalist minister.

The reason that Moorhouse was not born on his parents'

³ See *The Dictionary of American Biography*, IX (1929) 624-5, *s.v.* Father Millar used to mention that he was also a descendant of Dr. Josiah Bartlett, a signer of the Declaration of Independence (see *DAB*, II, 9-11). Exactly from whom Ann Bailey Bartlett, Consul Jarvis' wife, was directly descended this writer has not learned. If from Josiah, then Father Millar had the distinction of being a direct descendant of both a signer of the Declaration and of the Mayflower Compact of November 11, 1620—through William White, Peregrine's father.

ranch, "Moorcroft," in Wyoming, was that his Grandmother Richards had agreed to accompany her son Jarvis, the Congregationalist minister, to Heidelberg, where he would pursue his theological studies. She refused to go pending her young daughter's first childbirth, however, until Stocks Millar and his wife agreed to spend the winter of 1885-1886 in Mobile, Alabama, where the expectant mother could be under the care of a Dr. Crampton, an outstanding physician Mrs. Richards had met on her visits to Alabama. When, many decades later, Father Millar was allowed to spend seven summers between 1948 and 1955 (1949 omitted) at Spring Hill College, part of his joy derived from visiting his birthplace. (The rest of it came from teaching the Scholastics of New Orleans Province philosophate and relaxing with his sister, Mrs. Greer, her daughter, Mrs. Cameron, and her husband, and their three daughters.)

The other Millar children were Margaret, born in Wisconsin in 1887, who died at the age of four; Muriel (Mrs. Greer), born in 1889 at "Moorcroft" in Wyoming, and Ronald, born in 1890, who died in St. Ignatius Parish, Chicago, in 1946.⁴

Mr. Millar was stricken with influenza at "Moorcroft" and succumbed to its virulence in March, 1890. Bartlett Richards had arrived just in time, according to Mrs. Greer, "to assure his young brother-in-law and dearest friend that he would take under his care his young wife and three children and the baby yet unborn. This pledge Bartlett Richards kept."⁵

Soon after the death of Stocks Millar, Mrs. J. DeForest Richards, Moorhouse's grandmother, after returning from Europe, decided to take residence in Chadron, Nebraska, no doubt to be closer to her two rancher sons. The third son, Jarvis, having given up the ministry as a result of his un-

⁴ The present writer spent a very interesting evening with Ronald one summer during the last war. He was a person of very high intellectual calibre, with a definite and traditional educational philosophy. He was at the time equivalently Editor of *Compton's Encyclopedia*.

⁵ Though Mrs. Greer's manuscript is vague on the subject of finances, and even recounts that not long after the death of her spouse, Moorhouse's widowed mother felt compelled to embark upon an ill-fated kindergarten project in Denver, Mr. Richards must have amply supplemented whatever funds Stocks Millar's estate had left his family.

settling studies at Heidelberg, went into business with his brother Bartlett at Chadron. Mrs. Richards had purchased a house large enough for herself, her two bachelor sons—Bartlett and Jarvis⁶—and the Millars. So Bartlett brought the young widow, her three children, servants, various pets (including Moorhouse's "small pony and very large dog") and transportable personal effects to Chadron, where Stocks Millar's body was also brought for burial.

Tragedy followed upon the heels of tragedy for the young widow. Shortly after Ronald was born, in August, 1890, baby Margaret's health became very delicate. Mrs. Millar decided to take her, along with Moorhouse, to Hot Springs, South Dakota to build up the little girl's strength. En route Moorhouse contracted scarlet fever. As a precaution, Margaret was sent back to Chadron, where she, too, developed symptoms of the deadly disease and, in fact, soon died in her grandmother's home. Moorhouse and his mother had to stay quite some time at Hot Springs before he recovered sufficiently to be brought home. Even then a muscular weakness seemed to have partially paralyzed his legs. Mrs. Millar, on the advice of physicians, took the boy to San Diego, California, where she had to force him to walk and later to cycle to restore the full use of his legs.

"After their return to the family in Chadron," writes Mrs. Greer, "Moorhouse rode his pony, took part in coyote and rabbit hunts and developed into a strong and healthy lad." Mrs. Richards engaged a Swiss governess to teach the children French. Mrs. Millar taught Moorhouse mathematics and grammar and read aloud to all the children to help stimulate their minds.

Schooling in France and Germany (1894-1901)

It was in the Spring of 1894, according to Mrs. Greer, that Mrs. Millar took her trio to Europe to visit Grandmother Millar and the Scotch relatives at Kedlock, the Millar home-
stead, near Cupar, in Fifeshire. The Scotch Millars seemed to have been firm believers in the adage that "idleness is the

⁶ The oldest son, J. DeForest, Jr., had settled with his wife and two children at Douglas, Wyoming. Mrs. Greer writes: "He was later elected Governor of Wyoming, served two terms, died in office." He was, of course, Moorhouse's uncle.

devil's workshop" and promptly taught their little American relatives to keep busy all the time, whether in picnicking, romping on the moors or in useful occupations. "The Scotch relatives seemed to live out of doors . . . Moorhouse, eight years old, was taught to make fish nets with a sort of shuttle."

In the Fall of 1894, Mrs. Millar took her children directly to Tours, France, where before long she installed them in "a charming little house with a lovely garden." The choice of Tours had been made on the advice of Bartlett Richards, Moorhouse's uncle, who, though not a Catholic, had advised his sister to send the boys to a Jesuit college. The Jesuits of the *Collège de Saint-Grégoire* in Tours, in turn, advised her to send Muriel to the convent of *Les Dames de Sainte-Ursule*. Ronald was only four years old at the time, but the Jesuits at *Saint-Grégoire* found him possessed of a remarkable memory and able to learn French and even Latin without any notable effort.

Ronald's infancy proved to be the loom on which Divine Providence wove its design for the Millar family, above all Moorhouse. For the youngster was full of energy and mischief. His truancy occasioned constant visits by Père Alexandre Carré, S.J., prefect of discipline of the College, to Mrs. Millar. She had long been looking for a firm doctrinal foundation for her religious faith. Disillusioned by the concluding sermon of a well-known Episcopalian minister whose series she had attended in New York before embarking for Scotland, she found in Père Carré the answer to her search.

Moorhouse's French Jesuit schooling, let us notice, contributed notably to his physical, as well as to his intellectual, social and religious development. For both he and Ronald received lessons in fencing, to which his sister attributed the erect posture which always characterized his mien.

The Millars spent the summer of 1896 in Berlin, again at Uncle Bartlett's suggestion. Moorhouse was old enough to be taken on cruises in his uncle's yacht up and down the Elbe, as far as Hamburg. Father Millar later recalled the aversion for German militarism he developed as a boy of ten when, seated in the box of the U. S. Ambassador behind Kaiser Wilhelm II and Kaiserin Augusta Victoria, he watched a review of the German Imperial Troops near Potsdam. He felt

a revulsion at the vehement cheering by 100,000 Germans of perhaps as many soldiers as the United States was soon to field in the Spanish-American War.

The same summer Mrs. Millar revealed to her brother Bartlett her intention of becoming a Catholic. Upon his return to the United States, he undertook the mission of preparing Mrs. Richards and her family for this somewhat unpleasant turn of events. Distasteful as it was, Mrs. Richards never let slip a word of criticism.

The actual conversion took place in the Fall of 1896, through the good offices of Père Carré. Moorhouse was thus ten years of age when the Millars were received into the Church at the Convent of the Cenacle in Tours. By this time Mrs. Millar had taken an apartment with *Les Augustines*, an order of nuns who operated an exclusive *pension*, or family hotel. She seems to have been constitutionally incapable of doing things by halves.

For the winter of 1897-1898, with the approval of Moorhouse's prefect of studies at *Saint-Grégoire*, Mrs. Millar took him to Paris with the two-fold purpose of spending a few months in the center of French culture and, oddly enough, learning his native tongue from his mother. For Moorhouse had somehow fallen in arrears in English spelling, grammar and speech. His mother prepared him for the examinations in English he took upon his return to Tours.

The next summer (1898) the Millars spent on the coast of Brittany, at Saint-Briac. They visited Mont-Saint-Michel and became well-acquainted with the coasts of Brittany and Normandy.

The following summer (1899) Mrs. Millar decided to take her little family to Germany—first to Hanover and then to Hildesheim, which had fewer foreigners and proved a better inducement to learn German. She enrolled the boys in a German gymnasium, where a priest regularly instructed the Catholic students, and Muriel in a Catholic school taught by lay teachers. The family summered the next year in the Hartz Mountains and Mrs. Millar took Moorhouse to Dresden and Oberammergau.

After two years of German schooling for her children, Mrs. Millar, in 1901, decided to bring their European sojourn to

a close, but not until she had taken them back to Tours so the three children could visit the chateaux country of the Loire and Moorhouse, as the oldest, the cathedral of Chartres.

It would have been a remarkable achievement for a mature father to have arranged so wisely for the European schooling and travel of his children. For a young widow to have accomplished all this can only mean that Mrs. Millar was a woman of unusual qualities. It is easy to see where Father Millar learned his high ideals and his singleness of purpose in pursuing them. The most beautiful thing about the story of Moorhouse's European stay, of course, was that Our Lord put the copestone on it by bringing the entire family into the Church.

The trophies the future Jesuit scholar brought with him from his seven years abroad were a healthy, disciplined physique, an excellent command of French and a fairly good knowledge of German, which he was later to improve, the precision and alertness of a French-trained mind, the social experience of having lived for five years in France, two in Germany and having summered in Scotland and Ireland, and, above all the Catholic Faith.

The Millars returned to the United States by way of England and Ireland. With the three children of Moorhouse's uncle and aunt, Mr. and Mrs. William Davies, who lived at Sligo, County Sligo, in Ireland, the Millar children went swimming every day in the coldest water they had ever experienced, off the rocky cliffs of Sligo. "None of the Millar family," writes Mrs. Greer, "ever forgot the beauty of Ireland. Nowhere in the world is the grass so green, nor a truer hospitality." It was the late summer of 1901 when they headed from Southampton for home.

Loyola Prep and Cowboy Summers (1901-1903)

Immediately upon her return Mrs. Millar gave proof of her staunch Catholicism. Since His Eminence, James Cardinal Gibbons, was the leading prelate of the Catholic Church in America and an untiring advocate of Catholic schools, she regarded Baltimore as the Catholic religious capital of the United States. So after visiting Grandmother Richards, who had come to New York to meet her daughter and grandchildren, and after seeing other relatives in the vicinity, Mrs.

Millar took her little brood to Baltimore. She rented a house on Bolton Street and enrolled Moorhouse, then fifteen, and Ronald, then only eleven, at Loyola High School and Muriel, just a year Moorhouse's junior, at the Visitation Academy.

"Mrs. Millar and her children," recalls Mrs. Greer, "were fortunate enough to become friends of Cardinal Gibbons. One could never forget the quality of his voice and diction, nor the charm of his gentle courtesy. We went frequently to call upon him. When Governor Richards of Wyoming came to visit Mrs. Millar and Mrs. J. DeForest Richards Sr. [his sister and mother] in Baltimore, Cardinal Gibbons came out to call upon Governor Richards and, of course, Governor Richards called upon the Cardinal before leaving Baltimore."

The summers of 1902 and 1903 Moorhouse spent on the Richards and Comstock ranch in Nebraska, called "The Spade." This writer must confess that he was always amused by Father "Mixie's" devotion to westerns, in the belief that his relish in identifying himself with cowboys was purely vicarious. After all, he was only eight years old when he left the ranch country for Europe.

Mrs. Greer, however, has fortunately dispelled this illusion. "The Spade," she attests, was at that time one of the largest cattle ranches in the country. Its foreman, Jeff DeFrance, was a disciplinarian to the point of harshness, tolerating nothing but skilled hands in his outfit. He eliminated the inefficient applicant by assigning to him the meanest cow pony to break in and the hardest ranch work to do. Moorhouse, she writes, passed muster because he was "born to the saddle" and had, just for the fun of it, practised the art of roping from childhood. Moreover, his training in fencing at Tours and in German gymnastics at Hildesheim had strengthened his young, wiry frame. According to his sister, "he was not afraid of hard work, whether it was pitching tents, roping calves and throwing them for branding, or working with the roundup, or helping the camp cook build his fires." This information shows that Father Millar's youthful experiences as a cowboy were as real as could be.

This testimony stands in striking contrast with the impression Father Millar's colleagues had of his impracticality. What probably happened was that his total and uninterrupted

absorption in intellectual pursuits over a long span of years caused his interest in doing things with his hands to atrophy. It can also be said that in getting done the things he considered most worth while doing, such as laying hold of books or magazines before most other people had even heard of their being published, he was something of a genius.

The story of how Moorhouse decided to become a Jesuit is quite interesting. His uncle, Bartlett Richards, who had been like a father to the Millar children (in keeping with his death-bed promise to his brother-in-law), had begun in 1902 sounding out young Moorhouse about his career. The young lad revealed that he was attracted to a life at sea. In the summer of 1903, accordingly, Uncle Bartlett broke the glad news to his nephew on Spade Ranch that Governor Warren of Wyoming, Governor J. DeForest Richard's successor, had awarded him an appointment to Annapolis.

During his last year at Loyola High School, however, Moorhouse had visited Calvert Street on a holiday and strolled around the yard with a Scholastic, to whom he revealed his plans for a seafaring life. The Scholastic launched into an inspiring account of how Ignatius of Loyola, after having his heart set on a military career in the service of Ferdinand and Isabella, began to realize, while recovering from a wound suffered in battle, how much more noble it would be to dedicate his life to waging the battle of Christ against sin and ignorance and error.

Young Moorhouse, apparently seeing no point in waiting, decided to become a Jesuit. Hence the next summer in Nebraska he met his Uncle Bartlett's proud announcement of an appointment to Annapolis with the news of his decision to enter the Society of Jesus. It was a hard blow for a non-Catholic uncle, who had lavished every care a father could have bestowed upon Moorhouse, to bear. He even offered him a trip around the world to think it over. But Moorhouse had made up his mind, and his relatives accepted his decision. His widowed mother was losing her eldest son, but she took the loss bravely.

En route to St. Andrew-on-Hudson, Poughkeepsie, New York, after visiting his relatives in the West, the young man again called on Cardinal Gibbons, who gave him his blessing

with the remark: "If I had known, my boy, I would have tempted you to become one of my priests."

When the doors of St. Andrew closed behind him, on September 6, 1903, Grandmother Richards, who had never uttered a word of criticism, promptly rewrote her will. It reduced Moorhouse's share to one dollar and provided that, should either Muriel or Ronald take it upon themselves to go and do likewise, they too would inherit the same amount.

Years of Jesuit Formation

The widely-traveled young Moorhouse left the world behind him on September 6, 1903 when he entered the Jesuit novitiate of St. Andrew-on-Hudson at Poughkeepsie. Father John H. O'Rourke was Master of Novices but was succeeded in April 1904 by Father George A. Pettit.

After the conventional two years of probation, he pronounced his first vows on September 8, 1905. For some reason, perhaps because of his somewhat broken-up schooling abroad, he was given three instead of two years to study Latin, Greek and English Literatures in the Juniorate before proceeding to Woodstock for Philosophy. Philosophy completed, in 1911 he took the plunge into what must have proved, for a young man with so little experience of American schools, the churning waters of his regency.

This began at Holy Cross, where he taught Greek, German and mathematics. This *experimentum* lasted one year, 1911-1912, after which Mr. Millar found himself switched to Canisius College in Buffalo, a change he never had reason to regret.

For at Canisius, along with two more years teaching German, which could hardly have done him any harm, he was assigned to teach history, which became the springboard of his scholarly career. He followed in the footsteps of Father Guggenberger, author of the imposing *History of the Christian Era*, and more immediately, Father Schweitzer, Father Guggenberger's successor in history at Canisius. These two learned German Jesuits had established a tradition of genuine historical scholarship in Buffalo. As a bonus, the young Scholastic, himself equipped with great facility in French and a sufficient ability in German, found to hand a very respectable college library, amply supplied with German and other Euro-

pean historical works. In later life Father Millar recalled that he had been the first Scholastic ever assigned to Canisius College in its then new location at Main and Jefferson Streets.

In his second year there, however, Mr. Millar's health broke down. As a result he was given, for those days, a light teaching load of eleven hours a week. To this was added the chore of librarian, with permission to acquire whatever books might be needed. He made a virtue of his weakened health by devoting himself to the reading of history and even working out a philosophy of history, based on Newman's *Grammar of Assent* as his directive idea.

What he undoubtedly meant in recalling this development was that he studied history to diagnose mankind's groping efforts to discover truth, especially in the practical order, and to pursue the good, through human experience. One of his germinal ideas was that "the dynamic of human history is man's appetite for the good." The four years of the young scholar's teaching experience at Canisius College became, through the accident of poor health and his own intellectual resourcefulness, the equivalent of a firm grounding in the graduate study of Western history. It was on this foundation, for which his early schooling had groomed him by putting him in possession of the language-tools, that he later built the superstructure of his scholarship, first in constitutionalism, and then, through thirty-three years of study, teaching and writing, in political philosophy.

This brings us to his four years of theology, also at Woodstock, in the years 1916-1920. He had already begun to do a little writing in his final year of regency. *America* published two articles by him in early 1916: "Non-Catholic historians and the Middle Ages" [14 (Jan. 16, 1916) 329-330] and "The medieval achievement" [14 (April 1, 1916) 23-28]. He published four similar articles in 1917, five in 1918 and, two in 1919, a total of eleven during his four years of theology. Five of them appeared in *The Catholic World*, and hence were of greater length. The rest appeared in *America*. He was ordained at Georgetown University on June 28, 1919, by his old friend James Cardinal Gibbons.

The present writer recalls Father Millar's saying that when he had packed up and was leaving Woodstock College by the

long road leading to the gate, he looked back upon the stately edifice and remarked to himself: "Well, I have acquired a framework of Christian learning. Now I must fill it in." At a juncture when many Jesuits are tempted to feel that they have had about enough of the life of learning, Father Millar took the resolution to use what he had learned as no more than a groundwork upon which he would have to erect his own structure of knowledge in his chosen field. To his dying day, as a result, he was searching for the fuller truth, ever seeing much more when he reread classics in political thought, such as John Locke's *Second Treatise On Civil Government*, for example, than when he had read them before. His capacity for continual intellectual growth and his appetite for it were among his most unusual qualities.

After leaving Woodstock, instead of being sent directly to tertianship, he was assigned to Fordham College to teach history for one year, 1920-1921. From all accounts, including his own, teaching undergraduates was not his cup of tea. Tertianship, which he made at St. Andrew under Father Anthony Maas, may indeed have had its compensations after this year at Fordham.

His Three Essays in The State and the Church (1922)

This writer cannot recall for sure the exact circumstances under which Father Millar composed his three comprehensive and pioneering historical essays for the volume in which he cooperated with the late Msgr. John A. Ryan, *The State and the Church* (New York: Macmillan, 1922). If memory serves, he had been assigned to Fordham in 1920-21 mainly for the purpose of writing those essays, but did not get them done in the time allotted and wrote them at Fordham, under considerable pressure, the summer after his tertianship, that of 1922.

The scope of the young Jesuit scholar's learning at the age of thirty-four, as attested by these three essays, as well as the power of his historical analysis in the field of political principle and constitutionalism, is simply amazing. How much of these he had acquired before 1920 and how much he acquired within the next two years under the pressure of this formidable writing assignment one cannot say.⁷ The mass of

⁷ It is hardly likely that he would have made the remark he did when

learning he possessed and the power he showed of marshaling it into a piece of well-substantiated historical argumentation far surpassed in maturity even the best of doctoral dissertations. In these essays a finished young Jesuit scholar made his first notable appearance upon the stage of American Catholic intellectual life.

Perhaps the best way to give some idea of the sweep of these essays in a short space is to list the seventy-seven authors Father Millar cited or quoted, often at considerable length and usually with very exact references to their own writings, in the forty-five pages of his first essay, entitled "The History and Development of the Democratic Theory of Government in the Christian Tradition."⁸

In the order of their occurrence but classified into categories, Father Millar cited the following *Roman Writers*: Cicero, Ulpian, Gaius; *Early Christian Writers*: St. Augustine (*pluries*), St. Paul, St. Ambrose, St. John Chrysostom, Lactantius; *Medieval Writers*: RATHERIUS OF VERONA, Dante, the *Forum Judicum* of the Spanish Visigoths, John of Salisbury, the *Fragmentum Pragense*, Ivo of Chartres, St. Thomas (*pluries*), Frederick Barbarossa, and the author of *The Vision and Creed of Piers Ploughman*; *French Writers*: Guizot, Michael de L'Hospital, Fénélon, Julien Havet's *Mélanges*, Philippe de Comines, Jean Bodin, Philippe Pot, Charles Jourdain, G. Picot, Frizon's *Vie du Cardinal Bellarmine*, Victor de Chateaubriand and Paul Janet; *English and Scotch Writers*: Lord Acton, John Lingard, Sir Thomas Eliot, Richard Hooker, Shakespeare, Edmund Burke (*pluries* and at length), Viscount Bryce, S. H. Butcher, A. F. Pollard, Claude

leaving Woodstock—that he had acquired merely the framework of the system of thought he hoped to develop, and would still have to fill it in— if he had already amassed as much learning as these essays indicate he had when he composed them. Moreover, would the works he cited, including out-of-the-way reviews, have been available there? The likelihood is that he did an immense amount of reading and research at Fordham from June, 1920 to September, 1921 and during the summer of 1922.

⁸ *Ibid.*, pp. 99-144. When this volume was re-published by Macmillan in 1940 as a textbook under the title of *Catholic Principles of Politics*, it was decided to replace Father Millar's essays with simpler material by Rev. Francis Boland, C.S.C., then Chairman of the Department of Political Science, the University of Notre Dame. The first edition with the Millar essays has therefore, unfortunately, long been out of print.

E. H. Williamson, A. J. Carlyle, Pollock and Maitland, William Lecky, James I, G. P. Gooch, Sir Edward Coke, John Millar, Alexander Brown, John Selden, Cudworth, John Milton, Alexander Pope, John Dryden, Sir Thomas Browne, Sir Robert Filmer, Algernon Sidney, John Locke, Sir James MacKintosh, Josiah Tucker and James Stuart Mill; *Modern European Writers*: Gierke, Cardinal Bellarmine, Francis Suarez, Vattel and Grotius; *American Writers*: John Quincy Adams, Francis Lieber, George Washington, W. A. Dunning, C. H. McIlwain, James Wilson, John Winthrop and James Madison.

Notice that Father Millar cited only one German scholar, Gierke's *Political Theoriēs of the Middle Ages*, and that in Maitland's English translation. The reason for this is perhaps twofold. First, although he told the present writer that when he taught at Canisius as a Scholastic he still read German fluently, he added that he had later become alienated from German thought and had let his knowledge of the language rust. Secondly, his center of interest was his own country as the legatee of "The History and Development of the Democratic Theory of Government in Christian Tradition," and his whole thesis was that America had inherited its Christian political principles by way of the Old Whig tradition in Great Britain. Since the Continent, in his view, had rejected that Christian tradition from the time of the Renaissance and the Reformation, the modern European authors he drew on, apart from the later scholastics, were nearly all French writers, chiefly historians who provided grist for his mill.

What, precisely, was Father Millar's thesis in these groundbreaking essays? First let us state clearly what it was *not*. He was *not* in the main trying to prove that the political principles of the Founding Fathers of this nation had been derived immediately and directly from Bellarmine and Suarez. This question was of subsidiary interest to the emerging young scholar. The thesis he was attempting to establish, on historical grounds, and the reasons why he set about disentangling it from the overgrowth of opposing theories, can best be stated in his own terms, taken from his second essay

in *The State and the Church*, entitled "Modern 'Practical Liberty' and Common Sense".⁹

. . . More recently, however, public opinion has been gradually awakening to the fact that the American Constitution was in reality "a reaffirmation of principles already American by hereditary usage or long-established custom."¹⁰

. . . the all important question of the principles upon which it [the Constitution] was formed has been sadly misinterpreted in the past, and at present has come to be almost wholly overlooked.¹¹

Where, then, should we look for the true sources of the political principles of the Founding Fathers? After showing how closely the political principles of such Founders as James Wilson and James Madison paralleled those of Scottish "Common Sense" philosophers, Father Millar, after admitting the difficulty of tracing their direct influence on Alexander Hamilton, wrote:

But even if the facts adduced proved nothing with regard to Hamilton's acquaintance with Scottish common sense philosophy, there was another source of fairly consistent thought, knowledge of which he certainly did share with Madison and Wilson, and which by itself will fully explain the evident fact that in all his [Hamilton's] wide and varied reading of European Authorities on government, law and political science, he shows a discernment which cannot be accounted for otherwise than by his being in possession of a definite philosophy of his own. This source of thought was no other than the traditionally Whig theory of government, which, as we have seen in the previous chapter, was formulated mainly on the basis of scholastic principles and set forth, as occasion demanded, against adverse theories and erroneous views in order that the Medieval tradition of liberty embodied in English law and constitutional forms might be preserved and developed.¹²

The reader cannot begin to grasp what Father Millar was driving at unless he carefully ponders those two rather overladen sentences. He was not trying to direct the attention of

⁹ *Ibid.*, pp. 145-165. The "Common Sense" in the title refers to the Scottish "Common Sense" school of philosophy. The "Modern 'Practical Liberty'," refers to the attempt to explain the political principles of the Founding Fathers on purely pragmatic or utilitarian grounds.

¹⁰ *Ibid.*, p. 149, quoting C. E. Stevens, *Sources of the Constitution of the United States*, p. 53.

¹¹ *Ibid.*, p. 151.

¹² *Ibid.*, pp. 160-161.

his readers to any one literary source of the political principles incarnated in the Declaration of Independence and the Federal Constitution.

His contention was that both grew out of a living tradition, developed the way Newman in his *Essay on the Development of Christian Doctrine* explains the evolution of Catholic doctrine from the implicit to the explicit, "as occasion demanded." It is no accident that Father Millar's first essay of these three in *The State and the Church* opens with a very long footnote quoting verbatim St. Vincent of Lerins' famous passage in his *Commonitorium* in which that Father of the Church showed how Catholic doctrine could grow, without any intrinsic change in it.¹³ This very same passage in Vincent was the starting point of Newman's theory.

Statesmen with as much practical experience as the Founding Fathers—in the colonies before 1776 and in both their respective State Governments and in the Continental Congress from 1776 to 1787—and with as much legal, constitutional and historical learning as they possessed do not have to resort to their libraries to discover the political principles upon which they mean to proceed in forming a new government. Nobody today, for example, tries to discover a *purely literary* source for the political principles embodied in the Charter of the United Nations. Such instruments of government are hammered out by practitioners in the art of government bringing into play and adapting, "as the occasion demands," the political principles connatural to them in the political tradition in which they are reared.

Father Millar was, of course, intensely interested in the closely connected question of whence the Old Whigs derived their political principles. How did such Christian principles as Father Millar focused on ever get into the stream of the living Whig tradition? One has only to mention Henry of Bracton, Sir John Fortescue and Richard Hooker to give the beginning of an answer, for all three were in the main stream of the Christian medieval tradition.¹⁴ It is, however, with

¹³ *Ibid.*, p. 99, emphasis added. Father Millar himself noted that he was applying to the evolution of natural-law political principles the principle of legitimate and necessary development which St. Vincent applied to matters of Faith.

¹⁴ Bracton in his *De Legibus et Consuetudinibus Angliæ* preceded St.

later writers, more closely connected with the thought of the Founding Fathers, that Father Millar was engaged.

The question usually boils down to the alleged influence of Bellarmine and Suarez on the Declaration of Independence and the Constitution. Father Millar, let us remind ourselves, regarded this as a subsidiary question, even though he made it the subject of several later articles.¹⁵ His views on American indebtedness to the two great Jesuit political philosophers can be briefly stated.

Bellarmino's political principles, of course, became a controversial issue in England because of his passage at arms with James I. Even before that Hooker had taken notice of Bellarmine's treatise *De Laicis sive Saecularibus*, part of his *De Controversiis*. When James I tried to refute Bellarmine's doctrine of the sovereignty of the people, the Cardinal defended his doctrine in his *Apologia*.¹⁶ Regardless of how widely Bellarmine's works were known and read, the fact remains that in his *De Summo Pontifice* he seems to have been the first writer to show how, on the principle of popular sovereignty, the otherwise ineluctable question of the division of sovereignty could be managed.¹⁷ As for Suarez, his elaboration of the doctrine of consent of the governed as the moral basis of political authority in his *Defensio Fidei Catholicae* and his *De Legibus* seems to have been the most complete of any political philosopher.¹⁸ There is a good deal of evidence showing that such Jesuit writers were, in fact, rather well known. For example, in John Selden's *Table Talk*, which deals with the question of popular sovereignty, Father Millar quotes this passage:

Most men's learning is but History dully taken up. If I quote Thomas Aquinas for some tenet, and believe it, because the Schoolmen say so, that is but History. Few men make themselves masters of the things they say or write. The Jesuits and the Lawyers of France, and the Low Countrymen, have engrossed all learning. The rest of the world make nothing but Homilies.¹⁹

Thomas; Fortescue and Hooker, of course, explicitly rely on him.

¹⁵ See note 26, *infra*.

¹⁶ *The State and the Church*, pp. 113-118.

¹⁷ *Ibid.*, pp. 118, 120.

¹⁸ *Ibid.*, p. 118.

¹⁹ *Ibid.*, p. 130.

If an Englishman who has himself been labeled "the first Whig" knew enough about Jesuit writers to make this observation, the relative paucity of direct references to such authors as Bellarmine and Suarez, when quoting them was about as popular as quoting Mao Tse-tung in defense of one's position would be in America today, seems like inadequate ground for denying that their writings were read in England.²⁰

When we come to America, the evidence of their direct influence is, if anything, even more circumstantial. Father Millar, for example, called attention to the observation of Gaillard Hunt, then Librarian of Congress, that the passage in Filmer's *Patriarcha* summarizing Bellarmine's doctrine of popular sovereignty for the purpose of refuting it was a more complete epitome of the consent-doctrine than could be found in any other book in Jefferson's library.²¹ Because of the parallelism between the political principles of Bellarmine and Suarez and those of James Wilson, James Madison, Alexander Hamilton and, at least in the *Declaration*, Thomas Jefferson, because, too, of there being a copy of Bellarmine's works in the Princeton College Library, where Madison spent a year reading theology, and because Madison explicitly included Bellarmine among the writers whose works Jefferson should see that his new University of Virginia acquired for its library, Father Millar makes plain his belief that our Founding Fathers had direct contact with the writings of Bellarmine, almost certainly, and Suarez, very probably.²²

It is a pity that he laid as much stress as he did on this ancillary phase of his main thesis. It tended to distract those Catholics (not a few), who seem to have been more interested in the apologetic value of Father Millar's writings than in

²⁰ Other English writers explicitly referred to Bellarmine and Suarez, of course, e.g., Algernon Sidney in his *Discourses Concerning Government* has seven references to Bellarmine and two to Suarez (*ibid.*, p. 135). Sidney was finding fault with Sir Robert Filmer, who in his *Patriarcha* had accurately summarized Bellarmine and taken issue with him on popular sovereignty. He said he had not examined all Bellarmine's works, as if they were readily available if he had had a mind to. Sir Thomas Browne also refers to Suarez and Bellarmine in his *Religio Medici* (*ibid.*, p. 133).

²¹ *Ibid.*, pp. 175-177.

²² *Ibid.*, pp. 161-165.

their substance. Certainly in later life he said privately that he had never meant to give the impression that any direct and immediate influence of Bellarmine and Suarez upon the Founding Fathers was historically provable. A re-reading of his three essays in *The State and the Church*, however, shows at once why readers gained the impression they did, despite the much greater importance he clearly attached to his main thesis, namely, that the political philosophy of the Founding Fathers had come down to them from the mainstream of the Christian tradition through the agency of the Scottish Common Sense School of Philosophy and especially through that of the Old Whigs in England, of whom Burke was the culmination.²³

The reason for stressing the high calibre and originality of these three essays of Fr. Millar in *The Church and the State* is that, in this writer's opinion, they set the high water mark of his lifetime as a scholar. It is very doubtful that in the thirty-four ensuing years he ever equaled his first splash in 1922.

Strangely enough, the most comprehensive expression of Father Millar's historico-political philosophy appeared over two decades later in a booklet, *Catholic Traditions in American Democracy*, formally authored by two college students in secular institutions in New York, Courtland Smith, Jr. and Virginia Ryan, published in 1945 by the New York Province Federation of Newman Clubs, under the inspiration of then Rt. Rev. Msgr. William A. Scully, now Bishop of Albany. Not only do the young authors acknowledge their indebtedness to Father Millar, but the contents are, so to speak, pure "Millar." Anyone studying the evolution of his political thought would have to regard this booklet as its latest and best expression. The present writer can attest that Father Millar regarded *Catholic Traditions in American Democracy* as equivalently composed by himself, since he supplied all the materials.

His next move is interesting. According to his own telling,

²³ Father Millar regarded Alexander Hamilton as comparable to Burke in political wisdom. He described Hamilton as "one who as a political thinker was second only to Burke, if not his peer . . ." (*ibid.*, p. 163). Lord Acton, in a book which Father Millar laid hold of many years later, shared this view of Hamilton's genius (see *As Lord Acton Says*, ed. Lalley, Newport, R. I.: Remington Ward, 1942, p. 210).

he was assigned to Georgetown University after tertianship because Superiors expected him to make his mark in diplomatic circles at the nation's Capital. His background would seem to have fitted him for such a role. His temperament, however, was allergic to what he regarded as rather meaningless social functions. Hence he reacted negatively to his assignment to Georgetown.

Providence intervened in his favor. Father John X. Pyne, then Regent of Fordham Law School, impressed by Father Millar's writings on constitutionalism, asked him whether he would like to teach constitutional law at the Fordham School of Law. Father Millar did not feel up to such an assignment. Instead of declining, however, he replied that he was very much interested—not really in teaching constitutional law (it may be added), but in returning to Fordham, where he felt he could pursue his studies with less distraction. To get enough constitutional law to teach it, he immediately enrolled in the course at Georgetown's School of Law. Father Millar also pronounced his last vows while at Georgetown, on February 2, 1923.

Return to Fordham: Graduate Courses, 1924-1929

The arrangement by which he was to return to Fordham to teach Constitutional Law was carried into effect in the summer of 1923. This experience, which lasted through four years, put the finishing touches on the young Jesuit's preparation for what was later to become his specialty, the field of political philosophy. He seems previously to have acquired a considerable knowledge of British Constitutional History as a field of special concentration in his study of history, and some acquaintance with Roman Law. What he still needed was firsthand knowledge of the leading cases in American Constitutional History. That he should have acquired this knowledge through teaching Constitutional Law in a law school was particularly fortunate. He himself admitted that the one thing he was not sure of when he began teaching constitutional cases was the precise points of law involved in each case. These he learned by quizzing his law students, who were trained in their other courses to pinpoint points of law. One reason why Father Millar loved teaching, indeed, was precisely this openmindedness and intellectual curiosity which

made classroom instruction, for him, a two-way learning process.

Fordham was just beginning to set up its graduate program about the time Father Millar returned there in 1923. He began teaching various courses at the graduate level in 1924, within the existing departments of history, philosophy and sociology. According to Professor William R. Frasca, who was a student of Father Millar's in the Woolworth Building, later joined his staff and finally succeeded him as Chairman, "it was during this period that he gave some of his best courses; for example, in 1924 he taught 'Scholastic Philosophy of State and Government' and also 'History and Philosophy of the American Constitution'." The latter course he continued to teach until the end; the former he dropped when the Graduate School moved to Rose Hill in 1938.

During this period, 1924-1929, before his own department was established, Father Millar's close associates were Father Francis P. LeBuffe, S.J. Father John Murphy, S.J., and Dr. Morris Deshel. Father LeBuffe, indeed, as this writer knows from close association with Father Millar, was perhaps his dearest friend. Oddly enough, however, in later years, although the two Jesuits were both in New York City, living in different houses, they practically never saw each other, without any diminution of their fraternal affection.

Father Millar used to speak of a course he offered on the history of liberty. This was, apparently, a very comprehensive course, beginning as far back as available historical records allowed. It was a course which Father Millar was peculiarly qualified to put together, for he had focused his attention, ever since his immersion in Western history at Canisius, on the role of Christianity and the Catholic Church as the protagonist of human liberty. He was enough of a convert to react strongly against the common assumption of historians that the flame of human liberty had been ignited by the Protestant Reformers. It must have been at this time, too, that he rounded out his reading in the Church Fathers, seeking in them the fairly easily found passages in which they dealt with man's social nature and the areas of liberty and subjection to authority involved in citizenship.

Incidentally, Father Millar's notes for his lectures for this

course on the History of Liberty, together with his notes for the lectures on his course on the History and Philosophy of the American Constitution, probably comprised about the only class notes he used. His method of learning was to depend on his phenomenal memory to retain what he had read. He developed the habit of also retaining in his room the books he read and considered important. His ability to open them at the exact passage to which he wanted to refer bordered on the preternatural. He liked to incorporate substantial passages from writers in his own articles.

This writer dropped into his room one evening to tell him about a report he had heard from German refugees during World War II (a report later proved false) attributing a certain opinion to Karl Adam, the German Catholic theologian. Father Millar immediately replied: "It could be true. He says something like that in his *Christ and the Western World*." Whereupon, he walked over to his groaning bookshelves, picked out Adam's *Christ and the Western World*, blew off the dust, and opened it at the precise passage he had in mind. His local memory for where a passage appeared on a page in a book was elephantine. There was never any show about this routine: he went through it as casually as a person might turn on the faucet of his wash-basin to get a drink of cold water.

He made characteristic light pencilled checks alongside of passages in a book which he wanted to remember. It was like a V but with a slight tail at the end of the right-hand line. He did not multiply these light marks, so that, if the Fordham Library has not erased them from the hundreds of books he used, someone could put together a very choice anthology in the field of political thought and constitutionalism by excerpting these passages.

From 1933 to 1941 Father Millar is listed as "Director et Lector Philosophiae Politicae in Schola Graduatorum" at Fordham. This means that by 1933 a department had been set up and that his work was restricted to political philosophy, as a discipline distinct from both history and philosophy.

Scholarly Publications

One of the providential phases of Father Millar's return to Fordham in 1923 was that it occasioned his close relation

to *Thought*, the scholarly quarterly founded in 1926 by America Press, with the Rev. Wilfrid Parsons, S.J., then Editor-in-Chief of *America*, doubling as Editor of *Thought*. Father Millar, who had meanwhile written several more articles for *America*, was a natural selection as Associate Editor of *Thought* for what was first called sociology and later political philosophy and the social sciences. It goes without saying that, for a by now mature university scholar, a learned quarterly was a much more appropriate medium of publication than a weekly journal of opinion. The pages of *Thought*, while restricting his audience, gave him enough elbow room to expound his political philosophy in a systematic way. Much later, when Fordham University became the publisher of *Thought*, Father Millar was much pleased by having his suggestion adopted that the late Rev. Gerald Groveland Walsh, S.J., be appointed Editor.

In 1928 the Fordham University Press collected Father Millar's earlier articles, which had originally appeared in *America* and *The Catholic World*, and published seventeen of them under the title of *Unpopular Essays in the Philosophy of History*, with a foreword by his collaborator on *The State and the Church*, Rev. John A. Ryan. His maiden article in *Thought*, "Scholastic Philosophy and American Political Theory" (1 [June, 1926] 112-132) was the first of a total of twenty-four articles he wrote for that journal, the last, on "American Federalism and European Peace," appearing thirty-seven years before he died, in the December, 1943 issue.

His other writings consisted of six essays contributed to various symposia,²⁴ two introductions to dissertations of his

²⁴ "The Significance of St. Augustine's Criticism of Cicero's Definition of the State," in *Philosophia Perennis*, edited by F. J. von Rintelen. Regensburg: Josef Habbel, 1930. Vol. I, pp. 101-9. The publication of this essay pleased Father Millar very much, because it meant that he had attained international standing.

"The French Theory of the Institution, Suarez, and the American Constitution," in *Transactions of the American Catholic Philosophical Association* (1931). Washington, D. C.: The Catholic University Press, 1932, pp. 165-181.

"Aquinas and the Missing Link in the Philosophy of History," in *Catholic Philosophy of History*, ed. Peter Guilday. New York: P. J. Kenedy, 1936, pp. 85-109.

"Labor and the Common Good," in *Labor Law, an Instrument of*

Fordham graduate students, published by Fordham University Press,²⁵ one article in *Studies*, the Irish Jesuit Quarterly, on "Bellarmine and the American Constitution,"²⁶ one in *The Commonwealth*,²⁷ and three in *The Modern Schoolman*.²⁸ He also, of course, wrote quite a few book reviews, though from the time the present writer got to know Fr. Millar (1941) until his death he kept taking books to review for *Thought* but never, if memory serves, wrote the reviews.

New Department: A Dream Come True, 1929-1953

According to Dr. Frasca, to whom the present writer is indebted for having checked into the history of Father Millar's teaching career at Fordham, the integrated Department of Political Philosophy and the Social Sciences was created in Fordham's Graduate School in 1929, with Father Millar as

Social Peace and Progress. New York: Fordham University Press, 1940.

"The Impact of American Civilization on European Culture," in *Bulletin of the Polish Institute of Arts and Sciences*, New York, 2 (Oct., 1943) 51-55.

"Egalitarianism vs. Constitutional Democracy," in *A Symposium on Alexis de Tocqueville's Democracy in America* (Burke Society Series, No. 1, ed. Wm. J. Schlaerth, S.J.). New York: Fordham University Press, 1945, pp. 35-37.

²⁵ Madden, Marie R., *Political Theory and Law in Medieval Spain*. New York: Fordham University Press, 1930, pp. ix-xiii.

Murphy, Kathleen E., (tr.) *De Laicis or the Treatise on Civil Government* by Robert Bellarmine. New York: Fordham University Press, pp. 5-18.

²⁶ 19 (Sept., 1930) 361-375. In the opening paragraph of this article, published eight years after *The State and the Church*, Father Millar stated very clearly his position on the influence of Bellarmine on the Founding Fathers: "In what follows there will be no attempt to prove that the Framers of the American Constitution were directly indebted to Bellarmine through his writings. Personally, I am of the strong opinion that they were; but as any reason for thinking so would have to be based upon the fact of the convergence of probabilities both numerous and varied, it would be quite impossible to establish any such point to the satisfaction of others in the short space of a single article" (p. 361). That is the kind of statement on which he would have bestowed great care. The key phrase, of course, is "convergence of probabilities."

²⁷ "Do Politics Make Sense?" 21 (Feb. 1, 1935) 387.

²⁸ "Philosophy without Man," 8 (May, 1931); "The Natural Law and the Bill of Rights," 14 (Jan., 1937) 32-35; "Modern Legal Theory and Scholasticism," 17 (Nov., 1939) 5-8.

Chairman. The idea of integrating the social sciences of politics (or law and government, as it was called at Fordham), economics and sociology under the directive discipline of political (including social) philosophy was a tribute to Father Millar's genius. The innovation was far in advance of many similar combinations of disciplines, responding to the "felt needs" of advancing scholarship when confronted with the necessity of dealing with phenomena overrunning the confines of individual departments, which have characterized the curricular developments of American institutions of higher learning, especially since World War II. Father Millar once mentioned that Professor Robert M. MacIver of Columbia remarked upon the impossibility of establishing such an integration at a university like Columbia because of the lack of coherence of the relevant disciplines at such an institution.

The history of the Department of Political Philosophy and the Social Sciences at Fordham breaks down naturally into two major periods. During the first period (1929-1938) it attained substantially the form it has had ever since, except that it later acquired more permanent teaching personnel and that individual disciplines, perhaps sociology notably, grew stronger in their own right. In this period, still in the Woolworth Building, Father Millar's closest associates within his department were Dr. Louis Potts (d. 1939), Dr. Marie Madden and Dr. Boyd Carpenter. Father Millar, then at the peak of his career as a teacher, also enjoyed very close and stimulating association during this period with three outstanding Jesuit colleagues whose deaths were all, humanly speaking, untimely: Father George Bull, the philosopher, and Fathers Lawrence Kent Patterson and Demetrius Zema, historians.

Apart from his writing, which was prolific at this time, Dr. Frasca recalls that Father Millar "taught a great many courses, as many as six a term, during some of these years. I believe that one year I had him in six different courses each week." Dr. Frasca's comment is worth quoting in full text:

This was the period in which he began to develop his courses on the history of political philosophy which, incidentally, during those early years he gave in four different parts. This is the period in which I think he made a great contribution in the way of advanced thinking in the social sciences. Don't forget, this was almost thirty years ago and I am sure that you would be

quite amazed if you saw the course offerings that were given by the department as early as 1929 and 1930.

This testimony is very valuable because Dr. Frasca is almost the only one whose connection with the department has been continuous enough since this formative period to evaluate the extent to which the young department blossomed under Father Millar's chairmanship before the Graduate School moved to Rose Hill to be housed in the grandeur of the new Keating Hall.

The second period of the department's history, from 1938 to Father Millar's retirement as Chairman in 1953, is more familiar to the present writer. Several of the present outstanding instructional staff joined the department early in this period. Dr. Friedrich Baerwald, social economist, was the first. Dr. Charles J. Walsh, another economist, transferred from the School of Business downtown. Dr. Frasca, who had taken his Law degree at Fordham and later completed his doctoral work in Law and Government in the department, joined the staff. Dr. Mario Einaudi, now Chairman of the Department of Political Science at Cornell University and son of the then President of Italy, and Dr. N. S. Timasheff, eminent sociologist who had lectured at Harvard, were added just before World War II. Colonel Waring taught one course in Economics. The department has been strengthened since World War II by the addition of Fathers Arthur North, S.J., in Political Science, Joseph Fitzpatrick, S.J., in Sociology and Joseph Costanzo, S.J., in Political Philosophy, Jurisprudence and English Constitutional History, as well as by the addition of lay faculty. Fathers North and Costanzo both studied in the department.

These more recent developments, however, carry us beyond the period of Father Millar's active supervision of his brain-child. For when the department set up its very successful area programs in 1943 to train personnel for the U. S. Army, Father Millar inevitably began to withdraw. As far as the present writer is concerned, it was a fortunate happenstance because it made his chairman and director much more available for private, informal conferences. Although the number of graduate students dwindled on account of the war, there were six or eight Jesuits taking their degrees in the depart-

ment at that time. The staff, however, was somewhat depleted, notably by the temporary loss of Dr. Walsh, who worked for the Import-Export Bank in Washington.²⁹

From what the present writer saw of the department during World War II, it was clear that Father Millar had the knack of molding his faculty into a smooth, friendly, and flexible unity. He achieved this elusive result principally by showing great discrimination in selecting personnel and then letting his talent for scholarly companionship and intellectual leadership play upon his colleagues in a wholly natural and quiet, but continuously effective, way.

Although he did not officially become Chairman Emeritus until 1953, Father Millar had really turned the running of the department over to Dr. Frasca, as secretary of the department, somewhat earlier. In 1951 the scope of the department was extended to include undergraduate instruction in Fordham College, and anthropology was added to the social sciences included.

Father Millar continued to do a little teaching. His health, however, had been deteriorating. He took to retiring shortly after the evening meal. This writer, then Editor-in-Chief of *America*, had an informal agreement with his old master that if he happened to be on the Fordham Campus in the evening, he was simply to knock at Father Millar's door, enter and switch on the light. He would immediately awaken and, within seconds, plunge into a spirited discussion of anything from Senator McCarthy to "The Glorious Revolution" of 1688, *sans* teeth but with his intellectual acumen unimpaired.

He suffered a mild heart attack, but seemed to recover after a stay in Union Hospital nearby. His strength was visibly waning, however, so that the sad news of his passing on November 14, 1956, at the age of seventy, was not wholly unexpected. He was buried at St. Andrew.

His Principal Contributions

Perhaps the most important contribution Father Millar made to Catholic scholarship was the example he gave by his undeviating and devoted dedication to the life of Christian learning and to Catholic university education at the graduate

²⁹ Dr. Einaudi left Fordham for Cornell in 1945.

level. He was, as has been said elsewhere,³⁰ like a human sponge: his knowledge and love of Christian learning exuded from his every pore. Whenever you met him, even for a few moments

. . . you felt, perhaps for the first time in your life, that you had finally tuned in on what you had so often seen described, in lifeless print, as "the Great Christian tradition." Plato, Aristotle, Cicero, the New Testament, Lactantius, Augustine, Hincmar of Rheims, Thomas Aquinas began to warm you as living souls, helping you to make your way through labyrinths of ideas about the meaning of man, of his life on earth, of his creation by, and his tortuous journeying back to, his Maker, God our Lord.³¹

He incarnated, one could say, the "unsearchable riches" of Christ as they have come down to us through the resplendent spectrum of the saints and sages of Christian culture.

At the same time, he marshaled his historical learning, especially in the field of constitutionalism, and his lifetime of studious reading, of analysis and synthesis, in the field of political philosophy and brought it all to bear upon the American constitutional and political system. For he was, despite his European schooling, his years of study of British constitutional history and his steeping in French philosophy and political theory, above all else an American Jesuit scholar. His roots, on his mother's side, were entrenched farther back into American history than almost any American Jesuit one can name. It irked him, for example, to hear a fellow-Jesuit refer to the American people as "they." He was justifiably proud of his Scotch ancestry—the Scotch have an inbred talent for political theory—but he seldom mentioned it. In fact, he seldom mentioned his ancestry at all.

He belonged to America and was not even tempted to think that the medieval background of the Declaration of Independence, for example, made Catholicism more "American." What interested him was showing that true "Americanism" had Catholic roots and that we had better purge current brands of later accretions in order to bring them in line with Christian standards of truth and goodness. In retrospect it seems

³⁰ Hartnett, Robert C., S.J., "Moorhouse I. X. Millar, S.J., 1886-1956" *Thought* 31 (Winter, 1956-1957) 485-6.

³¹ *Ibid.*

strange, in fact, that a person so little traveled in the United States during his adult life should have been so much in love with America.

Perhaps his other most important contribution was that of enlarging the perspectives of those who studied under him, worked with him or read his writings. You never raised a question with him without his opening it up far beyond the dimensions in which you had considered it. This largeness of view was connatural to him; it was his style, and was perfectly effortless and without ostentation. No man of learning ever wore his learning more simply, more gracefully. To know him was to learn what the term "liberal" in the phrase "liberal education" really means, the encompassing of truth in its true dimensions, freed from the narrowness within which most of us keep grinding out our monotonous round of opinions. And he relished conversation about the things that mattered to him. Time was no consideration, especially when he found a younger Jesuit in whom he saw promise of carrying on the good cause to which he had dedicated his whole life.

One cannot bring this memoir to a close without mentioning Father Millar's profound attachment to the writings and political thought of Edmund Burke. Burke, to him, was the greatest political writer in English and perhaps, for modern times, the greatest in all history, with Alexander Hamilton as his only close competitor. Through his colleague, Ross J. S. Hoffman, Father Millar certainly contributed to the recent revival of interest in Burke.³² As for Thomas Jefferson, the only thought that reconciled him to the fortune being expended on the publication of everything Jefferson wrote was the reflection: "Well, if they publish everything he wrote, it will show what a fool he really was."³³

³² Hoffman, Ross J. S., and Levack, Paul (ed.), *Selected Writings and Speeches of Edmund Burke on Reform, Revolution and War*. (New York, Simon Shuster, 1949). Father Millar himself, of course, wrote a good deal about Burke in *Thought* and elsewhere.

³³ Fr. Millar's aversion to Jefferson had its humorous side. Several years before he died, in opening his Christmas mail, he found himself peering at the image of Jefferson framed in a Christmas card. At first he thought it was a practical joke, until he found that the image was on a ten-dollar bill, a setting which quickly reconciled him to the visage of the Sage of Monticello.

A comprehensive study of Father Millar's political philosophy will no doubt form the subject of graduate research. It formed a consistent system, was based on reading as extensive and analytical as anyone could crowd into one lifetime and was, to some extent, continually developing. The one regret his friends may have is that so few, relatively, especially among his own Jesuit brethren, had the opportunity to specialize under him in the field in which he must unquestionably have been without peer in the English-speaking world, that of Christian political philosophy studied in the light of Western historical experience and *ratio practica*. One can only ardently hope that suitable means are taken soon, before the flavor of his inspiration has a chance to die out at Fordham, to make sure that the tradition he built up reaches its full fruition on Rose Hill.³⁴

³⁴ It is a great pity that, in an electronic age, no sound-recorder was used to preserve Father Millar's impressive account, on the occasion of his Golden Jubilee at Fordham, celebrated October 11, 1953, of exactly what he had been trying to accomplish throughout his lifetime of Christian scholarship on Rose Hill. Perhaps because the story was already familiar to him, the present writer confesses that, impressed as he was at the time, he never could recall just how Father Millar put together his story. One reason for this difficulty of recall is that our subject's style of thinking and writing was organic rather than what might be called architectural. His thought grew from a unicellular form, so to speak, into a full organism. It is much easier to recall expressions of thought which are built up of discrete parts. In this, too, Father Millar might be said to have resembled Newman in the workings of his mind.

* * *

St. Ignatius

Quiet and simple, but not slovenly; most humble, without any meanness of spirit; noble and generous, grave and courteous, superior to all that is earthly, despising what is perishable, his gaze always fixed on what will remain forever unchanged, guiding himself in all things, great and small, by the most perfect standards; master of all his feelings, even in their very first movements, and therefore showing externally and continuously that imperturbable peace in the midst of which his soul steadily shaped its course to the eternal shores.

In the marvellous array of Christian virtues which always shone forth in him, one notes especially a prudence more than human, and a love of God and of his neighbor for God which consumed his heart with seraphic and sweet fires.

JUAN JOSÉ DE LA TORRE



FATHER JOSEPH J. AYD

Father Joseph J. Ayd

Thomas J. Higgins, S.J.

If we are right in saying that the apostolate of the Society of Jesus consists in pursuing the spiritual, and at times the corporal, works of mercy upon an intellectual and far-reaching level, then Father Joseph Ayd was an outstanding example of how zealously and successfully that apostolate can be cultivated. He was interested exclusively in the works of the apostolate which fell to his lot and, like a genuine scholar, he was always reading, studying, writing, or speaking in public about these things. Having the amazing energy of so many small men he was blessed with a full and busy life—all the opportunity of fulfilling one's interests that one could wish for. At the height of his powers he simultaneously held three positions: he was professor of sociology at Loyola College, professor of psychology to the nurses at Seton Institute, and chaplain of the Maryland State Penitentiary, Baltimore.

Henry L. Mencken said of him: "No more useful man ever lived in Baltimore." Like the man in Homer who dwelt by the roadside he was the friend of all man. He was forever giving of himself without stint to help all he could. His phone was always ringing: somebody was forever wanting something of him. He never refused a request: his response was cordial, prompt, and efficient. He wished, above all, to help those unfortunates upon whom, in his opinion, the hand of the law had descended with too much rigor. God alone knows the hours, days, and even months he spent trying to get commutations of the death sentence. Once a trio of circus hands, passing through Baltimore, were picked up in a police dragnet, falsely accused and convicted of rape, and sentenced to hang. Father Ayd moved heaven and earth to get justice done but no court would ever admit that a mistake had been made. Eventually, however, the sentence was commuted and after five years the men got free. They vowed they would never

pass through Baltimore again. I talked with an ex-convict who came into the parlor of St. Ignatius, Baltimore, to view the remains of him who in need had been his friend: sixteen years before Father Ayd had secured his release from the death house. The most notorious of Father Ayd's "boys" was Jack Hart, famous in song and story for his thrilling escapes from the Maryland Penitentiary. Father always had a good word for Jack and stoutly denied he was a man of violence. Father Ayd knew everybody in Baltimore: judges, lawyers, politicians, police, business and professional men. And everybody knew him. I remember on one occasion riding downtown with him in a trolley car. The motorman, the conductor, and half the people in the car said, "Hello, Father Ayd." After we alighted near Courthouse Square it took us half an hour to walk a single block so many were the people who stopped to talk to him.

Father Ayd was born in Baltimore in 1881 of the late Doctor John and Elizabeth Kircher Ayd. Doctor John was of a type that has now ceased to be, the neighborhood doctor who was both druggist and physician. Young Joseph Ayd was most fortunate—to his dying day he asserted his mother was a real saint. From the Brothers at St. James' Parochial School he learned his lessons well, especially his German. For when I first came to the Loyola community German was the unofficial language of the dining room but Father Ayd could always hold his own with such facile *Deutschspielers* as Father Fremgen and Father Hacker. While he was attending high school at Gonzaga in Washington and Loyola in Baltimore he displayed no mean talent at sandlot baseball. Despite a puny frame he was a curveball pitcher of note. Like all the men of that generation he was a genuine baseball fan and rooted for the Yankees right down to the end. He left Loyola College at the end of his junior year to enter St. Mary's Seminary, Paca Street. Although the Archdiocese of Baltimore offered him the opportunity of completing his theological studies in Rome, he joined the Society at Poughkeepsie in 1904. He left Poughkeepsie in 1907 for two years of philosophy at Woodstock. He had an old fashioned five-year regency which he spent at St. Peter's, Jersey City, and Holy Cross from 1909 to 1914. He was ordained at Woodstock by Cardi-

nal Gibbons in 1917 and spent two years before his tertianship at the old Loyola on Calvert Street. Here he worked as operarius, college professor, and prison chaplain. Here began his interest in penology and the exercise of a characteristically Jesuit ministry which was to make his name known far and wide and bring hope and comfort to thousands of unfortunates. After tertianship at St. Andrew-on-Hudson he taught college courses at Loyola, Fordham, Georgetown and St. Joseph's College until he returned to Loyola in 1927 as Dean of Studies. He taught at Loyola from 1928 to 1946 when serious ill health compelled him to quit the classroom.

Father Ayd was a scholarly teacher with broad interests and yet with the researcher's keen sense for sources and accuracy. As a student of theology he wrote *A Brief Introduction to the Divine Office*, a most useful little book which has recently been revised in accordance with the latest changes in the breviary. His most important writing was *An Introductory Manual to Psychology* which was reprinted three times. He wrote also a *Summary of Sociology*. Among his pamphlets are "Crime in the Community," "Ministering to the Mind Diseased," "The Psychology of Probation," and "Practical Aspects of Parole." He was a constant contributor to the *Baltimore Sun* which has a heavy file of his articles and letters dealing with such topics as criminal types, capital punishment, crime and the feeble-minded, probation and parole as well as child labor, prohibition, evolution and vivisection. At the time of his death he was writing a book on criminology.

Father Ayd was a most popular and stimulating teacher. From his personal experiences, he made his subject matter live. Every upper-division student in Loyola elected his course in sociology. His fund of anecdote was inexhaustible. His viewpoint was ever kindly, humane and humorous. He was a great blessing to the community because he kept pouring out his stories. He took a great deal of joshing from the brethren because some of these stories were as old as Joe Miller and some were pure corn. But he was undaunted and kept telling them right to the end. If he was ever depressed—and he had his trials and crosses—he kept it a strict secret. He was not above a wholesome well-engineered practical joke. Once, acting as toastmaster of the senior banquet, he introduced as

principal speaker a certain Brother Julian, a sedate looking gentleman in clerical garb. Without any introductory palaver Brother Julian immediately launched into a scathing tirade against the Society. Saying that he was speaking from the viewpoint of a Christian Brother, he proceeded to take Jesuit education in America apart. He cast such derision on the *Ratio Studiorum* that the boys got restive and resentful. Then without warning he reversed his collar and let his audience see that he was a professional entertainer with a bagful of tricks. Everybody was taken in.

It was in his work as prison chaplain that Father Ayd's wit, understanding, and great heart had fullest scope. Informal and personal in his approach, he dealt with the men as individuals and met them on a man-to-man basis. He had a deep conviction that no man is a born criminal. He knew what is in man and yet he gave everyone—even the slickest—a square deal. Without regard to color, race or creed he gave himself steadfastly to the spiritual and temporal welfare of his charges. He provided them with a monthly entertainment. He wrote their letters at times. He got their wives jobs and themselves jobs when they got out. He solved their personal problems which sometimes included the prevention of murder. It is no small thing to preach for well-nigh thirty consecutive years within the walls of a prison and have one's words accepted. He never bored the boys nor held out to them impossible ideals. He pitched his sermon exactly right for them; indeed, I have seen the boys hang upon his words. I have seen him on a blazing summer Sunday come home from saying one Mass in the penitentiary and one in the jail—utterly exhausted.

His most difficult chore was attendance upon the men in the death house. A firm though reluctant believer in capital punishment, he was never able to shake off the horror and nausea which executions usually produced in him. Often he walked to the gallows with some unfortunate but he never got used to it. Every occasion took something out of him. Sometimes he had two or three executions in one night and then he would be no good for a week. At times he would ask one of his colleagues to come and assist him, chiefly in the grim task of calming the men in the death house who were not

posted for execution that night. These poor devils died many times before they stood upon the gallows' trap door.

Father Ayd had more than his fair share of ill health. So the day came in 1956 when, at the age of 74, he had to resign the chaplaincy of the prison into younger hands. It was just when the position was receiving proper recognition. Father Ayd had built it up from nothing. He began as a volunteer. In 1923 when some bigots tried to have the office abolished he saved it. It was his drive and efficiency which brought home the importance of the position to the state authorities.

Father Ayd eventually became the spiritual father of the community. This was the time when on account of the fire of 1955 we were living a kind of hugger-mugger life in the Charleston Hall Apartments. We squeezed into the tiny recreation room to listen to Father Ayd's conferences. To these he devoted the same diligence he had given to every other assignment. In them he showed the same scholarship, the same humanity, the same humor, the same appreciation of the deep things of God.

When he was brought to Mercy Hospital in October of 1957 he had a presentiment that he would not come back. He underwent and survived a disagreeable surgical operation. Although he had been a lifelong smoker, during his convalescence he resolved to give up smoking but he had only a week for the practice of his resolution. Less than a day after he was discharged from Mercy Hospital he died at St. Ignatius Rectory on December 3, 1957, the feast of St. Francis Xavier whose ministrations to the poor and imprisoned he had so faithfully imitated.

The real flavor of Father Ayd is caught from an anecdote he has left in a journal. The story is about Mr. Paul Brown, S.J., a fellow Baltimorean who died in the influenza epidemic of 1918. "I visited Paul Brown's grave today," writes Father, "and said a short prayer for him and then prayed for his and my darling mother. Paul, in a way, was a truly extraordinary young man, good-natured, sensible and a willing worker. Just before dying, he told the Father at his bedside: 'Tell Father Provincial that he is not losing a Suarez in me.' For that remark, I gave Paul three Masses instead of two."

Father Ayd had a keen critical mind along with a deep sense of dependence on God and an affectionate heart. His dependence on God was manifest in a deeply submissive spirit and filial reliance on the divine assistance. "To think," he writes, "that all the majestic grandeur achieved by the Greek and Roman imagination, intellect and skill could not save a single soul or pardon a single venial sin." These natural and supernatural qualities made him a shrewd observer of the human scene and produced in him a wisdom that was patient and sympathetic. "Judge not and you shall not be judged" was not merely an inspired saying to which he gave intellectual adherence but a rule of daily life. I am quite sure that God raises up some men to be special champions of the poor and I am equally sure God gave Father Ayd a big heart and a wise understanding of the ways of men precisely that he might befriend the down-and-out. Three times in his journal he speaks of his dedication to the welfare of the poor. Here is a significant passage: "To my mind, Father Maas [his tertian instructor] is a prophet in Israel. To hear him speak of God's poor, and how they are the *chosen of God*, and how we should deal with them, is to hear something worth-while. Have I been at fault in this matter? A great many Jesuits are certainly at fault in their dealing with God's poor and insignificant. Father Maas has the right doctrine and, to my way of thinking, the true spirit of the Society and St. Ignatius. Come what may, I'll follow him." And follow him he did. God alone knows how often a poor unfortunate bowed his head and prayed, "God bless Father Ayd."

* * *

Humble Perfume Canonized

Perfume tells in a low voice how gentle are His ways

Whose tears fall in a cool shower lest the rose's lips be dry.

But there is a shout of fire when a lightning rent displays

A thread of His garment caught beneath the sky.

For Our Lord God is a strong God and His thoughts are mighty things

And the light that is burning the sun to death was fashioned
in His hand.

His breath is the wind that lifts the seas. His voice in the tempest rings.

And in His throne room great archangels stand.

Reproduced from the *Letters* of 1920 at the request of

JOHN K. LAURENCE, S.J.

Father Frederick N. Dincher

Francis Renz, S.J.

In early May of 1952 Father Dincher went out after the day's classes for some air and upon his return home remarked in his quiet way that that was the last bit of exercise he would probably ever take. A few days later the pain of the cancer he carried within him incapacitated him and he was taken to Misericordia Hospital in Philadelphia. Throughout the long summer he slowly wasted away. His patience and cheerfulness endeared him to those who cared for him in the hospital. Finally death came quietly on September 22nd. He died at the age of thirty-eight, his ambitions and his dreams far from realized, but with a mind in full agreement with God's way for him.

Father Dincher was born in Williamsport, Pennsylvania, on February 16th, 1914, the youngest of a family of nine. His parents were of German lineage and blessed by God with a solid piety and the capacity for hard work both of which Fred absorbed from the atmosphere of his home. From the time when he was old enough to be of assistance to the summer of his departure for the novitiate, he helped in the provision store operated by his father and brothers. He often spoke afterwards of his experience in dealing with human nature while his conduct showed that he had profited by it. At the local Catholic High School he led his class.

The desire to be a Jesuit was one of long standing. In the days of the old Society a Jesuit relative, Father Nicholas Steinbacher, had evangelized the Susquehanna Valley, but whether Fred was aware of his existence before he entered the novitiate at Wernersville in September, 1932, is not clear. By nature he was diffident and retiring and he was awed by the ability of the boys from the cities who knew all of the second aorists while he himself knew little Latin and no Greek. It took a number of years for him to see that a plethora of

words and even ideas was not a sign, much less a measure, of native intelligence. The main outdoor project on which he worked during the years of noviceship was the cemetery at the foot of the hill, where he lies buried today.

After the juniorate he was assigned to the Philippine Mission and he arrived at Novaliches in September of 1936 to begin philosophy. Three years later he was given the task of teaching physics at San José Seminary in the then new building at Balintawak. Mathematics was his first love in the field of learning and he worked at it steadily. During one of the summerschools at the old villa at Baguio he finished the problems in the two volumes of Griffin's *Mathematical Analysis*.

The war came during the last year of his regency and with it many harrowing experiences and much suffering for all who were caught up in it. He was first interned at the Ateneo de Manila along with the other American Jesuits where they started the study of theology. Later most were moved to the prison camp at Los Baños. He had always been healthy and, although his physique was not rugged, he was able to endure a great amount of exertion without tiring. At Los Baños he began to notice that his energy was impaired beyond the extent to be expected from the scarcity and the quality of the food. He would marvel at the other Scholastics who could chop wood day after day for the camp stoves on the rations which left him without energy. Perhaps this was an indication that the disease, which would carry him off in seven or eight years, was already present.

He was ordained at Woodstock in March of 1946, made tertianship at Pomfret and was assigned to St. Joseph's College in Philadelphia in June of 1948. Before his last vows in February of 1950 he had undergone an operation for the removal of cancerous growths and it was hoped at the time that the course of the disease had been arrested.

Philosophy and religion were the subjects assigned him. Those were the days of the great influx of GI's into the colleges and he found himself with seventeen hours of class a week and sections that numbered at times a hundred students. It was quite a task for one going into a classroom in philosophy for the first time.

Father Dincher was an excellent teacher. He had a penetrating mind which enabled him to see things clearly: principles, concepts, persons and situations. His mind drove right to the core of whatever faced it and Father Dincher could with grace explain what he saw. In his expositions he was able to marshal examples and analogies from all phases of life that helped clarify the matter for the students. Once, just to see what he could do in the matter, he began to tutor a student who was failing the course in philosophy. This student was in the section of another teacher. He had gotten an E for his first mark. In the semester examination he received an A from his own teacher.

In the large classes Father Dincher had difficulty keeping order in the beginning because of his shyness and reticence. It took him some time to win the students by his personality and his goodness, but sooner or later they would fall under his spell. He was an inspiration intellectually and spiritually to those he taught. His practice was to single out some young man who did not seem to be too interested in listening and talk to him until he secured his attention. Then he felt he had the attention of all. He would recount things like this without any vanity. It was just his method of operating.

His greatest quality was undoubtedly his deep spirituality. His keen mind saw very clearly that sanctity was all that mattered in the long run and he was strong enough to pursue that ideal unswervingly. Every soul he met was a soul to be drawn closer to God and as such was treated with a courtesy and an individual consideration and interest that went a long way in winning friendship of that soul and drawing it closer to God.

In March, 1952, he became aware of the internal cancerous growth which he knew would be the cause of his death in a few months. Not much could be done about it, so he continued the classroom routine as long as he was physically able. He was taken by death as his influence for good was beginning to spread and his capacities were approaching their maturity.

Statistics of Sacred Heart Retreat House, 1939 - 1957

Years	'39	'40	'41	'42	'43	'44	'45	'46	'47	'48	'49	'50	'51	'52	'53	'54	'55	'56	'57	Grand Total
Eight Day Retreats	3	10	10	10	14	17	18	19	22	13	10	6	4	3	2	2	2	1	1	167
Eight Day Retreatants	18	49	69	58	121	130	173	134	134	69	58	41	30	25	20	24	20	14	8	1,195
Five Day Retreats	---	---	---	---	5	---	---	---	---	9	8	13	15	25	26	25	29	29	29	213
Five Day Retreatants	---	---	---	---	25	---	---	---	---	100	111	157	214	307	383	413	472	577	519	3,276
Total Retreats	3	10	10	10	19	17	18	19	22	22	18	19	19	28	28	27	30	30	30	380
Total, Retreatants	18	49	69	58	146	130	173	134	134	169	169	198	244	332	403	437	492	591	527	4,471
Repeaters	---	3	10	14	24	38	56	57	63	64	77	79	113	157	213	220	295	319	332	2,134
New Retreatants	18	46	59	44	122	92	117	97	71	105	92	119	131	175	190	217	197	272	195	2,339
Dioceses Represented	8	12	21	22	34	31	33	39	38	41	40	38	43	46	45	51	56	61	59	120
Religious Orders and Congregations	2	5	7	7	13	14	14	14	13	16	12	14	17	23	25	25	23	27	30	60
Retreats made by Hierarchy	1	1	---	1	---	1	2	3	---	---	2	5	5	4	5	5	12	7	12	66

Sacred Heart Retreat for Priests
Auriesville, New York

Report of Priests Retreats for 1953, 1954, 1955, 1956, 1957

Years	1953	1954	1955	1956	1957
Number of Eight Day Retreats.....	2	2	1	1	1
Number of Eight Day Retreatants.....	20	24	20	14	8
Number of Five Day Retreats.....	25	25	29	29	29
Number of Five Day Retreatants.....	383	413	472	577	519
Total Number of Retreats.....	28	27	30	30	30
Total Number of Retreatants.....	403	437	492	591	527
Number of Repeaters.....	213	220	295	319	332
Number of New Retreatants.....	190	217	197	272	195
Number of Dioceses Represented.....	45	51	56	61	59
Number of Religious Congregations and Orders	25	25	23	27	30
Members of the Hierarchy (Retreatants)	5	5	12	7	12

Detailed Statistics for 1957

Number of Diocesan Priests..	448	Number of Religious Priests	79
Bishops	12	Superior Generals	2
Monsignori	42	Provincials	1
Pastors	83	Superiors	23
Assistants	253	Assistants	38
Professors	32	Professors	14
Chaplains (Armed forces and V. A.)	21	Chaplains (Armed forces)..	1
		Number of Cancellations.....	56

Addenda

(1) Albany Diocesan Priests' Retreats (five weeks in Lent, 1957)..	320
(2) Total Number of Scheduled Retreats for nineteen years (1939-1957)	380
Total Number of Scheduled Retreatants for nineteen years (1939-1957)	4,471

Books of Interest to Ours

ACCORDING TO THE SECOND ANNOTATION

Ponder Slowly. Outlined Meditations. *By Francis X. Peirce, S.J.*
Westminster, Maryland: The Newman Press, 1957. Pp. 323. \$3.95.

This is an Ignatian book. St. Ignatius would approve of it, for it is an application of the Saint's contention that the prayerful thoughts worked out by the individual are more profitable than the lessons presented to him by another. It is not a detailed treatise on asceticism, although it points the way to deep knowledge of the principles of asceticism, because each meditation is packed with undeveloped suggestions for holy thoughts. It has for its author a Jesuit who is an expert in the spiritual life, who for many years has been professor of Sacred Scripture, and who in meditation has passed endless hours pondering the riches of the truths hidden in the depths of revelation. The book will be very useful for those who are beginning their religious life, and even more so for those who have grown old in God's service, of which meditation is so large a part. It contains outlines for tridua and retreats and also points for meditation on many of the divine mysteries.

J. HARDING FISHER, S.J.

EXCELLENT SCHOLARSHIP

Franz Xaver; sein Leben und seine Zeit. *By Georg Schurhammer, S.J.*
Vol. I, Europa, 1506-1541. Freiburg im Breisgau: Herder. Pp. xxx
+742. 48 DM.

This handsome volume is the first in a series on St. Francis Xavier. Volume II will complete the life. The other volumes will be devoted to other aspects of Xavier's career and cultus. The whole will be the result of more than forty years' devotion to the saint. During those decades, Father Schurhammer has sought to get at the facts by traveling widely, by reading and judging all printed information and by going through archives in Italy, Spain, Portugal, France, Belgium, Germany and England.

Some critics have thought that Father Schurhammer sins by excess of erudition, that St. Francis tends to disappear in an avalanche of facts and footnotes. This might be true for a reader who does not know the saint—and we must remember that he is widely known even outside the Church. Until recently the best English life was by a Protestant lady. The reader who is familiar with the facts of Xavier's life, as Jesuits certainly are, will find that this work of the finest scholarship opens up the career of the saint in a marvelous way. Father Schurhammer's pages

make relatively easy reading and at the end of the long book, one feels that he knows all that can be known of Francis Xavier's European career. Incidentally many events in the history of the Society's beginnings are also investigated as never before. All important Jesuit libraries should have this book which probably will not be translated. The Herder company is to be congratulated on an excellent printing job.

E. A. RYAN, S.J.

AUTHENTIC MARTYROLOGY

Martyrs: From St. Stephen to John Tung. By Donald Attwater. New York: Sheed and Ward, 1957. Pp. xviii-236. \$4.00.

This is not a book on what the martyrs were like, for after a brief, succinct biographical note on each martyr, the author actually gives the annals of the martyrs, the very records of their inspiring words and deeds or the most accurate facsimiles available.

These fifty-eight selections are universal in scope, ranging in time from 34 A.D., with St. Stephen, protomartyr, to 1951 A.D., with John Tung; in breadth, extending to the very ends of the world, from the Far East to the West, from North to South. Such a purposeful concatenation helps to illuminate the very core of Christianity, and to bring home with terrific impact the fact that the age of martyrs, far from being a thing of the past, is still very much with us.

Mr. Attwater's enlightening notes and clarifications accentuate his intention to get away from mere pious edifying legends and to go back to the actual facts themselves through diligent painstaking research. We should not read this book at one sitting for in these graphic accounts we find many an inspiring narrative to be pondered slowly and meditated upon reflectively. These great words and deeds are for inspiration and they can deepen realization of what it means to be a Christian.

JOSEPH A. CAPOFERRI, S.J.

TRANSLATION

Handbook of Moral Theology. By Dominic M. Pruemmer, O.P. Translated by Gerald W. Shelton, S.T.L. Edited for American usage by John G. Nolan, S.T.D. New York: P. J. Kenedy & Sons, 1957. Pp. 496. \$4.00.

The fact that this is the work of Pruemmer, the well-known moralist, is commendation sufficient. The accent is on the positive; the order of the virtues rather than of the Commandments is followed. Both translator and editor have remained faithful to the original.

One disconcerting feature of the modern summary of moral, as contrasted with its classical counterpart, is that it is generally short on principle, long on casuistry. Principles are merely stated, not established or developed. Such is not the case with the Handbook. The treatment of the doctrine is remarkably complete for a compendium. It

is not the quick-and-ready-answer book. Not a word, for example, of atomic warfare, race segregation, alcoholism, or of the ordinary means of preserving one's health.

The translation is smooth and avoids for the most part transliterating technical moral and canonical terms. In short it is English. It is also accurate, with this one exception that caught the eye of the reviewer: *parochi* of Canon 1245 is rendered "parish priests," a translation which gives curates a power they do not have! English is retained throughout, including the sections on chastity.

The adaptation to American usage does not come off so well. First, it is not complete. Though the Indult granting to pastors the faculty to confirm is treated, no mention is made of the extension of this faculty to chaplains of certain institutions in the United States. Second, where adaptation is made, it is not always accurate. In the section on fast and abstinence the relative norm of fasting is not even mentioned, much less explained. It is falsely stated that milk breaks the fast. Partial abstinence is not clearly set forth.

But these few blemishes can be easily remedied in the second edition. In the meantime the first edition is well worth having. It is authentic Pruemmer accurately presented in English.

ROBERT H. SPRINGER, S.J.

COMPREHENSIVE CHRISTOLOGY

The Christ of Faith. By Karl Adam. New York: Pantheon, 1957. Pp. x-364. \$6.00.

This is a serious attempt by an outstanding modern theologian to present to a lay audience a comprehensive picture of the Christ of our Catholic Faith. Not only are all the Church's dogmatic truths from the tract on the Word Incarnate included in this volume, but also the ancient Christological heresies, their modern counterparts, and the multiple scholastic theories on the various disputed points in Christology. The length of the book, comprehensive sweep of subject matter, and method of presentation, all combine to limit that inspirational quality for which the author's former works are noted. Yet flashes of this characteristic trait are not infrequent.

The volume is divided into two unequal books, the first treating of the Person of Christ, the second and much shorter book dealing with Christ's work, namely, our redemption. The most difficult chapters of the volume are those devoted to the more technical, theological theories developed by scholastic theologians through the centuries to shed some light on the mystery of the hypostatic union. Perhaps the majority of readers will not agree with the position of the author on a number of these disputed points, since he consistently favors the opinion of the Scotistic school over the more common Thomistic explanation. In the brief summary of opinions, there unavoidably arise some statements which could be misinterpreted. For example, a reader of Thomistic persuasion might be startled to read: "And so the theological opinion of

the existence of *sanctitas substantialis* in our Lord's humanity is *wrong*." (p. 255.) Or in the author's treatment of the liberty enjoyed by Christ, we read: "What distinguished his freedom from ours was simply the fact that it was not a *libertas contrarietatis*." (p. 223) These statements may be correctly understood in context, but they are hardly liable to be grasped by even the well-educated layman.

Nevertheless the volume is justly termed a tribute to the work of the author in the fields of Christology and ecclesiology. It is not easy reading, but while demanding much, it has much to offer. Perhaps critical editing in years to come, which might reduce the sections devoted to "higher criticism" and its refutation, will lighten the burden. Yet as it stands, *The Christ of Faith* tells in clear, often inspiring terms, the essential message of our faith, for as the author himself begins his work: "Christianity is Christ."

JOSEPH L. ROCHE, S.J.

HOW TO PRAY

Prayer in Practice. *By Romano Guardini.* Translated by Prince Leopold of Loewenstein-Wertheim. New York: Pantheon Books Inc., 1957. Pp. 228. \$3.50.

The author offers us a long-awaited summary of his reflections on prayer. In the manner of *The Lord*, his originality of approach to a familiar subject captures our attention at once. The first two chapters treat what is known to all Jesuits as the Additions of the Ignatian *Exercises*. Great stress is placed by the author on interior equanimity of soul as an absolute requisite for meaningful prayer, and he even states that without this interior harmony prayer is impossible. In this portion of the book the author delves at great length into the reasons why man should, even must, pray, giving a psychological justification for the insistence that all spiritual writers have placed on prayer. The fourth chapter provides an enlightening treatment of oral (more commonly called 'vocal') prayer. The author combines the attitude of profound reverence for the symbolism of the sacramentals which he portrayed so admirably in his *Sacred Signs*, with his practical wisdom in the use of vocal prayer as shown to so many who have appreciated his book, *The Rosary of Our Lady*.

Perhaps the most enlightening contributions of this book are found in the fifth and eighth chapters. Contemplative prayer is described, and wise norms are outlined to ensure that it will be recognized and employed as a means, not as an end, towards further union with God. The brief eighth chapter treats normal trials and difficulties met in prayer and here the author proves his mettle by a realistic admission of the problems and a call for courageous fidelity based on faith and love. In the final chapter, Monsignor Guardini sketches the outlines of an integrated spiritual life, and with characteristic insight he reminds us that if a man, for the sake of his soul, works more conscientiously, struggles against temptation, or is more charitable and forbearing with others than he would usually be, this affects his prayer.

It gives him deeper insights, enlightens his judgment, and increases his spiritual effectiveness.

ARTHUR S. O'BRIEN, S.J.

LAY THEOLOGY

Theology for Beginners. *By F. J. Sheed.* New York: Sheed and Ward, 1957. Pp. x-241. \$3.00.

For some time the author, whose work in theology was recognized in 1957 by the presentation of a doctorate, *honoris causa*, by the University of Lille, has been writing a column called "Theology for the Layman" for a number of diocesan weeklies. This book is, for the most part, a collection of the columns. Beginning with a consideration of the importance of a knowledge of theology for laymen, the author briefly discusses the chief dogmas of the Catholic religion. It is not his purpose to present scriptural or dogmatic proofs, but rather to get at the meaning of the various articles of faith and present them in language the layman can readily understand. This he accomplishes admirably by the liberal use of analogy, leading the reader skillfully from the better known to the lesser known. His explanation of mystery, for instance, is a gem. This unpretentious book will give teachers of religion and preachers many new insights and ideas for presenting the eternal truths. For this reason it is regrettable that the book contains no index. This is compensated for, to some extent, by the table of contents which lists subdivisions of each chapter.

ROBERT E. BUTLER, S.J.

EDUCATION SYMPOSIUM

The Christian Idea of Education. *Edited by Edmund Fuller.* New Haven: Yale University Press, 1957. Pp. xv-265. \$4.00.

This volume is the result of an idea that a seminar on the Christian concept of education ". . . may be a means of regaining and restating something of the vision of what general education could be within a Christ-centered culture." This idea materialized at Kent School, Connecticut, in 1955, and the nine papers and addresses presented there together with excerpts of the discussions that followed them have found their way into book form. Every opportunity for the success of the venture was apparently sought. Representatives of Roman Catholicism, Eastern Orthodoxy, Anglicanism and Protestantism were present. A distinguished group of five hundred scholars was headed by S. F. Bayne, George Florovsky, John Courtney Murray, S.J., William Pollard, and Massey H. Shepherd, Alan Paton, E. Harris Harbison, Jacques Maritain, and Reinhold Niebuhr.

The general theme running throughout all the papers was that of Christianity's educational contribution to Western culture. The compatibility of Christian education and liberal education was discussed (Harbison); while historical responses to this perennial problem were viewed in the person of Origen (Murray) and the period of the Renaissance (Pollard). The importance of faith to modern culture and to

different historic cultures presented the problem in a more concrete manner (Florovsky). The implication of philosophical concepts shed light on some modern problems of Christian education (Maritain); one factor, the liturgy or "the Solemn Eucharist," is studied for its role in the Christian contribution to culture (Shepherd); and one effect of Christianity is seen in the dignity of the person in the community (Paton). The dynamic superiority of Western culture with its sense of the importance of history and its conquest of natural forces is traced to the two sources of this culture, Hellenism and Hebraism (Niebuhr).

Mr. Fuller has rendered an important service to modern educators. A reading of these papers will stimulate thoughts on new aspects of an important subject. With universal education rapidly advancing on the national and international levels the responsibility of Christian educators to announce their wares from the housetops is preceded only by their responsibility to know the nature of their product. This book lays bare some aspects of Christian education. LEO H. LARKIN, S.J.

PEDAGOGICAL ACHIEVEMENT

Introduction to Logic. *Andrew H. Bachhuber, S.J.* Appleton-Century-Crofts: New York, 1957. Pp. ix-332. \$3.50.

This new text in Aristotelian and Thomistic logic has already won acceptance in colleges and universities throughout the United States. Teachers in this difficult discipline cannot fail to be impressed by Fr. Bachhuber's achievement in ordering, analyzing and illustrating the traditional elements of introductory logic. In two respects, especially, the book departs from previous texts and succeeds in solving troublesome problems to beginners in the field. Many students are stymied from the beginning by the mass of what is to them unintelligible metaphysics and other impedimenta which must be memorized before arriving at the heart of the matter in logic, namely, inference. In this volume, Fr. Bachhuber has deftly solved the problem by a clear presentation of the elementary notions of inference in the very beginning. A second problem which confronts the student is the unfamiliar abstract nature of the definitions and rules presented, which he is then expected to apply to concrete examples. Basing his *modus operandi* on the mental law that the universal (or principle) is gained through abstraction from the singular (or example), Fr. Bachhuber has preceded every definition and rule with a clear and thorough analysis of concrete examples. An apt selection of diagrams and a wealth of varied exercises after each chapter serve to reinforce the principles and to make the logical thought-pattern habitual. Not every teacher will have the time to cover all the matter, but the various parts of the book are so distributed that a selection of the more important items can be made without sacrifice of continuity.

Mediate deductive inference—the hard core of logic—is taken up in Part III, and the abundance of explanations, diagrams, and exercises contributes to make it the best section of the book. Besides the obvious

and proven suitability of this book as a text for colleges and universities, it could be read with profit by the more serious general reader. It might also prove useful as supplementary reading in seminaries, where the minor logic course, especially when it is conducted in Latin, has leanings toward nominalism and memorization. ALFRED HENNELLY, S.J.

CLEAR AND CAUTIOUS

An Introduction to Western Philosophy. By Russell Coleburt. New York: Sheed and Ward, 1957. Pp. xiv-239. \$4.00.

Russell Coleburt tells us in his Introduction that he has attempted to give the beginner in philosophy "a quick look" at the problems which have dominated the history of Western philosophy. Within the limits that he sets for himself the author has been successful in presenting a simple but never oversimplified historical study of the major themes of both scholastic and non-scholastic philosophy. The book is divided into four parts covering the problem of the one and the many, the nature of man, the problem of knowledge and the nature and limitations of human thought. In the first part Coleburt gives a short history of Greek metaphysics and a rather brief exposition of the metaphysics of St. Augustine and the five ways of St. Thomas. In dealing with the nature of man he begins again with the Greeks and ends with J. S. Mill, Hegel, and Marx. His third section covers the classical European theories of knowledge and is supported by extensive quotations from Descartes, Locke, Berkeley, Hume, and Kant. The fourth part of the book gives a brief introduction to each of the existentialists and an outline of positivism and logical analysis. Finally, in an appendix Coleburt attempts a more systematic study of the problems of evil and free will. The appendix is somewhat disappointing after the high quality of the historical study but contains some good insights on the relationship of philosophy and faith. JOHN W. HEALEY, S.J.

UTOPIA

The Praise of Wisdom. A Commentary on the Religious and Moral Problems and Backgrounds of St. Thomas More's *Utopia*. By Edward L. Surtz, S.J. Chicago: Loyola University Press, 1957. Pp. xii-402.

The subtitle of Father Surtz's book indicates its nature but not the richness and depth of the material it offers to the serious reader. For, conceiving *Utopia* as essentially a product of the English Renaissance on the eve of the Reformation, he places its religious and moral attitudes in the intellectual and social milieu of that period by appealing to the Renaissance humanists and the ancients whom they worshipped.

A brief example of his method will indicate the value of the work. At one point he discusses the Utopians' use of mercenary troops. In seeking More's mind on the subject as a man of his time, Father Surtz gives first an historical conspectus of the use of such troops in sixteenth

century Europe, then cites the opinions of Erasmus, Suarez, Silvester, Cajetan, Machiavelli and Plato. This is the world familiar to More and in the light of which the reader should understand what More has said of Utopian mercenaries.

In other sections of his work, Father Surtz, following the same method, sheds new light on problems long worrying admirers of Thomas More, for example, was the young More tolerant and the old More intolerant of heresy; did More the Catholic advocate or look with favor on such Utopian practices as divorce, euthanasia, slavery and the marriage of the clergy. Some of these problems he is able to answer. All of them receive at least clarification.

Father Surtz's study is not light reading. It is sometimes repetitious and often conjectural in its conclusions as is to be expected from his method of procedure. Nevertheless it is a worthy and valuable addition to the series of Jesuit Studies published at Loyola University and a welcome aid for the student and the intelligent admirer of the wisdom of Thomas More.

ROYDEN B. DAVIS, S.J.

EXCELLENT THESIS

The Beginning Of The English Reformation. By Hugh Ross Williamson. New York: Sheed and Ward, 1957. Pp. 113. \$2.50.

This little book shows the clear intellect that led Hugh Ross Williamson from Congregationalism to Anglicanism and finally put him on the road to Rome. Although his father was a Congregationalist minister, Williamson took Anglican Orders in 1943. The Anglican Church's declaration of the validity of the Orders of the Church of South India prompted him to renounce his ordination and enter the Catholic Church in 1955.

Basically, Williamson offers an excellent thesis that Protestantism was imposed on England as a foreign religion manipulated to justify an economic revolution. He fortifies his thesis with apt citations from contemporary sources. The reader is led from Henry's rift with Rome through the reigns of Edward, Mary and Elizabeth and into a short treatment of the Gunpowder Plot at the inauguration of James' rule. The class that had enriched themselves by the confiscation of the monastery lands saw the threat inherent in the reintroduction of Catholicism. They closed ranks to protect their "new wealth". Mary re-established Catholicism; but, she was not strong enough to declare that the Church should regain its "stolen" lands. In Elizabeth's reign the "new monied class" with the help of Cecil created the antipapist legend. The problem that the legend helped to solve was obvious; the majority of the English nation was Roman at heart. By a series of "plots against the Queen", the rulers of England proved to the majority of the nation that a Catholic could not be a "loyal" subject. The documents cited by Williamson show that these plots either were originated or discovered and abetted by the government; each plot led to more extreme, anti-Catholic, penal legislation. Yet even today English school boys study

these "plots" and "Catholic treason" as the "historical" account of the Protestant "Reformation" of England according to Williamson.

The title of the book, however, is confusing. The reader reviews much more than *The Beginning Of The English Reformation*. At the same time the English Reformation is viewed through only one line of vision, the economic. This essay presents the economic interpretation in such limp style that the author reads like a Belloc with footnotes. At the same time the author should not be forced to bear the adverse criticism arising from the over-pretentious title of his book.

EDMUND G. RYAN, S.J.

ONE-SIDED

Science Versus Philosophy. *By F. G. Connolly.* New York: Philosophical Library, 1957. Pp. 90. \$3.75.

In seeking a solution to the classic Science-Philosophy problem, the author of this book considers two Thomistic answers: that of Maritain who holds that Science is a field of knowledge adequately distinct from Philosophy, and the anti-Maritain answer which denies this distinction. While professing a middle-ground position, the author agrees with the more basic tenets of Maritain. He holds, however, that some of the empiriological sciences fall within the orbit of the philosophy of nature, while others belong to the realm of Art.

The book has many deficiencies. Despite its title it says very little of "science" as this word is commonly understood today; indeed, the author is apparently unfamiliar with modern science. The language employed is comprehensible only to scholastic philosophers. A more serious objection, however, can be brought against the whole *a priori* approach to the division of knowledge. To say that this empiriological science pertains to "speculative Science" because it is ordained to prudential action, while that one pertains to "practical or moral Science" because it is ordained to productive action, may be fine in theory; but, what science can be put exclusively in either category? However valid in itself and consonant with the teaching of St. Thomas, it would seem quite unrealistic in our time to propose such things as: "The philosophy of nature and its associated empiriological sciences should lay bold claim to the exclusive title of Science." Are not such philosophers kidding themselves (they fool no one else) when they say that they are the only true scientists, that mathematicians are "frustrated philosophers who, having rejected metaphysics, look upon mathematics as the Queen of the Sciences?" No one will deny the need of a unified synthesis of knowledge that will provide for the data of Revelation, of philosophy and of modern science, but the road to such a monumental opus is not made easier by such an approach as this.

In the last chapter entitled "A Challenge and A Plea", the author points out the great gulf between scholastic philosophy and other philosophies in America. He correctly traces the history of this development. The challenge is to effect a rapprochement. Many will agree

that Thomism does have something to say, both in the realm of philosophy and in the ordering of the branches of knowledge. But it will never be listened to, it will continue to have no impact on the intelligentsia until it is willing to go in their door, to use their terminology, to learn new ideas from them; and, above all, to acquire a knowledge of the science it is so willing to talk about.

WILLIAM J. SCHMITT, S.J.

WORTH READING

By What Authority? *By Robert Hugh Benson.* Edited with a foreword by Riley Hughes. New York: P. J. Kenedy and Sons, 1957. Pp. x-372. \$3.50.

Oddsfish! *By Robert Hugh Benson.* Edited with a foreword by Anne Freemantle. New York: P. J. Kenedy and Sons, 1957. Pp. ix-371. \$3.50.

Since it was published just one year after Msgr. Benson's conversion to Catholicism, *By What Authority?* is a very uneven novel and suffers from too great a preoccupation with apologetics. Yet, for all that, Benson's writing talents are not hidden. Even in the midst of Campion's defense and death, he paints a picture of beauty and gallantry that is truly poetic. There is a grandeur in his description of the Easter Mass at Stanfield, and a genuinely beautiful portrait of the enigmatic Mary Corbett. There is, throughout the book, the beauty of England where "autumn creeps over the woods in flame and russet and the air is full of frost, and the high south downs break the gales from the sea." It is a beauty, as Riley Hughes points out, that is worth going back half a century to find.

Oddsfish! is not one of Benson's best novels. This is understandable if it is remembered that the book, although published in 1914, was written in 1890, when the author was only nineteen. There are too many incongruities and loose ends to enable the book to approach the level of Benson's later novels. The whole theme of a monk who leaves his monastery on a special secret mission from the Pope to flit among the royal courts of Europe, the ghostly woman who walks in Dorothy's chamber, the near condemnation from a "forgotten" paper in a secret cabinet, the brawling scene in the royal castle, and the *Deus ex Machina* death of Dorothy that enables Roger to return to the peace of St. Benet's monastery near Rome, there to write the memoirs of his youthful adventures—all these are too far-fetched to be true to life, and the novel suffers in consequence as a piece of literature. Although there is little writing to match Benson's more mature style, the portraits of Charles II and of James do have some value as a reflection of the author's historical insight into the period. Anne Freemantle points to the death scene of Charles II as one of the best passages in the book. But Benson, even when he is not at his best, is still worth reading; and, the obvious parallels between these two novels and the present day make them doubly valuable.

JOSEPH A. GALDON, S.J.

LEAD FONTS

English Romanesque Lead Sculpture. *By George Zarnecki.* New York: Philosophical Library, 1957. Pp. 46.

Our appreciation of the ability of the mediaeval metalworkers is limited by the lack of surviving examples of their art. Most of the art work done in precious metals was destroyed as the shrines were pillaged and the new art forms demanded the melted down gold of the past. Though twenty-six carts of gold and jewels were at Canterbury alone, an item such as the chalice of Abbot Suger in the National Gallery has few counterparts in the world today. For this reason the study of art work in lead is of some help in realizing what must have been the quality of the work done in the more precious metals. Eighty-one illustrations help make this book a fine introduction to mediaeval lead work. The opening pages and the running commentary on the photographs offer enough background knowledge to afford the reader some appreciation of the workmanship of the mediaeval artist.

WILLIAM SAMPSON, S.J.

DEBATABLE

On The Philosophy Of History. *By Jacques Maritain.* Edited by Joseph W. Evans. New York: Charles Scribner's Sons, 1957. Pp. xi-180. \$3.50.

Philosophies of history usually employ either a formal or material treatment of their subject. The material philosophy of history studies the inductive laws that unify historical data; historical criteriology is investigated by the formal philosophy of history. Professor Maritain does not appear to distinguish sharply between these two approaches. He attempts to justify the existence of a philosophy of history by supplying answers to most of the objections raised against it. Yet the proofs offered rebut only the objections posed against a material philosophy of history. Confusion results from not following only one approach to the philosophy of history.

Maritain's treatment of historical knowledge will not find wide acceptance. He seems to condemn as "not objective" a scientist who directs more than a purely intellectual gaze at a problem. Yet progress in science demands total engagement. Not cold, intellectual aloofness but the dedicated use of the imagination gathers phenomena into new patterns; these new arrangements are the basis of progress. So also the dedicated or engaged historian does not merit condemnation in his approach to historical data; an historical synthesis, which is the product of a completely abstracted intellect, is neither a human creation nor good history.

Maritain's material philosophy of history is much more appealing. Many excellent insights find their way into this section of the book. Only deep thought could have produced such laws as the law of the

simultaneous, historical existence of forces that attract to both good and evil or the law of the historical evolution of moral conscience. Historians can use such formulae to understand better the data which is the raw material of any historical synthesis. Some readers, however, will dispute the title of this work. Professor Maritain admittedly borrows many of his postulates from theology. Unfortunately limitations of space do not permit him to prove that his resulting science remains a *philosophical* discipline. The arguments against this claim are the same proposed against the author's *Science and Wisdom* (New York: Scribner's, 1940).

The origin of this work was four tape-recorded lectures given in a seminar at Notre Dame (Indiana). Perhaps many of the statements received their proper distinctions or proofs in the discussions that followed the lectures. Were that true, then the editor has erred in the omission of those sections. For the Maritain, whom the editor presented in this work, is not the precise Thomist whom we have come to expect. His insights and constructed categories were brilliant; his knowledge of historiography and the philosophy of history did not reach his accustomed, intellectual brilliance.

EDMUND G. RYAN, S.J.

SYNTHESIS

A Christian Philosophy of Life. By Bernard Wuellner, S.J. Milwaukee: The Bruce Publishing Company, 1957. Pp. vi-278. \$4.25.

Father Wuellner had as his purpose to gather together all the relevant doctrines from the various scholastic disciplines into a unity centering on human life, and thus give them a popular and coherent expression. The book is similar in its objective to the now classic work "The Meaning of Man" by Father Jean Mouroux, but it is written in a simpler manner with less of personal insight and from a more academic viewpoint. Father Wuellner is especially to be commended for breaking away from the narrow tradition of the textbook compilers by cutting across the arbitrary classroom divisions of scholasticism in order to give a synthetic view of its answer to the most central problem of Christian philosophy.

A glance at the twenty chapter headings makes it immediately evident that the author did not intend to undertake a serious philosophical investigation into any one of the literally hundreds of philosophical problems which he touches upon. No problem is pursued to its metaphysical or epistemological roots. The result is that the book has a catechetical tone, appearing more to be a statement of incontrovertible philosophical verities than a philosophical investigation. The author acknowledges his failure to take note of rival opinions and theories on the basis that controversy would confuse. But since the objective of the book is to relate in a practical way the conclusions of scholastic philosophy to modern living, one perhaps can regret a failure to highlight these philosophical insights by contrast with modern opposing viewpoints, or to augment them by assimilating the positive content of more recent Christian thought such as Maurice Blondel's philosophy of action, or

Gabriel Marcel's philosophy of communion. However the very massiveness of the undertaking practically precluded any considerable amount of integration of modern thought.

This book will be of special value to the student of Catholic philosophy, who, after he has finished the analytic work of the various courses, feels the need of an integrated and synthetic review of the practical implications of philosophy for the fullness of Christian life.

JOHN J. MCNEILL, S.J.

INFORMATIVE AND INTERESTING

Georgetown University: Origin and Early Years. *By John M. Daley, S.J.*
Georgetown University Press, 1957. Pp. xviii-324. \$5.

Whoever has visited Georgetown University is at least passingly acquainted with the statue, just inside the main gate, of Archbishop John Carroll. Even for the majority of those who feel themselves identified, in some way or other, with Georgetown, the statue is more than likely a cold and lifeless symbol of a man who happened to found the College. Father Daley's history of the origin and early years of the "Alma Mater of all Catholic colleges in the United States" brings John Carroll, his clarity of vision and tenacity of purpose, to life with such striking detail that his statue seems more like flesh and blood, and his heart and soul still anxious for the good of Georgetown.

The problems of the Catholic Church in America and the suppression of the Society of Jesus throughout the world made the birth and early years of Georgetown very complex and extremely difficult. From the November day in 1791 when William Gaston walked through the bustling tobacco port of Georgetown to become a class of one at the new college, Georgetown was so fraught with the lack of funds, administrators, and professors that more than once its closing was debated. Archbishop Carroll, entrusted with the welfare of the Church in America, had to face the suspicions of his former Jesuit brethren when he seemed to act against the interests of "the object closest to his heart." The early years are marked with the individual figures of such presidents as the mischievous, timid man of sound judgment, Father Robert Molyneux; Father DuBourg, whose French origin brought extreme prejudices against him from his own consultors; and Bishop Leonard Neale who ran the College so like a seminary that in 1803 the student body numbered a mere twenty. Not until 1812 and the presidency of Father John A. Grassi, Georgetown's second founder, did the school clear its debts, organize its curriculum more efficiently, enlarge its student body, and begin to fulfill Carroll's dream. When the Charleston schism took Grassi to Rome in 1817, Georgetown floundered through the reign of no less than seven presidents until the appointment in 1829 of the large and jovial Father Thomas Mully who once again set the College on the path of success.

The wealth of interesting detail, including the visits to the College of Washington and Lafayette, the account of the strict classical curriculum

and rigid disciplinary code, the personal letters of Scholastics and students, the schoolboy pranks and even riots, manifest Father Daley's devotion to thorough and scholarly research. That the story is so readable praises his talents as a narrator. The reader at times may suspect that Father Daley protests too much that personal grievances and petty rivalries were always born of the desire for the common good, and may sometimes wish that he had not repeated facts and quotations that the reader had not forgotten. But this is not to say that the author has not accomplished a remarkably informative and interesting history, which Monsignor John Tracy Ellis has called "a book that deserves to rank among the best works produced to date in the history of American Catholic education."

JAMES N. GELSON, S.J.

FEDERAL LEGISLATION

The Wagner Housing Act, A Case Study of the Legislative Process.
By Timothy L. McDonnell, S.J. (Jesuit Studies). Chicago: Loyola University Press, 1957. Pp. 470.

Father McDonnell's stimulating work deserves a wide reading. Its value is by no means confined to those professionally interested in public housing or political science, but it extends to all who seek an understanding of the total political process which terminates in federal social legislation. The Wagner Housing Act is the author's point of departure, but his express purpose is to "expose as completely as possible in depth and extension all the activities that are involved in the making of a law." The degree to which he has succeeded in satisfying so vast and complex an objective is truly remarkable.

The Wagner Housing Act was a singularly apt statute for this type of study. The idea of a national housing program was recent enough in origin to admit of comprehensive treatment and yet of such a nature as to generate a strong spectrum of partisans and enemies. Although the public life of the Act was limited to two political campaigns and three Congresses, it ran the full gamut of public, legislative, and executive pressures. Compromise was, in consequence, a characteristic note of the Act's development. Not only were different statutory schemes considered and passed by the various Houses of Congress at different times, but the infighting politics of the congressional committee system, of floor debate, and the bicameral conference introduced yet further modifications, often of a basic nature.

At all stages, moreover, the push and pull of competing interests was evident. Slum clearance advocates jockeyed for position with public housing advocates, and federal public works men with those interested in fostering local or private construction. Multimillion dollar costs stimulated the tax conscious and generated a wide variety of financial plans each with its ardent adherents. The administration of the Act was also a source of friction, with those favoring administration by an independent authority in vigorous opposition to those interested in employing an existing governmental agency. Sectionalism made its

claims and raised its objections, and at one point patronage considerations assumed a dominant importance. Vigorous pressure groups and strong personalities such as Roosevelt, Wagner, Morgenthau, Ickes, and Steagall were involved, and often in conflict and competition. As a consequence the Wagner Act sharply illustrated the interplay of ideas and interests which is characteristic of a federal law's evolution and adoption.

It is to Father McDonnell's credit that he has succeeded in reducing so complex a manifold to order and unity without sacrificing depth and precision of detail. The book is a genuine contribution to our understanding of the federal legislative process. THOMAS M. QUINN, S.J.

HEROIC VIRTUE

Philippine Duchesne; *Frontier Missionary of the Sacred Heart.* By Louise Callan, R. S. C. J. Westminster, Maryland: The Newman Press. Pp. xiii + 805. \$8.

That Blessed Philippine Duchesne (1769-1852) would become a lifelong admirer of the Society of Jesus was something not to have been expected. The Society had been dissolved in France five years before her birth and suppressed by Clement XIV when she was four. But events conspired to enhance the reputation of the defunct Society. The rapid decline of all forms of the religious life in France after the Jesuits were outlawed tended to convince friends of religion that this would not have happened had the Society not been crushed. When, a few years later, the French revolutionists made their fanatical attempt to destroy Christianity, it became quite clear that the assault on the Society was really part of an anti-Christian conspiracy. Blessed Philippine as a girl joined the Visitation nuns who were among those who most regretted the disappearance of the Jesuits. As a Visitation nun she was introduced to devotion to St. John Francis Regis who became her favorite saint and the one to whose intercession she attributed the favors God bestowed on her.

During the years when the Society of Jesus was being revived, Blessed Philippine got to know Father Joseph Varin, Father Louis Barat and other priests who were destined to be members of the restored Society in France. Father Varin and Father Barat also took an active part in the foundation of the Society of the Sacred Heart which Blessed Philippine joined and of which Father Barat's sister, St. Madeleine Sophie, was the first superior general.

When Blessed Philippine and four companions came to Missouri in 1818 to found their Society in the New World, there were no Jesuits on hand to console her. In 1823, however, Father Charles Felix Van Quickenborne arrived from Georgetown with a remarkable group of young men to begin at Florissant the Midwestern epic of the Society. Mother Duchesne was overjoyed. She even turned the choir cloaks of her nuns into habits for the destitute Jesuits. To her surprise she found that Father Van Quickenborne and his Flemish subjects were by no means

as friendly as the French Jesuits had been. Despite her sacrifices in his behalf she experienced harsh treatment at the hands of Father Van Quickenborne. But Blessed Philippine was persevering in her affections. She refused to renounce her loyalty to the Jesuits, in whom she confessed she was more interested than in her own community. Even the uncompromising Van Quickenborne could not resist such devotion. Soon Blessed Philippine was able to report that he was calling her nuns his daughters. The young men under Van Quickenborne became admirers of the holy woman who had befriended them in days of dire necessity. Father Peter De Smet spoke of her as one who deserved canonization while still living and Father Peter Verhaegen, who assisted her on her deathbed, judged that she had never lost her baptismal innocence, that she was eminent in all the virtues of the religious life and especially in humility, and that she died in the odor of sanctity.

Mother Callan, whose *Society of the Sacred Heart in North America* is a classic in its field, has produced another notable work in this volume. Blessed Philippine was an indefatigable letter writer. Mother Callan has turned many of these letters into pleasing English and made them into a biography by putting them in their historical setting. Some of the historical details are interesting. To give one example, Mother Duchesne related that in 1819 Bishop Du Bourg "had said positively that we may not admit Negroes or mulattoes to either of our schools, and he has appointed one day a week for the instruction of the colored people; otherwise, he says, we should not hold the white children in school. He told us of an experience he had in the college in Baltimore, which shows how difficult it is to overcome race-prejudice in this country. He consulted the Archbishop of Baltimore on the matter and was told that this attitude would have to be maintained as the last safeguard of morality and manners in this country." The Archbishop in question was John Carroll.

As hagiography this volume fulfils all and none of the requirements. None, because no effort is made to analyze the sanctity of Blessed Philippine; all, because a living saint is graphically portrayed. Blessed Philippine hid her holiness: not only is the extraordinary almost absent from the story, but the letters have nothing of the "professional" spiritual person about them. It is true that when writing to young religious, Blessed Philippine gives us a glimpse of her strong direction in spiritual matters. In this respect the letters to Mother Gonzague Boilvin are especially revealing. What is extraordinary in this biography is the heroic virtue of the subject and that is obvious on almost every page. Jesuits will do well to study this holy nun, so sincerely devoted to the Society of Jesus.

E. A. RYAN, S.J.

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Torino: Arcsal, 1957. Pp. 45.

A very brief prologue, written in Italian by G. M. Bertini, introduces the bibliography of Father Michael Batllori, S.I., President of the

"Historical Institute of the Society of Jesus", Director of "Archivum historicum Societatis Jesu" and Professor at the Roman Gregorian University. Father Batllori's bibliography is presented in homage to him on the occasion of the twenty-fifth anniversary of his first publication (1932-1957) and of his recent designation as a member of the Italian Academy of History.

The bibliography contains fourteen books written by Father Batllori, five critical editions, 142 articles, conferences and introductions, and 150 reviews of books and articles. All these works, written in Spanish, Catalan, Italian or German, give evidence of a profound knowledge of medieval and modern European culture. Father Batllori's research is not limited to a particular field, but includes the history of Europe, of the Church, of the Society of Jesus, the history of Catalonia, his own country, as well as historical, literary, philosophical, philological, artistic critiques and studies. All this Father Batllori has accomplished through his patient researches in archives and libraries throughout Europe.

FRANCISCO DE P. NADAL, S.J.

RELIGION LOOKS AT SCIENCE

The Church and Modern Science. By P. J. McLaughlin, D.Sc. New York: Philosophical Library, 1957. Pp. 374. \$7.50.

The two most talked of subjects in our day seem to be science and religion. Here we have a book that has as its aim to give us religion's view of science. The author wisely includes philosophy as a third party, being biased toward neither of the other two but offering a helpful hand to each. In Part One he presents some science for the philosopher and some philosophy for the scientist. The aim always is to help fill the gap created between scientist and philosopher by the lack of a common language. After outlining science and philosophy and showing areas where they touch religion, the author gives, in Part Two, religion's view of science in the form of addresses delivered by Pope Pius XII to scientific and other professional groups. Part Three is a list of all of the documents of the pontificate of Pius XII relating to science and technology.

The wide range of subjects that are touched on in the papal addresses gives some idea of the attitude of the Church toward science. These addresses deal with moral and other implications of science and the Pope speaks clearly to a confused world on the urgent problems created by science and its technological offspring. Because of the circumstances surrounding these papal discourses a full development of many themes is impossible. It is here that the author tries to fill the gap for scientist or philosopher by explaining such themes as relativity, natural law, freewill, and scientific method. The treatment given these themes is perforce sketchy and in some places oversimplified. Perhaps the most valuable part of the book is the excellent appendix listing the papal documents issued since 1939 that deal with science. This handy list also gives references to translations of these documents where such exist.

DANIEL J. O'BRIEN, S.J.

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Spiritual Journal Of Ignatius Loyola

February 2, 1544 to February 27, 1545

Translated by William J. Young, S.J.

Introduction

In the *Spiritual Journal* we have a document which gives us a fuller introduction to the soul of St. Ignatius. It unrolls an impressive panorama of the peaks of the sublime mysticism. If these pages had not been preserved, a profound aspect of Ignatian spirituality would have remained hidden, and we should scarcely have guessed the heights to which our Lord had raised him.

This singular document offers us, besides, another advantage. It brings the interior life of Ignatius into focus, separating it from the external aspects, which, glorious and full of merit as they are, cast shadows which prevent our contemplating the life in its full light. This perhaps is one of the deeper reasons why, in spite of the abundance of testimony which we possess of the holiness of St. Ignatius, it has taken so long to trace his true profile. The magnificence of the works he achieved takes one by surprise. His gifts as organizer, as inspired strategist, demand recognition in the study of his character. In his *Autobiography*, in which the saint bares the secrets of his soul and reveals to us the principal graces which God granted him, among others his visions of the Trinity and his mystical gifts, he does not light up his interior with the flashes of the *Journal*. The great external enterprises of his life, which are narrated, do not allow the mind to fix its attention directly on the secret life of the saint. Here, however, we enter into the most hidden precinct of Ignatius' soul. We discover his most intimate relations with the Most Holy Trinity, without any external factor overshadowing the vision of his interior.

In order to allow us to contemplate the soul of Ignatius with the clearest possible vision, God wished to transmit to us this treasure in its original form. Indeed, it is the only autograph writing of importance left by the saint. Outside of a very few letters and his deliberations on poverty, everything else has come down to us in a more or less perfect copy. Even the best copy of the *Exercises*, despite its bearing the title of autograph, is a copy made by a secretary, although used and even retouched in certain points by Ignatius himself.

The *Spiritual Journal* comprises two copybooks. The first, of fourteen folios, contains the account of the forty days, from February 2nd to March 12th, 1544, which he devoted to the election of the kind of poverty to be practiced by churches of the Society. The second embraces his spiritual experiences from the following day, March 13th, to February 27th, of the ensuing year, 1545.

St. Ignatius must have written many other fascicles like these two which providentially have been saved from destruction. There was the "rather large bundle of notes," which he showed to Father Gonzalves da Camara, from which he read a few paragraphs, but of which he was unwilling to let him have "even a little," as Father da Camara desired. It would be difficult to identify them with the twenty-five folios of our two copybooks.

The saint's contemporaries knew these precious manuscripts, and made use of them after the death of St. Ignatius. Father Ribadeneira, in his *Life* of the Founder of the Society, copied a few fragments. So did Bartoli and Lancicius. Other early biographers also speak of this document and transcribe a few short paragraphs, but they take them from the authors already mentioned. A priest of the diocese of Leija, John Viset, translated it into Italian. But in spite of this, the *Journal* continued unpublished until the end of the past century.

The first to publish it was Father Juan José de la Torre in 1892. But he published completely only the first book of the forty days. Of the second, he gave only a few brief fragments. In 1922, de la Torre's text was published in German translation by Father Alfred Feder, who added a valuable introduc-

tory study and a good number of notes to his excellent translation.

The complete *Journal* was not published until 1934, when it was edited by Fater Codina with the help of Father Dionisius Fernandez Zapico, in the first volume of the *Constitutiones* in the *Monumenta Historica*. This critical and carefully worked out edition gives us an exact reproduction of the original text. In the critical apparatus are found a few paragraphs which were cancelled by St. Ignatius. It also points out various corrections.

Finally, Father Victoriano Larrañaga, in the *Biblioteca de Autores Cristianos*, published the precious codex in 1947, following in general the lines of the *Monumenta* edition. In his text, however, he includes the principal paragraphs deleted by St. Ignatius, without calling attention to this procedure in the notes or otherwise. On the other hand, he altogether omits the short lines, or single words, deleted by St. Ignatius himself on various occasions and not restored by any equivalent term in the definitive edition. In an ample introduction he studies the value and significance of the *Journal* and its character, which is especially mystical, collecting the main conclusions of the fundamental work of Father de Guibert, and completing it in detail from other sources. In long and learned notes he clarifies many other points, especially the relations of the *Spiritual Journal* with other writings of St. Ignatius, and with those of St. Teresa and St. John of the Cross.*

The work as a whole illumines, as few others do, the mystical features of the saint, and analyzes with great precision of detail the main problems connected with Ignatian spirituality.

Merely to enable the reader without further reference to inform himself of the meaning of the document, and to give direction to his reading, we are going to synthesize the principal characteristics of the *Spiritual Journal*, and to suggest the horizon it offers, especially in the field of mysticism.

* In this Introduction the translator has availed himself of the excellent *Edición Manual* of Father Ignacio Iparraguirre, in the same *Biblioteca de Autores Cristianos*. He has leaned so heavily on him, in fact, that some passages are practically translations.

The Journal and the Asceticism of St. Ignatius

One of the aspects which become more evident is the identity between the general lines of the asceticism of St. Ignatius and these mystical elevations. Father de Guibert, in a few precious and profound lines, has been able to gather the principal points of agreement between the two fields of St. Ignatius's asceticism and mysticism.

"What is surprising from the very beginning is the complete convergence of the gratuitous favors granted to the Founder with the master lines of his asceticism; or, more exactly, since these favors, at least in part, at Manresa, preceded every formulation of ascetical principles, the fidelity of the ascetical teaching of Ignatius with the directions received from God in his contemplative life. In the *Journal*, as in the *Exercises*, there stands out the same desire to find and embrace God's will, to find it first through interior experiences, without in any way renouncing the use of reason enlightened by faith; the same desire of divine confirmation in the decisions taken; the same devotion to the Most Holy Trinity, and the same respect for the Divine Majesty; the same feeling of infinite distance between God and us in the midst of the most lively effusions of love. In both documents great importance is given to the mediators; in the first place to the humanity of Christ, our leader and model, our advocate with the Father, and after Him, to the Blessed Virgin and the saints, as can be found in the triple colloquies and the great compositions of place. In both writings there is given also the same importance, subordinate but beneficent and useful, to the imagination and the sensitive perception, which do not appear as an enemy that should be shaken off, but as a real, though secondary, help over which we must maintain, however, a constant watch. In both instances, we observe that the same value is given to tears, and that there exists the same power of attentive and penetrative introspection."¹

There is no purpose in accumulating arguments which are to be found in the use of the same words, and in many details of both documents. We prefer to fix the attention on the absolute identity of the substance. In a certain sense, the *Journal*

¹ *Revue d'Ascétique et de Mystique*, 19:133-34.

is no more than the *Exercises* in action. Under the immediate direction of God, Ignatius has made a model election. He wished, as he himself directs in the *Exercises*, to offer it to the Lord, knowing no peace until he receives abundant signs that it has been favorably accepted. He makes use of the "three times" pointed out in the *Exercises*. It would be difficult to find a more reliable and authentic commentary on this central part of the *Exercises*, which the election is, than these mystical pages of the *Spiritual Journal*.

No less suggestive is another fundamental aspect of this document. In it is reflected the practical manner in which St. Ignatius adapted the essence of the *Exercises* to the concrete realities of life. He applies the principles and norms of the immortal little book, not in a time fixed and dedicated to a retreat and within the limits of the meditations made at such a time, but in the midst of the ordinary occupations of his life. During these very days he was attending to current business, making visits—in the *Journal* itself he speaks of the illustrations he had had in the house of Cardinal Cupis—writing letters, and directing the government of the Society.

Again, we should like to note here still another aspect within these same limits, that is, the projection of the *Exercises* to the terrain of the mystical. In the notes to the corresponding passages in the *Journal*, we shall point out how he twice applies the rule of the third mode of humility to the gift of tears (May 8th and 9th). Reflections are also given, although not so explicitly, of the Principle and Foundation, in his thoughts about respect, reverence and humility in the *Journal*. Moreover, a surprising parallel can be observed between the abhorrence for sin and disorder, in the First Week, and his eagerness for mystical purification and sentiments of shame and confusion before the imperceptible miseries which obscured his vision of the Most Holy Trinity. The liveliness of the Contemplation for Obtaining Love is perceived in his insistent feeling of the action of the Trinity in creatures. In a word, we conclude with Father de Guibert: "We may say that the graces granted to Ignatius, wholly gratuitous and infused as they are, are adapted to the same method already set up under divine inspiration, or that this method itself is no

more than the echo and the practical translation, for the generality of souls, of similar graces received at Manresa." ²

Reality and Characteristics of the Mysticism of the Journal

"We find ourselves," Father de Guibert finally admits, "in the presence of a mystical life in the strictest sense of the word, in the presence of a soul led by God along the ways of infused contemplation, in the same degree, if not in the same manner, as a St. Francis of Assisi, or a St. John of the Cross." ³

And the same author writes in his oft quoted work on Ignatian mysticism: "While the *Exercises*, whatever may be the mystical horizons they open up and the adaptations of which they are capable, are in their very text first of all a book of supernatural asceticism, a method of personal effort to submit to the action of grace, the *Journal* places us from the beginning on the mystical level in the strictest sense of the word. The three principal features which theologians agree in considering the essential characteristics of infused prayer, here stand revealed on every page: simple and intuitive vision of divine things, without multiplicity of concepts or discourse; the presence and action of God experienced in the soul; complete passivity in infused knowledge and love, which are given and withdrawn by God with sovereign independence of all our efforts. All the details of the *Journal* are here fully set forth in these masterful lines of infused contemplation." ⁴

The intimate friends of the saint saw him as we discover him through the sublime pages of this incomparable memorial. Two witnesses, who are as good as many, will suffice. Father Laynez passes on these confidences which the Founder himself had shared with him: "He told me other things concerning visitations which he had relating to the mysteries of the faith, as on the Eucharist, the Person of the Father especially, and for a certain time subsequently, I think, concerning the Person of the Word, and finally concerning the Person of the Holy Spirit. And I recall that he told me that in these things he was now rather passive than active, which those who are

² RAM 19:120.

³ *La Spiritualité de la Compagnie de Jésus*, p. 27.

⁴ RAM 19:134.

given to contemplation, like Sagerus, place in the highest degree of contemplation.”⁵

Father Nadal speaks even more explicitly: “Father Ignatius received from God the singular grace to contemplate freely all of the Most Holy Trinity, and to repose in this mystery. For, at times he was seized by the grace of contemplating the whole Trinity, and impelled towards It. He united himself with It wholeheartedly, with great feelings of devotion and spiritual relish. Sometimes he contemplated the Father, sometimes the Son, and sometimes the Holy Spirit. He always received the grace of this contemplation very frequently, but in an exceptional way during the last years of his earthly pilgrimage. He not only experienced this most excellent manner of prayer—a great privilege—but in all his works, actions and dealings, he felt, moreover, the presence of God and the relish for spiritual things, just as though he were in contemplation, being a contemplative in the thick of action. He used to explain this by saying that we must seek God in all things. We were able, to the great admiration of all and our great comfort, to see this grace and light of the soul reflected in a certain splendor, so to say, in his face, and in the clearness and certainty of his actions in Christ, from something or other of this grace which flowed upon ourselves.”⁶

The mysticism of St. Ignatius is a mysticism that is pre-eminently Trinitarian. This note overtops all the others, so that it catches our attention at the first glance. There is scarcely a page in which he does not speak, in one way or another, of the Most Holy Trinity, the center of all his illuminations. How appositely Father Larrañaga writes: “The same visions of the Most Holy Trinity which will hold this deified soul suspended in contemplation, as though the veil had been withdrawn, will cause to pass before his astonished eyes the most unfathomable myteries of the Divinity, such as the Divine Essence, the Three Divine Persons in a unity of nature and a distinction of persons, the divine processions, the circuminsession, and so many other mysteries of the life of the Trinity.”⁷

⁵ *Fontes Narrativi* I, 139 f.

⁶ *Epist. Nadal* IV, 651 f.

⁷ V. Larrañaga, *Obras Completas* I, 635.

The second typical note of the mysticism of St. Ignatius rightly observed by all who have studied his spirituality, is that it is a mysticism essentially eucharistic and liturgical, centered in the sacrifice of Jesus Christ. The daily Mass is the center of all graces. And even those which he receives during the course of the day always seem to be the prolongation and complement of those of the morning.⁸ Dr. Suquia, who with great diligence has examined this liturgical aspect, arrives at this conclusion: "For me, St. Ignatius forms part of the chorus of those holy priests who, like St. Vincent Ferrer, St. Vincent de Paul, the holy Curé of Ars, made their daily Mass the unique center of their whole spirituality."⁹ The mysticism of St. Ignatius is, to express it in the words of Father de Guibert, whom we are so closely following in this introduction, "a mysticism of service through love, more than a loving union, with regard to its general orientation, resulting in a divine action over the human life, total, intellectual and sensible, rather than a mysticism of introversion . . . What stands out in his relations with the Divine Persons and with Jesus Christ is the humble and loving attitude of the servant, the eagerness to discern the desired service in its least signs; generosity in the perfect fulfilment, cost what it may, in a delightful flight of love, but at the same time with a profound sense of the infinite Majesty of God and of His transcendent holiness . . . Towards this loving, magnanimous and humble service all the magnificent infused gifts with which God filled St. Ignatius are focussed and converge."¹⁰

Multiplicity of Mystical Gifts

Father Larrañaga has gathered into an interesting note the following list of infused gifts mentioned in the writings of St. Ignatius: tears, spiritual relish and repose; intense consolation; elevation of mind; divine impressions and illuminations; vehemence of faith, hope and charity; spiritual delights and understandings; spiritual intelligences and visitations; intense movements; visions; interior and exterior locutions; reverent respect; spiritual replies; touches; reminders; illumina-

⁸ RAM 19:118.

⁹ A. Suquia, *La santa Misa en la espiritualid de San Ignacio*, p. 141.

¹⁰ *La Spiritualité*, pp. 33, 39, 41, 42.

nation of the understanding by the divine power; inflammation of love; consolation without preceding cause; swelling devotion and intense love; interior joy which calls and attracts to heavenly things; quiet and peace of soul in his Creator and Lord; interior knowledge and divine inspirations.¹¹

We do not think that it would be easy to distinguish and define the special character of each of these graces. But no one will doubt the mystical nature of many of them, at least. It is surprising surely to come upon this flood of graces so intense and divided into so many channels of such exquisite variety and perfection.

One of the gifts which attracts greater attention because of its truly unusual frequency, even when we compare it with other saints who have enjoyed a similar grace, is the gift of tears. In this respect Father de Guibert writes: "I do not know the instance of any saint, man or woman, in whom tears have played so important a role."¹² According to a count made by Father de Guibert in the first forty days of the *Journal*, St. Ignatius speaks of shedding tears one hundred and seventy-five times, an average of four times a day. In the light of these pages, one feels the reality of the words of Laynez: "So tender are the tears of Ignatius in things eternal and abstract, that he told me that he ordinarily wept six or seven times a day."¹³

These tears were accompanied on various occasions—as often as twenty-six, according to the index¹⁴ with sobbing. So violent they are that there were occasions on which they interfered with his speech, and so intense and abundant that the saint feared for his eyesight.

This extraordinary infused gift of tears was for St. Ignatius an experience in communication between God and his soul. He felt himself intimately moved and annihilated before the might of the Divine greatness. This heavenly "infusion" was one of the most certain confirmations of the divine acceptance of his offering. Through them he felt as though by evidence

¹¹ *Obras Completas* I, 729.

¹² *RAM* 19:125 f.

¹³ *Fontes Narrativi* I, 140.

¹⁴ *MHSI, Const.* I, 429, s. v. *singulti*.

the Divine complacency in his resolution. He felt the infinite satisfaction of God and the relish with which the Lord accepted and received his oblation. On these occasions the tears were as the echo of God's voice, the direct guarantee of His acceptance.

That gentle silver thread of his tears was the overflow produced by the cataract of special gifts of infused contemplation and other special gifts of an intimate character by means of which God "communicated Himself by showing His gifts and spiritual graces," as the saint himself wrote to St. Francis Borgia.

The translation has had the advantage of a thoroughgoing revision by Father Aloysius Kemper, S.J. He ought to be given great credit for his imaginative and scholarly treatment of several difficult passages.

For the sake of completeness we add St. Ignatius' "Election on Poverty."

Spiritual Journal

First Part

February 2, 1544 to March 12, 1544

Our Lady.¹

1. Saturday [February 2nd].—Deep devotion at Mass, with tears and increased confidence in Our Lady, and more inclination to complete poverty then and throughout the day.

2. Sunday [February 3rd].—The same, and more inclination to no revenue then and throughout the day.²

Our Lady.

3. Monday [February 4th].—The same, and with other feelings, and more inclined to no revenue throughout the day, and by night, a turning to Our Lady with deep affection and much confidence.

Our Lady.

4. Tuesday [February 5th].—An abundance of devotion before Mass, during it and after it, tears and eye-pains because of so many of them. I saw Mother and Son disposed to intercede with the Father, (V)³ and felt more inclined to perfect poverty at the time and throughout the day; in the evening I knew or saw as it were that our Lady was inclined to intercede.

¹ The saint is accustomed to put down at the beginning of each day some indication of the Mass he has celebrated, whether of Our Lady, or the Name of Jesus, or of the Holy Ghost, or the Blessed Trinity.

² The Mass will be that corresponding to the Sunday, as happens on the 17th and 24th.

³ (V) denotes a sign which *St. Ignatius* made in the text to indicate that he had had a vision of some kind. It was not used to indicate every vision, in fact only rarely.

Our Lady.

5. Wednesday [February 6th].—Devotion before Mass and during it, not without tears, more inclined to perfect poverty. Later I thought with sufficient clearness, or change from the ordinary, that there would be some confusion in having a partial revenue, and a scandal in having a complete revenue, and an occasion for making little of the poverty which our Lord praises so highly.

The Most Holy Trinity.

6. Thursday [February 7th].—Before Mass with deep devotion and tears, and a notable warmth and devotion all through the day, being always moved more to perfect poverty. At the time of Mass, I thought there was a notable impulse with deep devotion and interior movement to ask the Father, as I thought my mediators had interceded for me, and I had some indication of seeing them.

The Name of Jesus.

7. Friday [February 8th].—After notable devotion and tears at prayer, beginning with preparation for Mass, and during it with deep devotion and tears also, holding my tongue when I could, with the decision for perfect poverty.

Soon after Mass, with devotion and not without tears, going through the elections for an hour and a half or more and making an offering of what seemed to be better supported by reason, and by a stronger inclination of will, that is, to have no revenue, wishing to present this to the Father through the mediation (*medio*) and prayers of the Mother and the Son, I prayed first to her to help me with her Son and the Father, and then prayed to the Son to help me with His Father in company with the Mother, I felt within me an impulse to go and betake myself to the Father, and in doing so my hair stood on end, with a most remarkable warmth in my whole body. Following on this, tears and the deepest devotion (V).

Reading this later, and thinking it was good to have written it out, a fresh devotion came upon me, not without water in my eyes, (V) and later, recalling these graces I had received, a fresh devotion.

In the evening, for an hour and a half or more, as I was going over the elections in the same way, and making the elec-

tion for perfect poverty and experiencing devotion, I found myself with a certain elevation of soul and a deep peace, without the contradictory thought of possessing anything, and was relieved of the desire of proceeding any further with the election, as I had thought of doing a few days earlier.

The Annunciation of the Blessed Virgin.

8. Saturday [February 9th].—The preceding night I felt greatly weakened because of a bad sleep, but the morning prayer was quiet, with sufficient devotion and a warm spiritual movement and a tendency to tears.

After getting up, the feeling of weakness left me twice. Later, in going to Mass, there was devotion in prayer, and also in getting ready to vest, together with a desire to weep. During Mass continual devotion and weakness, with different spiritual movements and a tendency to weep. The same when Mass was finished, and always with the determination to perfect poverty.

The day was quite peaceful, and, whereas, at its beginning I thought of keeping on with the election, all desire left me, as I thought the matter was clear, that is, to keep poverty perfectly.

At night, I went through the elections with much peace and devotion, thinking after all that we should have neither partial nor complete revenue. It was not a matter worthy of further thought. I looked upon it as finished. With much peace of mind, I remained firm in the thought of perfect poverty.

Mass of the day.

9. Sunday [February 10th].—I went through the elections and made the offering of perfect poverty with great devotion and not without tears. Likewise earlier, in the customary prayer, before, during, and after Mass, with much devotion and many tears at the thought of perfect poverty. I was at peace when the offering was made, having understood very clearly when thinking about it, and later, certain feelings about my mediators accompanied by a certain vision (V).

At night, going over the elections between having complete or partial or no revenue, and making the oblation for perfect poverty, I felt a deep devotion, interior peace and quiet of

soul, with a certain feeling of security that it was a good election.

Of the Holy Spirit.

10. Monday [February 11th].—In the midst of my ordinary prayer, with no further thought of the election, offering or asking God our Lord that the oblation made be accepted by His Divine Majesty, I felt an abundance of devotion and tears, and later, making a colloquy with the Holy Spirit before saying His Mass, with the same devotion and tears, I thought I saw Him, or felt Him, in a dense brightness, or in the color of a flame of fire. Quite unusual, and with all this, I felt satisfied with the election I made (V).

Later, in order to examine and discuss the election I had made, I took out the reasons I had written down to examine them. I prayed to our Lady, and then to the Son and to the Father, to give me their Spirit to examine and distinguish, although I was speaking of something already done, and felt a deep devotion and certain lights with some clearness of view, I sat down, considering, as it were in general, whether I should have complete or partial revenue, or nothing at all, and I lost all desire to see any reasons. At this moment other lights came to me, namely, how the Son first sent the Apostles to preach in poverty, and afterwards, the Holy Spirit, giving His Spirit and the gift of tongues, confirmed them, and thus the Father and the Son sending the Holy Spirit, all Three Persons confirmed the mission.

At this point, greater devotion came upon me, and all desire to consider the matter further left me. With tears and sobbing, I made the offering of perfect poverty on my knees, the tears flowing down my face, sobbing as I made the offering, and later I could hardly get up for the sobs and tears of devotion and the grace I received. At length, however, I got up, and even then the devotion with the sobbing followed me, coming upon me because I had made the offering of perfect poverty, holding it as ratified and valid, etc.

Shortly after this, as I walked and recalled what has taken place, I felt a fresh interior movement to devotion and tears.

Not much later, as I was going out to say Mass, coming to the short prayer, I felt intense devotion and tears at realizing or beholding in a certain manner the Holy Spirit, and the elec-

tion as something finished, but I was not able to realize or behold either of the other two Divine Persons.

Later in the chapel, before Mass and during it, there was much devotion and many tears. Later, great peace and security of soul, like a tired man taking a good rest, neither being able to nor caring to seek anything, considering the matter finished, except to give thanks, [pay some] devotion to the Father, and say the Mass of the Holy Trinity, as I had earlier thought of doing on the morrow, Tuesday.

The Trinity.

11. Tuesday [February 12th].—After awaking and praying, I did not finish giving very fervent thanks to God our Lord, with lights and tears for so great a favor and so great a light I had received, which was beyond explanation. After getting up, the interior warmth and devotion continued. Remembering so great a benefit as I had received, I was moved to a fresh and increased devotion and tears. And also, while I went to D. Francisco, was with him and returned later, without any loss of warmth and intense love.⁴

Later, a point presented itself as a temptation⁵ about day-break, namely whether there should be some revenue only for the church. But with great clearness and light and deep devotion, I wanted to close the door to that temptation in much peace and knowledge and thanksgiving to the Divine Persons, and also with deep devotion. The occasion for my getting up from prayer was to see whether I could stop the racket in the room.⁶

Later, on the way to Mass, and during it, there was a feeling

⁴ This is thought to refer to D. Francisco Vanucci, almoner of Pope Paul III, a supporter of the charitable and apostolic works of Ignatius.

⁵ The temptation, that is, as appears clearly from the text, to admit some revenue for the church.

⁶ He means that the noise in the room disturbed him, and he went to see whether he could stop it. At this moment came the thought which he calls a temptation to admit some revenue for the church. It should be remembered that the house then occupied by St. Ignatius was about on the site where his body now reposes and was very small and rickety. The least noise could be heard all through it. As an effect of his broken health and his deep feeling for religious silence, the saint was peculiarly sensitive to noise.

that the warmth within was resisting the wind without.⁷ I saw clearly what was good within and what was bad without. And so, in the middle of the Mass, with warmth and some devotion, but no coldness, and some disturbance from those in the room and those hearing Mass. I finished Mass, examined the matter, and remained seated with interior devotion.

Our Lady.

12. Wednesday [February 13th].—Conscious of having been much at fault in leaving the Divine Persons at the time of thanksgiving on the preceding day,⁸ and wishing to abstain from saying the Mass of the Trinity, which I had been thinking of saying, I took the Mother and the Son as my intercessors, in the hope of being forgiven and restored to my former grace, but I refrained from going to the Divine Persons directly for the graces and former gifts. I resolved not to say their Mass for the whole week, doing penance by thus absenting myself from Them. This brought me much devotion and an intense flow of tears, both in the prayer and while vesting, accompanied by sobbing. I knew the Mother and the Son would intercede for me, and I felt fully confident that the Heavenly Father would restore me to my former condition.

Later on, before, during and after Mass, there was an increase of devotion and a great abundance of tears. I saw my mediators with great confidence regain what I had lost, and in all these periods, both on Wednesday and Thursday, I held firm to the offering already made, and found nothing against it.

The Name of Jesus.

13. Thursday [February 14th].—In the customary prayer, I did not see my mediators, but had much devotion, elevation of mind with a remarkable tranquillity. Later, while preparing to leave the room, I was not without tears and interior movements.

Later, just before Mass, during it and after it, there was a great abundance of tears, devotion and heavy sobbing. I could not attempt to speak without losing the power to do so. I had many spiritual lights, free access to the Father when

⁷ Sensible images alluding to the disturbance in the next room or hall.

⁸ To stop the racket. Cf. note 6, *supra*.

naming Him as He is named in the Mass, together with a great certainty or hope of regaining what I had lost, understanding that the Son was very disposed to intercede, and beholding the saints in such a way as cannot be written about, any more than the other things can be explained. There were no doubts of the first offering as made, etc.

Our Lady in the Temple. Simeon.

14. Friday [February 15th].—At the first prayer, when naming the Eternal Father, etc., a sensible interior sweetness came and lasted, not without a movement to tears, and later with deep devotion, which became much deeper at the end, without, however, revealing any mediators or persons.

Later, on going out to say Mass, when beginning the prayer, I saw a likeness of our Lady, and realized how serious had been my fault of the other day, not without some interior movement and tears, thinking that the Blessed Virgin felt ashamed at asking for me so often after my many failings, so much so, that our Lady hid herself from me, and I found no devotion either in her or from on high. After this, as I did not find our Lady, I sought comfort on high, and there came upon me a great movement of tears and sobbing with a certain assurance that the Heavenly Father was showing Himself favorable and kindly, so much so, that He gave a sign that it would be pleasing to Him to be asked through our Lady, whom I could not see.

While preparing the altar, and after vesting, and during the Mass, very intense interior movements, and many and intense tears and sobbing, with frequent loss of speech, and also after the end of Mass, and for long periods during the Mass, preparing and afterwards, the clear view of our Lady, very propitious before the Father, to such an extent, that in the prayers to the Father, to the Son, and at the consecration, I could not help feeling and seeing her, as though she were a part, or the doorway, of all the grace I felt in my soul. At the consecration she showed that her flesh was in that of her Son, with such great light that I cannot write about it. I had no doubt of the first oblation already made.

The Name of Jesus.

15. Saturday [February 16th].—In the customary prayer I did not perceive my mediators; no coolness or tepidity, but

deep devotion, and for periods a wandering of the mind, but not in things that are wrong, and towards the end a deep serenity and a certain amount of sweetness.

I got up and dressed, with nothing remarkable either one way or the other. I wanted to get ready for Mass, but doubted to whom and how to commend myself first. In this doubt, I knelt down, and wondering how I should begin, I thought that the Father would reveal Himself more to me and draw me to His mercies, feeling that He was more favorable and readier to grant what I desired (not being able to apply to my mediators). This feeling kept growing, with a great flood of tears on my cheeks, and the greatest confidence in the Father, as though He were recalling me from my former exile.

Later, while on my way to Mass, preparing the altar and vesting, and beginning Mass, everywhere with intense tears which drew me to the Father, Who set in order the interests of the Son, while I experienced many remarkable intellectual lights, which were delightful and very spiritual.

After Mass, while going over the elections for an hour, examining the point and the revenue already given,⁹ I thought them to be snares and obstacles of the enemy. With much tranquillity and peace, I chose and offered to the Father the resolution of having nothing for the church. Recalling the former elections, I felt the same, not without an interior movement and tears.

At night I took out again the papers to examine them and consider the election, and having failed¹⁰ in the day, I was beset by fears to go ahead without delaying the election as before. Finally, I determined to go on as usual, but was in some doubt as to where I should begin to commend myself, feeling a certain shame, or something of the kind, before our Mother. At last, I examined, first my conscience, covering the entire day, and asked pardon, etc., and I felt that the

⁹ *Mirando la renta dada*, seems to refer to the revenue of the church of Our Lady of the Way, which by a second bull of Paul III, *Sacrosanctae Romanae Ecclesiae*, of 1541, remained applied to the sacristy of the same church when it came into the hands of the Society.

¹⁰ It is certainly the same fault of which he speaks later, when he says he felt some shame. His first companions call attention to this subtle perception of the slightest faults, the result of a higher illumination in the saint.

Father was very favorable, so did not apply to my mediators, but shed a few tears.

Later, I soon very warmly begged Him to give me the grace to meditate with his Spirit, and to move me with the same. Before I got up, I thought that I should not examine the elections any more; and with this there came a flood of tears, and so intense a devotion, sobbings and spiritual gifts, that for a while I felt moved to make my offering of perfect poverty for the church, and to examine the matter no more, unless for the next two days to give thanks and to remake the same oblation, or make it in better form. This I am doing with excessive tears, warmth and interior devotion. Later, I did not think while this lasted, that I could get up, but desired to remain there with that interior consolation.

A moment later the thought came that during the next two days I could look over the elections, and as I had not determined on the contrary, I was struck and withdrawn from such intense devotion, although I wanted to repel the thought. Finally, I got up, sat down, and placing the matter in an election while examining some spiritual reasons, I began to weep a little, and thinking it a temptation, I got on my knees and offered to examine the elections in this matter no more, but taking the two days, that is until Monday, say Mass to give thanks and to repeat the offerings.

In this offering and oblation there was again such weeping and tears in such abundance, and so much sobbing and spiritual gifts, that after the oblation made to the Father in the presence of our Lady and the Angels, etc., the same weeping continuing, etc., I felt in me the desire not to get up but to remain there, in the experience I was so acutely undergoing. And so to the end, with great satisfaction, the same devotion and tears continuing, I got up with the determination to honor the oblation I had made and everything I had offered.

16. Sunday [February 17th].—In my customary prayer, without being aware of mediators or any other persons, I felt, as I ended, considerable pleasure and warmth, and from the middle of it on, I had great abundance of tears that were full of warmth and interior delight, without any intellectual lights, and I considered the matter as settled, as it seemed to me to be accepted by God our Lord.

Getting up and turning to the preparation for Mass, I gave thanks to His Divine Majesty, and offered Him the oblation made, not without devotion and a movement of tears. There were plentiful tears on leaving for Mass, preparing the altar, vesting, and beginning Mass, a very intense feeling during Mass, with a great abundance of tears and a frequent loss of speech, especially through the whole of the long epistle from St. Paul, which begins: *libenter suffertis insipientes* (Sexagesima Sunday). I had no intellectual lights, nor did I see any distinction of Persons, but I felt an intense love, warmth, and great delight in divine things, and a growing satisfaction of soul. After finishing Mass, both in the chapel and later kneeling in my room, I wanted to thank God for such great graces which I had received, and I lost all desire to make further offerings concerning the oblation already made (although I always kept making it, and not without devotion), considering the matter closed. On the other hand, because of the great devotion I felt, I was drawn to remain there kneeling in the enjoyment of what I was undergoing.

Later, as I considered whether I should go out or not, I decided with great peace to go out, and feeling especially interior movements and tears, although I thought I could delay over them, I got up still weeping and with great satisfaction of soul left with the resolution of finishing tomorrow at least before dinner, give thanks, ask for strength, and repeat the oblation already made out of devotion—for the Most Holy Trinity and say Its Mass.

The Trinity and end.¹¹

17. Monday [February 18th].—Last night, shortly before going to bed, I felt some warmth, devotion, and great confidence in finding the Three Persons, or grace in Them, as I ended. After retiring I felt a special consolation in thinking of Them embracing me¹² with interior rejoicing in my soul,

¹¹ St. Ignatius here wrote "*fin*", because he thought he saw so clearly what was God's will in his regard that he was thinking of finishing his election with this Mass of thanksgiving to the Holy Trinity. But as he did not receive the confirmation he desired in this Mass, he decided to say another six or more Masses in honor of the Most Holy Trinity.

¹² It is not clear whether Ignatius is speaking of embracing himself, or of an embrace by the Three Persons. He has something to say to St.

and then falling to sleep. In the morning I awoke a little before daybreak, and later, as a result, came upon a period of heaviness and aridity in all spiritual things. But I made the customary prayer without any or very little relish until about halfway through. The result was a loss of confidence of finding favor with the Most Holy Trinity, so much so, that turning again to prayer, I thought I did it with great devotion, and towards the end with great sweetness and spiritual delight.

Later, wishing to get up with the thought of postponing my meal,¹³ and to take measures, however, that would not embarrass me until I found what I was looking for, I felt fresh warmth and devotion in tears, and dressed with the thought of fasting for three days until I found what I was seeking. The suggestion presented itself that even this thought came from God, and with it came fresh strength and warmth and spiritual devotion, both to move me and to an increase of tears. A moment later, thinking where I should begin, and recalling all the saints, I commended myself to them to ask our Lady and her Son to intercede for me with the Most Blessed Trinity, and with much devotion I found myself covered with tears. This I took as a confirmation of past offerings, meanwhile saying many things, beseeching and placing as intercessors the angels, the holy fathers, the apostles and disciples and all the saints, and so on, to intercede with our Lady and her Son, and again asking and begging them with long colloquies that my final confirmation and my thanks rise before the throne of the Most Holy Trinity; both at this moment and later with a great flood of tears, interior movements and sobbing. I thought that the very veins and members of my body made themselves sensibly felt, and I made the final confirmation to the Most Holy Trinity, in the presence of the whole heavenly court, giving thanks with great affection, first to the Divine Persons, then to our Lady and to her Son, then to the angels, the holy fathers, the apostles and

Francis Borgia of God embracing the soul by means of His gifts (*Epist.* II, 236). He also speaks of this embrace in the *Spiritual Exercises* (Fifteenth Annotation, *Mon. Ign. ser.* II, 238-40).

¹³ "*dilatar el comer,*" may contain the thought of fasting, as he was known to do in similar circumstances, and as he suggests a few lines further on.

disciples, and to all persons for the help they had given me in this matter.¹⁴

Later, while preparing the altar and vesting, I had a strong impulse to say: "Eternal Father, confirm me; Eternal Son, confirm me; Eternal Spirit, confirm me; Holy Trinity, confirm me; my only God, confirm me!" I said this with great earnestness and with much devotion and tears, very often repeated and very interiorly felt. Saying once, "Eternal Father, will You not confirm me?" understanding that He had, and the same to the Son and to the Holy Spirit.

I said Mass without tears, not the entire Mass without them, but with a certain warm devotion, as it were reddish with much heavy breathing and deep devotion. But there were some periods when I did not feel these things in any abundance, some thoughts without any shedding or abundance of tears, which pained me and robbed me of devotion, and moved me in some way or other not to be satisfied with the lack of confirmation in the last Mass of the Trinity.

After Mass, I regained quiet of mind, and comparing my own dignity with the greatness and wisdom of God, I continued for several hours until the thought came not to bother about saying more Masses, becoming impatient with the Trinity.¹⁵ I did not want to debate the matter any longer, feeling finished with the past, although some slight doubt still remained, which did not deprive me of devotion throughout the whole day. And yet this devotion was attacked in some minor points, and I remained fearful of making some mistake.

The Trinity, 1st.

18. Tuesday [February 19th].—Last night I went to bed with the thought of examining what I would do in celebrating

¹⁴ Father Larrañaga compares this passage with the great compositions of place and the great oblations in the *Spiritual Exercises*.

¹⁵ Father Larrañaga calls this a movement of impatience suggested by the enemy, when St. Ignatius saw that the final confirmation desired by him was not given. Two days later, February 20th, he is glad to recognize the passing of the evil spirit. Later still, on March 12th, he refers to the time when the tempter suggested thoughts against the Divine Persons and his mediators. Twice on February 24th, he asks Jesus to obtain pardon for him from the Most Holy Trinity, and even in the midst of the sublimest communications, continues to desire this pardon and reconciliation with the Three Divine Persons.

Mass or how. On awaking in the morning and beginning my examination of conscience and prayer, with a great and abundant flood of tears, I felt much devotion with many intellectual lights and spiritual remembrances of the Most Holy Trinity, which quieted me and delighted me immensely, even to producing a pressure in my chest, because of the intense love I felt for the Most Holy Trinity. This gave me confidence, and I determined to say the Mass of the Most Holy Trinity, to see what I should do later. I had the same feelings while vesting, with lights from the Trinity. I got up and made a short meditation not without tears, and later much devotion and spiritual confidence to say successively six or more Masses of the Most Holy Trinity.

On the way to Mass and just before it, I was not without tears; an abundance of them during it, but very peacefully, with very many lights and spiritual memories concerning the Most Holy Trinity which served as a great illumination to my mind, so much so that I thought I could never learn so much by hard study, and later, as I examined the matter more closely, I felt and understood, I thought, more than if I had studied all my life.

I finished the Mass and spent a short time in vocal prayer: "Eternal Father, confirm me; Son, confirm me;" with a flood of tears spreading over my face and a growing determination to go on with their Masses (thinking of putting some limit to their number), with much heavy sobbing. I drew very near, and became assured in an increased love of His Divine Majesty.

In general, the intellectual lights of the Mass, and those preceding it, were with regard to choosing the proper orations of the Mass, when one speaks with God, with the Father or the Son, etc., or deals with the operations ad extra of the Divine Persons, or their processions more by feeling and seeing than by understanding. All these experiences corroborated what I had done and encouraged me to continue. Today, even as I walked through the city, with much joy of soul, I represented the Most Holy Trinity to myself, now when I met with three rational creatures, or three animals, or again, three other things, and so on.

The Trinity, 2nd.

19. Wednesday [February 20th].—Before beginning my meditation, I felt a devout eagerness to do so, and, after having begun it, a great devotion that was warm, or light and sweet, but without any intellectual lights, tending rather to a feeling of security without terminating in any Divine Person.

Later, I felt confirmed about the past, in recognizing the evil spirit of the past, namely, the spirit who wished to make me doubt and caused me to be impatient with the Blessed Trinity, as I have said in paragraph 17. With this recognition, I felt a fresh interior movement to tears, and so later, before Mass, and during it with an increased quiet and tranquil devotion together with tears, and some lights, feeling and thinking both before and after, when the desire of going on left me, particularly later, with that great quiet or satisfaction of soul, as I thought that I should not go on with the Masses of the Most Holy Trinity, unless it were in thanksgiving, and for the completion of the matter but not out of any need of confirming what had passed.

The Most Holy Trinity, 3rd.

20. Thursday [February 21st].—In the meditation, I had on the whole very great and continuous devotion, a warm brightness and spiritual relish, drawing partly to a certain elevation. Later, while getting ready in my room, at the altar and while vesting, I felt a few interior movements and inclination to tears. In this state I finished Mass and remained in great spiritual repose. In the Mass there were tears in greater abundance than the day before, and for the most part with a loss of speech. Once or twice I also felt spiritual lights, to such an extent that I seemed thus to understand that there was nothing more to learn from the Most Holy Trinity in this matter. This took place because, as formerly I sought to find devotion in the Trinity in the prayers to the Father, I did not want, nor did I prepare myself, either to search for it or to find it, as it did not seem to me that consolation or illumination was to come from the Most Holy Trinity. But in this Mass I recognized, felt or saw, the Lord knows, that in speaking to the Father, in seeing that He was a Person of the Most Holy Trinity, I was moved to love the

Trinity all the more that the other Persons were present in It essentially. I felt the same in the prayer to the Son, and the same in the prayer to the Holy Spirit, rejoicing in any One of Them and feeling consolations, attributing it to and rejoicing in the Being of all Three. In untying this knot,¹⁶ or something similar the fact seemed so great to me, that I never got through saying to myself: "Who are you? Where do you come from? etc. How did you deserve this? or whence did it come?" and so on.¹⁷

The Trinity, 4th.

21. Friday [February 22nd].—In the customary prayer I had much assistance on the whole from the warming grace, partly brilliant, and with much devotion, although for my part I found it easy a few times to lose the thread of my thought, in spite of the continual assistance of grace.

Later, while preparing the altar, there were certain movements to tears with a tendency to repeat over and over again to myself: "I am not worthy of invoking the Name of the Most Holy Trinity," which thought and multiplication moved me to greater interior devotion. On vesting, with this and other considerations, my soul opened wider to tears and sobbing. Beginning Mass and going on to the Gospel, I said it with deep devotion and a great assistance from a warming grace, which later seemed to struggle with some thoughts, as fire with water.

The Trinity, 5th.

22. Saturday [February 23rd].—In the customary prayer, at the beginning, nothing, but from midway to the end, I found much satisfaction of soul, with some indication of brilliant clearness.

While preparing the altar, the thought of Jesus occurring to me, I felt a movement to follow Him, it seemed to me interiorly, since He was the head of the Society, a greater argument to proceed in complete poverty than all the other human

¹⁶ The mystery of the circuminsession, or how the other Two Divine Persons are by the unity of their Essence present in each of the Three.

¹⁷ St. Teresa speaks of similar intellectual visions of the Trinity, with the twofold sense of the knowledge received and her own personal unworthiness (*Autobiography*, xxvii).

reasons, although I thought that all the reasons of the past elections tended towards the same decision. This thought moved me to devotion and to tears, and to a firmness which, although I had no tears in the Mass, or Masses, etc., I thought that this feeling was enough to keep me firm in time of temptation or trial.

I went along with these thoughts and vested while they increased, and took them as a confirmation, although I received no consolations on this point, and thinking that the appearance of Jesus was in some way from the Most Holy Trinity, I recalled the day when the Father placed me with the Son.¹⁸ As I finished vesting with this intention of impressing on my mind the name of Jesus, and trying to think that a confirmation for the future, a fresh attack of tears and sobbing came upon me, as I began Mass helped with much grace and devotion, and with quiet tears for the most part, and even when I had finished, the great devotion and movement to tears lasted until I had unvested.

Throughout the Mass, I had various feelings in confirmation of what I had said, and, as I held the Blessed Sacrament in my hands, the word came to me with an intense interior movement never to leave Him for all heaven and earth, etc., while I felt fresh movements of devotion and spiritual joy. For my part, I added, doing as much as I could, and this last step was directed to the companions who had given their signatures.¹⁹ Later in the day, as often as I thought of Jesus, or remembered Him, I had a certain feeling, or saw with my understanding, with a continuous and confirming devotion.

Of the day.

23. Sunday [February 24th].—In the usual prayer, from beginning to end, I had the help of a very interior and gentle grace, full of warm devotion and very sweet. While preparing the altar and vesting, I saw a representation of the name of

¹⁸ A delicate allusion to the vision at La Storta.

¹⁹ He is speaking of his determination against having any revenue, as far as it depended on him. But he would have to submit the election to the judgment of his companions who, in the first draft of the *Constitutions*, had decided that the sacristies of our churches, as something distinct from the Society, might have a revenue.

Jesus with much love, confirmation and increased desire to follow Him, accompanied by tears and sobs.

All through the Mass very great devotion, on the whole, with many tears, and several times loss of speech, all devotion and feeling being directed to Jesus. I could not apply myself to the other Persons, except to the First Person as Father of such a Son, with spiritual answers, How He is Father, How He is Son!

Having finished Mass, I had during the prayer that same feeling towards the Son, and how I would have desired the confirmation of the Most Holy Trinity, and felt that it was given to me through Jesus, when He showed Himself to me and gave me such interior strength and certainty of the confirmation, without any fear of the future. The thought suggested itself to me to beg Jesus to obtain pardon for me from the Most Holy Trinity. I felt an increased devotion, tears and sobs, and the hope of obtaining the grace, when I found myself so vigorous and strengthened concerning the future.

Later, at the fire,²⁰ there was a fresh representation of Jesus with great devotion and movement to tears. Later, as I walked through the street, I had a vivid representation of Jesus with interior movements and tears. After I had spoken with [Cardinal] Carpi, and was on the way home, I felt great devotion. After dinner, especially when I passed through the door of the Vicar, in the house of the Cardinal of Trani,²¹ I felt or saw Jesus, had many interior movements and many tears, begging and praying Jesus to obtain pardon for me from the Most Holy Trinity, while I felt remaining in me a great confidence of being heard.

At these times, when I sensed or saw Jesus, I felt so great a love within me that I thought that nothing could happen in the future that would separate me from Him, or cause me to doubt about the graces or confirmation I had received.

²⁰ The expression occurs a number of times between the 24th and 27th of February and the 5th and 7th of March. The saint appears to have had a brazier in his room at the time because of the extraordinary cold.

²¹ Cardinal Giandomenico Cupis, Archbishop of Trani and Dean of the Sacred College, protector of the house of catechumens, which had been opened by St. Ignatius. He died in 1553. The Vicar of Rome was Filippo Archinto (1500-1558) afterwards Bishop of Saluzzo.

St. Matthias.

24. Monday [February 25th].—The first part of the prayer was with much devotion, and thereafter a warmth and an assisting grace, although on my part, and because of some obstacles I felt on the part of others to hold me back, I neither asked nor sought confirmation, but desired to be reconciled with the Three Divine Persons. Later on, vesting for Mass, not knowing to whom to commend myself, or where to begin, the thought came to me while Jesus was communicating Himself: "I want to go on," and with that I began the *Confiteor* "Confiteor Deo," as Jesus said in the Gospel for the day, "Confiteor tibi," etc.²²

However, I began the confession with fresh devotion, and not without movements to tears, entering on the Mass with much devotion, warmth and tears, and occasional loss of speech. I thought that Jesus presented the orations that were addressed to the Father, or that He was accompanying those which I was saying to the Father. I felt and saw this in a way that I cannot explain.

When the Mass was finished I wanted to be reconciled with the Most Holy Trinity, and I begged this of Jesus, not without tears and sobbing, assuring myself and not asking or feeling the need of any confirmation, or of saying Masses for this purpose, but only to be reconciled.

Of the Trinity, 6th.

25. Tuesday [February 26th].—The first prayer was without disturbance, nor did I withdraw from it. There was much devotion and from the middle on, devotion was much increased, although I felt in it, especially in the first part, some physical weakness or indisposition.

After dressing and while still in my room preparing with fresh and interior movements to tears, when I recalled Jesus, I felt much confidence in Him, and I thought He was ready to intercede for me; yet I did not seek or ask further confirmation concerning the past, remaining quiet and restful in this regard. But the thought came to ask and beg Jesus to make me conformable with the will of the Most Holy Trinity, in the way He thought best.

²² This passage is read in the Mass of St. Matthias (Matthew 11:25).

Later, while vesting, as this representation of the love and help of Jesus grew, I began Mass, not without much quiet and restful devotion and with a slight inclination to tears, thinking that with even less I would be more satisfied and contented in allowing myself to be governed by the Divine Majesty, Who bestows and withdraws His graces as He thinks best.²³ After this I went to the fire, the contentment growing, with a fresh interior movement and love for Jesus. I noticed the absence of that former opposition regarding the Most Holy Trinity, and thus during the Mass I continued with great devotion towards It.

The beginning of Lent.²⁴

26. Wednesday [February 27th].—In the customary prayer I felt quite well, as I usually do, but towards the middle and then on to the end great devotion, spiritual quiet and sweetness, followed by a continuous devotion which remained. As I got ready in my room, asking Jesus, not in any way for a confirmation, but that He do me His best service in the presence of the Most Holy Trinity, etc., and by the most suitable manner, provided I find myself in His grace.

In this I received some light and strength, and going into the chapel and praying, I felt or rather saw beyond my natural strength the Most Holy Trinity and Jesus, presenting me, or placing me, or simply being the means of union in the midst of the Most Holy Trinity in order that this intellectual vision be communicated to me. With this knowledge and sight, I was deluged with tears and love, directing to Jesus and to the Most Holy Trinity a respectful worship which was more on the side of a reverential love than anything else.

Later, I thought of Jesus doing the same duty in thinking of praying to the Father, thinking and feeling interiorly that He was doing everything with the Father and the Most Holy Trinity. I began Mass with many tears, great devotion and tears continuing all through it. Likewise all of a sudden, I clearly saw the same vision of the Most Holy Trinity as before, with an ever increasing love for His Divine Majesty, and several times losing the power of speech.

²³ St. Ignatius wrote in this vein to the Duke of Gandia on September 20, 1548. (*Epistol.* II, 236).

²⁴ Ash Wednesday, which that year fell on February 27th.

The Mass finished, in my prayer and later at the fire, several times I felt great and intense devotion, terminating in Jesus, and not without special movements to tears later. Even while writing this, I feel a drawing of my understanding to behold the Most Holy Trinity, and beholding, although not as distinctly as formerly, Three Persons; and at the time of Mass, at the prayer, "*Domine Jesu Christe, Fili Dei vivi,*" etc.,²⁵ I thought in spirit that I saw just Jesus, that is, the humanity, and at this other time I felt it in my soul in another way, namely, not the humanity alone, but the whole Being of my God, etc., with a fresh flood of tears and great devotion, etc.

Of the Trinity, 7th.

27. Thursday [February 28th].—Through the whole of the customary prayer, much devotion and grace, warm and helpful, bright and loving. Entering the chapel, fresh devotion, and as I knelt a revelation or a vision of Jesus at the feet of the Most Holy Trinity, and with this, movements and tears. This vision did not last so long, nor was it so clear as that of Wednesday, although it seems to have taken place in the same way. Later, at Mass, tears with deep devotion and profitable thoughts, and some also after Mass.²⁶

Of the Wounds.²⁷

28. Friday [February 29th].—In the customary prayer, from beginning to end very great devotion, which was very bright, covered my sins and did not allow me to think of them. Outside the house, in the church,²⁸ before Mass, a sight of the heavenly fatherland,²⁹ or of its Lord, after the manner of an

²⁵ It is the beginning of the second of the three prayers said by the priest just before the communion.

²⁶ This exceptional and delicate representation of the one Mediator between God and men "at the foot of the Most Holy Trinity," scandalized P. M. Baumgarten, according to Father Larrañaga. It was also a source of scandal to some of the early opponents of the *Spiritual Exercises*, who looked with suspicion on the role given to the Son in the Triple Colloquy of Ignatius. But see St. Paul, 1. Tim. 2: 5-6.

²⁷ That is, the Mass of the Five Wounds, which was then celebrated the first Friday after Ash Wednesday.

²⁸ Apparently, the neighboring church of Our Lady of the Way, a step or two from the house.

²⁹ Twice this morning this vision of the heavenly country concentrated in the Trinity passed through his mind. St. Teresa speaks similarly of

intellectual vision of the Three Persons, and in the Father the Second and the Third.

At times during the Mass great devotion, but without any lights or movements to tears. After it was over, a vision likewise of the fatherland, or of its Lord, indistinctly but clearly, as frequently happens at other times, sometimes more, sometimes less, and the whole day with special devotion.

Of the feria.³⁰

29. Saturday [March 1st].—In the customary prayer much help of grace and devotion. Saying Mass away from home with great peace and devotion, and a few movements to tears until noon, with much satisfaction of soul, from here on *ad utramque partem*.

Of the day.

30. Sunday [March 2nd].—Much help from grace in the customary prayer, and much devotion with a certain clearness mingled with warmth.

Later, going out (of my room) because of the noise, and also on my return, I was somewhat confused, either struggling with the thoughts about the noise, or being annoyed to such a point that even after vesting for Mass, the thought came not to say it.³¹

However, this was overcome, and not wanting to give cause to the others for talking to anyone, encouraged with the thought of Christ being tempted,³² I began Mass with great devotion, and this continued with a certain great help of grace and with tears at various times and almost continually, which I felt from the middle of Mass on. I finished without any lights, except at the end, at the prayer to the Most Holy Trinity,³³ with a certain movement to devotion and tears, I felt a certain

a vision of hers of heaven (*Life by Herself*, c. xxxviii).

³⁰ That is, the Mass for Saturday after Ash Wednesday.

³¹ He gives us to understand that he left his room to impose silence on those who by their loud talking or other noise were disturbing the recollection of the house.

³² He comforts himself with the thought of Christ tempted in the desert, a delicate recollection of the Gospel of the day, the first Sunday of Lent Matt. 4:1-11.

³³ The prayer *Placeat*, just before the last blessing.

love which drew me to It, without any remaining bitterness for what had happened, but much peace and quiet.

Later, during my prayer after Mass, some fresh interior movements, sobs and tears, all for love of Jesus, telling Him that I would rather die with Him than live with another, feeling no fear, and receiving a certain confidence and love for the Most Holy Trinity. I wished to commend myself to It as to distinct Persons, but not finding what I sought, I felt something in the Father, as though feeling the other Persons in Him.

At this time, Mass being over, and the Masses of the Most Holy Trinity being all finished, I thought that I should end this part at once, or the very first time that I had any divine visitation, thinking that I should not decide the time for finishing, even if I found the visitation in the end; but then, or when His Divine Majesty found it better, by bestowing on me such visitation.

Of the Trinity, 8th.

31. Monday [March 3rd].—In the customary prayer at four o'clock,³⁴ with great devotion, without any movements or disturbances, and with some heaviness of the head. I did not venture to get up for Mass, but went back to sleep.

Getting up later at eight, feeling very dull, but neither ill nor well, with no one to commend myself to. Afterwards, turning rather to Jesus at the preparatory prayer in my room, I felt there a slight movement to devotion, and a desire to weep, with satisfaction of soul and great confidence in Jesus, being drawn to hope in the Most Holy Trinity. Entering the chapel and overwhelmed with a great devotion to the Most Holy Trinity, with very increased love and intense tears, without seeing the Persons distinctly, as in the last two days, but perceiving in one luminous clarity a single Essence, I was drawn entirely to Its love, and later, while preparing the altar and vesting, great devotion and tears, grace always assisting with much satisfaction of soul.

³⁴ St. Ignatius actually says, "*a las diez horas*," which is four o'clock in the morning. At that time, the first hour of the day was considered that which followed immediately after sunset, which at this season of the year in Italy, took place about six p. m.

At the beginning of Mass, because of such great devotion, I was not able to start, finding it a great difficulty to pronounce the words, "*In nomine patris,*" etc. Throughout all the Mass much love and devotion, and a great abundance of tears, and all the devotion and love was directed to the Most Holy Trinity, without a knowledge or distinct perception of the Three Persons, but a simple advertence to or representation of the Most Holy Trinity. Likewise, for some intervals, I felt the same, directed to Jesus, as though finding myself in His shadow, as though He were guide, but without lessening the grace from the Holy Trinity. Rather, I thought I was more closely joined to their Divine Majesty. In the prayers to the Father I was not able to find devotion, nor did I desire to find it, except for a few times when the other Persons were represented in Him, so that mediately or immediately, everything turned upon the Most Holy Trinity.

The Mass finished, I unvested, and in the prayer at the altar, found such intense love, sobbing and tears tending to Jesus and subsequently pausing in the Most Holy Trinity, with a certain reverent worship, that I thought that if it were not for the devotion of the Masses to be said, I was satisfied, and with this I had every confidence of finding an increased grace, love and satisfaction in His Divine Majesty.

Of the Trinity, 9th.

32. Tuesday [March 4th].—In the customary prayer much assistance of grace and devotion; if [you call it] clear, [I would rather say it was] more lucid,³⁵ with a suggestion of warmth, and on my part starting out into sallies of thought. With that assistance I got up. After dressing, I looked over the Introit of the Mass, all stirred to devotion and love, terminating in the Most Holy Trinity.

Later, coming to the preparatory prayer for Mass, and not knowing with whom to begin, I first noticed Jesus, thinking that He did not allow Himself to be seen or perceived clearly, but in some manner obscure to the sight. Noticing this, and thinking that the Most Blessed Trinity allowed Itself to be perceived or seen more clearly, I began, and later, thinking

³⁵ Father Larrañaga conjectures with Father Codina that the thought expressed here by the saint is of having produced in his soul a light greater than clarity considered in itself.

about it in the presence of His Divine Majesty, a flood of tears overwhelmed me, with sobbing, and a love so intense that it seemed to join me most closely to His Love. This was so clear and sweet that I thought this intense consolation and love to be outstanding or excellent among all other consolations.

Later, I entered the chapel with fresh devotion and tears, always ending in the Most Holy Trinity; and also at the altar, after having vested, I was overcome with a much greater flood of tears, sobs and most intense love for the Most Holy Trinity.

When I wanted to begin Mass, I felt very great touches and intense devotion to the Most Holy Trinity.³⁶ After beginning with great devotion and tears which continued through the Mass, because of the very notable pain I felt in one eye, because of the weeping, the thought came to me that I would ruin my eyes by continuing these Masses, and that it would be better to preserve my eyes, etc. The tears stopped, with the assistance of much grace, but later during the greater part of the Mass, the help grew less, and because of the sound of the talking from the room, etc.

Later on, almost at the end, turning to Jesus, and recovering something of what was lost, at the prayer, "*Placeat tibi, Sancta Trinitas,*" etc., ending in His Divine Majesty, a great and excessive love covered me with intense tears, so that every time throughout the Mass and before I had special spiritual consolations, they all terminated in the Most Holy Trinity, bearing me on and drawing me to Its Love.

Finishing the Mass and unvesting, at the prayer at the altar, there was so much sobbing and such a downpour of tears, all ending in the love of the Most Holy Trinity, that I thought I did not want to rise for feeling so much love and so much spiritual sweetness.

Later, at various times, at the fire, with interior love for the Trinity and movements to tears, and later in the Burgos³⁷

³⁶ "*Tocamientos,*" this word appearing here for the first and last time in the *Journal*. Its best explanation and commentary, within the text of Ignatius, is that page of St. John of the Cross on "the substantial touches of God in the soul" (*Ascent of Mount Carmel*, c. ii).

³⁷ The Cardinal Juan Alvarez de Toledo (1488-1557), of the Order of Preachers, Bishop of Cordoba first, and then Archbishop of Burgos from 1538 to 1550—and consequently in this interval—in which he went to Santiago, and cardinal from 1538. As Inquisitor General, he examined

house, and in the streets until three³⁸ in the afternoon, recalling the Most Holy Trinity with intense love, sometimes with movements to tears, and all these consolations ending in the Name and Essence of the Most Holy Trinity. I did not feel or see clearly distinct Persons, as I did on other occasions, as I said before. All of these drew me to great security, and not with the purpose of saying more Masses for greater reconciliation, but I wanted to fulfill them,³⁹ hoping to rejoice in Their Divine Majesty.

Of the Trinity, 10th.

33. Wednesday [March 5th].—In the customary prayer much assisting grace from beginning to end, without effort to seek it, with much lucid devotion and very clear, and with helping warmth. Even later, while dressing, I thought the grace, assistance and devotion to the Most Holy Trinity of the day before was still lasting. Then, as I began the prayer in preparation for Mass, and sought help to humble me, I began with Jesus. As the Most Holy Trinity presented Itself to me a little more clearly, and as I turned to Their Divine Majesty to commend myself, etc., I felt a flood of tears, sobs and intense love for It, so much so that I thought I did not want to, or that I could not regard myself or recall the past, to reconcile myself with the Most Holy Trinity.

Later on, in the chapel, in a sweet and quiet prayer, I thought as the devotion began to terminate in the Most Holy Trinity, I brought myself to terminate it elsewhere, as to the Father, so that I felt in myself a desire to communicate in various ways, so much so that, as I advanced to the altar, I felt and said: "Where do you wish to take me, Lord?" And repeating it frequently, my devotion increased with a tendency to weep.

Later, at the prayer, while vesting with many movements and tears, I offered myself to be guided and led, etc., He being above me in these steps, wherever He would take me. After

by order of Paul III the *Spiritual Exercises*. He gave a very favorable judgment of them, and was always a friend of St. Ignatius and of the Society.

³⁸ "*Hasta veintiuna hora.*"

³⁹ That is, he wished to thank the Divine Persons with Masses of thanksgiving.

vesting, not knowing just where to begin, and after taking Jesus for guide, and appropriating the orations to each One, I went on to the third part of the Mass with a great assistance of grace and warm devotion, and great satisfaction of soul, without tears, and without, I think, an inordinate desire of having them, being satisfied with the Lord's will. Turning, however, to Jesus, I said: "Lord, where I go," "or where," etc., "following You, my Lord, I shall never be lost."⁴⁰

From here on, I continued the Mass with many tears, courage and spiritual vigor, the greater consolations terminating in the Most Holy Trinity, and less in Jesus, and much less in the Father; always, on the one hand, increasing in confidence regarding reconciliation with the Most Holy Trinity, so that when Mass was ended, I felt in the oration a tranquillity and repose. Wishing to examine in some way, I could not, or did not conform myself to seeing or perceiving any discord or worry in the past, being like one who rests after weariness, with his mind at peace, devout and consoled. Later, at the fire also, and on other occasions, I recall this repose,⁴¹ and at night, not finding in the prayer of the Father any revelation to fresh devotion and movements, I terminated everything with the Most Holy Trinity.

⁴⁰ St. Teresa speaks in similar vein in the later chapters of her *Interior Castle*, (Sixth Dwelling, c. vii).

⁴¹ *Spiritual repose* is one of the holiest gifts of prayer, "which is not in our power to control as we wish, but is a pure gift from Him Who gives it and can give every blessing," as St. Ignatius writes to St. Francis Borgia. With the infused gift of tears, spiritual relish and repose, intense consolation, elevation of mind, impressions, divine illuminations, intensity of faith, hope and charity, spiritual relishes, intense movements, visions, interior and exterior *loquela*, reverent respect, spiritual answers, touches and recollections, noted in the *Journal*, and the divine "inspirations", noted in his letter of June 1536 to Sister Teresa Rejadell, and the illumination of the understanding by the divine virtue, and the inflammation in love, and the consolation without preceding cause, the growing devotion and intense love, the interior joy which calls and draws to spiritual things, and the quiet and peace of the soul in its Creator and Lord, and the interior knowledge and inspirations pointed out in the *Spiritual Exercises*, we would have, perhaps, a complete catalogue of the infused graces of prayer, of which the saint speaks in his writings (Larrañaga, p. 729).

Of the Trinity, 11th.

34. Thursday [March 6th].—In the customary prayer without any effort to seek devotion, there was much of it, and further on, a great increase, with much sweetness and light mingled with color.⁴² After dressing with some fresh devotion and summons to it, I ended with the Most Holy Trinity. In the preparatory prayer, turning more to the Most Holy Trinity with greater spiritual calm and serenity, I was moved to greater devotion, and as it were to tears, wishing but not seeing anything of the past regarding my reconciliation.

In the chapel, much quiet devotion, and on approaching the altar an increase of certain feelings or fresh movements, as to tears, and thereafter, while vesting, and, I think in some parts of those of the past, thoughts and reflections as to what the Most Blessed Trinity wished to do with me, that is, the path by which to lead me, and as I reflected on where it might be, I thought with myself and conjectured that perhaps They wished to make me content without the consolation of tears, without being too eager or inordinate about them.

Beginning the Mass with an interior and humble satisfaction, and continuing as far as the *Te igitur* with great interior and sweet devotion which came several times with a slight interior sweetness as though to weep. At the *Te igitur*, I felt and saw, not obscurely, but clearly and very clearly the very Being or Essence of God, under the figure of a sphere, slightly larger than the appearance of the sun, and from this Essence the Father seemed to go forth or derive, in such a way that on saying "Te," that is, "Pater," the Divine Essence was represented to me before the Father, and in this vision, I saw represented the Being of the Most Holy Trinity without distinction or sight of the other Persons, and with intense devotion to what was represented to me, with many movements

⁴² This tendency to translate the more spiritual realities of the graces received in prayer by expressions of a sensible order, is, as Père de Guibert notes, remarkable. Here it is "clearness mixed with color," elsewhere it is "devotion as though red," February 18th. At other times, heat is joined with light, as on March 8th. This sensation of heat is especially frequent. In the index to the critical edition, there are as many as twenty-three instances, and the list is not complete. (Cf. *Mon. Ign.*, ser. III, tom. I, 425.)

and shedding of tears. Thus I went through the Mass, considering, remembering and again seeing the same, with a great flood of tears and increase of intense love for the Being of the Most Holy Trinity, without seeing or distinguishing the Persons, except that they proceed from the Father, as I said.

Finishing Mass with so many tears and spiritual consolations, I could not see anything against my reconciliation, although I became aware with great certainty and beyond all possibility of doubt, of what I had seen represented. Rather, as I examined and considered it again, I felt new interior movements, bearing me wholly to the love of what I had seen, to the point that I thought I saw more clearly illumined beyond the heavens what I sought to consider here with the understanding, as I said.

After unvesting, in the prayer at the altar, the same spherical vision presented itself to my sight, and in some way I saw the Three Divine Persons, in the manner that the First, that is, the Father on the one hand, the Son on the other, and the Holy Spirit on the other, proceeded from the Divine Essence, without leaving the outlines of the sphere. With what I felt and saw there were fresh movements and tears.

Later, reaching the Basilica of St. Peter, and beginning my prayer at the "Corpus Domini," the same Divine Being presented Itself to me in the same lucid color, so that I could not help seeing it. Later as the Mass of Santa Cruz began, I saw the representation in the same manner, with fresh interior movements. Two hours later I came down to the same place of the Blessed Sacrament, wishing to find again the vision and seeking it, without success.

Later at night, several times, while I was writing this, I saw the same representation, with some understanding of the intellect, although to a great extent it was not so clear or so distinct, nor of such great size, but like a fairly large spark, appearing to the understanding, or drawing it to itself, and showing itself to be the same.

Of the Trinity, 12th.

35. Friday [March 7th].—I began the customary prayer with much devotion, and wishing to see something of the past day, I did not bother about increasing devotion, but looked higher. From the middle on, very great and continued devo-

tion, with much lucid clarity, warm and sweet, lasting even beyond the time of the prayer; after the preparatory prayer, a calm and interior mind, and also in the chapel.

Later, while vesting, there were fresh movements to tears and to conformation with the Divine Will, praying It to be my guidance, etc. "Ego sum puer," etc.⁴³ Beginning Mass with great devotion and interior reverence, and movements to tears and to say "*Beata sit Sancta Trinitas,*"⁴⁴ and by a new knowledge, a new and greater devotion and to tears, not by elevating my attention to the Divine Persons, as far as they are distinct, nor for distinguishing Them, nor lowering it to the wording (in the Missal). But the interior consolation seemed to me to be between its place on high, and the words of the Missal. Continuing thus with many continuous tears, I did not think that it gave me leave to gaze higher, but midway; my devotion increased sharply with intense tears, and keeping and increasing my respect and reverence for the visions above, a certain confidence came to me, that permission would be given me, or that it would be made known at the proper time.

At these times I felt these consolations indifferently, as they terminated now to the Most Holy Trinity, now to the Father, now to the Son, now to our Lady, now to particular saints with many tears. Later, I paused at the middle or after the middle of Mass, that is about the *Hanc igitur oblationem*, and at times because of a conflict between consolation and desolation, in not finding the Sacrament.

As I wished to end the matter, I came to the fire after finishing Mass, not knowing what to decide for a good space of time, whether to bring the Masses to an end now, or when to do so. Later, the thought occurring to me that tomorrow I should say the Mass of the Most Holy Trinity, to determine what was to be done, or to end it altogether, many movements came upon me and tears, and from moment to moment over some space of time, great movements, sobs and floods of tears, drawing me entirely to the love of the Most Holy Trinity with many colloquies. I saw a disposition for greater and greater

⁴³ Jer. 1:6.

⁴⁴ "*Benedicta sit Sancta Trinitas*" are the words with which the Mass of the Most Holy Trinity begins. St. Ignatius is quoting from memory.

enjoyment of these very intense consolations, if I cared to wait and humble myself. I thought that I should not place a limit for finishing with it, but where it should be revealed to me there to place all and bring it to an end, and be glad when I should find it.

The thought occurred to me: If God were to send me to hell, two choices were presented to me: the first, the pain I should suffer there; the second, how His name would be blasphemed there. As to the first, I was not able to feel or see the pain, and so it seemed to me that it would be more frightful to hear His holy Name blasphemed. Later, as I sat down to eat, my tears ceased, and there lasted all day as in a balance a very interior and warm devotion.

Of the Trinity, 13th.

36. Saturday [March 8th].—In the customary prayer, a great help of grace from beginning to end, although increasing with a very clear, lucid, warm devotion, to the great satisfaction of my soul. There was a deep contentment in the preparatory prayer and in the chapel. While vesting, I had fresh movements, lasting to the end, becoming greater, and with many tears, showing me a very great humility not to look even to the heavens, and the less I wished to look above, and humble and lower myself, the more I felt the relish and spiritual consolation.

I began Mass and went through all of it with much interior devotion and spiritual warmth, and not without tears, and with a continuation of the devotion and a disposition to weep. In these intervals of time, granting that I did not lift aloft the eyes of my understanding, in an effort to be content with everything, nay, even praying that, it being equal glory to God, I be not visited with tears, it sometimes happened that my understanding unwittingly went aloft, and I seemed to see something of the Divine Essence, which on other occasions when I want it is not within my power.

Of the day.⁴⁵

37. Sunday [March 9th].—Customary prayer like the past. After dressing, in the preparatory prayer, fresh devotion and

⁴⁵ Mass of the Second Sunday of Lent.

movement to tears, terminating principally in the Most Holy Trinity and in Jesus. Entering the chapel, greater movements and tears, all terminating in the Most Holy Trinity, sometimes in Jesus, sometimes in all Three Persons together, or nearly so, in such a way that the termination in Jesus did not lessen the devotion to the Most Holy Trinity, nor contrariwise, and this devotion lasted until I vested, sometimes with tears.

Later, in the Mass, with an exterior warmth⁴⁶ as reason for devotion and cheerfulness of mind, with a few movements or inclination to tears, and yet without them, but more satisfied than having them sometimes in good measure. It seemed to me that in some way, even without lights, visions and tears, God our Lord wanted to show me some way or method of acting.

The whole day passed with great contentment of soul. At night I thought that I prepared myself for devotion, terminating in the Most Holy Trinity and Jesus, Which appeared to the understanding, letting Itself be seen in a certain way. Wishing to apply myself to the Father, the Holy Spirit and our Lady, I found neither devotion nor any vision, the understanding or vision of the Most Holy Trinity and of Jesus remaining for some time.

Of the Name of Jesus.

38. Monday [March 10th].—Great devotion in the customary prayer, especially from the middle of it on. A fresh devotion before the preparatory prayer, with the thought or judgment that I ought to live or be like an angel for the privilege of saying Mass, as gentle tears came into my eyes.

Later, in the chapel and at Mass, with devotion to the same, and conforming myself to what our Lord ordered, thinking that His Divine Majesty would provide, taking everything in good part, etc. In these intervals sometimes I saw in a certain way, the Being of the Father, that is, first the Being and then the Father, the devotion terminating first in the Essence and then in the Father, and sometimes in another way and without so much distinction.

⁴⁶ The agreeable warmth of the chapel moved him to devotion and spiritual rejoicing on a cold morning. He exemplifies the Seventh Addition in the Fourth Week of the *Exercises*.

Of our Lady.

39. Tuesday [March 11th].—The whole of the customary prayer with much devotion, clear, lucid and warm. In the chapel, at the altar, and afterwards, with tears, directing my devotion to our Lady, but without seeing her.

Devotion through all the Mass, sometimes with movements to tears, and later with devotion. In these intervals I often partly saw the Divine Being, sometimes terminating in the Father, that is, first the Essence and then the Father.

In the chapel, before Mass, in the way of permission to look above, because the thought came to me that looking above would be a remedy for my being disturbed by low things, and with this, movements and tears. Later on, trying to look above, when I saw and when I did not see, I found devotion and the remedy to help me keep my attention more readily on what I had to do throughout Mass.

The Holy Spirit.

40. Wednesday [March 12th].—Great devotion in the customary prayer, and from midway on there was much of it, clear, lucid and as it were warm. In the chapel, because I looked down hurriedly, not preparing myself for the Mass, I returned to the room to prepare myself, and composing myself with tears, I went to the chapel, and later to Mass, having great devotion in part of it, sometimes with movements to tears. On the other hand, often with a struggle, which happened at the end, because I did not find what I was looking for. In these intervals there was no sign of visions or lights.

Finishing Mass, and afterwards in my room, I found myself alone and without help of any kind, without power to relish any of my mediators, or any of the Divine Persons, but so remote and separated, as if I had never felt anything of Them, or would never feel anything again. Rather, thoughts came to me sometimes against Jesus, sometimes against another,⁴⁷ being so confused with different thoughts, such as to quit the house and hire a room to get away from the noise, or to go without eating, or to begin the Masses over again,

⁴⁷ See the description which St. Ignatius gives of desolation in the *Spiritual Exercises*, n. 371.

or to put the altar on a higher floor.⁴⁸ Nowhere finding peace, I had a desire to finish up at a time when my soul was consoled and completely at rest. Examining, however, whether I should proceed, I thought that I wanted to look for too many signs, both in time and in the Masses ended for my satisfaction, the matter being so clear in itself, without seeking certainty in it, but only that stopping it all would be much to my liking; on the other hand, I thought that if I gave up altogether in such distress, I would not be satisfied later on, etc.

Finally, I thought that since there was no difficulty in the matter itself, it would be more pleasing to God our Lord to end it, without waiting or looking for further proof, or saying more Masses for it. Placing it thus in an election, I felt that it would be more pleasing to God our Lord to bring it to an end, and I felt in myself the wish that the Lord would condescend to my desire, that is to finish at a time when I had a special consolation.

Realizing at once my inclination, and on the other hand, the will of God our Lord, I began at once to take notice and to wish to succeed in pleasing God our Lord. With this, the darkness began to leave me gradually, and the tears to come, and these increasing, I lost all desire to say more Masses for this purpose. And when the thought of saying three Masses of the Holy Trinity in thanksgiving came to me, I thought it came from the evil spirit, and, deciding that I would say none, I grew much in divine love, and had such tears and sobs and strength, kneeling for a long time, and walking about, and kneeling again, with many different reasonings, and with so much interior satisfaction. Although so great a consolation as this (which caused great pain in my eyes) lasted for the space of an hour, more or less, the tears stopped at last, and, doubting whether I should finish by night with such a flood, or now, the flood having stopped, it seemed better to do so now. To keep on seeking, or to wait for the evening, would still be wishing to seek, there being no reason to, and so I proposed in the presence of God our Lord, and all His court, etc., putting

⁴⁸ The chapel was evidently on a lower floor, with one or more floors above it. It might have been something of a sounding-box, considering the small dimensions of the house. This would account for the saint's "looking down hurriedly."

an end to this point, not to proceed any further in this matter. Although in this last proposal, I experienced interior movements, sobbing and tears, even in the time of their great abundance, I considered everything concluded, with no further seeking, or Masses, or consolation of any kind, but that this day would see the end. Finished.⁴⁹

After the stroke of one,⁵⁰ as I sat down to eat, and for a good space, the tempter did nothing, but he sought to have me make some sign of hesitating, and answering at once, without any disturbance, rather as in the event of victory, "Down, where you belong!"⁵¹ I felt a confirmation with tears and every security concerning all that had been determined.

A quarter of an hour after this, I awoke to a knowledge or clear understanding of how during the time the tempter was suggesting thoughts against the Divine Persons and my mediators, he placed, or wanted to cause some hesitation in the matter, and, on the other hand, when I felt the consolations and visions of the Divine Persons and mediators, I had every firmness and confirmation of the matter and this with a feeling of spiritual relish, and my eyes filled with tears with great security of soul.

On saying grace at table, a partial revelation of the Being of the Father, and likewise of the Being of the Most Holy Trinity, with a certain spiritual movement to tears, something which all the day I had not felt or seen, although I looked for it often. The great consolations of this day did not terminate distinctly in any Person in particular, but in a general way in the Giver of graces.⁵²

⁴⁹ With this the saint ends his election on the poverty of the churches of the Society. It is something quite in keeping with Ignatian spirituality, always so rational even in its loftiest heights, this ending of the forty days in the third time of election, after having so often experienced the second and even the first, in the midst of the loftiest communications from God.

⁵⁰ ". . . dasdas decinuevas horas . . ." that is nineteen hours after six of the preceding evening.

⁵¹ Words apparently spoken to the tempter, "Vade in locum tuum."

⁵² Thus a vision of the Trinity closes the first part of the *Journal*. It took place during the thanksgiving after supper. Father da Camara has preserved a precious memorial of the saint's recollection during the grace before and after meals (*Memoriale*, par. 183-84, p. 639).

Part Second

March 13, 1544 to February 27, 1545

During these four days, I determined to examine nothing concerning the Constitutions.

Of the day.

1. Thursday [March 13th].—In the Mass I felt a conformity with the Divine Will in not having tears, and as though this was to relieve me of some labor, or give me rest in not seeking, or examining whether to have an income, or not to have it. Later throughout the day contentment and peace of soul.

Of the Holy Spirit.

2. a. l. d.¹ [March 14th].—Before Mass, all through it and after it, I had many tears, sometimes directed to the Father, sometimes to the Son, sometimes, etc., and also to the saints, but without any vision, except in so far as devotion went, at intervals, ending now in one and now in another.

During all these times before, during and after Mass, I was penetrated with the thought of the deep reverence and respect with which, going to say Mass, I ought to pronounce the name of God our Lord, etc., and not look for tears, but for this respect and reverence, to such a degree, that exercising myself often in this respect, in my room before Mass, and in the chapel, and during Mass, if tears came, I at once

¹ Beginning with this 14th of March, the autograph of the saint scatters throughout the margin the following symbols, a. l. d., which refer to the infused gift of tears. Sometimes the three appear together, sometimes two, sometimes one. A study of the text has led to the conclusion that the letter *l* means tears during the Mass; the letter *a*, tears before Mass, and the letter *d*, tears after Mass. The letters serve the saint as a brief reminder of these graces.

Ignatius sometimes puts periods after these letters, sometimes before, sometimes before and after, often omits them. Occasionally he uses dashes. We print them as found in his text.

repressed them, to turn my mind to the respect, which did not seem to be anything of my own. This respect presented itself to me, and always increased my devotion and tears. As a result, I persuaded myself that this was the way our Lord wished to show me, as I kept thinking for the past two days that He wanted to show me something, so that while saying Mass, I was persuaded that a higher value was placed on this grace and knowledge for the spiritual advantage of my soul, than on all those that went before.

Of Our Lady.

3. Saturday [March 15th].—In a part of the Mass, I felt a certain interior respect and reverence. In the greater part, no possibility of feeling this interior respect and reverence.

Of the day.

4. a. l. Sunday [March 16th].—Many tears before Mass and throughout it, the devotion and tears terminating now in one Person, now in another, without any clear or distinct visions.

Making my prayer in my room before Mass, I asked that respect, reverence and humility be given me, and that consolations or tears be not given, if it were for the equal service of His Divine Majesty, or that I would enjoy His graces and consolations purely and unselfishly. And so, from that time on, all these spiritual consolations came to represent for me respect, not only in naming or recalling the Divine Persons, but even in reverence for the altar and other things having to do with the Sacrifice. I resisted the tears or consolations when it occurred to me to notice them or desire them, and, so turning my attention first to the respect, the consolations came later. This was just the contrary to noticing the consolations before the respect. This I thought to be wrong, which was a confirmation of what I thought the previous Friday, and that it was by this way that I was to go directly to the service of God our Lord, esteeming this more than anything else.

Here I begin to prepare the first examination concerning missions.

Of Our Lady.

1. a. l. Monday [March 17th].—Tears before Mass, and many of them during it, to such an extent that several times I lost the power of speech. This whole consolation terminated,

now with one Person, now with another Person, in the same manner and mode as on the preceding day, that is, concerning the respect and reverence as a confirmation of all the past, and of having found the way that was to be shown me, which I think to be the best of all and the one I should always take.

For some intervals before saying Mass, while I was recollecting myself in my room, I found no respect or reverence with any interior grace or relish; rather, I was completely unable to find it, and yet I desired to have it or find it.

A little after this, in the chapel, I thought that it was God's will that I make an effort to look for and find it, and even if I did not find it, I thought the search for it was good. As there was no possibility of my finding it of myself, the Giver of all graces provided such an abundance of knowledge, consolation and spiritual relish, as I said, with tears that were so continuous that I lost the power of speech, so that I thought that every time I named God, Lord, etc., I was penetrated through and through with a wonderful and reverential respect and humility, which cannot be explained.

Of Jesus.

2. a- l. d- Tuesday [March 18th].— In Mass tears, and not without them before and after, all terminating in respect and reverence.

Trinity.

3. l. d. Wednesday [March 19th].—In Mass, for the most part, great abundance of tears, and after it also. During it, I often lost the power of speech, ending in respect and reverence and many interior sentiments.

Lady.

4. a. l- Thursday [March 20th].—Not without tears before Mass and during it, and with different interior movements, ending in respect.

Of Jesus.

5. a- l- Friday [March 21st].—Not without some tears before Mass and during it, terminating in respect and some interior movements.

Holy Spirit.

6. l. d. Saturday [March 22nd].—In the Mass, as a rule,

many soft tears, and after it also. Before it, some movement to tears, feeling or seeing the Holy Spirit Himself, all respect (Vision).²

Of the day.

7. a. l. Sunday [March 23].—Before Mass and during it, many and intense tears, all ending in respect.

Trinity.

8. 1 Monday [March 24th].—In the Mass, tears at different times, ending in respect.

Lady.

9. a l d Tuesday [March 25th].—Tears before Mass and after it, many during it, with a vision of the Divine Essence, terminating in the Father, in a circular figure several times, and all leading to respect (Vision).

Of Jesus.

10. a- 1 Wednesday [March 26th].—Tears at various times in Mass, and before it, not without movements to them. Until the Secret of the Mass I was not only unable to feel any interior respect, but not even able to find a disposition for helping me. From this I inferred and understood that I could do nothing to find respect. From the Secret on, a spiritual consolation ending in respect.

Holy Spirit.

11. a. l. Thursday [March 27th].—Tears before Mass, and many during it, all terminating in respect, and with a vision of the Divine Essence in spherical form, as on past occasions (Vision).

Trinity.

12. a- 1. Friday [March 28th].—Tears during the Mass and not without them before it.

Lady.

13. Saturday [March 29th].—Not with tears or some sign of them before Mass or during it. But I found in the customary prayer especial or very especial grace, and in the Mass,

² In the Second Part St. Ignatius usually uses the word "Vision" and not the sign used in Part One. See note 3 of Part One.

the greater part of it, much sweet devotion. I thought that it was greater perfection to find interior devotion and love, as do the angels, without tears, and partly not with less, or even with more satisfaction than the day past.³

Day.

14. a. 1 d. Sunday [March 30th].—Many tears before Mass, in my room, in the chapel during preparation, and great abundance of them in the Mass, continuing all through it. After it, many intense tears (Vision).

In this interval of time, I thought that humility, reverence and respect should not be fearful but loving, and this was so firmly established in my mind that I said confidently: "Give me a loving humility, and thus reverence and respect," receiving fresh consolations in these words. I also resisted tears to turn my attention to this loving humility, etc.

Later in the day, I had much joy in remembering this, and I thought that I should not stop there, but that the same would be true later of creatures, that is, loving humility;⁴ if it were not opportune, for the honor of God our Lord, as is said in today's Gospel, "I will be like to you, a liar."⁵ In these intervals, several times I had the vision of the Divine Essence in circular form, as before.⁶

Day.

15. 1 d. Monday [March 31st].—Tears at Mass and afterwards, terminating in loving reverence, etc. At times I thought that neither love, nor reverence was in my power.

³ In the last years of his life this grace must have been given him in its most ideal form. Because of the wearing away of his shattered strength by this continual sobbing and these tears, the doctor told him to stop the weeping, which he took as an obedience. The result was a greater consolation than formerly, and that without the weeping.

⁴ The saint gives us to understand that this loving humility, which has been so sovereignly given to him, should not be found in his relations with God only, but must be extended to all creatures, seeing in them doubtless the image of this same God. (Cf. *MHSI, Mon. Ign. ser. III, tom. II, 342-45*).

⁵ John 8:55. He recognizes that there can be exceptions, when the loving humility must be set aside, and the neighbor reprehended for God's glory, as exemplified in the text quoted.

⁶ Reference is made to the visions of March 6th and 27th.

Day.

16. 1. Tuesday [April 1st].—Many tears at Mass, terminating in loving humility, etc. I thought that to find this in the Sacrifice it was necessary for me to use it throughout the day without distraction.

Day.

17. a. 1. Wednesday [April 2nd].—There were tears in the customary prayer, afterwards in my room, in the chapel and while vesting, and very abundantly at Mass (Vision). At intervals, a vision at different times of the Divine Essence, sometimes terminating in the Father in circular form, with much intellectual light and interior knowledge.

At times, when the knowledge or the consolations were greater, I thought I ought to be just as content as when I was not visited with tears, and to hold it better that our Lord do what He pleased, console me or not; and for some spaces of time, when I was not so consoled, I thought that this was such great perfection that I lost hope, or feared being unable to reach this grace.

Later, at another time, when much consoled, I thought I was satisfied, that is, with thinking it better that I should not be consoled on the part of God our Lord, because I was without the visit, or for not disposing myself or helping myself throughout the whole day, or in giving place to some thoughts that distracted me from His words in the Sacrifice and of His Divine Majesty,⁷ and so I thought it would be better not to be consoled in the time of my faults, and that God our Lord orders this (Who loves me more than I love myself), for my greater spiritual benefit, so that it is better for me to walk straight, not only in the Sacrifice, but throughout the day, in order to be visited. This corresponds to what dawned on me the other day⁸ about these and similar great and delicate intellectual lights, for which I have neither memory nor understanding competent to explain or declare.

⁷ Making a minute and rigorous examination of the reasons which explain the absence of the divine consolation in his soul one morning, he could find no more than these two: he did not practice this loving humility every moment of the day, and his thoughts strayed once from the words in the Mass and his dealing with His Divine Majesty.

⁸ An allusion to what took place Tuesday, April 1st.

Day.

18. Thursday [April 3rd].—No tears either before Mass or during it or afterwards. I was more content without them, and I affectionately felt that God our Lord did this for my greater good.

Day.

19. a. l. Friday [April 4th].—Tears before Mass, and an abundance of them during it, with many interior lights and feelings, and also before Mass. Not finding loving reverence or respect, I must seek fearful respect by examining my own faults so as to find that which is loving.

Day.

20. a. l. Saturday [April 5th].—Tears before Mass and many during it.

21. a. l. d. Sunday [April 6th].—Tears before Mass and during it, after the Passion,⁹ many and continued, ending with a conforming of my will to the Divine Will and likewise tears after Mass.

Day.

22. l. Monday [April 7th].—Many tears for the most part during the Mass, drawing to conformity with God's will.

Day.

23. l. Tuesday [April 8th].—Tears at Mass.

Day.

24. l. Wednesday [April 9th].—Tears at Mass.

Day.

25. Thursday [April 10th].—No tears.

26. [April 11th].

27. [April 12th].¹⁰

Day.

28. l. d. Easter Sunday [April 13th].—Many tears at Mass, and tears after it.

⁹ As Palm Sunday that year, 1544, fell on April 6th, St. Ignatius is speaking of the Passion read during Mass.

¹⁰ These two days in 1544 were Friday and Saturday of Holy Week, days on which no private Masses were celebrated.

Day.

29. Monday [April 14th].—Much interior and exterior warmth, apparently more supernatural, but no tears.

Day.

30. Tuesday [April 15th].—No notable consolation or desolation. No tears.

Day.

31. .l d. Wednesday [April 16th].—Many tears at Mass, and tears after it.

Day.

32. a. l. d. Thursday [April 17th].—Before and after Mass tears, and many during it.

Day.

33. l Friday [April 18th].—Tears at Mass.

Day.

34. a. l. Saturday [April 19th].—Tears during Mass and before it.

35. a. l. Sunday [April 20th].—Tears at Mass and before it. Preparing.¹¹

Lady.

36. a. l. Monday [April 21st].—Tears at Mass and before it. Beginning, because I dropped it a few days ago.

Saints.

37. a. l d. Tuesday [April 22nd].—Tears before and after Mass, and during it many and continuous.

38. Wednesday [April 23rd].—No tears. Here they were put aside.¹²

¹¹ "Preparar," it is not easy to guess the thought of the saint in this infinitive. One thinks of the line, "Here I began to prepare and examine first concerning the missions," a note which precedes the entries for March 17th. The excessive use of infinitive and gerund forms of the verb has often been noticed and one scholar has even taken the trouble (P. Múgica) to count them in the *Spiritual Journal*. He has found that verbal forms amount to 1714, and of them 1245, that is, more than 72% of them are infinitives or gerunds!

¹² He is possibly referring to his work on the Constitutions.

39. Thursday [April 24th].—No tears.

St. Mark.

40. .a. l. Friday [April 25th].—Tears at Mass and before it.

Holy Spirit.

41. Saturday [April 26th].—No tears.

Day.

42. .a. l. Sunday [April 27th].—Tears during Mass and before it.

Trinity.

43. .a. l. Monday [April 28th].—Tears at Mass and before it.

44. l Tuesday [April 29th].—With tears.

45. l Wednesday [April 30th].—With tears.

46. l Thursday [May 1].—With tears.

47. Friday [May 2nd].—No tears.

48. l Saturday [May 3rd].—Tears.

49. l Sunday [May 4th].—With tears.

50. l Monday [May 5th]. } Tears, I think.

51. l Tuesday [May 6th]. }

52. Wednesday [May 7th]. } No tears, I think.

53. Thursday [May 8th]. }

54. Friday [May 9th]. }

55. l Saturday [May 10th]. Many tears at Mass.

56. a. l Sunday [May 11th].—Tears before Mass and during it an abundance of them, and continued, together with the interior *loquela* during the Mass. It seems to me that it was given miraculously, as I had asked for it that same day, because in the whole week, I sometimes found the external *loquela*, and sometimes I did not, and the interior less, although last Saturday I was a little more purified.¹³

¹³ The meaning of the last phrase is not clear. The subject of the verb "hallaba" must be supplied, and it is not clear whether it is the saint himself, or something indefinite like "business" or "thing." If the latter the translation would be ". . . although last Saturday the matter was clearer."

Father Larrañaga repeats Père de Guibert's question as to whether these graces must be classed in the number of supernatural locutions,

In the same way, in all the Masses of the week, although I was not granted tears, I felt greater peace and contentment throughout Mass because of the relish of the *loquelas*, together with the devotion I felt, than at other times when I shed tears in parts of the Mass. Those of today seemed to be much, much different from those of former days, as they came more slowly, more interiorly, gently without noise or notable movements, coming apparently from within without my knowing how to explain them. In the interior and exterior *loquela* everything moved me to divine love and to the gift of the *loquela* divinely bestowed, with so much interior harmony in the interior *loquela* that I cannot explain it.

This Sunday before Mass I began to think of taking up the Constitutions.

Of all the Saints.

57. .i. d. Monday [May 12th].—Many tears at Mass, and tears after it. All these were like those of the preceding day, and with so much relish of the interior *loquela*. It was like remembering the heavenly *loquela* or music, which increased my devotion with tears at the thought that I felt or apprehended it miraculously.

St. Sebastian.

58. .a. l. d. Tuesday [May 13th].—Tears before and after Mass, and a great abundance of them during it, and with a wonderful interior *loquela* greater than at other times.

Conception of our Lady.

59. .a. l. Wednesday [May 14th].—Tears before Mass, and many after it, the same interior *loquela* following.

Jesus.

60. Thursday [May 15th].—No tears but with some internal and external, of which the mystical writers speak from St. Teresa and St. John of the Cross down to Fathers de Maumigny, Poulain and Arintero. He answers with all respect to these writers, no; and reminds us that St. Ignatius had enough of his own experience and the experience of others, not to be taken by surprise by ordinary supernatural locutions, as we can see from a letter of his to Sister Rejadell (*Epist.* I, 105). Father Larrañaga does not think that it is possible to place this infused gift of the *loquela* in any of the divisions of the Reformer of Carmel. He has a long discussion on the matter, pages 648 and following.

loquela, and disturbance of whistling, but not so annoying.¹⁴

Holy Spirit.

61. a. l Friday [May 16th].—Tears before Mass, and many during it, with the *loquela*.

Trinity.

62. a. l Saturday [May 17th].—Tears before Mass, and many and continuous during it, with a wonderful interior *loquela*.

Day.

63. Sunday [May 18th].—No tears, but some *loquela*. No bodily strength, or any disturbances.

Litanies.¹⁵

64. l. Monday [May 19th].—Tears and *loquela*.

All Saints.

65. Tuesday [May 20th].—No tears or disturbance. Some *loquela*.

Lady.

66. Wednesday [May 21st].—No tears and much *loquela*.

Ascension.

67. .a. l. Thursday [May 22nd].—Many tears before Mass in my room and in the chapel. In the greater part of the Mass, no tears, but much *loquela*, but I fell into some doubt about the relish and sweetness of the *loquela* for fear it might be from the evil spirit, thus causing the ceasing of the spiritual consolation of tears. Going on a little further, I thought that I took too much delight in the tone of the *loquela*, attending to the sound, without paying so much attention to the meaning of the words and of the *loquela*; and with this many tears, thinking that I was being taught how to proceed, with the hope of always finding further instruction as time went on.¹⁶

¹⁴ He alludes to the disturbance he felt at hearing someone whistling near his room, but without the annoyance he felt on February 12th.

¹⁵ During the triduum preceding the Ascension the Major Litanies were recited in the Church. The saint here refers to the Mass "In Litanis Maioribus."

¹⁶ It is to be noted that St. Ignatius' doubts have as their object not

Ascension.

68. 1. Friday [May 23rd].—Tears.

Holy Spirit.

69. Saturday [May 24th].—No tears.

70. a. 1. Sunday [May 25].—Before Mass many tears, in my room, and tears in the chapel, and at Mass a great abundance of them continuing with wonderful *loquelas*.

Ascension.

71. 1. Monday [May 26th].—Tears at Mass and interior *loquela*.

72. a. 1 Tuesday [May 27th].—Tears before Mass, many during it together with an increasing interior *loquela*.

Ascension.

73. .a 1 d. Wednesday [May 28th].—Tears before and after Mass; during it many tears with a wonderful interior *loquela*.

Ascension.

74. .a 1 d. Thursday [May 29th].—Tears before, during, and after Mass.

75. Friday [May 30th].—No tears.

76. 1 Saturday [May 31st].—Tears.

77. 1 Sunday [June 1st].—Tears.

78. Monday [June 2nd].—No tears.

79. Tuesday [June 3rd].—No tears.

80. .1. Wednesday [June 4th].—Many and continued tears.

81. Thursday [June 5th].—No tears.

82. Friday [June 6th].—No tears.

83. Saturday [June 7th].—No tears.

Trinity.

84. a. 1. Sunday [June 8th].—Tears in my room and in the *loquela* itself, but its "relish and sweetness," the excessive delight "in the tone of the *loquela*, attending to the sound without paying so much attention to the meaning of the words and of the *loquela*." It is a disorder similar to the one already noted concerning the sweetness and the softness of his tears, and as then, so now, it seems to be teaching the method of proceeding for the future.

chapel before Mass, and many and continued during Mass.

Trinitas.

85. .l. d. Monday [June 9th].—Continued tears during Mass, and tears after it.

Trinitas.

86. .l. d. Tuesday [June 10th].—The same.

Trinitas.

87. Wednesday [June 11th].—No tears.

Corpus Christi.

88. Thursday [June 12th].—No tears.

Corpus Christi.

89. Friday [June 13th].—No tears.

90. 1 Saturday [June 14th].—Tears.

Of the day.

91. Sunday [June 15th].—No tears.

Corpus Christi.

92. 1 Monday [June 16th].—Many and continued tears.

Corpus Christi.

93. .a. l. Tuesday [June 17th].—Tears before Mass in my room and in the chapel, and during Mass many and continued.

Corpus Christi.

94. 1 Wednesday [June 18th].—Tears.

Corpus Christi.

95. .a. Thursday [June 19th].—Tears before Mass in my room and in the chapel, but none during the Mass.

Holy Spirit.

96. Friday [June 20th].—No tears.

Trinity.

97. 1 Saturday [June 21st].—Tears.

Of the day.

98. 1 Sunday [June 22nd].—Tears.

Trinity.

99. a. 1 Monday [June 23rd].—Many and continued tears at Mass, and tears before it in my room and in the chapel.

Baptist.

100. a l Tuesday [June 24th].—Many tears before Mass in my room and in the chapel, and during it a great abundance of continued tears.

Baptist.

101. l. d. Wednesday [June 25th].—Many and continued tears during the Mass, and after it.

Baptist.

102. l Thursday [June 26th].—Tears.

103. .a. Friday [June 27th].—Tears before Mass, and during it scarcely any.

104. .a. Saturday [June 28th].—Tears before Mass, and during it scarcely any.

105. .a. Sunday [June 29th].—Tears before Mass, and none during it.

Trinity.

106. a. l d. Monday [June 30th].—Many tears before, during and after Mass.

Trinity.

107. a. l Tuesday [July 1st].—Many tears before and during Mass.

Visitation Our Lady.

108. a. l d. Wednesday [July 2nd].—Many tears before, during and after Mass.

Five Wounds.

109. .a. Thursday [July 3rd].—Many tears before Mass in my room and in the chapel, and none during Mass.

Trinity.

110. a. l. d. Friday [July 4th].—A great abundance of tears before Mass in my room and in the chapel, and also during the Mass, and after it.

111. l Saturday [July 5th].—Tears.

112. Sunday [July 6th].—No tears.

113. Monday [July 7th].—No tears.

114. .a. l Tuesday [July 8th].—Many tears before and during Mass.

115. Wednesday [July 9th].—No tears.
116. Thursday [July 10th].—I do not know.
117. a. l. d. Friday [July 11th].—A great abundance of tears before and during Mass, and after it, endeavoring to take pleasure only in the Lord Himself.
118. .a. l. Saturday [July 12th].—Great abundance of tears before and during Mass, remaining in our Lord.
119. Sunday [July 13th].—No tears.
120. .a. l. Monday [July 14th].—Tears at Mass and before it.
121. l. Tuesday [July 15th].—Tears.
122. Wednesday [July 16th].—No tears.
123. Thursday [July 17th].—No tears.
124. l. Friday [July 18th].—Tears.
125. a. l. Saturday [July 19th].—Before and during Mass many and continuous tears.
126. a. l. Sunday [July 20th].—Many tears before and during Mass.
127. Monday [July 21st].—Scarcely any tears.
128. .a. Tuesday [July 22nd].—Tears before Mass, but scarcely any during it.
129. a. l. d. Wednesday [July 23rd].—Great abundance of tears before and during Mass, and tears after it.
130. .a. Thursday [July 24th].—Many tears before Mass, and none during it.
131. .a. Friday [July 25th].—Many tears before Mass, and none during it.
132. l. d. Saturday [July 26th].—Many tears during Mass and some after it.
133. a. l. d. Sunday [July 27th].—Many tears before, during, and after Mass.
134. a. l. Monday [July 28th].—Great abundance of tears before and during Mass.
135. a. l. d. Tuesday [July 29th].—Many tears before, during and after Mass.
136. a. Wednesday [July 30th].—Tears before Mass, and none during it.

137. a. l. d. Thursday [July 31st].—Great abundance of tears before, during and after Mass.

138. a. Friday [August 1st].—Tears before Mass, none during it.

139. a. l. Saturday [August 2nd].—Many tears before and during Mass.

140. l. Sunday [August 3rd].—Many tears during Mass.

141. a. l. Monday [August 4th].—Tears before Mass, and during it a great abundance of them continuing, with frequent loss of speech.

142. a. l. Tuesday [August 5th].—Many tears before Mass and several times during it.

143. Wednesday [August 6th].—No tears.

144. a. l. Thursday [August 7th].—Tears before Mass and none during it.

145. .a. Friday [August 8th].—Tears before Mass, none during it.

146. l. Saturday [August 9th].—Many tears during Mass.

147. Sunday [August 10th].—I do not recall.

148. a. l. d. Monday [August 11th].—Many tears during Mass, and tears before and after it.

149. a. l. Tuesday [August 12th].—Many tears during Mass, and tears before it.

150. Wednesday [August 13th].—No tears.

151. Thursday [August 14th].—No tears.

152. Friday [August 15th].—No tears.

153. l. Saturday [August 16th].—Tears at Mass.

154. a. l. Sunday [August 17th].—Many tears before and during Mass.

155. Monday [August 18th].—No tears.

156. l. Tuesday [August 19th].—Tears at Mass.

157. a. l. Wednesday [August 20th].—Tears before Mass and many during it.

158. a. l. Thursday [August 21st].—Before Mass, in my room and out of it, a great abundance of tears, which were also continuous during Mass.

159. a. l. Friday [August 22nd].—Many tears before and during Mass.

160. a. Saturday [August 23rd].—Before Mass many tears, but none during it.

During this interval I was ill and did not say Mass.

166. .a. l. Friday [August 29th].—Many tears before and during Mass.

167. .a l d. Saturday [August 30th].—Many tears before, after, and during Mass.

168. .a l d. Sunday [August 31st].—The same, continuous and very abundant.

169. .a. Monday [September 1st].—Before Mass many tears, but none in it.

170. .a l. Tuesday [September 2nd].—Before Mass many tears, and a few in it.

171. l d. Wednesday [September 3rd].—Many tears during the Mass, and some after.

172. .a l d. Thursday [September 4th].—Great abundance of tears before Mass, after it, and during it.

173. Friday [September 5th].—No tears.

174. a. l. Saturday [September 6th].—Many tears before and during Mass.

175. Sunday [September 7th].—No tears.

176. a. l Monday [September 8th].—Many tears before and during Mass.

177. l Tuesday [September 9th].—A few tears.

178. .a. l d. Wednesday [September 10th].—Many tears before, during and after Mass.

179. a. l. d. Thursday [September 11th].—Many tears before, during and after Mass.

180. .a l d. Friday [September 12th].—The same.

181. .a l. Saturday [September 13th].—Many tears before and during it.

182. .a l. Sunday [September 14th].—The same.

183. .a l. Monday [September 15th].—The same.

184. a. l. Tuesday [September 16th].—The same.

185. .l d. Wednesday [September 17th].—Many tears at Mass and after it.

186. .a l. Thursday [September 18th].—Many tears before and during Mass.

187. .a l d. Friday [September 19th].—Many tears before, during and after Mass.

188. .a l. Saturday [September 20th].—Many tears before and during Mass.

189. a Sunday [September 21st].—Many tears before Mass.

190. a. Monday [September 22nd].—Great abundance of tears before Mass.

191. .a l. Tuesday [September 23rd].—Before Mass a great abundance of tears, and tears several times during it.

192. .d. Wednesday, [September 24th].—Late tears after Mass.

193. .a. Thursday [September 25th].—Great abundance of tears before Mass.

194. a l d Friday [September 26th].—Many tears before and during Mass, and tears after it.

195. a l Saturday [September 27th].—Many tears before and during Mass.

196. a l Sunday [September 28th].—Many tears before and during Mass.

197. a l Monday [September 29th].—Many tears before and some during Mass.

198. a l Tuesday [September 30th].—Many tears before and during Mass.

1. a l Wednesday, first of October.—Many tears before and during Mass.

2. a l Thursday.—Many tears before and during Mass.

3. a l. Friday.—Many tears before and during Mass.

4. a. l. d. Saturday—Before .o. c. y. and in Mass great abundance of tears, and tears after it.¹⁷

¹⁷ From this day the already mentioned signs, a. l. d., are written with two three and four points above the *a*, the saint himself calling attention to this novelty: "Here begin the points, and the omission of those used heretofore." As we shall see, these points are engaged

5. a l d. Sunday.—Before o. c. y. and a great superabundance of tears at Mass, with frequent loss of speech, continuous tears, with fear of losing my sight, and tears following.

6. a l Monday.—Before o. c. y., with a great abundance of tears at Mass, with fear of losing my sight, and tears later.

7. a l Tuesday.—Before o. c. y., and a great abundance and continuance of tears in the Mass, together with a feeling of danger concerning my eyesight.

8. a l d. Wednesday.—Before .o. and during Mass, and after it with great abundance and continuance of tears, through all (the day).¹⁸

9. a. Thursday.—An abundance of tears before Mass o. c. y.

10. a. l Friday.—Many tears before .o., and a few during Mass.

11. .a l d. Saturday.—Tears before .o., during Mass, and many afterwards.

12. a l d. t. Sunday.—Tears before .c. y., many during Mass, and many later.

13. l Monday.—Many tears at Mass.

14. a Tuesday.—Many tears (Before) .c. y.

15. l Wednesday.—Up to the middle of Mass warmth and

with the new signs, o. c. y. which the saint introduces into the text this very day. We shall omit the dots the Saint used above the a. They can be found in the *Monumenta* (Mon. Ign. ser. III, tom. I. pp. 149-158).

The signs o. c. y. are found right within the text. What do they mean? They refer to the three times of prayer before Mass, 1) *accustomed prayer, customary prayer, or first prayer*; 2) the *preparatory prayer for Mass*, which has nothing to do with the preparatory prayer of the meditations, and which was made after the saint had dressed, and was *still in his room*; 3) the third was made inside the chapel or the church, while the altar was being prepared or the saint vesting for Mass. Hence o signifies the first customary prayer, usually made in bed before rising.

c signifies the prayer made in the room (chamber)

y signifies the prayer made in the church or chapel.

St. Ignatius usually spelled the Spanish word for Church, *iglesia*, with a "y", i.e., *yglesia*.

¹⁸ "En todo," seems to indicate that the great abundance of continuous tears accompanied the saint throughout the day. Cf. his letter to Borgia, *Epist.* II, 234.

a desire for tears;¹⁹ afterwards, as a consequence to the thought and light that God was protecting me²⁰ in those desires, I began to weep and continued to do so through the Mass.

16. a l d Thursday.—Tears before .y., and in it, and later in abundance.

17. .a l d. Friday.—Tears before .c., and in it, and many afterwards.

18. a. l. Saturday.—Tears before c. and a few at Mass.

19. a l d Sunday.—Before c. y. and many at Mass.

20. a l d Monday.—Tears before c. y. at Mass, and a great abundance of them after it.

21. a l d Tuesday.—Tears [before] c. y., a great abundance and continuance of them in Mass, and some after, with fear for my eyes. I asked for contentment when tears did not come, without contrary thoughts, etc.

22. a l d Wednesday.—[Before] o. c. y., and a great abundance and continuance of them at Mass, and some afterwards.

23. a l d Thursday.—Tears before .o. c. y, and a great abundance and continuance at Mass, and tears afterwards.

24. .a l. Friday.—Before o., and many at Mass.

25. a l Saturday.—Tears before .o. c. y., and a few at Mass.

26. a l d Sunday.—Tears before .o. c y., and many at Mass.

27. a l Monday.—Tears before .c. y., and many at Mass.

28. .a l d Tuesday.—Tears before .y., and many at Mass, and afterwards.

29. .a l d. Wednesday.—Tears before .o. c. y., many continuous at Mass and after it.

30. a l Thursday.—Tears before o c y., a great abundance and continuance of them at Mass.

31. .a. l. d. Friday.—Tears before .o. c. y., and a great

¹⁹ He thus practiced the teaching which four years later he set forth for St. Francis Borgia. See *Epist.* II, 235-36.

²⁰ The saint's thought in these lines seems to be the following: "And after thinking and seeing clearly that God with His divine spirit was in those desires and longings of Ignatius concerning the infused gift of tears, taking care that he be not misled, there were fresh tears which continued through the Mass."

abundance and continuance of them at Mass, and afterward.

1. a l Saturday, First of November.—Tears .o. c. y., and a great superabundance and continuance of them at Mass.

2. a l Sunday.—Tears before .o. c. y., and a great abundance and continuance of them at Mass.

3. a. l. d. Monday.—Tears before .o. c. y., and a great abundance and continuance of them at Mass, and afterwards.

4. a l Tuesday.—Tears before .o. c., and many at Mass.

5. a l Wednesday.—Tears before .c. y., and at Mass.

6. a l d Thursday.—Tears before .o., at Mass, and many after.

7. a l Friday.—Tears before .o. y, and many and continuous tears at Mass.

8. a l d. Saturday.—Tears before .o. c y., at Mass many and continued, and some afterwards.

9. a l Sunday.—Tears before .c. y., and many at Mass.

10. a l d Monday.—Tears before .o. c. y., and a great abundance at Mass and after.

11. a l Tuesday.—Tears [before] o c y., and a great abundance and continuance of them at Mass.

12. a l Wednesday.—Tears [before] .c. y., and some at Mass.

13. a Thursday.—Tears before o. c

14. a l d. Friday.—Tears before .o. c., and many at Mass, and after it.

15. a. l. d. Saturday.—Tears before .c. y., and a great abundance and continuance of them at Mass, and after it.

16. a l d Sunday.—Tears before o. c. y., and a great abundance and continuance of them at Mass, and after it.

17. a. l. Monday.—Tears before .o. y., and at Mass a great abundance and continuance of them.

18. .a. Tuesday.—Tears before .o.

19. a. l. Wednesday.—Tears before o., and many at Mass.

20. a l d Thursday.—Tears before .c., and many in and after Mass.

21. a l Friday.—Tears before .o. c y., and at Mass, with loss of speech.

22. a l d Saturday.—Tears before .o. c y., many at Mass and after it.

23. a l d Sunday.—Tears before .o. c. y., and a superabundance of them at Mass, with frequent loss of speech, and tears after Mass.

24. a l Monday.—Tears before .o. c. y., and many at Mass.

25. l d. Tuesday.—Many tears at Mass, and after some.

[26. Wednesday].—I did not say.²¹

27. a l d Thursday.—Tears before .c. y., many at Mass, and some after it.

28. a l d Friday.—Tears before .o. c. y., and an abundance of them at Mass and afterward.

29. a l d Saturday.—Tears before .o. c. y., and a great abundance of them at Mass and also afterward.

30. a l d. Sunday.—Tears before .o. c., at Mass, and late afterward.

1. a l d Monday, first of December.—Tears before .o. c. y., and many during Mass, and late afterward.

2. a l d Tuesday.—Tears before .o. y., and a great abundance of them at Mass and also afterward.

3. a Wednesday.—Tears before .o.

4. a l d Thursday.—Tears before .o. y, and some at Mass, and afterward.

5. a l d Friday.—Tears before .o. y, some at Mass, and after it.

6. a l d Saturday.—Tears before .o. c. y, at Mass, and many late afterward.

7. a l Sunday.—Tears before .c., and many at Mass.

8. a l d. Monday.—[Before] o. c., at Mass a great abundance, and afterward.

9. a l d Tuesday.—[Before] .c. y, many at Mass, afterward.

10. a l Wednesday.—Tears [before] .o. c. y., a great abundance at Mass.

²¹ That is, Mass. Over and above his continual illness, these very divine communications, as Father Nadal notes, had something to do with his omitting Mass. (*Mon. Ign.*, ser. IV, tom. I, 472).

11. a l d Thursday.—Tears [before] .o. c. y., a great abundance at Mass and late afterwards.

12. a l d Friday.—Tears [before] .o. c. y., a great abundance at Mass, afterward.

13. a l d Saturday.—Tears [before] .o. c. y., a great abundance at Mass, afterward.

14. a l d Sunday.—Tears [before] .o. c. y., a great abundance at Mass, afterward.

15. a l Monday.—Tears [before] c y., many at Mass.

16. a l Tuesday.—Tears [before] .c y., and at Mass.

17. a l Wednesday.—Tears [before] o c y., and at Mass.

18. a l d Thursday.—Tears [before] .c y., many at Mass, later.

19. a l Friday.—Tears [before] .c., a great abundance at Mass.

20. a l d Saturday.—Tears [before] c. y., a great abundance at Mass, afterward.

21. a l d Sunday.—Tears [before] c y., many at Mass, afterwards.

[22. a Monday].—[Before] c.

[23. a Tuesday].—[Before] c

24. a [Wednesday].—[Before] c

25. a ll. d Thursday.—[Before] .c. y., tears at Mass; c. y., many at Mass; and some in the third, and afterwards tears in my room.

26. a Friday.—Tears [before] .c. y.

27. a l d Saturday.—Tears [before] .o. c. y, a great abundance and continuance at Mass, and afterward.

28. a l d Sunday.—Tears [before] c y. Many at Mass, and afterwards.

²² The omission of Mass in these days was at the advice of the doctors. They insisted on his rising later than the community. On rising he recited the *Ave Marias* in commutation of the Office, and that finished, he went to a chapel adjoining his room to hear Mass. After Mass he remained in prayer for two hours. Father da Camara, who was minister at the time, said that he often found him there with his face all alight, "something clearly heavenly and very extraordinary" (*Memorial de Camara*, 179, p. 637).

29. a l d Monday.—Tears [before] .o. c. y., a great abundance and continuance at Mass, afterward.

30. a l d Tuesday.—Tears [before] .o. c. y., a great abundance and continuance at Mass, afterward.

31. a l d Wednesday.—Tears [before] .o. c. y., a great abundance and continuance at Mass, afterward.

1. a l First of January [1545] Thursday.—Tears (before) .o. c., and tears at Mass.

In this interval I did not say Mass, and except for one day, there were tears every day.²³

11. a l d Sunday.—Tears before o c y., a great abundance at Mass, and later.

12. a l d Monday.—Tears before o c y, a great abundance at Mass, and later.

I did not say Mass.²⁴

20. a l Tuesday.—Tears before o. c y., and a great abundance at Mass.

21. a l Wednesday.—Tears before .c y., and tears at Mass.

22. a l d Thursday.—Tears before c y., and a great abundance and continuance at Mass, and afterward.

23. l Friday.—A great abundance at Mass.

24. a l d Saturday.—Tears before o c y, a great abundance at Mass, afterward.

25. a l Sunday.—Tears before .c y., a great abundance at Mass.

I did not say Mass in this interval.²⁵

²³ This interruption of nine days, and that of seven which follows it, are the longest interruptions in Mass recorded in the *Journal*.

²⁴ It was during this illness, according to Ribadeneira, that St. Ignatius ventured to say that it would take him about a quarter of an hour to resign himself to the destruction of what he held most dear on earth, the Society.

²⁵ Father da Camara throws some further light on this picture of the infirmity of St. Ignatius, with regard to his feeling for sacred music: "Something which helped him very much towards prayer was the music and singing of sacred things, such as Vespers, Mass, and other services, and this to such an extent that he himself admitted to me that if he happened to enter a church where these services were being performed,

1. a l d First of February, Sunday.—Tears before o c y, a great abundance and continuance at Mass, afterward.

2. a l d Monday.—Tears before o c y, a great abundance and continuance at Mass, afterward.

3. a l d Tuesday.—Tears before .o., a great abundance at Mass, afterward.

4. a l d Wednesday.—Tears before o c y, a great abundance at Mass, afterward.

5. a l d Thursday.—Tears before .o c y, a great abundance and continuance at Mass, afterward.

6. a l d Friday.—Tears before .o c y, many at Mass, afterward.

7. a l d Saturday.—Tears before o c y, a great abundance at Mass, afterward.

8. a l d Sunday.—Tears before c y, many at Mass, afterwards.

9. a l d Monday.—Tears before y., many at Mass, afterward.

10. a l d Tuesday.—Tears before o c, many at Mass, afterward.

11. a l d Wednesday.—Tears before .o c y, a great abundance at Mass, afterwards.

he was at once to all appearances wholly enraptured. This was not only a benefit to his soul, but also for his physical health. And so, when it was at low ebb, or he was afflicted with great weariness, there was no better way of getting rid of it, or nothing that gave him greater relief than to hear one of the brethren sing some piece of devout music. And what surprised me not a little was that notwithstanding their knowledge of this, those who attended him never called any of the students of the German College, where there were many good singers, to offer him this relief. The most I saw in this particular all the time that I was in Rome was that they called Father Frusius of the German College, when Father was down with nausea, to play the clavichord, without any singing, for even this was a help to him. There was also a very simple and virtuous coadjutor brother who sang many pious stanzas in the same tone and voice in which the blind intone them, and with such life-likeness that one would think he had been a beggar all his life. But this happened so rarely that in the almost two and a half years that I was in Rome, it was not done more than five or six times" (*Memorial*, 177-78, pp. 636-37).

12. a l d Thursday.—Tears before o c y, a great abundance at Mass, late afterward.
13. a d Friday.—Tears before o c y, late afterwards.
14. a l Saturday.—Tears [before] .c y., many at Mass.
15. a l d Sunday.—Tears [before] c y, at Mass, afterward.
16. a l d Monday.—Tears [before] o c y, a great abundance and continuance at Mass, afterward.
17. a l d Tuesday.—Tears [before] c y, a great abundance and continuance at Mass, afterward.
18. a l d Wednesday of Lent.²⁶—Tears [before] .o c. y, a great abundance and continuance at Mass, afterward.
19. a l d Thursday.—Tears [before] o c y, a great abundance and continuance at Mass, afterward.
20. a l d Friday.—Tears [before] o c y, a great abundance and continuance at Mass, afterward.
21. a l d Saturday.—Tears [before] o c y, a great abundance at Mass, afterward.
22. a l d Sunday.—Tears [before] o c y, a great abundance and continuance at Mass, afterward.
23. a l d Monday.—Tears [before] o c y, at Mass, afterward.
24. a l d Tuesday.—Tears [before] o c y, many at Mass, afterward.
25. a l d Wednesday.—Tears [before] o c y, at Mass, afterward.
26. a l d Thursday.—Tears [before] o c y, a great abundance and continuance at Mass, afterward.
27. a l d Friday.—Tears [before] o c y, a great abundance and continuance at Mass, afterward.

²⁶ That is, Ash Wednesday, which that year, 1545, fell on February 18th.

Election of St. Ignatius with Regard to Poverty

The disadvantages in having no revenue are the advantages in having a partial or adequate revenue.¹

1. It seems that the Society will be better maintained if it has a partial or adequate revenue.

2. If the members have revenues they will avoid annoying or disedifying others, seeing that for the most part they will have to be clerics who do the begging.

3. Having a revenue they will avoid temptations to an ill-ordered solicitude in seeking support.

4. The Society will be able to give itself with greater order and peace of mind to offices and prayers at the appointed times.

5. The time that would be spent in soliciting could be given to preaching, hearing confessions and other pious works.

6. It seems that the church in this way will be kept cleaner and better adorned, thus moving to devotion, and offering the possibility of rebuilding.

7. The members of the Society will thus be able to give themselves to study and by this means be of greater spiritual help to the neighbor, and care for their own health.

8. After two of the Society considered the matter, all the others approved of it.²

The disadvantages in having a revenue are the advantages in not having any, namely:

1. With a revenue the members would not be so diligent in helping the neighbor, nor so ready to go on journeys and endure adversity. Moreover, they could not so well persuade

¹ This document, written in 1544 by Ignatius, is found in MHSI, Const. I, 78-83.

² St. Ignatius and John Codure began their work on the *Constitutions*, March 10, 1541, as Codure describes their work in MHSI, *Ign. Const. I*, 33-35.

the neighbor to true poverty and self-abnegation in all things, as is seen among the advantages of having no revenue, which follow :

Advantages and reasons for having no revenue.

1. The Society will have greater spiritual strength and greater devotion by a closer resemblance to the Son of the Virgin, our Creator and Lord, Who lived in such great poverty and hardship.

2. By not looking for a definite income, all worldly greed will the more readily be put to flight.

3. Because it seems that the Society is thus united with greater love to the Church, if there is uniformity among the members in having nothing and if they look to the poverty of Christ in the Blessed Sacrament.

4. It will be easier to hope for everything from God our Lord if we thus withdraw from everything belonging to the world.

5. There will be greater help in humbling ourselves, and a greater union with Him Who humbled Himself more than all.

6. The Society will live in greater disregard of all worldly consolation.

7. It will live continually in greater hope of God's help and with greater care in His service.

8. There will be in general greater edification, seeing that we seek nothing belonging to the world.

9. We can speak with greater liberty of spirit and greater effectiveness on all spiritual subjects to the greater profit of souls.

10. There will be greater help and encouragement to help souls when alms are received daily.

11. He will better persuade others to embrace true poverty who observes that which Christ our Lord recommended, when He said, "If anyone has left father," etc.³

³ "And everyone who has left house, or brothers, or sisters, or father or mother, or wife or children, or lands for my name's sake, shall receive a hundredfold, and shall possess life everlasting." (Matthew 19:29, Mark 10:29)

12. It seems that we shall be more active in helping the neighbor and reader to go on journeys and endure hardships.

13. Poverty, without any income, is more perfect than poverty with a partial or adequate income.

14. In choosing this for Himself, Jesus, Lord of us all, taught it to His apostles and beloved disciples when He sent them to preach.

15. It was this that all ten⁴ of us unanimously chose when we took the same Jesus Christ our Creator and Lord as our leader, to go to preach and exhort under His standard, which is our vocation.

16. According to this understanding of poverty the Bull was issued at our petition, and after waiting a year for it to be expedited, while we persevered in the same understanding, it was confirmed by His Holiness.⁵

17. It is an attribute of God our Lord to be unchangeable, and a quality of the enemy to be inconstant and changeable.

⁴ That is, the first ten Fathers, when they were deliberating on founding the Society in 1539.

⁵ Neither the first companions nor St. Ignatius himself held that it would be contrary to the Bull of Paul III, dated September 27, 1540, for the sacristy to hold revenues. See *Const.* I, 35, nota 3.

Copies of this article in book form may be obtained
for \$1.50 a copy from the Woodstock College Press.

Bibliography to Aid Vocations

Charles A. Gallagher, S.J.

Edmund G. Ryan, S.J.

Introduction

The old adage *Nil volitum nisi praecognitum* still has force. Modern advertising with its emphasis on even unconscious motivation and knowledge plays too important a part in our daily life to allow us to abandon the time-honored scholastic axiom. Few Jesuits, however, ever apply that psychological principle to the subject of Jesuit vocation. Too often a student whom his Jesuit teachers styled a fine prospect takes his place in the lay world with a Jesuit diploma in his hands. Perhaps had this young man thumbed a book on the Jesuit vocation, a biography of a saint or great man of the Society or a volume of Jesuit history, he might now be part of the long black line.

Jesuit priests and scholars and all teachers and directors of Catholic youth expend many days and evenings in their work. Caught up in the world of action, few have chance to peruse books. Yet few would desire to recommend a book to an individual without some knowledge of its contents. We hope this list will allow a teacher to present a book to a young man with the comment, "This is for you." In order to form the judgments that we here pass on, we have consulted reviews in *America*, *Best Sellers*, *The Catholic World*, *Downside Review*, *Jesuit Missions*, *Messenger of the Sacred Heart*, *The Month*, *New Review*, *Queen's Work*, *Thought*, *Woodstock Letters*, and a dozen other magazines.

What we offer is, then, a select bibliography of books and pamphlets on the Society of Jesus. The vast subject matter is narrowed to three general categories. The books and pamphlets herein contained treat only of: Jesuit Saints, Blessed and great men; Jesuit history; the Jesuit vocation.

Since we offer a select bibliography, only books that appeal to the youth of today have been included. Likewise our

purpose—to provide a bibliography useful for vocation propaganda—forced us to reject other volumes. The winnowing-out process removed over two hundred books and pamphlets from our compilation.

In the summary review we made of each book and pamphlet we conformed to the prevailing tendency in Catholic criticism of praising the effort. The best books, therefore, receive an “excellent” rating; other recommendations were scaled accordingly. We used the values assigned by original reviewers unless through teaching experience, we had just reason to override their evaluation.

Two points were beyond our control. First, to our knowledge, no list exists which catalogues each volume still in print. By making 1920 as a limit, we tried to heighten the chance that the book might still be available either on the shelves of booksellers or, at least, of libraries. Secondly, we attempted to include every worthwhile book and pamphlet written within our three categories. Through examination and re-examination we feel that we have approached that goal. Still, it is too presumptuous to think that every book is mentioned.

May this work help promote vocations to the Society.

* * *

A

Allan, Charles W., *Jesuits At The Court Of Peking*. Kelly and Walsh, Shanghai, 1935: 300 pp.

Treats the Jesuits at Peking; among them are Ricci, de Ursis, Buglio, Schall, Rho, Verbiest, Kogler and Gaubil. Free from scientific documentation; reads easily.

Third and fourth year high and up.

Ambruzzi, S.J., Aloysius, *Saints and Blessed of the Society of Jesus*. Good Shepherd Press, Bangalore, 1939: 160 pp.

Short lives of Ours; not too readable.

High school and college.

Ambruzzi, S.J., Aloysius, *In Nomine Jesu: Saints and Blessed of the Society of Jesus*. St. Aloysius College, Mangalore, 1934: 72 pp.

Short lives of Ours; not too readable.

High school and college.

Anderson, Floyd, *The Bishop's Boy*. Bruce, 1957: 151 pp.
Catholic Treasury Books.

Adventure story of a young Catholic boy who becomes a courier for Bishop Carroll. Easy reading.

Grades fifth to eighth.

Anonymous, *Brother Francis Garate of the Society of Jesus 1857-1929. A Modern Alfonsus*. Jesuit Missions Press, 1942: 58 pp.

Short life of a saintly brother of this century.

High school and college.

Anonymous, *Merry In God*. Longmans, 1940: 362 pp.

Written by an intimate of Father William Doyle as a supplement to O'Rahilly's book and especially for younger readers. Much of the matter is from Father Doyle's diary, notes and letters.

More mature fourth year high school and up.

Anonymous, *World Missions of the American Jesuits*. Jesuit Missions Press: 32 pp.

A quick round-the-world look at the mission fields staffed by American Jesuits. Good photos.

High school and college.

Astrain, S.J., Antonio, *A Short Life of St. Ignatius Loyola*.

Trans. by Robert Hull, S.J. Burns, Oates, 1928: 116 pp.

Contains a surprisingly rich and full account of life and character of Ignatius.

Third and fourth year high school and up.

Attwater, Donald, *Martyrs: From St. Stephen To John Tung*.

Sheed and Ward, 1957: 236 pp.

Includes North American Martyrs, Pro, Ogilvie, Wright, de Britto and the Japanese martyrs. Very well done; scholarly and readable.

High school and college.

Attwater, Donald, *Saints Westward*. Kenedy, 1953: 130 pp.

Saints of the New World: North American Martyrs, Peter Claver are included. Simply written and neatly compressed sketches.

High school and college.

B

Baegert, Jakob, *Observations in Lower California*. Trans. by M. M. Brandenburg and Carl L. Baumann. University of California Press, 1952: 218 pp.

The book has sections on Jesuits in Lower California from 1717-1772. Fourth year high school and up.

- Bannon, S.J., John F., *The Mission Frontier in Sonora, 1620-1687*. U. S. Catholic Historical Society, 1955: 160 pp.
Scientific history, well done.
The college student interested in history.
- Barrett, S.J., Alfred J., *Short Life in the Saddle*. Queen's Work, 1930: 31 pp.
Readable and interesting life of St. Stanislaus.
High school and college.
- Barrett, S.J., Alfred J., *White Plume of Aloysius*. Queen's Work, 1930: 30 pp.
Readable and interesting.
High school and college.
- Becker, S.J., Kurt, *I Met A Traveller*. Farrar, 1958.
The story of the internment in Communist China of Father Thomas Phillips, S.J. Interesting and readable account of a modern missionary's ordeal.
High school and college.
- Benson, Robert Hugh, *By What Authority?* Kenedy, 1957: 372 pp.
This is a modernized version of the 1909 novel. Shows the hardships endured on the English mission during Elizabeth's reign. Easy reading.
High school and college.
- Benson, Robert Hugh, *Come Rack, Come Rope*. Kenedy, 1957: 377 pp.
Historical novel of Elizabethan England and the persecution; well edited by the translator and editor of the *Autobiography of a Hunted Priest*, Father Caraman.
Third and fourth year high school and up.
- Benson, Robert Hugh, *Oddsfish!* Kenedy, 1957: 371 pp.
This is a modernized version of the 1924 novel. Setting is the England of Charles II and the Oates plot; there is excellent delineation of Jesuit martyrs and their ideals. Very readable.
High school and college.
- Bernard, S.J., Edgar J., *Saint John Berchmans: Patron Of Altar Boys*. Revista Catolica Press, El Paso, 1940: 68 pp.
Simple recounting of the life of the Jesuit boy saint. Well written.
Grades sixth to ninth.
- Bernard, Henri, *Matteo Ricci's Scientific Contribution to China*. Trans. by E. C. Werner. Stechert, 1935: 108 pp.
Describes Ricci's efforts in the sixteenth century to introduce European methods into scientific thought in China.
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Bernard, S.J., Raymond E., *Ignatius Loyola: the Saint Who Understood People*. Queen's Work, 1956: 32 pp.

High school and college.

Bernoville, Gaetan de, *Jesuits*. Trans. and abridged by Kathleen Balfe. Burns, Oates, 1938: 204 pp.

The author, a member of the French Academy, summarizes the life of Ignatius; describes the Spiritual Exercises; analyzes the Constitutions, the missions, colleges and influence of the Society.

College.

Biever, S.J., Albert H., *Jesuits in New Orleans and the Mississippi Valley*. Hauser Printing Co., New Orleans, 1924: 173 pp.

A summary account from 1566 when the first Jesuits, sent by Borgia, arrived. It became a regular mission a century later; reopened in 1835 after restoration of the Society. Scholarly history.

The college student interested in history.

Bischoff, S.J., William, *The Jesuits in Old Oregon*. Caxton Printers, Ltd., Caldwell, Idaho, 1945: 258 pp.

Scholarly and interesting history of a century of missionary activity carried on by the Jesuits in the Pacific Northwest.

The college student interested in history.

Bodkin, S.J., Mathias, *The Port of Tears. The Life of Father John Sullivan, S.J.* Clonmore and Reynolds, Dublin, 1954: 114 pp.

Life of a saintly Irish Jesuit; a convert widely known in Ireland for his asceticism.

High school and college.

Boesch, Mark, *The Cross In The West*. Farrar, 1956: 192 pp.

Fathers Kino, De Smet and Ravalli are among the missionaries featured in this history of the pioneers in the West. Easy and interesting reading.

Grades sixth to tenth.

Bolton, Herbert E., *The Padre on Horseback, a Sketch of Eusebio Francisco Kino, S.J., Apostle to the Pimas*. The Sonora Press, San Francisco, 1932: 90 pp.

Very scholarly. Based on the introduction to his edition of Kino's *Favores Celestiales* published in 1919.

The college student interested in history.

Bolton, Herbert E., *Rim of Christendom, a Biography of Eusebio Francisco Kino*. Macmillan, 1936: 644 pp.

Based on diaries and letters of great Jesuit missionary in Northern

Mexico and the Far West. First rate biography of an important Jesuit; very readable.

Third and fourth year high school and up.

Bowen, F.J., *Father Constant Lievens*. Herder, 1936: 176 pp.

Swift moving, graphic sketch of a Flemish Jesuit missionary whose mass conversions in India startled the Christian world.

High school and college.

Boxer, Charles R., *The Christian Century in Japan, 1549-1650*.

University of California, 1951: 535 pp.

Shows work of the Society and the Franciscans.

More mature third and fourth year high school and up.

Boyton, S.J., Neil, *Giant of God*. Jesuit Mission Press, 1930:

38 pp.

Interesting story of Brebeuf—good style.

Grades fifth through tenth.

Boyton, S.J., Neil, *In Xavier Lands*. Benziger, 1930: 175 pp.

Short stories on the missions—readable.

Grades fifth through tenth.

Boyton, S.J., Neil, *Mangled Hands*. Benziger, 1926: 192 pp.

Story of martyrdom of Jogues told for young readers by son of Huron chief who was youngest of this fictionalized band captured with Jogues. Excellent.

Grades fifth through tenth.

Boyton, S.J., Neil, *Mississippi's Blackrobe*. Benziger, 1927:

192 pp.

A story of Marquette, full of adventure, heroism and details of Indian life. Easy reading.

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Boyton, S.J., Neil, *Redrobes*. Benziger, 1936: 301 pp.

Story of adventure and heroic saintliness makes up this life of Brebeuf. Easy reading.

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Boyton, S.J., Neil, *Shepherd Staunch*. Jesuit Missions Press,

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Grades fifth to tenth.

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Grades fifth to tenth.

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The author was a companion in India to Mr. Henry McGlinchey, S.J. who died in India in 1918; tells of his work as a missionary and as a scholar in the Society. Easy reading.

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Brodrick, S.J., James, *Blessed Robert Bellarmine*. Kenedy, 1928: 2 Vols., 554 pp. and 552 pp. Reprinted by Longmans, 1950.

Its balance, true perspective, fluid clearness and vitality through every episode in Bellarmine's life brings the living man before us. Scholarly. More mature college student.

Brodrick, S.J., James, *Origin of the Jesuits*. Longmans, 1941: 263 pp.

Mainly portraits of the first Jesuits, brings out the dark spots as well as the glory of the Society; the organization and work of the Society are seen through the men who molded the Society.

More mature third and fourth year high school and up.

Brodrick, S.J., James, *A Procession of Saints*. Burns, Oates, 1949: 198 pp.

Includes Blessed Ralph Corby, S.J. Well done.

More mature third and fourth year high school and up.

Brodrick, S.J., James, *Progress of the Jesuits*. Longmans, 1947: 344 pp.

Sequel to the *Origin*; from Ignatius' death to Acquaviva's generalate; centered around the work of Nadal, Laynez, Borgia, Canisius, Bellarmine, Suarez, etc.

More mature third and fourth year high school and up.

Brodrick, S.J., James, *St. Francis Xavier*. Pellegrini, 1952: 548 pp. Image Book, 1957.

Xavier's letters serve as the basis for this life of the saint; very readable. The critical aspect of this book might surprise some students.

More mature college students.

Brodrick, S.J., James, *St. Ignatius Loyola, The Pilgrim Years (1491-1538)*. Farrar, 1956: 372 pp.

Excellent treatment of the working of grace in Ignatius; covers his life through his youth and days at Paris and Rome up to the approval of the new Order.

More mature third and fourth year high school and up.

Brodrick, S.J., James, *St. Peter Canisius, 1521-1597*. Sheed and Ward, 1935: 589 pp.

Definitive biography of the saint who for years was the leader of the Counter-Reformation; good style.

The more mature fourth year high school and up.

Brown, Evelyn M., *Kateri Tekakwitha, Mohawk Maid*.

Farrar, 1958: 192 pp.

This saintly Indian girl lives under the spiritual direction of the Jesuits who labored on the Mission of the Martyrs in New York and Canada.

Grades sixth to tenth.

Buehrle, Marie C., *Kateri Of The Mohawks*. Bruce, 1954:

192 pp.

Sympathetic and understanding portrait of this saintly girl. Shows her baptism by Father de Lamberville, S.J. on Easter 1676 and her flight to the village on the St. Lawrence. Well done.

High school and college.

Burke, S.J., Thomas J. M., *Beyond All Horizons*. Doubleday,

1957: 288 pp.

Historical essays on Jesuit mission activity. Major emphasis is on the personalities concerned with these missionary activities. Well done.

More mature third and fourth year high school and up.

Burke-Gaffney, S.J., Michael W., *Kepler and the Jesuits*.

Bruce, 1944: 138 pp.

Deals with the dispute in which Kepler, Galileo and St. Robert Bellarmine were involved.

The more scientifically inclined college student.

Burns, S.J., George, *Gibbets and Gallows, The Story of*

Edmund Arrowsmith, S.J. Burns, Oates, 1944: 86 pp.

A sturdy, unsentimental piece.

Third and fourth year high school and college.

Burton, Doris, *Daring To Live*. Regnery, 1955: 176 pp.

This collection of great Catholics includes Fr. Pro. Interesting and attractive.

Grades eighth to twelfth.

Burton, Doris, *Heroic Missionary Adventures*. Sands,

London, 1952: 128 pp.

Thrilling adventures of Jogues, Claver and others. Easy reading.

Grades sixth to tenth.

Burton, Doris, *Saints And Heroes For Boys*. Sands, London,

1950: 118 pp.

Includes Xavier; interesting, well written, attractive.

Grades sixth to tenth.

Burton, Katherine, *In No Strange Land: Some American Catholic Converts*. Longmans, 1942: 254 pp.

Includes the story of Father Francis Farmer, S.J. who became a convert while a Protestant missionary in China—joined the Society in China and became pastor of the Jesuit Church in Shanghai. Easy reading.

High school and college.

C

Caraman, S.J., Philip, *Henry Morse, S.J., Priest of the Plague*. Farrar, 1957: 201 pp.

Morse lived 1595-1645 as a Jesuit missionary in England. Shows his heroic work during the plague of 1636 and his arrest and execution at Tyburn during the Cromwellian era.

High school and college.

Caraman, S.J., Philip (Editor), *Saints and Ourselves*. Kenedy, 1956: 149 pp.

Ten canonized saints, including Claver, plus two Jesuit martyrs (John Ogilvie and David Lewis) are portrayed clearly and sympathetically by such authors as Dawson, Cronin, etc. Some rather obscure saints are included. Well done.

More mature third and fourth year high school and up.

Cary-Elwes, Dom Columba, *China and the Cross*. Kenedy, 1957: 324 pp.

Good section on the Jesuit attempt to Christianize China; makes up one-quarter of the book and is the best.

Third and fourth year high school and college.

Casanovas, J., *Life of St. Alonso Rodriguez*. Trans. by M. O'Leary. Herder, 1932: 188 pp.

Short life of the saint. Rather heavy.

College students.

Cassilly, S.J., Francis B., *What Shall I Be?* America Press, 1944: 70 pp.

Complete treatment of the subject of what a vocation is—rather stiff and heavy.

More mature third and fourth year high school and up.

Caughey, John W., *California*. Prentice-Hall, 1940: 680 pp.

This is a history of California; sections on the Church and the work of the Society in colonizing days and today. Very secularistic viewpoint.

College students interested in history.

Charitas, Sister Mary, *The Man Who Built the Secret Door*.
Bruce, 1945: 130 pp.

Twelve sketches of saints from various walks of life; Ignatius is included as "The Marathon Winner With The Broken Leg". Piety is mixed with humor; interesting and inspiring.

Grades seventh to tenth.

Chicago Province, *The Jesuit Vocation*. Chicago Province,
1952: 16 pp.

Graphic introduction to the Jesuit priestly vocation; short on text, excellent on photos and illustrations. Well done.

High school and college.

Clark, S.J., Francis X., *The Philippine Missions*. America
Press, 1945: 48 pp.

A study of the apostolate in the Islands from Philip II to Pius XII. Well done.

High school and college.

Coatsworth, Elizabeth J., *Sword of the Wilderness*. Mac-
millan, 1936: 160 pp.

Franciscans, Ursulines, Indians and Jesuits are part of this inspiring and romantic tale.

Grades sixth to ninth.

Cody, S.J., Alexander, *Richard A. Gleeson, S.J.* University
of San Francisco Press, 1950: 215 pp.

Life of an eminently priestly Jesuit who spent sixty-seven years in the California Province as rector of Santa Clara, provincial, one of the initiators of the lay retreat movement, etc. Simply told.

High school and college.

Collins, S.J., John H., *Most Reverend William A. Rice, S.J.,
1891-1946*. Jesuit Mission Association, Boston, 1948: 18 pp.

The story of Bishop Rice, S.J. and his work in the missions.

High school and college.

Collins, Thomas, *Martyr In Scotland*. Macmillan, 1955:
268 pp.

Life of John Ogilvie. His torture of being kept awake for eight days and nights is twentieth century. The writing is rather heavy but it is a good biography.

More mature third and fourth year high school and up.

Concannon, H., *White Horseman*. Herder, 1930: 125 pp.

North American Martyrs; book presenting a challenge.

Grades sixth to tenth.

Conroy, S.J., Joseph P., *Arnold Damen, S.J., A Chapter in the
Making of Chicago*. Benziger, 1930: 329 pp.

Excellent life of the zealous, beloved and saintly pastor of Holy Family parish in Chicago.

High school and college.

Corcoran, C., *Blackrobe*. Bruce, 1937: 377 pp.

Father Marquette steps from the pages of this book as a splendid figure whose warm personality charmed Indian and white alike; adventure story.

High school and college.

Corley, S.J., Francis and Willmes, S.J., Robert, *Wings of Eagles*. Bruce, 1941: 206 pp.

Thirty-three separate accounts of lives of Jesuit saints and blessed in Church calendar; short, well-written and inspiring in many of the accounts.

High school and college.

Correia-Afonso, S.J., John, *Even Unto The Indies. Ignatius of Loyola and the Indian Missions*. Messenger of the Sacred Heart, Bombay, 1956: 101 pp.

Scholarly, well done.

College students.

Correia-Afonso, S.J., John, *Jesuit Letters and Indian History*. St. Xavier College, Bombay, 1955: 193 pp.

Necessary for mission history of India; good propaganda. Source book.

More mature college students.

Crehan, S.J., Joseph, *Father Thurston*. Sheed and Ward, 1952: 235 pp.

The controversies are heavy but the book is worthwhile for the more serious and mature.

More mature college students.

Croft, Aloysius, *Twenty-One Saints*. Bruce, 1937: 151 pp.

Aloysius and Ignatius are included. Presented in a manly way; originally given to C.Y.O. groups.

High school and college.

Cronin, Vincent, *Wise Man From The West*. Dutton, 1955: 300 pp. Image Book.

Life of Ricci. Vivid story, fine scholarship, clear and strong literary style; very well done.

More mature third and fourth year high school and up.

D

Daley, S.J., John M., *Georgetown University: Origin And Early Years*. Georgetown University Press, 1957: 324 pp.

Covers the years 1791-1841. A very competent and scholarly treatment. Excellent.

College students.

Daly, S.J., James J., *Jesuit In Focus*. Bruce, 1940: 212 pp.

A study giving an excellent account of what a Jesuit is and wishes to be. Excellent.

High school and college.

Daly, S.J., James J., *St. John Berchmans*. Kenedy, 1921: 191 pp.

The life is unusually appealing; written with charm and grace.

High school and college.

Davis, S.J., William L., *A History of St. Ignatius' Mission, an Outpost of Catholic Culture on the Montana Frontier*.

Gonzaga University Press, Spokane, 1954: 147 pp.

Story of an old Jesuit mission by a college professor. Good style.

College students.

Delanglez, S.J., Jean, *French Jesuits in Lower Louisiana*.

Catholic University Press, 1935: 547 pp.

Scholarly work; translation of many original documents.

Mature third and fourth year high school and up.

Delanglez, S.J., Jean, *Frontenac and the Jesuits*. Loyola University Press, 1939: 296 pp.

Shows work of the Society in the creation of New France; the work of the missions receives good treatment.

Mature third and fourth year high school and up.

Delanglez, S.J., Jean, *Some La Salle Journeys*, Institute of Jesuit History, Chicago, 1938: 103 pp.

The purpose of this work is to interpret Jesuit activities in the Great Lakes region and in the Mississippi Valley. Scholarly and well done.

Historically-minded college students.

Delany, S.J., Francis X., *A History of the Catholic Church in Jamaica, B.W.I.* Jesuit Missions Press, 1930: 292 pp.

The author has first-hand knowledge of the mission and has treated the subject very well.

High school and college.

Delehaye, S.J., Hippolyte, *St. John Berchmans*. Trans. by Henry Semple. Benziger, 1921: 190 pp.

Father Delehaye has the erudition and humility of a genuine scholar combined with a literary touch.

More mature fourth year high school and up.

Dempsey, Martin, Editor, *The Priest Among The Soldiers*.
Burns, Oates, 1947: 211 pp.

Chaplains of the British Army during World War II. Four of eighteen essays are by Jesuits. Very readable. Very well done.

High school and college.

Derleth, August W., *Father Marquette and the Great Rivers*.
Farrar, 1955: 188 pp.

This Vision Book is detailed and workmanlike; does not stir the imagination too much. Style is simple and attractive.

Grades sixth to ninth.

Derleth, August W., *St. Ignatius and the Company of Jesus*.
Farrar, 1956: 184 pp.

Well integrated, objective marshalling of the main facts about the Jesuit founder. Simple and attractive style.

Grades sixth to ninth.

Desideri, S.J., Ippolito, *An Account of Tibet: The Travels of Desideri, 1712-1729*. Trans. and edited by Filippo de Filippi. Routledge and Sons, Ltd., London, 1937: 475 pp.

Thrilling reading of the journey of a Jesuit missionary of the eighteenth century.

Third and fourth year high school and up.

Devine, E. J., *Jesuit Martyrs*. Canadian Messenger, 1925: 254 pp.

In a popular and interesting fashion tells the story of the North American Martyrs.

High school and college.

Devlin, Christopher, *The Life of Robert Southwell, Poet and Martyr*. Farrar, 1956: 367 pp.

Regarded as definitive biography in England; very readable; shows vocation crisis, Jesuit training, letter to Queen Elizabeth defending priestly celibacy and has some of his poetry.

More mature fourth year high school and up.

De Wohl, Louis, *The Golden Thread*. Lippincott, 1952: 254 pp.

Romantic, adventure story that has St. Ignatius Loyola involved in its plot.

High school and college.

De Wohl, Louis, *Set All On Fire*. Lippincott, 1953: 280 pp.

Interestingly written; quotes many of Xavier's letters; will sharpen the appetite of young men for future spiritual reading.

High school and college.

- Diamond, S.J., Joseph, *God's Ground Crew*. Queen's Work, 1953: 32 pp.
Brothers' vocations.
High school and college.
- Diamond, S.J., Joseph, *Please Don't Call Me Lord*. Queen's Work, 1949: 32 pp.
For vocations; written by a Scholastic.
High school and college.
- Dissard, S.J., J., *Father Francis Tarin, S.J.* Trans. by Katherine Henvey. Sheed and Ward, 1928: 134 pp.
Famous Jesuit who worked as a preacher of missions throughout Spain and died in 1910. Good style.
High school and college.
- Donlon, Hugh, *Story of Auriesville "Land of Crosses."* Harrigan Press, Worcester, 1932: 176 pp.
Gives the story of the Indians who controlled the Mohawk valley; of the Jesuits they martyred; of Tekakwitha and the establishment of the shrine. More pious than interesting.
High school and college.
- Donnelly, D., *A Gallant Conquistador*. Brown, Dublin, 1932: 208 pp.
Life of Rudolph Acquaviva, the first Jesuit martyr. Very well done.
High school and college.
- Donnelly, D., *A Prisoner in Japan*. Sheed and Ward, 1928: 181 pp.
Life of Charles Spinola; gripping story.
High school and college.
- Donnelly, William P., *Up From The Mines: Father Miguel Pro*. St. Anthony Guild, 1941: 67 pp.
Brief and inspiring tribute to an heroic leader; based on a Spanish work.
High school and college.
- Dragon, S.J., Antonio, *Miguel Augustin Pro of the Society of Jesus, Martyr of Christ the King*. Trans. and edited by Lawrence Drummond. Messenger Press, Montreal, 1930: 219 pp.
The author was a fellow student of Father Pro in theology. The style is vivid. It also contains an apologia of the Church in Mexico.
High school and college.
- Drolet, S.J., Francis P., *The Queen's Warrior: St. John Berchmans*. Queen's Work, 1951: 40 pp.
High school and college.

Dudon, S.J., Paul, *Ignatius of Loyola*. Trans. by William J. Young, S.J. Bruce, 1949: 484 pp.

Standard life of Ignatius; gives spirit of the Institute; excellent translation, alive and moving.

More mature fourth year high school and up.

Du Jarric, S.J., Pierre, *Akbar and the Jesuit Missions*. Trans. with notes by C. H. Payne. Harper, 1926: 288 pp.

A sixteenth century account of Jesuit missionary efforts in India chiefly at the court of Akbar.

High school and college.

Dunigan, David, *A History of Boston College*. Bruce, 1947: 362 pp.

Academic history. Much on career of Father McElroy.

College students.

Dunne, S.J., Peter Masten, *Andres Perez de Ribas, Pioneer Blackrobe of the West Coast, Administrator and Historian*. United States Catholic Historical Society, 1951: 175 pp.

Life of a Jesuit missionary in Mexico; college president, provincial of the Jesuits and world famous for his history, published in 1645. Readable and interesting.

The more historically-minded fourth year high school and up.

Dunne, S.J., Peter Masten, *Black Robes in Lower California*. University of California Press, 1952: 540 pp.

Scholarly and entertaining; skillful representation of Jesuits in various works and missions among the Indians of Lower California.

The more historically-minded fourth year high school and up.

Dunne, S.J., Peter Masten, *Early Jesuit Missions in Tarahumara*. University of California Press, 1948: 276 pp.

Written as excellent history and the result of personal travel through the area.

The more historically-minded fourth year high school and up.

Dunne, S.J., Peter Masten, *Pioneer Black Robes on the West Coast*. University of California Press, 1940: 286 pp.

Gives clear picture of Jesuits in Lower California and in Mexico; the author makes excellent use of geography as a background. Very well written.

The more historically-minded fourth year high school and up.

Dunne, S.J., Peter Masten, *Pioneer Jesuits in Northern Mexico*. University of California Press, 1944: 227 pp.

Gives clear view of time sequence; shows relation to Franciscan work; explains a revolution that threatened Spanish control of New Spain.

The more historically-minded fourth year high school and up.

E

- Ernest, Brother (John D. Ryan), *Young Prince Gonzaga*. Josephite Press, Watertown, Wisc., 1945: 36 pp.
Colorful life of the saint up to his entrance into the Society.
Grades seventh to tenth.
- Ernest, Brother (John D. Ryan), *The Boy Who Saw the World*. Dujarie Press, Notre Dame, 1941: 121 pp.
Story of Xavier; both young and old will enjoy the directness and brevity of the author's story.
Grades seventh to tenth.
- Espinosa, José M., *Crusaders of the Rio Grande*. Institute of Jesuit History, Chicago, 1942: 410 pp.
Spanish effort to civilize and Christianize New Mexico. Story of Diego de Vargas. Well done.
Third and fourth year high school and up.

F

- Farnum, Mabel, *A Carrack Sailed Away*. Propagation of the Faith, 1938: 393 pp.
A fictionalized account of the missionary career of Francis Xavier.
Easy reading.
High school and college.
- Farnum, Mabel, *Sacred Scimitar*. Bruce, 1946: 168 pp.
The story of the seventeenth century Jesuit, St. John de Britto; tells of his unbelievable hardships; exciting and inspiring; easy reading.
High school and college.
- Farnum, Mabel, *Street of the Half-Moon*. Bruce, 1940: 242 pp.
Accurate and thrilling; solidly historical, though colorful and dramatic life of Claver.
High school and college.
- Farnum, Mabel, *The Wool Merchant of Segovia*. Bruce, 1945: 202 pp.
Life of St. Alphonsus Rodriguez. Easy reading.
High school and college.
- Feeney, Leonard, *Survival Till Seventeen*. Sheed and Ward, 1941: 141 pp.
Excellent story of home life, interests and temperament that led to a vocation. Good chapters on the decision to be a Jesuit, the preparation for entrance, the arrival and first few days at St. Andrew. Interesting and most readable.
High school and college.

Feeney, S.J., Thomas, *Letters From Likiep*. Jesuit Mission Associates, 1952: 259 pp.

Caroline and Marshall missions; interesting and unusual customs and language are explained in a simple and conversational style by Bishop Feeney. Well done.

High school and college.

Feeney, S.J., Thomas J., *Padre of the Press, Recollections of John J. Monahan, S.J.* Jesuit Missions Press, 1931: 161 pp.

Father Monahan was successively: Irish immigrant, grocer's clerk, college student, dentist, Jesuit priest and missionary in the Philippine Islands. Heavy.

High school and college.

Ferroli, S.J., Dominicus, *The Jesuits in Malabar*. King and Co., National Press, Bangalore, 1951: 622 pp.

Traces the history of the Society in Malabar from 1600-1818. Scholarly.

More historically-minded college students.

Ferroli, S.J., Dominicus, *The Jesuits in Mysore*. Xavier Press, Kozhikode, Bangalore, India, 1955: 238 pp.

History from 1648-1800. Heavy.

The historically-minded in college.

Fichter, S.J., Joseph; *James Laynez, Jesuit*. Herder, 1944: 299 pp.

Second general of the Society. Shows him as energetic, learned leader; shows Jesuits at Trent and planning and executing Counter-Reformation. Well balanced treatment.

More mature third and fourth year high school and up.

Fichter, S.J., Joseph, *Man of Spain, Francis Suarez*. Macmillan, 1940: 349 pp.

Combines accuracy and completeness with readability; good idea of work of the Society in studies; the subject, Suarez, may not appeal to youth.

The more mature third and fourth year high school and up.

Fink, Leo G., *Old Jesuit Trails in Penn's Forest*. Paulist Press, 1933-35: 270 pp.

Relates with biographical sketches part of the story of the early Jesuit missionaries in Pennsylvania.

College students.

Finn, S.J., Francis J., *Father Finn, S.J.* Benziger, 1929: 236 pp.

Inspiring story of a great Jesuit; ideal for hints on writing and

guidance; mentions other Jesuits who are writers; introduction by Father Lord.

High school and college.

Fitzpatrick, Benedict, *Donjon of Demons*. Holt, 1930: 306 pp.

A hero's tale based on *Jesuit Relations*; tells the story of Brebeuf; some events are fictionalized.

High school and college.

Foley, S.J., Albert, *God's Men Of Color*. Farrar, 1955: 322 pp.

The story of colored Catholic priests in the United States, including Father Patrick Healey, S.J., who was President of Georgetown. Easy reading.

High school and college.

Foley, S.J., Albert S., *Modern Galahad*. Bruce, 1937: 241 pp.

Very readable and inspiring account of St. John Berchmans; shows him to have been very manly.

High school and college.

Foley, S.J., Albert S., *St. Regis, A Social Crusader*. Bruce, 1941: 268 pp.

Colorful story of seventeenth century Jesuit priest who spent life defending oppressed workers by combating the evils of the time. Timely parallels with the twentieth century could be drawn; popular though difficult style in places.

High school and college.

Ford, S.J., Desmond, *Pathfinders Of Christ*. Burns, Oates, 1948: 111 pp.

Collection of ten saints for the adolescent; includes Ignatius and Jogues. Very well done.

Grades seventh to tenth.

Forrest, M. D., *Life of Father Pro*. Radio Replies Press, St. Paul, 1945: 118 pp.

Well written; used personal contact with Father Pro's brothers and sisters as well as the documents.

Grades sixth to tenth.

Fox, William S. and Jury, Wilfrid, *Saint Ignace Canadian Altar of Martyrdom*. McClelland and Stewart, Toronto, 1949: 158 pp.

Part I by Fox is a history of the mission; it is compressed. Part II by Jury relates the excavations to uncover the site. Scholarly.

College.

Frossard, André, *The Salt of the Earth*. Trans. by Majorie Villiers. Kenedy, 1956: 160 pp.

Renews personality of the principal religious orders in a collection

of delightful essays; wrong on way Jesuit general is elected and some other details; humorous and worthwhile.

High school and college.

Fulop-Miller, René, *The Power And Secret Of The Jesuits*.
Trans. by Frank Flint and Dorothy Tait. Viking, New
York, 1930, 523 pp.

This non-Catholic author tries to treat the Society objectively and show its ideals. We recommend its absorbing, dramatic, journalistic presentation of the Society's history and ideals.

Mature fourth year high school and college students.

G

Gardiner, S.J., Harold, *Edmund Campion, Hero of God's
Underground*. Farrar, 1957: 189 pp.

Reads well, moves rapidly.

Grades fifth to tenth.

Garraghan, S.J., Gilbert, *Chapters In Frontier History*.
Bruce, 1934: 188 pp.

Many Jesuits and their stories in the development of the United States. Well done.

Historically-minded college student.

Garraghan, S.J., Gilbert, *The Jesuits of the Middle United
States*. America Press, 1938: 3 vols. 660 pp., 669 pp.,
666 pp.

Excellent treatment of Jesuit work; scholarly.

The more historically-minded in fourth year high school and up.

Gavin, S.J., Michael, *Memoirs of Father Peter Gallway, S.J.*
Burns, Oates, 1913: 263 pp.

Biography of one of the best known Jesuits of his time; he was stationed at Farm St., London, for the last twenty-six years.

High school and college.

Gense, S.J., James H., *Feast Days in the Jesuit Calendar*.
St. Xavier College, Bombay, 1954: 414 pp.

It is a gold mine of information on all our men who have been raised to the altars. Well done.

High school and college.

Gense, S.J., James H., *St. John Berchmans as Seen by his
Contemporaries*. St. Xavier College, Bombay, 1949: 152 pp.

Based on seventeenth century contemporary evidence of his Jesuit brothers. Good.

High school and college.

Gense, S.J., James H., *Spiritual Odyssey of St. Stanislaus Kostka*. St. Xavier College, Bombay, 1951: 268 pp.

Penetrating biography; physical career is frame and portrait is spiritual; well written.

High school and college.

Gerard, S.J., John, *Autobiography of a Hunted Priest*. Trans. by Philip Caraman, S.J. Pellegrini, 1952: 287 pp. Image Book, 1956.

This is the same book that was published in England under the title, *Autobiography of an Elizabethan Jesuit*. Excellent story of a Jesuit in England from 1588-1606; highly recommended.

Third and fourth year high school and up.

Gerard, S.J., John, *The Flight of the Falcon*. Trans. by Philip Caraman, S.J.; edited for young readers by Frances M. McGuire. Longmans, 1955: 188 pp.

Thrilling story of Gerard's escapes from Elizabeth's police; easy and enjoyable reading.

Grades sixth to tenth.

Germing, S.J., Matthew, *Shall I Be A Jesuit?* Queen's Work, 1948: 24 pp.

Shows the meaning of the religious life, vows, the special work of the Society and method of election. Good on both vocations, priest and brother.

High school and college.

Gleeson, Richard A., *Dominic Giacobbi, A Noble Corsican*. America Press, 1938: 285 pp.

The biography of a saintly Jesuit written by one who knew him intimately; presents the attractive personality of one in love with Christ, souls and with his vocation. Heavy in spots.

High school and college.

Goodier, S.J., Alban, *Jesuits*. Macmillan, 1930: 84 pp.

Describes the sixteenth century and Ignatius' relation to it; excellent treatment of the spirit and ideals of the Society; spirituality and works. Excellent.

Third and fourth year high school and up.

Goodier, S.J., Alban, *Saints For Sinners*. Sheed and Ward, 1934: 223 pp.

Insight into the lives of nine saints who had to fight sin and discouragement; Xavier and La Colombière are included.

The more mature college students.

Guerreiro, S.J., F., *Jahangir And The Jesuits*. Trans. by C. H. Payne. Robert M. McBride, New York, 1930: 287 pp.

Jahangir was a sixteenth century Mongul emperor; Brother Goes, S.J.

journeyed from Goa to China in search of the Kingdom of Prester John.
College students.

Guillon, Georges, *Perfect Friend, The Life of Blessed Claude de La Colombière*. Trans. by William J. Young, S.J. Herder, 1956: 440 pp.

Best biography of Blessed Claude. Good translation.
More mature fourth year high school and up.

H

Haggerman, Gerard, *Hero of the Gallows*. Dujarie Press, Notre Dame, 1953; 87 pp.

Story of Bl. Edmund Campion; well done, easy to read.
Grades seventh to tenth.

Haggerty, S.J., Edward, *Guerilla Padre in Mindanao*. Longmans, 1946: 257 pp.

Adventure story of Jesuit priest during World War II in the Philippine Islands. Easy reading.

High school and college.

Hamilton, S.J., Raphael, *The Story of Marquette University*. Marquette University Press, 1953: 434 pp.

A thoroughly documented history. Scholarly.

College students.

Hanly, Daniel A., *Bl. Joseph Pignatelli*. Benziger, 1938: 269 pp.

Biography of the second founder of the Society. Heavy in spots.

Third and fourth year high school and up.

Harney, S.J., Martin P., *Early Portuguese Missions and St. Francis Xaxier in the Orient*. American Press, 1945: 40 pp.

Good study of the missions. Study outline by Gerald Treacy.

High school and college.

Harney, S.J., Martin P., *The Jesuits in History*. America Press, 1941: 513 pp.

Good informative history of the Society though only three chapters on the restored Society. Very worthwhile.

The more historical-minded third and fourth year high school and up.

Harvey, R., *St. Ignatius*. Bruce, 1936: 273 pp.

A non-Catholic gives an accurate, full-length portrait of Ignatius in the Science and Culture Series.

More mature third and fourth year high school and up.

Heagney, Anne, *The Marylanders*. Bruce, 1957: 156 pp.
Catholic Treasury Books.

Adventure tale for boys of that period of Maryland history when the Catholics were persecuted. Easy reading.

Grades fifth to eighth.

Hibbert, Eloise T., *Jesuit Adventure in China During the Reign of K'ang Hsi*. Dutton, 1941: 298 pp.

Fascinating but uncritical account of the emperor who is the main figure in the book; much on the Society. Inaccurate as history but as easy to read as a novel.

High school and college.

Holland, S.J., Robert E., *Song of Tekakwitha*. Fordham University Press, 1942: 176 pp.

This is a narrative poem. Readable and should have wide appeal.

High school and college.

Hollis, Christopher, *St. Ignatius*. Sheed and Ward, 1931: 287 pp.

The interior mystical life of Ignatius is put in the background by the author's decision to paint the leader of men and the remaker of chaotic Europe.

More mature fourth year high school and up.

Homan, Helen W., *Knights of Christ*. Prentice-Hall, 1957: 486 pp.

Description of the founders and individual spirit of orders. Ignatius and the Society are included.

High school and college.

Hopkins, J. G. E., *Peter DeSmet*. Kenedy, 1957: 192 pp.

Well done life of the great explorer-missionary.

Grades seventh to tenth.

Hubbard, S.J., Bernard R., *Cradle Of Storms*. Dodd, 1935: 285 pp.

Book contains science popularly explained; enlivened by personal experiences and adventures in Alaska and the Aleutians. Easy reading.

High school and college.

Hubbard, S.J., Bernard R., *Mush, You Malemites*. America Press, 1932: 179 pp.

Scientific and apostolic account of life in Alaska by the Glacier Priest.

Two hundred photos.

High school and college.

Hunt, Regina, *Bright Banners*. Bruce, 1956: 132 pp. Catholic Treasury Book.

Young page becomes converted to Catholicism after observing the actions and talking to Bl. Claude de la Colombière at the King's court; the page's uncle was imprisoned in the Oates plot. Readable novel.

Grades sixth to tenth.

Hurley, S.J., Thomas, *Father Michael Browne*. Clonmore and Reynolds, Dublin, 1949: 242 pp.

Rather inadequate because of the lack of material on the subject; it is the life of a holy, Irish Jesuit, master of novices, confessor and retreat-giver.

High school and college.

I

Ignatius Loyola, *St. Ignatius' Own Story as Told to Luis González de Cámara; With a Sampling of His Letters*.

Trans. by William J. Young, S.J. Regnery, 1956: 138 pp.

Demanding but worthwhile for the more advanced students.

College students.

Ives, J. Moss, *The Ark and the Dove*. Longmans, 1936: 435 pp.

The early story of Maryland as a Catholic colony and the distinctive contribution towards religious liberty is popularized in this readable book.

Third and fourth year high school and up.

Iyengar, Srinwasa, *Gerard Manley Hopkins. The Man and the Poet*. Oxford University Press, 1948: 194 pp.

Very comprehensive, sympathetic and enthusiastic.

College students.

J

Jacobsen, S.J., Jerome V., *Educational Foundations of the Jesuits in Sixteenth Century New Spain*. University of California Press, 1938: 292 pp.

Book begins with what a Jesuit is by intellectual and spiritual training—shows Jesuit education as influencing Mexico from 1572-1600. Readable. Excellent.

High school and college.

Janelle, Pierre, *Robert Southwell, the Writer*. Sheed and Ward, 1934: 336 pp.

Combines the biographical details with a literary study of the prose and verse of this Jesuit martyr. More interested in Southwell's influence on English literature than his life.

College students.

Jenkins, Burris, *Father Meany And The Fighting Sixty-Ninth*. Fell Press, New York, 1944: 61 pp.

Story of Jesuit chaplain and his men as they took the island of Makin during World War II; courage under fire.

High school and college.

Judge, S.S., Charles S., *American Missionary, William H. Judge, S.J.* Maryknoll, 1912: 306 pp.

The author writes an interesting account of his Jesuit brother who labored in Alaska from 1890-1899. Easy reading.

High school and college.

Jury, Wilfrid and Jury, Elsie MacLeod, *Sainte Marie Among The Hurons.* Oxford University Press, 1954: 128 pp.

Archeological but has sections on the Jesuits; the missions; Jesuits in Canada.

College students.

K

Kane, William T., *For Greater Things.* Herder, 1929: 99 pp.

A graphic account of St. Stanislaus' life. Well done.

High school and college.

Kane, S.J., William T., *Memoir of William Stanton, S.J.* Herder, 1927: 262 pp.

Biography of a Jesuit missionary from Missouri whose short life (1870-1910) was spent after his ordination mainly in Manila and among the natives of Honduras. Well done.

High school and college.

Kendall, Katherine, *Father Stewart.* Burns, Oates, 1950: 270 pp.

A study of the life and teaching of a Jesuit priest; written with discrimination and sureness of judgement. Well done.

More mature fourth year high school and up.

Kennedy, John H., *Jesuit and Savage in New France.* Yale University Press, 1950: 206 pp.

This study of the Catholic missionary effort among the Indians during the Colonial period won the American Catholic Historical prize for 1950. Scholarly.

College students.

Kenny, S.J., Michael, *Catholic Culture In Alabama: Centenary Story Of Spring Hill College (1830-1930).* America Press, 1931: 400 pp.

Gives historical background to foundation of college; its presentation to and expansion by the Jesuits. Interesting in itself and excellent for history of Church in the South.

College.

Kenny, S.J., Michael, *The Martyrs Of Virginia 1571.* Society of the Propagation of the Faith of the Diocese of Virginia, 1936: 14 pp.

Tells the story of the eight Jesuit martyrs of Virginia. Easy reading.

High school and college.

Kenny, S.J., Michael, *Romance Of The Floridas*. Bruce, 1934: 395 pp.

History of the Church in Florida in the sixteenth century; part I treats of the discovery and exploration (1512-1565); part II treats the life and activities of Pedro Menendez de Aviles, S.J. Good.

High school and college.

Kent, MM., Mark L. and Sister M. Just, *The Glory of Christ*. Bruce, 1955; 285 pp.

Stories of two hundred missionaries of past two thousand years; many unknown but filled with zeal for souls; told in simple, direct and readable narrative.

Grades sixth to tenth.

Kenton, Edna (Editor), *Black Gowns and Red Skins: Adventures and Travels of the Early Jesuit Missionaries in North America, 1610-1791*. Longmans, 1956: 527 pp.

Originally *Jesuit Relations and Allied Documents, 1610-1791*, Brentano, 1926. Puts the *Jesuit Relations* into modern idiom. Very readable.

Third and fourth year high school and up.

Kenton, Edna (Editor), *Indians Of North America*. Harcourt, 1927: 2 vols., 597 pp. and 579 pp.

Volume I gives Paul Le Jeune's relations of 1632-1649; Volume II contains Marquette's and Du Poisson's voyages on the Mississippi. As inspiring today as they were three hundred years ago when they were the talk of Europe.

Third and fourth year high school and up.

Kenton, Edna (Editor), *Jesuits. Letters From Missions (North America)*. Vanguard (N.Y.), 1954: 527 pp.

Jesuit Relations and allied documents. The Jesuits speak for themselves. Very well done.

Third and fourth year high school and up.

Kenton, Edna (Editor), *With Hearts Courageous*. Harcourt, 1933; 313 pp.

An abridged edition for young readers of her two vol. work *Indians of North America*. Based on the *Jesuit Relations*. Very well done.

Grades sixth to tenth.

Kerns, S.J., Joseph, *Portrait of A Champion*. Newman, 1957: 273 pp.

Easy to read life of Stanislaus, not saccharine but alive. Excellent.

Grades seventh to twelfth.

Kidd, Kenneth E., *The Excavation of Ste. Marie*. Toronto University Press, 1949: 191 pp.

Archeological primarily but includes sections on Jesuits, missions, Jesuits in Canada.

College students.

Kino, S.J., Eusebio F., *Historical Memoir Of Primeria Alta*. Trans., edited and annotated by Herbert E. Bolton. University of California Press, 1948: 2 vols. 379 pp. and 329 pp. Scholarly work bringing to life Kino and his times. Very well done. College students.

Kino, S.J., Eusebio F., *Kino Reports to Headquarters*. Trans. by E. Burrus, S.J. Institutum Historicum, Rome, 1954: 135 pp.

Gives a fine addition to our historical knowledge of Kino. Prints original Spanish with the English translation.

The more historically-inclined in college.

Kjelgaard, James, *The Explorations of Père Marquette*. Random House, 1951: 181 pp.

Inspiring and adventurous account of Marquette's missionary and exploratory endeavors; good style; illustrations are excellent.

Grammar school.

Koch, A., *A Nobleman of Italy, St. Aloysius Gonzaga*. Herder, 1929: 166 pp.

A fairly good biography of the saint. Heavy.

High school and college.

L

LaFarge, S.J., John, *An American Amen*. Farrar, 1958.

Reflections of the well known Jesuit as an American, a priest and a leading intellectual. Inspiring reading.

Mature third and fourth year high school and up.

LaFarge, S.J., John, *Jesuits in Modern Times*. American Press, 1928: 146 pp.

Readers obtain a good idea of the Jesuit vocation, the meaning of the vows, the Jesuit apostolates of the foreign missions, retreats, the press and their great zeal for Catholic education.

High school and college.

LaFarge, S.J., John, *The Manner Is Ordinary*. Harcourt, 1954: 408 pp. Image Books, 1957.

Home life as son of great American artist; years at Harvard and Innsbruck; entrance into the Society as a priest; work on the Maryland missions; twenty-five years on *America* and his social work.

More mature third and fourth year high school and up.

LaFarge, S.J., John, with photos by Margaret Bourke-White, *A Report on American Jesuits*. Farrar, 1956: 237 pp.

Explains the spirit of the Society and its essential works; the photos are artistic masterpieces. Excellent.

High school and college.

Lane, Jane (Elaine Kidner Dakers), *Thunder on St. Paul's Day*. Newman, 1954: 256 pp.

A novel on the Titus Oates plot; Jesuits play an important and sympathetic part in the story; a good historical novel.

High school and college.

Lanning, John T., *Spanish Missions of Georgia*. University of North Carolina Press, 1935: 312 pp.

A non-Catholic account of the Spanish missions in Georgia during the one hundred and fifty years before the arrival of the English and of the attempts of the Jesuits and Franciscans to civilize and Christianize the Indians.

College students.

Laures, S.J., John, *The Catholic Church in Japan*. Charles E. Tuttle Co., Tokyo, 1954: 252 pp.

Father Laures is a professor at the Catholic University of Tokyo. He treats the history of the Church in Japan from Xavier to the present. Treats of the Society in the sixteenth and seventeenth centuries.

College.

Laveille, E., *Life of Father De Smet, S.J.* Trans. by Marian Lindsay. Kenedy, 1915: 400 pp.

Well documented life of the famed Jesuit explorer, linguist, writer and missionary. Reads like a novel.

High school and college.

Leary, John P., *Better A Day*. Macmillan, 1951: 341 pp.

Fifteen stories of Jesuit brothers from Elizabethan England to modern-day Alaska. These extraordinary men prove that not all Jesuit brothers lead prosaic lives. Good adventure stories. Excellent.

High school and college.

Leary, John P., *I Lift My Lamp*. Newman, 1955: 383 pp.

Sixteen biographies of Jesuits who contributed to American History. Among others are: Jogues, Andrew White, Marquette, Tierney, James Shannon, Stack, De Smet, Bapst and Hausmann. Excellent.

High school and college.

Leturia, S.J., Pedro, *Iñigo de Loyola*. Trans. by A. J. Owen, S.J. Le Moyne Press, 1949: 207 pp.

The professor of Church History at the Gregorian analyzes Ignatius' conversion. The Saint's life up to his conversion is done thoroughly; the last chapter compares the chronology of Luther and Ignatius.

College.

Lewis, S.J., Clifford M. and Loomie, S.J., Alfred J., *The*

Spanish Jesuits in Virginia 1570-1572. University of North Carolina Press, 1953: 294 pp.

Scholarly presentation of the Jesuit mission in Virginia that was wiped out by Indian treachery.

Fourth year high school and college.

Lockwood, Frank C., *Story of the Spanish Missions of the Southwest.* Santa Ana, California, 1935: 78 pp.

Complete history of the thirty-two missions originally founded by Father Kino in Sonora and Arizona as well as an account of the Franciscan missions. Scholarly.

The more historically-minded in college.

Lockwood, Frank C., *With Padre Kino on the Trail.* University of Arizona Press, 1934: 142 pp.

An account by a non-Catholic of the life and labors of the noted Italian Jesuit missionary in Mexico and our own Southwest. Scholarly.

The more historically-minded in college.

Lomask, Milton, *John Carroll, Bishop and Patriot.* Farrar, 1956: 200 pp.

More fiction than fact; long sections on early Jesuit education and his training in the Society. The story is adventurous.

Grades fifth to eighth.

Lomask, Milton, *St. Isaac and the Indians.* Farrar, 1956: 187 pp.

A reduced and simplified story of Jogues among the Hurons and Mohawks.

Grades fifth to eighth.

Lord, S.J., Daniel A., *Meet My Greatest Teacher: Claude J. Perrin, S.J.* Queen's Work, 1946: 60 pp.

Story of the Scholastic who taught Father Lord how to write.

Grades seventh to twelfth.

Lord, S.J., Daniel A., *My Mother.* Queen's Work, 1934: 308 pp.

The story of Father Lord's own mother and her influence on his life; excellent.

Grades seventh to twelfth.

Lord, S.J., Daniel A., *Played By Ear.* Loyola University Press, 1956: 398 pp.

Excellent autobiography of a saintly Jesuit who devoted his life to teenagers. This was written as he was dying of cancer; inspiring writing.

High school and college.

Lord, S.J., Daniel A., *The Call Of Christ.* Queen's Work, 1927: 48 pp.

A simple, straightforward discussion of religious vocations, lay and clerical, for men.

Grades seventh to twelfth.

Lord, S.J., Daniel A., *The Jesuit With The Magic Hands*. Queen's Work, 1948: 61 pp.

Biography of Father Louis Egan, one of Father Lord's best friends, did many illustrations for *Queen's Work*.

Grades seventh to twelfth.

Lord, S.J., Daniel A., *These Jesuit Brothers of Mine*. Queen's Work, 1953: 30 pp.

On the Brother's vocation in the Society.

Grades seventh to twelfth.

Lord, S.J., Daniel A., *These Terrible Jesuits*. Queen's Work, 1928: 47 pp.

Slow start but picks up speed and interest. Vocation pamphlet tells of his first twenty years as a member of the Society.

Grades ninth to twelfth.

Lord, S.J., Daniel A., *What Is A Jesuit?* Queen's Work, 1940: 48 pp.

Very good vocation material.

Grades seventh to twelfth.

Luce, Claire Boothe (Editor), *Saints For Now*. Sheed and Ward, 1952: 312 pp.

Twenty biographies of the saints. Includes Ignatius by John Farrow and Xavier by Kate O'Brien; the biographies are well done, particularly Xavier's.

Third and fourth year high school and up.

Lunn, Alfred, *A Saint In The Slave Trade*. Sheed and Ward, 1935: 256 pp.

A sympathetic and artistic account of Peter Claver. There are chapters on the meaning of happiness, pain, humanism, pity and sanctity. Philosophical.

Mature students in fourth year high school and up.

M

Maclagan, Sir Edward, *Jesuits and the Great Mogul*. Burns, Oates, 1932: 433 pp.

A scholarly and sympathetic history of the Jesuit mission in Western India from 1580 when the first Jesuit reached Akbar's court to the death of the last missionary in 1802.

Fourth year high school and up.

Madaras, S.J., Edward, *Al Baghdadi: Tales Told By The*

- Tigris*. Jesuit Missions Press, 1940: 400 pp.
Shows both the tension in the Middle East and the battle for souls; comical in many spots. Excellent.
High school and college.
- Marcuse, Ludwig, *Soldier Of The Church, The Life of Ignatius Loyola*. Trans. and edited by C. Lazare. Simon and Schuster, 1939: 352 pp.
Jewish author psychoanalyzes Ignatius and his influence on the Jesuits; very harmful and unsympathetic book.
Not recommended.
- Margaret, Helene, *Father De Smet*. Farrar, 1940: 371 pp.
Excellent story of the great Apostle of the Indians of the American Midwest; very pleasant reading.
High school and college.
- Martindale, S.J., Cyril C., *African Angelus*. Sheed, 1933: 436 pp.
Episodes and impressions of his trip to the Jesuit missions in Rhodesia. His usual excellent work.
Mature students in fourth year high school and up.
- Martindale, S.J., Cyril C., *Bernard Vaughan, S.J.* Longmans, 1923: 244 pp.
Shows Father Vaughan as a priest who used all his ingenuity in the service of God for saving souls.
Mature students in fourth year high school and up.
- Martindale, S.J., Cyril C., *In God's Army: Captains Of Christ*. Benziger, 1917: 192 pp.
Borgia, Regis and Claver come alive under this experienced pen.
More mature fourth year high school and up.
- Martindale, S.J., Cyril C., *In God's Army: Christ's Cadets*. Benziger, 1914: 144 pp.
A study of the salient features in the ascetic growth of the Society's three boy saints.
Mature fourth year high school and up.
- Martindale, S.J., Cyril C., *In God's Army: Commanders-in-Chief*. Benziger, 1915: 192 pp.
Usual charm of the author is turned to Ignatius and Xavier with the same pleasing result.
Mature fourth year high school and up.
- Martindale, S.J., Cyril C., *Portuguese Pilgrimage*. Sheed and Ward, 1949: 165 pp.
Not just a travelogue but includes stories of Jesuits in Portugal; rambling, witty and worthwhile.
Mature fourth year high school and up.

Martindale, S.J., Cyril C., *Richard Philip Garrold, S.J.* Longmans, 1921: 116 pp.

Biography of an English Jesuit convert and World War I chaplain; writer of children's books and trained historian. Martindale knew him well. Easy reading.

Mature fourth year high school and up.

Martindale, S.J., Cyril C., *Vocation of St. Aloysius.* Herder, 1927: 301 pp. Reprinted by Sheed and Ward, 1945.

The exemplar for modern essays on the saints; tries to analyze Aloysius' motivation. Excellent.

College.

Martindale, S.J., C. C., *What Are Saints?* Sheed and Ward, 1933: 157 pp.

Radio talks to give the meaning of saints in different lives. Xavier and Claver are included.

Selected students in fourth year high school and up.

Marygrove College, *A Spiritual Conquest: Paraguay Reductions 1610-1767.* Detroit, 1942: 73 pp.

Symposium of twenty-eight essays on the Jesuit ideal of the state and how it was realized in Paraguay.

College.

Maryland Jesuit, *Laborers With Christ.* Maryland Province Seminary Bureau, 1954: 32 pp.

Readable and graphic introduction to the Brothers' vocation in the Society. Excellent.

High school and college.

Maryland Jesuit, *Training With Christ.* Maryland Province Seminary Bureau, 1954: 32 pp.

Covers the course of a Scholastic's formation with many pictures and enough text to instruct but not to bore. Graphic instruction. Excellent.

High school and college.

Maxwell, J. R. N., *Happy Ascetic, Adolph Petit, S.J.* Benziger, 1936: 212 pp.

Father Petit spent most of his life in the Belgian Jesuit Tertianship at Tronchiennes. The cause of his beatification was introduced in 1931.

Mature third and fourth year high school students and up.

Maynard, Theodore, *Great Catholics In American History.* Doubleday, 1956: 291 pp.

Human drama of Church in America; twenty-one vivid, biographical sketches of the nation's leading Catholics. Includes Marquette, Jogues, Carroll and De Smet.

High school and college.

Maynard, Theodore, *Odyssey Of St. Francis Xaxier*. Newman, 1950: 364 pp.

Well written, up-to-date biography of Xavier; the human as well as the sainted Xavier appears.

High school and college.

Maynard, Theodore, *Pillars Of The Church*. Longmans, 1945: 308 pp.

Xavier is one of twelve; accurate and correct with provocative historical comment.

High school and college.

Maynard, Theodore, *St. Ignatius and the Jesuits*. Kenedy, 1956: 213 pp.

Good review of the Society and its works; shows Ignatius' ability to fight adversity. Easy reading.

High school and college.

McDowell, Franklin, *The Champlain Road*. Bruce, 1941: 421 pp.

Historical novel of New France; includes vivid and detailed accounts of Jesuit martyrs. It won Governor General's literary award for best Canadian novel of the year.

High school and college.

McGloin, S.J., J. B., *Eloquent Indian, Life Of James Bouchard, S.J.* Stamford University Press, 1949: 380 pp.

Story of Delaware Indian who became a Jesuit missionary to the white population of the Far West in the latter part of the nineteenth century. Scholarly but readable.

Third and fourth year high school and up.

McGloin, S.J., J., *How To Tell A Vocation*. Queen's Work, 1956: 32 pp.

Very good; setting is atmosphere of regular high school social life of boys.

Grades tenth to twelfth.

McGloin, S.J., J., *I'll Die Laughing*. Bruce, 1955: 178 pp.

Whole program of studies in the Society is reviewed year by year; there are serious and light spots. Excellent.

High school and college.

McGrath, Fergal, *Father John Sullivan*. Longmans, 1941: 285 pp.

Irish Jesuit, convert son of Lord Chancellor of Ireland, died in 1933; excellent with the sick. Readable.

High school and college.

McGratty, S.J., Arthur R., *I'd Gladly Go Back*. Newman, 1952: 205 pp.

Irresistible story of boyhood in a fine family. Undercurrent of seriousness shows what the true Catholic family should be.

High school and college.

McGratty, S.J., Arthur R., *The Fire Of Francis Xavier*.
Bruce, 1952; 300 pp.

Popular biography; lively narration with frequent flashes of insight make Xavier better known and admired.

High school and college.

McHugh, S.J., L. Charles, *St. Ignatius Loyola*. America Press,
1956: 16 pp.

Captures the spirit of the saint and the Society; rhetorical but readable.

High school and college.

McSweeney, Joseph, *Irish Jesuits among the Mild Batonga*.
Irish Messenger, Dublin, 1954: 24 pp.

A good example of the Society in the missions.

High school and college.

McSweeney, Joseph, *Irish Jesuits in Northern Rhodesia*. Irish
Messenger, Dublin, 1954: 24 pp.

Good account of a mission; good vocational material.

High school and college.

Meadows, Denis, *Elizabethan Quintet*. Longmans, 1956:
304 pp.

Contains chapter on "Robert Parsons, The Seditious Jesuit". One chapter of the book might cause trouble for some adolescents; the chapter on Parsons is very well done.

More mature third and fourth year and up.

Meadows, Denis, *Obedient Men*. Appelton, 1954: 308 pp.

Describes his ten years in the Society; he then left. Seems to miss the spark of the Society and desires to debunk the Jesuits.

Not a book useful in vocation promotion.

Meadows, Denis, *A Popular History Of The Jesuits*. Mac-
millan, 1958: 160 pp.

Very general history. Good on spirit of Society, our martyrs, Jesuits as preachers, teachers and confessors and on the Suppression. Only one paragraph on American Jesuits; detailed on England.

High school and college.

Meadows, Denis, *Tudor Underground*. Devin-Adair, 1950:
365 pp.

Novel that includes Campion, Parsons and other Jesuits on the English mission; Jesuits are the underground who try to win England back to the Faith.

High school and college.

Melville, Annabelle, *John Carroll Of Baltimore*. Scribner, 1957: 338 pp.

Fascinating view of the early years of American Catholicism. The story of the Jesuit who became the first American bishop is well told.

More mature in third and fourth year high school and up.

Missouri Province, *Jesuit Life*. 1944: 34 pp.

Review of Jesuit spirit, vocation, different stages in the course, history and the works and missions of the American Jesuits. Emphasis is on Jesuit priest; three pages on the brothers. Good.

High school and college.

Monaghan, S.J., Forbes, *Under The Red Sun*. McMullen (New York), 1946: 279 pp.

Inspiring story of the Philippine Islands in World War II; adventure story; well written.

High school and college.

Monahan, Maude, *Boy's Choice*. Longmans, 1935: 40 pp.

An attractively prepared sketch of Aloysius.

Grades third to sixth.

Monahan, Maude, *On The King's Highway*. Longmans, 1927: 58 pp.

Short life of Stanislaus.

Grades third to sixth.

Monro, Margaret T., *A Book Of Unlikely Saints*. Longmans, 1943: 220 pp.

Aloysius is one of five; delightful, fresh and original approach.

High school and college.

Monserrate, S.J., A., *Commentary On His Journey To The Court Of Akbar*. Trans. by J. S. Hoyland. Oxford, 1924: 220 pp.

Commentary written for the Jesuit General in Rome; one of the best historical authorities on India in the second half of the sixteenth century. Good translation.

College.

Monsterleet, S.J., Jean, *Martyrs In China*. Trans. by A. Pakenham. Regnery, 1956: 288 pp.

Present day (1949-53) persecution in China related by a former parish priest and university professor in China; inspiring; many episodes on Jesuits and their loyal, Christian students during the Communist terror.

Third year high school and up.

Moore, John Travers and Staudacher, Rosemarian V., *Modern Crusaders*. Farrar, 1957: 192 pp.

Among these stories of modern missionaries is one of Father George

McGowan, S.J. and the saving of a reefbound ship in the Marshall Islands. Easy and interesting reading.

Grades sixth to tenth.

Moreschini, Cesare, *Life Of St. Andrew Bobola*. Trans. by L. J. Gallagher, S.J. and J. Donovan. B. Humphries, Boston, 1939: 254 pp.

Fascinating adventure story of Bobola's life and its influence on the author.

High school and college.

Morrison, S.J., John A., *Mysterious India*. Jesuit Missions Press, 1941: 47 pp.

Close-up of missionary life in Patna, staffed by American missionaries. High school and college.

Morton, Sister Rose Anita, *Appreciation Of Robert Southwell*. University of Pennsylvania Press, 1929: 103 pp.

A clear and concise sketch of this English martyr's career, followed by a critique of Southwell's more important verse and prose.

Mature college students.

Mosley, Daisy H., *Blessed Robert Southwell*. Sheed and Ward, 1957: 182 pp.

Very good, readable story; many of the episodes may be styled as a bit fictionalized.

Grades sixth to ninth.

Mullaly, S.J., Charles, *The Priest Who Failed And Other Stories*. Apostleship of Prayer, 1936: 168 pp.

Main life is that of Chabanel; sketches of Pro, Lievens, etc., are also included. Pious.

High school and college.

Murphy, S.J., Edward, *Beachheads Won For Christ*. Jesuit Philippine Bureau, 1943: 42 pp.

A study of the motives behind the Catholic mission movement. Clear and forceful.

High school and college.

Murphy, Edward F., *Handclasps With The Holy*. Catholic Literary Guild, St. Nazianz, Wisc., 1941: 246 pp.

Twenty-three saints; includes Ignatius, Stanislaus, Aloysius, Claver and Xavier. Well written, interesting and thought provoking.

High school and college.

Myerscough, S.J., John A., *The Martyrs of Durham and the North East*. John S. Burns, Glasgow, 1956: 178 pp.

Includes some Jesuit martyrs: Morse, Gerard Corby, Ralph Corby and John Duckett. Quotes liberally from historical sources. Scholarly.

College students.

N

Narayan, J. Stephen, *Acquaviva and the Great Mogul*.

Catholic Book Club, St. Xavier's, Patna, 1945: 233 pp.

Life of Jesuit martyr. Shows contribution of Jesuits to mission effort in India during the sixteenth century. Very highly rated.

High school and college.

Nash, S.J., Robert, *Helping Hands, A Jesuit Talks To A Prospective Jesuit Brother*. Browne and Nolan, Dublin, 1950: 32 pp.

Well done view into the works of the brothers and their great services to the Society.

High school and college.

Nash, S.J., Robert (Editor), *Jesuits*. Gill, Dublin, 1956: 230 pp.

Biographical essays of the more important Jesuit saints and famous contemporary Jesuits, e.g. Daniel Lord, Rupert Mayer, Beda Chang, Goodier, Père Charles. Excellent.

High school and college.

Nash, S.J., Robert, *Little Biographies, Part 4*. Anthonian Press, Dublin, 1951: 32 pp.

Canisius is one of four. Very well done by an excellent writer.

High school and college.

Nash, S.J., Robert, *Saint Of The Displaced, St. Joseph Pignatelli, S.J.* Gill, Dublin, 1955: 43 pp.

Life of Pignatelli; shows how he kept the Society together during the exiles and the Suppression. Well done and readable.

High school and college.

Nathan, Adele, *Seven Brave Companions*. Aladdin Books (N.Y.), 1953: 164 pp.

Tells the story of how Joliet for the Glory of France and Marquette for the glory of God joined forces and discovered the Mississippi.

Grades fourth to sixth.

Nevils, S.J., W. Coleman, *A Moulder Of Men, John H. O'Rourke, S.J.* Apostleship of Prayer, 1952: 284 pp.

Father O'Rourke was an inspiring Jesuit. The treatment is warm and sincere; some parts are detailed and not too interesting.

High school and college.

Nevins, MM., Albert, *St. Francis Of The Seven Seas*. Farrar, 1956, Vision Books: 200 pp.

Attractive book; simply written life of Xavier.

Grades sixth to ninth.

New York Province, *Jesuit Seminary News, July-August, 1950*. Seminary Bureau, 1950: 20 pp.

Description of course by priests in charge of various stages of Scholastics' formation. Heavy on text and style.

High school and college.

Norman, Mrs. George, *God's Jester*. Benziger, 1930: 359 pp.

Record of the life and labors of a young Jesuit martyred in Mexico. Excellent and readable.

High school and college.

North, S.J., R. G., *General Who Rebuilt The Jesuits*. Bruce, 1944: 292 pp.

The story of Roothaan; primarily historical, yet it is readable. Shows the Society after the Suppression as it rebuilt its missions, schools, etc.

High school and college.

O

O'Brien, Bartholomew, *The Heroic Aloysius*. Grail, 1954: 83 pp.

Biography of this saint of youth; Aloysius is made to look more manly than in many other works.

Grades sixth to ninth.

O'Brien, John A., *American Martyrs*. Appleton, 1953: 310 pp.

Description of Indian life and customs and the French settlements; historical interest, uses sources.

More mature in third and fourth year high school and up.

O'Callahan, S.J., Joseph T., *I was Chaplain On The Franklin*. Macmillan, 1956: 153 pp.

Classic tale of courage; fascinating and inspiring. The style is worthy of the material; this Jesuit was the first chaplain to win the Congressional Medal of Honor.

High school and college.

O'Connor, Edward, *Call on Xavier: Saint Francis Xavier and His Novena*. Gill, Dublin, 1952: 73 pp.

Short biography of Xavier and an explanation of the Novena of Grace. Pious.

High school and college.

O'Connor, S.J., Paul, *Eskimo Parish*. Bruce, 1947: 134 pp.

First-hand pictures of Eskimo life by a priest who has worked there for fifteen years. Crisp and humorous.

High school and college.

O'Grady, P. W. and Dunn, Dorothy, *Dark was the Wilderness*. Bruce, 1945: 278 pp.

The story of the Jesuit missionaries to the Iroquois is here told

thrillingly. After a slow start the novel moves along quickly and tells quite adequately the heroic tale.

High school and college.

O'Neill, S.J., George, *Golden Years On The Paraguay*. Burns, Oates, 1934: 276 pp.

History of the Jesuit missions or Paraguay Reductions (1600-1767). Excellent history; reads like a novel.

More mature third and fourth year high school and up.

O'Rahilly, Alfred, *Father William Doyle, S.J.: A Spiritual Study*. Longmans, 1936: 613 pp.

One of the great religious biographies of our time; dwells on the spiritual life of this Irish Jesuit.

Only for the most mature college students.

Oregon Province, *Hands Of Christ*. Mount Saint Michael's, Spokane, 1945: 48 pp.

Brother's vocation; pictorial description of the life and work of the Jesuit brother.

High school and college.

Owens, Sister M. Lilliana, *Carlos M. Pinto, S.J., Apostle Of El Paso*. Revista Catolica Press, El Paso, Texas, 1951: 228 pp.

Some inaccuracies but a good job, interesting. 173 illustrations. Readable.

Third and fourth year high school and up.

Owens, Sister M. Lilliana, *Jesuit Beginnings in New Mexico*. Revista Catolica Press, El Paso, Texas, 1950: 176 pp.

Eminently readable story of pioneer Jesuits from Naples; data for history of Catholic Church in Southwest. Readable.

Third and fourth year high school and up.

P

Parkman, Francis, *Jesuits In North America*. Little, 1883: 460 pp.

Non-Catholic and old history but still readable; he was favorably disposed towards the Society. His work is an American classic.

Historically-minded third and fourth year high school and up.

Patterson, Frances T., *The Long Shadow*. Sheed and Ward, 1956: 288 pp.

Story of Brebeuf's work and martyrdom in New France; mentions other Jesuit missionaries. Reads easily.

Grades sixth to tenth.

Patterson, Frances T., *White Wampum*. Longman, 1934: 304 pp.

A successful popularization of the life of the saintly Kateri Tekakwitha. The author combines scholarship and journalistic skill. Very enjoyable and readable.

High school and college.

Pemán, José Maria, *Saint In A Hurry*. Trans. by Hugh de Blacam. Sands, London, 1935: 146 pp.

Drama. Takes Xavier from Paris and his student days to Rome, Lisbon, the Indies and Japan. Very well done.

College.

Perrin, S.J., Henri, *Priest Workman in Germany*. Trans. by Rosemary Sheed. Sheed, 1948: 230 pp.

Fascinating story of a Jesuit who volunteers to accompany the French workers to a slave labor camp in Nazi Germany. Inspiring and adventurous.

Third and fourth year high school and up.

Pick, John, *Gerard Manley Hopkins. Priest and Poet*. Oxford, 1942: 169 pp.

Shows that Hopkins the poet and the Jesuit priest can't be distinguished; uses both the biographical details and his poetry. Uncritical. College.

Pies, S.J., Otto, *The Victory Of Fr. Karl*. Trans. by S. Attanasio. Farrar, 1957: 210 pp.

Story of how a young, dying deacon is ordained secretly in the Nazi concentration camp of Dachau; the author was one of ninety-five Jesuits imprisoned there. Excellent.

High school and college.

Plattner, Felix A., *Jesuits Go East*. Trans. by Sudley and Blobel. Clonmore and Reynolds, Dublin, 1950: 283 pp.

Entertainment blended with instruction. Story of Jesuit missions in the East from Xavier in 1541 to the death of the last German Jesuit in 1786.

Third and fourth year high school and up.

Pollen, J. H., *St. Ignatius Loyola*. Carroll (taken over by Newman), 1951: 192 pp.

A brief biography written to commemorate the three hundredth anniversary of Ignatius' canonization and republished in 1951. Well done.

High school and college.

Purcell, Mary, *Don Francisco, The Story Of St. Francis Xavier*, Newman, 1954: 319 pp.

This novel succeeds in delineating the Saint whose soul was inspired and directed by Ignatius. Good.

High school and college.

Purcell, Mary, *The First Jesuit*. Newman, 1957: 417 pp.

The book captures the spirit of the Society and of Ignatius. Good foreword by LaFarge. Excellent book, highly recommended.

High school and college.

Putz, C.S.C., Louis J., *The Catholic Church, U.S.A.* Fides, Chicago, 1956: 415 pp.

Tries to show what we are doing in the U.S. Chapters by LaFarge on segregation, Ong on the intellectual life, Thomas on marriage and by other Jesuit and non-Jesuit authors.

Mature college students.

Q

Quirk, S.J., Charles J., *Sculptured In Miniature: The Collected Lyrics of Charles J. Quirk, S.J.* George Grady Press, New York, 1956: 55 pp.

His fifty years as a Jesuit are caught in verses like Father Tabb's; some have sparks of Crashaw in them.

High school and college.

R

Ragueneau, P., *Heros of Huronia*. Forte Ste. Marie, Canada, 1948: 34 pp.

Stories of the North American Martyrs.

High school and college.

Raymond, Allen, *Waterfront Priest*. Holt, 1955: 269 pp.

Story of Father Corridan and his efforts to rid the New York waterfront of gangsterism. Excellent.

High school and college.

Reany, William, *Champion of the Church, St. Peter Canisius*. Benziger, 1931: 206 pp.

A good biography of the scholarly and zealous German Jesuit. Lags in spots.

High school and college.

Repplier, Agnes, *Père Marquette*. Doubleday, 1929: 298 pp.

Biography of this missionary to the Indians who with Joliet explored the headwaters of the Mississippi and died from hardships before he was forty. Excellent style.

High school and college.

Reuter, S.J., James B., *He Kept Silence In Seven Languages*. Queen's Work, 1947: 31 pp.

Inspiring story of the saintly Jesuit, Father Carl Hausmann, who died as a prisoner-of-war of the Japanese during World War II. Excellent.

Grades seventh to twelfth.

Reville, S.J., John C., *Herald Of Christ: Louis Bourdaloue, S.J.* Schwartz, New York, 1922: 196 pp.

Describes the striking features of Bourdaloue and his influence at the court of Louis XIV.

Third and fourth year high school and up.

Reynolds, S.J., Edward D., *Jesuits For The Negro.* America, 1950: 230 pp.

Traces the Society's work with the negro from the time of Ignatius until 1946. The style is rather heavy in spots.

Third and fourth year high school and up.

Ricci, S.J., Matteo, *China In The Sixteenth Century.* Trans. by L. J. Gallagher, S.J., Random House, 1953: 617 pp.

Ricci's journals 1583-1610. Shows his thirty years in China; one of the greatest missionary documents. Rather heavy in spots; good on science.

More mature in third and fourth year high school and up.

Richardson, Mary K., *Joseph Varin, Soldier.* Burns, Oates, 1954: 154 pp.

Varin was in the French Revolution; was ordained in 1796 in the Society of the Sacred Heart; joined the Jesuits in 1814 and died in 1850. Most of the book is his life before his entrance. Reads like a novel.

High school and college.

Rively, S.J., William, *The Story Of The Romance.* Rinehart, New York, 1953: 241 pp.

Excellent adventure story of a missionary in action. It narrates the three month voyage from San Francisco to Truk in a forty-five foot boat. Very easy and good reading.

High school and college.

Roberto, Brother (Gerald Muller), *I Serve The King.* Dujarie Press, Notre Dame, 1954: 92 pp.

Life of Borgia; very well done; easy reading.

Grades seventh to tenth.

Roberto, Brother (Gerald Muller), *The Man Who Limped To Heaven.* Dujarie Press, Notre Dame, 1954: 92 pp.

The life of Ignatius. Easy reading; excellent.

Grades seventh to tenth.

Roberto, Brother (Gerald Muller), *The Martyr Laughed.* Dujarie Press, Notre Dame, 1954: 92 pp.

The life and martyrdom of Father Pro. Excellent.

Grades seventh to tenth.

Roberto, Brother (Gerald Muller), *With Fire, Sword and*

Whips: A Story of St. Andrew Bobola. Dujarie, Notre Dame, 1957: 94 pp.

Well told story of the heroic Jesuit. Simply and interestingly related. Grades seventh to tenth.

Robinson, Gertrude, *Sachim Bird.* Dutton, 1936: 216 pp.

Tale of Jesuits, Indians and an English boy. Taken from the Jesuit Relations.

Grades sixth to ninth.

Routh, C.R.M., *They Saw It Happen.* Macmillan, 1957: 220 pp.

English history 1485-1688 presented in dramatic style. The Jesuits play an important part in the book. Very well done.

Third and fourth year high school and up.

Rowbotham, Arnold, *Missionary And Mandarin: The Jesuits At The Court Of China.* University of California Press, 1942: 374 pp.

Non-Catholic paints spiritual and temporal work of the Society in China in seventeenth and eighteenth centuries. Author tries for impartiality but misinterprets Society's ideals in some places.

College.

Royer, Fanchón, *Padre Pro.* Kenedy, 1954: 248 pp.

The story of a great hero of God; shows his family life, then his Jesuit life. Well written and documented; maintains fast pace and interest of a novel.

High school and college.

Ryan, S.J., Thomas F., *China Through Catholic Eyes.* Catholic Students Mission Crusade, Cincinnati, 1942: 80 pp.

General work that deals with political and religious history. Includes section on the Jesuit missionaries, especially Ricci. Interesting.

High school and college.

Ryan, S.J., Thomas F., *Jesuits Under Fire: Siege Of Hong Kong.* Burns, Oates, 1944: 188 pp.

Story of twenty-seven Jesuits during and after the Japanese attack on Hong Kong during World War II; shows the discipline, courage and zeal of the Society. Excellent.

High school and college.

S

Sandberg, Harold W., *Black-robed Samson.* Grail, 1952: 75 pp.

Adventurous and stirring story of Father Peter De Smet.

Grades sixth to ninth.

Sauliere, A., *Red Sand: A Life Of John de Britto*. De Nobili Press, Madura, 1947: 497 pp.

A scholarly work built on documents; yet devotional and interesting. Third and fourth year high school and up.

Savage, Alma, *Dogsled Apostles*. Sheed and Ward, 1942: 231 pp.

Record of missionary work by Jesuits and secular priests in Alaska. Journalistic style; easy reading.

High school and college.

Scanlon, Marion S., *Trails Of The French Explorers*. Naylor, San Antonio, 1956: 79 pp.

Includes Marquette.

High school and college.

Schamoni, Wilhelm, *The Face Of The Saints*. Trans. by Anne Freemantle. Sheed and Ward, 1948: 278 pp.

Includes Ignatius, Xavier, Stanislaus, Borgia, Aloysius, Regis, Canisius, Bellarmine, Berchmans and Jogues.

High school and college.

Schoenberg, S.J., Wilfred, *Garlic For Pegesus*. Newman, 1955: 214 pp.

This is an adventure story about the saintly Brother Benedict de Goes, S.J. whose journey over the roof of the world to find the Jesuits in China proved the possibility of identifying China and Cathay. Excellent.

High school and college.

Schurhammer, George, *St. Francis Xavier*. Trans. by Frank Elbe. Herder, 1928: 321 pp.

A life that draws a good picture of Xavier; it relies on the letters of Xavier as a source.

More mature third and fourth year high school and up.

Sigismund, C.S.C., Brother, *The Lad who Hiked to Heaven*. Dujarie Press, Notre Dame, 1945: 122 pp.

Delightful story about Saint Stanislaus; the author shows his experience gained through work with youth. Clear and entertaining style. Excellent.

Grades seventh to tenth.

Scott, S.J., Martin, *Isaac Jogues*. Kenedy, 1927: 242 pp.

This life story which points out the main lessons in Jogues' life still affords entertaining reading.

High school and college.

Smith, S.J., Gerard (Editor), *Jesuit Thinkers Of The Renaissance*. Marquette University Press, 1939: 254 pp.

Essays on Suarez, Dominic Bouhours, Molina, Lessius, Juan de

Mariana, Bellarmine. Competently and interestingly told. Shows intellectual apostolate.

More mature third and fourth year high school and up.

Sheed, Frank, *Saints Are Not Sad*. Sheed and Ward, 1949: 441 pp.

Lively sketches of forty saints prove the title. Xavier and Ignatius are included.

High school and college.

Sherren, Wilkinson, *Blessed Edmund Campion*. The Organ Press, England, 1947: 45 pp.

No words wasted but good history; works some contemporary documents into the text.

High school and college.

Shiels, William E., *Gonzalo de Tapia*. United States Historical Society, 1934: 198 pp.

Scholarly account of the founder of the first permanent Jesuit mission in North America.

Historically-minded college students.

Southwell, S.J., Robert, *A Humble Supplication to Her Maiestie*. Cambridge University Press, 1953: 80 pp.

This short apology, written in moving and poetic prose has now been edited from the best manuscripts with a clarifying introduction and copious notes.

College students.

Spalding, S.J., Henry S., *Arrows Of Iron*. Benziger, 1934: 230 pp.

A novel based on life of Maryland colonists after the landing of *Ark* and *Dove*. Main character is young boy; last chapter shows beginning of Catholic persecution.

Grades seventh to tenth.

Spalding, S.J., Henry S., *Catholic Colonial Maryland*. Bruce, 1931: 243 pp.

Shows the coming of the Catholics; their trials in keeping their religious freedom in this Jesuit mission. The period up to the American Revolution is covered.

Third and fourth year high school and college.

Steuart, S.J., Robert, *Diversity in Holiness*. Sheed and Ward, 1937: 221 pp.

Studies of twelve saints who reflect Christ; Ignatius is one of them. Attempts to show unity of mystical experience with minimum of biographical details.

Most mature college students.

Steuart, S.J., Robert H., *March, Kind Comrade*. Sheed and Ward, 1931: 272 pp.

Excellent story of the work of a Jesuit chaplain in France and Flanders during World War I. Two years of action serve as the background for the spiritual work of this Jesuit priest and spiritual director. High school and college.

Summers, Richard A., *The Devil's Highway*. Nelson, 1937: 299 pp.

Kino and his explorations are treated through the medium of a fine, exciting story.

High school and college.

Sweeney, S.J., Francis, *Bernadine Realino, Renaissance Man*. Macmillan, 1952: 173 pp.

Fine outline of the saint; handles history with skill and competence. A vivid and even poetic work.

Mature third and fourth year high school and up.

T

Talbot, S.J., Francis X., *Jesuit Education In Philadelphia: St. Joseph's College 1851-1926*. St. Joseph's College, 1927: 146 pp.

History of Jesuit college in Philadelphia written in concise and attractive style. Good.

College.

Talbot, S.J., Francis X., *Richard Henry Tierney*. America Press, 1930: 200 pp.

Vigorous biography of the scholarly and courageous editor of *America* who made that publication famous in the United States.

High school and college.

Talbot, S.J., Francis X., *Saint Among Savages*. Harper, 1935: 466 pp.

A complete biography of Jogues; one of the best books of our times. Readable and most interesting.

High school and college.

Talbot, S.J., Francis X., *Saint Among The Hurons*. Harper, 1949: 351 pp. Image Book, 1956.

A factual and readable account about Jesuit missions in North America; makes Brebeuf live.

High school and college.

Thompson, Francis, *St. Ignatius Loyola*. Carroll (taken over by Newman), 1951: 192 pp.

Life of the soldier saint; this is a reprint. The author's style is very flowery; difficult reading.

Mature fourth year high school and up.

Tigar, Clement, *Edmund Lester, S.J.* Longmans, 1937: 115 pp.

Good narration of the life of Father Lester who was the founder of the K.B.S. movement. Well done.

Third and fourth year high school and up.

Treacy, S.J., Gerald, *Red Skin And Blackrobe.* Paulist Press, 1945: 32 pp.

Good, inspiring narration of the Canadian Jesuit martyrs.

High school and college.

Treacy, S.J., Gerald, *St. Ignatius Loyola, The Soldier Saint.* Paulist Press, 1942: 32 pp.

Good insight into the saint.

High school and college.

Treacy, S.J., Gerald, *Stories Of Great Saints For Children.* Paulist Press, 1942: 32 pp.

Alloysius and Stanislaus are two of seven.

Grades third to sixth.

Treacy, S.J., Gerald, *Stories Of Great Saints For Children.* Paulist Press, 1942: 32 pp.

Ignatius and Xavier are two of seven.

Grades third to sixth.

Trigault, S.J., Nicholas, *The China That Was.* Trans. by Louis J. Gallagher, S.J. Bruce, 1942: 199 pp.

This is the China that the Jesuits discovered at the close of the sixteenth century; this book served as an introduction to Ricci's diary. Good, modern translation.

More mature fourth year high school and up.

V

Van Dyke, Paul, *Ignatius Loyola, The Founder of the Jesuits.* Scribner, 1926: 381 pp.

A non-Catholic, scholarly, and sympathetic presentation; relies on contemporary documents. Readable style.

More mature fourth year high school and up.

Venegas, S. J., Miguel, *Juan Maria de Salvatierra of the Company Of Jesus.* Trans. and edited by Marguerite E. Wilbur. Arthur H. Clark, Glendale, California, 1929: 350 pp.

Biography first published at Madrid in 1751; there is an excellent

description of conditions in Lower California. The author was a missionary also. Excellent translation and editing according to *Catholic World*.

College students.

Von Matt, Leonard, and Rahner, S.J., Hugo, *St. Ignatius of Loyola, A Pictorial Biography*. Trans. by John Murray, S.J. Regnery, 1956: 330 pp.

Full page photos are excellent and take one back to the sixteenth century; the text by Rahner is excellent.

High school and college.

W

Walsh, S.J., Henry L., *Hallowed Were The Gold Dust Trails*. University of Santa Clara Press, 1946: 561 pp.

The story of the pioneer priests of northern California. Scholarly work; colorful, even poetic style.

Third and fourth year high school and up.

Walsh, James J., *American Jesuits*. Macmillan, 1934: 336 pp.

A tribute of affection rather than a critical estimate; an historical and biographical study written to commemorate the three hundredth anniversary of the landing of the Society in Maryland. Very easy reading.

High school and college.

Walsh, M. M., James, *Tales Of Xavier*. Sheed and Ward, 1946: 184 pp.

Informal sketches of his life; inspiring and vivid details. A popular life.

High school and college.

Ward, Justine, *William Pardow of the Company of Jesus*. Longmans, 1914: 274 pp.

Biography of an American Jesuit who had great influence in New York. Simple style; sometimes too sentimental.

High school and college.

Waugh, Evelyn, *Edmund Campion*. Little, 1946: 239 pp. Image Book, 1956.

A superb recreation of Campion and the Society.

More mature fourth year high school and up.

Welfle, S.J., Richard A., *Blood On The Mountain*. Benziger, 1938: 214 pp.

This is a sequel to *Ruined Temple*; adventure in the Himalayas; missionary setting. Well done.

Grades seventh to tenth.

Welfle, S.J., Richard A., *Greater Than The Great Mogul*. Catholic Press, Ranchi, India, 1941: 192 pp.

This is the story of Rudolph Acquiviva. Very well done. Grades sixth to tenth.

Welfle, S.J., Richard A., *The Ruined Temple*. Benziger, 1935: 248 pp.

Novel about a young boy in India; Father Ryan, a Jesuit missionary, is an important character. This is a good adventure story.

Grades seventh to tenth.

Wessels, S.J., Cornelius, *Early Jesuit Travelers In Central Asia: 1603-1721*. M. Nijhoof, The Hague, 1924: 343 pp.

A scholarly account in English of six separate journeys made by European Jesuits throughout Asia; includes de Goes, Gruber, d'Orville and Desideri.

College students.

Weston, S.J., William, *An Autobiography from the Jesuit Underground*. Trans. by Philip Caraman, S.J. Farrar, 1955: 259 pp.

The underground is the Jesuit mission to Tudor England; this translated and adapted diary of 1583-1603 "reads like Bernanos" according to Waugh. Excellent.

More mature fourth year high school and up.

Williams, Frederick V., *The Martyrs of Nagasaki*. Academy Library Guild, Fresno, California, 1957: 145 pp.

Story of Japan's Catholics from Xavier to present day; shows fierce persecution of 1597, recovery of 1858 and the work today.

Third and fourth year high school and up.

Williamson, Claude (Editor), *Great Catholics*. Macmillan, 1940: 456 pp.

Story of thirty-seven saints and uncanonized. Ignatius, Gerard M. Hopkins, Suarez are included. Biographies are written by well-known American and English authors.

High school and college.

Wylls, R. K., *Pioneer Padre*. Turner, Dallas, 1935: 230 pp.

Tells story of Kino's missionary career with care and sympathy. There are some factual errors, particularly in his early life. Heavy in places.

Fourth year high school and up.

Wynne, S.J., John J., *Jesuit Martyrs of North America*. Jesuit Missions Press, 1925: 246 pp.

A complete record of the heroic and saintly martyrs. This book is still readable.

High school and college.

Y

Yeo, Margaret, *Greatest Of The Borgias*. Bruce, 1936: 374 pp.

It is the book of a deft research scholar who also can write with vividness and skill. Exact and readable biography of St. Francis Borgia.

High school and college.

Yeo, Margaret, *These Three Hearts*. Bruce, 1940: 339 pp.

Readable and good story of Margaret Mary and Bl. Claude de la Colombière; well written and interesting.

High school and college.

Yeo, Margaret, *St. Francis Xavier, Apostle Of The East*. Macmillan, 1932: 325 pp.

An honest, clear-cut portrait; very easy reading.

High school and college.

Books of Interest to Ours

ACTS REVISITED

The Acts of the Apostles: Text and Commentary. *By Giuseppe Ricciotti.*
Translated by Laurence E. Byrne, C.R.L. Milwaukee: The Bruce
Publishing Company, 1958. Pp. xii-420. \$8.00.

Canon Ricciotti is no stranger among us. His *History of Israel* and especially his *Life of Christ* and *Paul the Apostle* have already made us familiar with his profound knowledge of the beginnings of Christianity and his power of clear and interesting exposition. The present volume is most welcome, for we have not had an up-to-date Catholic commentary on *Acts* for many years.

Eight introductory chapters discuss the usual questions of text, author, date of composition, scope, etc. Luke, a competent historian, is the author of the whole book, which was written a short time before St. Paul's release from his first Roman captivity. It is clear that he used written sources, though they cannot be identified in detail. Superficially, we might be tempted to adopt the hypothesis that the book was intended to be a legal defense of Paul, a brief as it were, to be presented to Paul's Roman judges, but a careful reading of the whole book leads rather to the conclusion that the *Acts* is the "story of those things which the other Paraclete said and did." Ricciotti's explanation of the abrupt termination of the *Acts* is quite original. While the narrative of Luke has consistently pointed out the justice of Rome towards Paul and its tolerance of the new religion, the burning of Rome, soon after the release of Paul, caused a reversal of this hitherto benevolent policy of the Empire towards Christianity. "What purpose would now be served in continuing the detailed narrative showing the rectitude of imperial justice in recognizing the innocence of Paul? That justice had now become supreme injustice." So Luke added to his story a summary of about twenty words which covered the whole of the two year period of Paul's imprisonment, and published his book.

The viewpoint of the commentary, which emphasizes the historical rather than the minutely philological, is always conservative. Though Ricciotti is a professional exegete of long experience and therefore fully aware of the "problems" of *Acts*, his work is not overburdened with lengthy excursus and hypotheses. The presentation is clear, attractive and nearly always adequate but the narrative of the Ascension and its reconciliation with the Third Gospel's treatment of the same subject deserved a fuller treatment. The text, which is prefixed to each page, is an English rendering of the author's own Italian version of the original Greek. Very few blemishes mar an otherwise very excellent translation. Study clubs and college religion classes will find the work especially useful.

EDWIN D. SANDERS, S.J.

IGNATIAN AUTHORITY

Estudios Ignacianos. *By Pedro de Leturia, S.J. Revised by P. Ignacio Iparraguirre, S.J.* (Bibliotheca Instituti S. I., vols. 10 and 11.) Rome: Institutum Historicum S. I., 1957. Pp. xxxii-475 and ix-544. \$8.

Father Pedro de Leturia made many notable contributions to our knowledge of St. Ignatius. At the time of his death in 1955 he was justly regarded as one of the greatest authorities in matters concerning the saint. His contribution consists of his work of synthesis on the early years of St. Ignatius [*Inigo de Loyola*. Translated by Aloysius J. Owen, S.J. (Syracuse, 1949)] and two score articles and studies. In the mind of Father Leturia this book and these articles were the preliminaries to a work of synthesis, the much desired scientific life of St. Ignatius. The great historian did not live to carry out his undertaking. Still his researches are of exceptional importance and, thanks in a great measure to them, the Society will probably have in the not too distant future a worthy life of its Father and Founder. Father Iparraguirre, also known as an Ignatian specialist, has done a service to the Society in making Father Leturia's studies accessible to scholars. Many of them appeared in more than one form and others were published in Spanish reviews, not always easy to find. The editor, while respecting the text of Father Leturia, has added details in the footnotes. It is a tribute to the author's knowledge of the sources that the little which had to be added is generally of a bibliographical nature. There is an excellent index.

E. A. RYAN, S.J.

REWARDING TREAT

A Traveller in Rome. *By H. V. Morton.* New York: Dodd, Mead & Company, 1957. Pp. x-374 (Illustrated). \$6.00.

Travel books form a distinct literary genre that, despite its antiquity, one either takes to or leaves alone. This review is not directed to the minority side of that division; for, if literate, graphic and informative writing about travels in foreign lands does not appeal to certain readers, then no amount of pretended argument will convince them that it does, or should. But for that more easily satisfied breed this latest book of H. V. Morton will prove an almost uninterrupted delight. Com-pounded of about equal parts of fine description and personal experiences, set in the historical background of the various, interlaced Romes of the Caesars, the Popes, and the hardly lamented Black Shirts, the book demands little of a reader save the willingness to read on and enjoy his vicarious visit to the Eternal City. And it is difficult to imagine a more urbane, well-informed and cultured guide than H. V. Morton. One is even tempted to see a special significance in the title. In his earlier work Morton described himself, and aptly, as "A Stranger in Spain." There was much that he liked in Spain, but much too that he could not understand. The City of the Seven Hills apparently presented no such

problem: Morton's sympathy and interest in Rome and all things Roman is universal and unreserved. Those who have read his other works know what to expect and will not be disappointed. Those who have not, and are willing to do a little armchair travelling, have a most pleasant and rewarding treat awaiting them. The two end-paper maps and the illustrations are excellent.

HARRY R. BURNS, S.J.

EXCELLENT PRAYER BOOK

Challenge. By John W. O'Malley, S.J., Edward J. McMahon, S.J., Robert E. Cahill, S.J., Carl J. Armbruster, S.J. Chicago: Loyola University Press, 1958. Pp. 243. \$2.50.

This is an excellent prayer book which will be found profitable by laymen, especially students, and religious. The significance of the title of the book is that the different kinds of prayer and devotions, as well in the day-to-day actions of earning a living or of engaging in an apostolate of spreading the faith, are interpreted as a challenge from Our Lord Himself, as He asks us to return our love for His love. Devotions are offered in prayers to the Blessed Trinity, to each of the Three Persons, Our Lady, to the saints (triumphant and suffering), as well as prayers for the church militant. Then the book's content is changed somewhat to prayerful instruction and prayer formulas pertaining to the daily examination of conscience, confession, the Mass, the liturgical year, prayer, the apostolate, vocation, and our after-life.

The selection of prayers is excellent, and from varied sources, as a glance at the acknowledgements at the back of the book indicates. Foremost of the sources, is, of course, the *Raccolta*. But the most impressive series of prayers in the book are those which begin each chapter, wherein Our Lord speaks in verse to the reader: exhorting, explaining and encouraging. These prayers show how Our Lord puts the challenge of daily Christ-living; they are also worded in such a style that the reader is likely to be drawn to make colloquies with Our Lord, as "a servant to his master, or a friend to a friend."

There is such a wealth of material in the book for prayer that users of this book will be pleased if a companion volume is prepared with the content of the second part formally presented as meditations. This would help even more than the current volume does to alleviate the shortage of prepared material for the mental prayer of sodalists and others.

A page is devoted to the need for choosing a spiritual father. Though much has been said and some things have been done by the sodality in this area, relatively few Catholics seem convinced of the importance of a carefully chosen spiritual father, or a regular confessor for that matter. Reference is made in several instances in the book to one's spiritual father. Many who will find *Challenge* useful, will not grasp the full meaning of these references. A deliberate campaign to interest Catholics in spiritual direction, and to interest more priests in the psychology and ascetical theology necessary to impart such direction, is much needed.

In the translation of the *Anima Christi*, "Blood of Christ, inebriate me," uses a word in a mystical sense which the ordinary Catholic does not understand, or is a mistranslation. In any case, Harper's gives as primary meaning of *inebrio*, "inebriate," but gives the transferred meaning as "to saturate." The whole idea of the prayer calls for "saturate me" or "fill all my veins." Again in Bl. Claude's Act of Confidence, the old translation of Psalm 4 is used: "In peace in the selfsame..." and this is neither good English nor in conformity with the recent Latin text. The prayer would retain its beauty if the quotations from Psalm 4 were omitted.

This slender volume should be obtained and used by sodalists, and those seeking to make progress in prayer. Priests should know it and urge its use by devout parishioners, especially students.

THOMAS C. HENNESSY, S.J.

MODERN SANCTITY

You. By Rev. M. Raymond, O.C.S.O. Milwaukee: The Bruce Publishing Co., 1957. Pp. ix-301. \$4.50.

On December 22, 1957 Pope Pius XII broadcast his annual Christmas message to an anxious and despairing world. All the advances in technology and all the automatic devices of the modern age have failed to give man that true peace for which he longs. Rather they have made him a slave to nature, have formed in him a false set of values, and have reduced the incentives "which previously forced man to develop his own personal energy." Hope can be restored, our Holy Father tells us, only by realizing that the true dignity of man lies in his being a son of God Who is the source of all harmony. And union with Christ is the way to the Father.

You, therefore, could not have been more timely as a complement to our Holy Father's message. Who are You? Father Raymond asks. Writing in popular style, the Trappist leaves no doubt as to the identity of You. You are: One Sent by God; One Almighty God Actually Needs; One Who Knows the Only Answer; and so on, through sixteen chapters.

In a study conducted by psychologists of the University of California it was discovered that many of the people interviewed were taken aback and gave only superficial answers when confronted with the intriguing question: Who are you? Taking as a presupposition that "you are what your thoughts are," Father Raymond proceeds to fill your mind with the most penetrating thoughts concerning your relations with each Person of the Trinity and with your fellow Catholics as members of Christ's Mystical Body.

That the Spiritual Exercises of Saint Ignatius have become part of Father Raymond is manifest throughout the book. Quotations from many Jesuit authors are also in abundance. Along with these Jesuits we find many other familiar writers and thinkers like Chesterton, Belloc, McNabb, and Bloy. And the Cistercian Saint Bernard of Clairvaux appears frequently. Step by step Father Raymond leads you on to a full realization of your dignity.

THOMAS H. CONNOLLY, S.J.

WOODSTOCK LETTERS

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NOVEMBER, 1958



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The 1958 Schola Brevis Convocation Of Woodstock College

Held on September 9, 1958, in Sestini Hall of the Pontifical Faculty of Theology of Woodstock College, Woodstock, Maryland.

I

Report of Reverend Terrence J. Toland, S.J.

As Woodstock begins its ninetieth year, it is my duty to submit an introductory report, briefly and factually, concerning some elements of our academic situation.

In the Jesuit houses of the Maryland and New York Provinces, as well as in several centers of theology in the United States, present-day Woodstock is known for its spirit of general content with the management of its community task of theological formation. It must be immediately pointed out, however, that this basic content includes the vibrant challenge of a healthy impatience which seeks for ever-possible improvement.

Praise

Members of the editorial staff of *Time Inc.* recently referred to Woodstock as an institution of "vital intellectual churning." To sample from the personal comments of the Middle States Evaluating Committee which examined Woodstock in 1958, Rear Admiral Gordon McLintock of the United States Merchant Marine Academy wrote, "The merits of Woodstock are such that reaffirmation of accreditation was never an issue." According to the chairman of the visiting team, Dr. Finla Crawford of Syracuse University, the evaluation of Woodstock was a highpoint in his experience with the Middle States Association of Colleges and Secondary Schools. The official report speaks of Woodstock as a "superior," "highly competent," institution with "standards and procedures for distinguished work." More significant, perhaps, than these generic laudatory remarks were two concrete facts noted in the committee's report. I refer first of all to Wood-

stock's universal cooperation in the work of preparing the document of self-evaluation, and, secondly, to the enthusiastic seizure of the opportunity for pertinent questions posed by ourselves and to ourselves concerning the actual and possible Woodstock.

On the other hand, the doubt is being raised in some quarters whether or not Woodstock is presently touched in some measure with a certain dilettantism, lacking, that is, sufficient theological focus and depth in both interests and programs. What is observed here is the existence of this doubt. My report should also echo the disappointment on the part of some concerning the overall, general tone of performance during the examinations of the past scholastic year. Finally, and more summarily, it must be remembered that in the human situation at Woodstock there are, and always will be, problems which call for imaginative solutions and responsible improvement.

Changes

Looking ahead, we might detail in cursory fashion just a few items which were originally the concern of the faculty and student body, and which subsequently appeared in the report of the Middle States Evaluating Committee.

1. The desirability of more effective use of the summer period, apart from the time devoted to certain required courses, prompted the recent program of planned reading, workshops, and modern language study. Further analysis, reflection, reports, and discussion will determine our future policy in these areas.

2. Both faculty and student self-evaluation reports recommended a full-time professor of homiletics. We now have one.

3. The Evaluating Committee's suggestion that profit could be gained from smaller classes was the principal incentive to make the present division of fourth year into two sections.

4. The advisability of an earlier correlation between Sacred Scripture and dogmatic theology led to a change of schedule we shall inaugurate in second semester of this school year. Hereafter, Scripture classes will start in the second half of second year, and, while the total number of class hours will remain the same as before, the course will be extended over four, instead of three, semesters. This should make Scripture

seminars more feasible and will, in the future, eliminate the present crowding of the Scripture program. Moreover, with the arrival of a new professor of Scripture, we have, after several years, achieved a more complete and stable department.

In general, the entire academic community looks to the coming year with a conviction of the readiness on the part of the authorities to hear and honor suggestions, to encourage initiative, realistically animated by an awareness of the necessity that suggestions emerge from a knowledge of our commitment to Church and Society legislation, as well as—and more importantly, perhaps—from a sense of responsibility toward the ideals of the priesthood and its foundation of theological scholarship within the framework of the Society.

II

Address of Reverend Edward J. Sponga, S.J.

While it is hardly to be expected that a single talk can effect any major change in one's habitual outlook, there are certain times in the yearly cycle of events which are suited to, and require, a more formal and explicit taking or re-taking of position. The beginning of the academic year is one of these privileged moments.

This morning we solemnized the beginning of this year with the Mass of the Holy Spirit, wishing to symbolize in this supreme action of self-oblation in union with Christ our petition that the wisdom and strength of the Holy Spirit, whom Christ sent, may be with us as we go through the discipline of another year of theological study. The eminent fittingness of this act needs no proof.

In this convocation, I shall attempt to recall to your minds the significance of what we are about to take up once again in the course of the many years of formation which the Society wisely gives its own. True to this aim I shall try to situate this year of study in the wider context of the life of a Jesuit, who is a priest or preparing to be one, and in the more restricted context of Woodstock in the year 1958. What we are and shall be is certainly fashioned to a large degree by the currents that move in our midst. These currents in our home

waters in turn reflect the currents of the wider stream of the world from which we have come, to which we shall return and with which, even in our relative isolation here, we cannot afford to be unconcerned. What are these currents? Let me attempt to depict them as I see them at Woodstock.

We are concerned these days with many things. We must be. There is so much in our modern culture which demands our acute attention. Somehow we shall have to be at home with many people and conflicting currents; with the theologian and the philosopher; with the scientist and the educator; with social scientist and the laboring man; with the problems and forces at work in family life and in the individual's total personality. Furthermore, we feel that at least in one or other of these areas we should be prepared to say and do something significant; something that is in tune with the concrete reality of the situation. We feel, therefore, in need at once of a breadth of interest and understanding, and of a depth of experience and comprehension.

Our Dilemma

It seems to me that here we face a dilemma, at least in appearance, for breadth seems to work against depth and depth against breadth. We likewise find that for various personal and social reasons, human impulse tends to resolve this dilemma by an option for a certain kind of breadth to the consequent denial of depth. For to know something about many things caters to a natural sense of curiosity. There is a certain pleasure and prestige in being able to appear informed on all or many topics; there is a reassuring feeling that one is ready for anything. There is also the sense that one is accomplishing much; that he is vital, alive, and that his life is full. If at times there is an advertence to a lack of depth, this is quickly forgotten because there is always some new thing to throw oneself into; and the sense of lack of depth arises less and less frequently and becomes more and more fleeting till at length it is no longer experienced as a loss.

There is another form of this breadth *mystique*. It is more subtle. The student feels the need for concentration in some field. He gives it time and interest. He reads many things about it; he talks frequently about it. He uses up much

energy surveying the various facets of the area. He comes to be able to repeat formulae and manipulate terminology with dexterity. He knows what the latest authorities have said. He thus acquires a sense of accomplishment, a sense of security. Here at least, he believes, he knows something; he must be reckoned with.

But in whatever form it appears, I wonder whether we are not dealing here with an old error in some of its newer forms of dress. I wonder whether we are not simply witnessing a modern device for avoiding the toil, the discipline, the dedication required for any true creation—be it the creation of the God-image in self or others. While undoubtedly breadth of interest and understanding are essential for the full human person—and certainly for the Jesuit priest—the real question is: is true breadth attained by a proliferation of involvements in many interests or is it rather achieved as a by-product of a movement from the opposite direction, that is, from the direction of depth, of discipline, of method.

Summer Activities

During the past summer here at Woodstock we sought to fulfill what we thought was a need. We sought to afford many opportunities to put ourselves in some contact with a number of fields of modern concern, as many as circumstances permitted. While we were aware that the limitation of time would make for a degree of superficiality, we felt that what we did had at least the value of bringing to the front of our attention an awareness that we are not studying theology in a vacuum; that there are real and vital problems facing us as Jesuit priests, and that there are others struggling with these problems and solving them with some degree of success. We felt that if we wanted to come to our theology alive and active, with personal rather than merely formal questioning, it was good and necessary to immerse ourselves in and to wrestle with some of the active problems of our day. We were aware also that our concern was not primarily directed to the objective content of any field of knowledge or technique. Rather we felt that it was the creation of a sense of need, an atmosphere of anxiety, a ferment of interest which would carry over into the more serious work of the study of theology.

Did we succeed in our purpose? At this moment I do not know. Reactions were varied. Some feel that what we did was valuable. Others judge that the psychology of the enterprise was wrong. The matter will receive more discussion and analysis. Furthermore, since we were interested to a large extent in creating attitudes, which are not things easily measurable, we shall have to watch during the coming academic year to see what fruits we have reaped. Whatever be our judgment, however, about the future of workshops and their like, I think that at this point we have been made more alert than ever to the fact that an experiment in breadth has made more imperative than ever the need for caution if we are to reach an understanding of where we stand. An experiment in breadth brings with it a proportionate need to understand that breadth of interest will be valuable, will avoid the danger of superficiality and a certain dangerous kind of merely pragmatic interest in knowledge, only if it is itself the product of depth.

Love of Truth

We are at the point where we must ask seriously what is the moving force behind the spirit now present at Woodstock. Is this interest in many things merely the manifestation of that type of broadmindedness of which I spoke earlier, which springs from an impatience with serious, careful, methodic study? Or is it a broadmindedness that is the overflow of the love of truth for itself in all its manifestations? Each one must answer this question for himself as he proceeds with the study of theology this coming year. Your task now is to study scientific theology; to study theology in a scholarly way, in a way which is not primarily dictated by use-value, no matter how apostolic the use may be, but which is inspired by the love to know the truth for its own sake. Certainly our theology has use-value. With it we are to save souls, to advance the welfare of the Church in all areas of modern life. But this must come as the overflow of one's dedication to the truth for itself, because the truth is God and God is reality.

Yet when we speak of the love of truth and the love of theology, let us not think in terms of temperamental or psychological congeniality with study. The genuine love of truth

demands self-sacrifice. It demands dedication of life and energy. It demands hours of painstaking tracking down of avenues of approach. It does indeed have its own kind of rewards, but we must be careful lest the quick, apparent, and personally gratifying results we find in techniques render us unwilling to submit to formal method and hours of personal research. We must beware lest a so-called breadth lead us to dismiss formalized knowledge as dead, unreal, antiquated. The truly active and creative mind comes only as the product of disciplined pursuit of the truth as men have struggled with it and reduced the results of their struggle to scientific formulae.

Any field of objective knowledge dictates its own price. It imposes its own methodology and there is no other way of purchasing it. The questions that the minds of the past asked have effected the slow but genuine break-through to the truth of which we are the heirs. But their questions must be real questions to us personally, and they will be such only if we carefully pursue, as they pursued, the particular facets of truth that each age opens up to mankind. This means that we must go to the sources. No one else can do this for us. The teacher cannot do it. Nor can the textbook.

Struggle

What the teacher and the textbook can do, is to give us the method, the feel for the methodic of the science. But the method will not work for us unless we embrace it personally, unless we submit ourselves to its dictates. This does not mean passivity or mere unreasoned accumulation of data. It means that we struggle with the questions to which the formulae of the past are the answers, that we make them felt questions, for they are the doors to the truth. It means that we pursue the historical origins of the questions and answers. If we do this, then the truth will come to us personally. It will not come only as an answer to a question "out there," put perhaps years ago, but to a question that is now our own. Then as truth is slowly comprehended it will at the same time suggest other dimensions, dimensions which will fit our own situation. It will gradually open up new horizons. It will result in a breadth of vision and interest that is not mere dilettantism

but rather the growth of truth into the good which diffuses itself. Then we will be alert to all things, not because we wish to use them for chosen purposes, no matter how altruistic or apostolic, but because all things will in fact appear to us as related in the unifying power of truth itself. Even though the limits of time, energy, and talent render impossible the pursuit of truth down all its avenues, we shall be open to it and catch it as readily as circumstances allow. We shall be delighted when others are able to pursue it where we ourselves cannot go.

I believe that in some sense we must all aspire to scholarship. I do not see how we can have any other choice at this moment. Perhaps we shall not all become master theologians but I do not see how we can safely refuse to put our abilities to the service of such a goal. The study of theology is what God has put us here for. If we refuse to pursue it in a way that respects the discipline that it is, the effect will not be merely that we shall not be theological scholars or that we shall be deficient in knowledge of the objective content of the truths of our faith. The effect will be even more destructive. We shall have undone ourselves in a more radical way. Having refused to submit to the discipline necessary for the attaining of truth in the privileged field of theology, we shall have rendered ourselves less able to embrace truth in any of its manifestations. We shall have rendered ourselves more undisciplined as persons. We shall have therefore laid ourselves open to all the evils to which an undisciplined mind and heart are subject. We shall more readily be the plaything of the passing winds of opinion. We shall be more liable to suffer from the ignorance and malice of others and be in general creatures of moods and fancies to the detriment of our sanctification and salvation. And we shall have hindered the welfare of the Church and the Society.

Conclusion

These are my reflections standing at the threshold of another year. I have attempted in some degree to see whence we have come and whither we are going. Since I have been assessing tendencies and currents, I do not think that there is anything more that can be said even though the future may

force a shift of opinion. I present these reflections because I think that we are at a point where some assessment is necessary and because I desire that you also assess our common effort and your part in it.

If the activity of the past summer has had any helpful result, I believe it is that we have been compelled to look more closely at ourselves corporately and individually. It may be that in many instances we shall find that the things we were quite ready to discard as reactionary and unrealistic are in fact more deeply rooted in reality than our first evaluation recognized. This is good, for then what we embrace we shall embrace more wholeheartedly out of the depth of an experienced conviction. Whatever we do conclude, I hope that at least we have come to realize more maturely that the work of theology before us is of profound significance for what we shall be and what we shall do according to the time, energy and circumstances which God in his own wisdom will provide for us in the years to come.

Reprints of this article can be purchased from WOODSTOCK LETTERS, Woodstock, Maryland, at twenty-five cents per copy or ten copies for two dollars.

Loyola Hall

Rev. John W. Lynch

A visit to the campus of Le Moyne during the late Summer of 1958 makes it almost impossible to believe the progress which the College has made during only eleven brief years. Looking at these graceful, brick buildings outlined against the sky at the top of the hill, driving on these quiet curving roads, walking these spacious lawns an impression of permanency is unavoidable.

To be sure, an atmosphere of youthfulness is here, an air of expectancy, a feeling that just over a happy future much more is to come. But Le Moyne is a magnificent and solid fact. There it is in Central New York, a point of reference,

an accepted reality, and, under the August sun, a campus quietly waiting for the beginning of another school year and the registration of hundreds of new students.

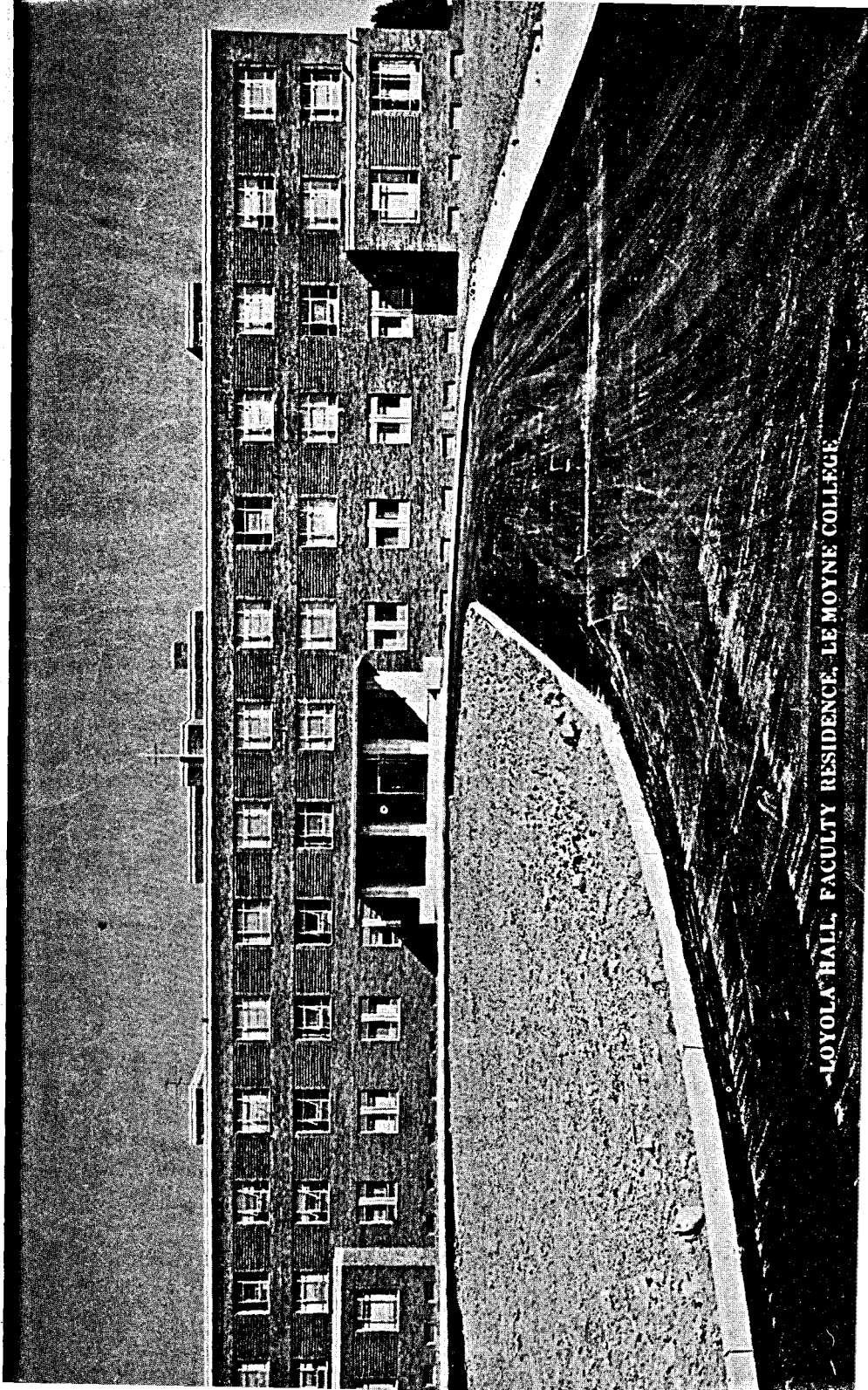
And yet, only a decade ago Le Moyne Heights was an open field. There were no roads, no classrooms, no buildings. The College was not then part of our history; it was merely a dream, an ambition that might be in Catholic education, a hope yet to be fulfilled. Le Moyne, which has become a tradition in the Syracuse area, was, eleven years ago, merely a plan.

Jesuit Faculty

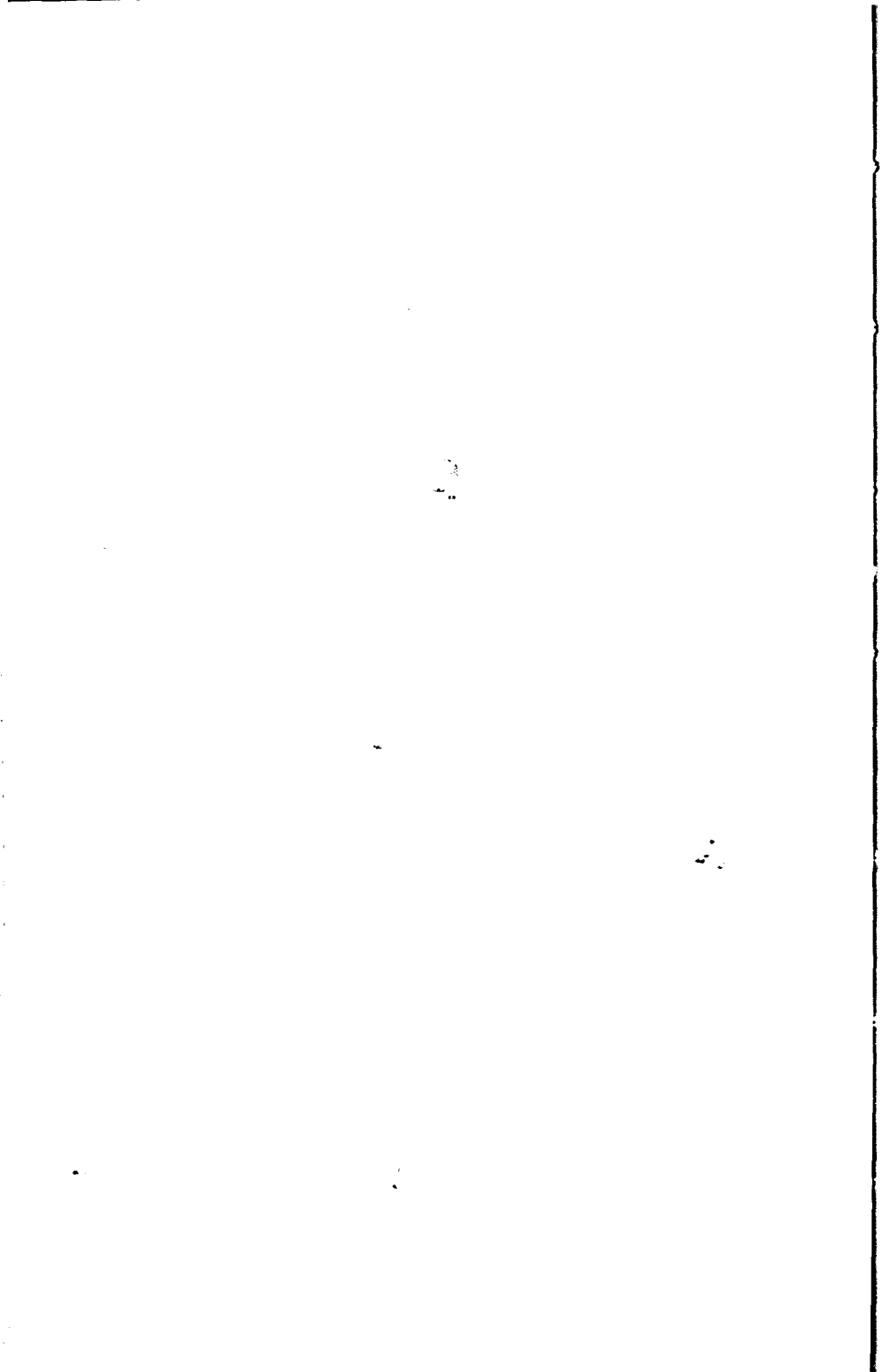
Many factors have combined to build the Le Moyne of 1958. There is the guidance and counsel of the Bishop of Syracuse, there is the good-will and the interest of a whole community, the loyalty of alumni, the generosity of friends and benefactors, the very real devotion of thousands of families whose sons and daughters seek education in the classic and cultural forms, the recognition of the College as an asset by industry, but most of all, and essentially, Le Moyne is what it is because of the living endowment of a Jesuit faculty. To discover the secret of a distinguished college, one has only to observe a black robed priest quietly walking on a campus path with books under his arm and the love of wisdom in his heart.

This year, as the Jesuit faculty move to classrooms they will not be commuters from a distant residence on James Street. They will not have to catch automobiles on a schedule. For the first time in the College history the faculty now live on campus. At a far end of the lawns and crowning the hill the new residence building, Loyola Hall, has already been blessed and is occupied. Thousands of students and alumni and a whole Diocese are happy that it is so, and we offer to the Jesuit teachers our good wishes and congratulations in the sense of giving thanks together. A neighborly housewarming will be managed by our prayers.

The first room in Loyola Hall that a visitor meets on passing through the entrance is the chapel for Le Moyne. Certainly there are individual rooms for the priests, designated by a bulletin board in the hall—rooms, not suites, individual rooms, each with a wash basin, a bed and a shelf for books. Certainly



LOYOLA HALL, FACULTY RESIDENCE, LE MOYNE COLLEGE.



there is a dining room, a kitchen, a common meeting room. Certainly there are corridors, and offices within the new Residence. There is a library here too.

But the focal place, the center, the significant roof, the one room about which the whole building has been planned is the chapel. There it is with a blue arch bending over the altar and with pews and kneeling benches for some seventy-five men. A Rood, that is, a Crucifix, the figure of Our Lady and the figure of Saint John, rises over the altar stone and over the Tabernacle. The Stations of the Cross range round the walls for meditation and prayer. To describe the faculty house you would have to mention scholars living in close proximity to the Way, the Truth, and the Life.

Individual Chapels

Other chapels are set into the foundations of the building beneath the Main Chapel. Fourteen of them branch off from a central sacristy, and each individual chapel has a door that may be closed during Mass. The idea is that each priest may offer his morning Mass in audible tones from the Missal text while not disturbing the priest offering Mass on an adjacent altar. Father Grewen admits to a favorite project in the sacristy; the water used in the Mass will not be lukewarm. A small refrigerator has been set in the wall and the water will be fresh. I hesitate and will not make here any reference to Moses and the rock.

Along the rear wall of the new faculty house a long, elevated porch stretches, rather like the deck of a ship. Chairs are lined there, like deck chairs, and the view is superb. From the top of the hill, and visible on a clear day, is Oneida Lake. The whole area of Syracuse, past Onondaga Lake and north toward Oswego, is open to view, which is, once we think of it, the wide panorama from whence the entire student body comes. But, should we think of it again, we may reflect that the Loyola Hall porch discloses the area where a Jesuit priest, named Le Moyne, walked in loneliness and prayer some three hundred years ago.

Rev. Pierre Lejay, S.J.

B. A. Fiekers, S.J.

The *New York Times* for October 12, 1958, carried an Associated Press release and picture on the death of Father Pierre Lejay, noted Jesuit geophysicist. Father Lejay was perhaps best known among American Jesuits through his long association with the Zi-ka-wei Observatory in China prior to 1939. Father was stricken by a heart attack while returning to France aboard the liner *Fiandre* from the United States where he had been engaged in a number of conferences as President of the French Committee for the International Geophysical Year. He died in his sixtieth year.

Father Lejay entered the Society of Jesus in 1915 and was ordained to the priesthood in 1926. He also studied at the Sorbonne and at the Ecole Supérieure d'Electricité. During his Directorship at Zi-ka-wei Father reported that the American continent was slowly moving westward, while Asia was fluctuating between east and west. He based his report on careful measure of longitudes.

In 1945 Father Lejay was named Director of Research of the French National Center of Scientific Research, and in 1946, Director of the French Ionospheric Office. A member of the French Academy, at the time of his death he was also Director of the International Bureau of Graviometry, President of the Bureau of Longitudes and Vice-President of the International Council of Scientific Unions, in addition to his Presidency of the French Committee to IGY. Former offices held by Father Lejay include his Presidency of the International Scientific Radio Union, of the Society of Radio Electricians, of the French Meteorological Society, of the French National Center for Gravimetric Studies (1947) and of the Union of Scientific Radio Electricians (1948). He has published many works on geophysics, gravimetry, astronomy and the ionosphere. May his soul rest in peace.

Lincoln in a Cassock

Life of Father John McElroy, S.J., 1782 to 1847

Louis Berkeley Kines, S.J.

Introduction

The members of the Society of Jesus, known as the "Jesuits," have published for the perusal of their own, in various Provinces of their Order, a collection of letters which over the centuries have contained a very intimate history of their apostolic activities. Such were the *Jesuit Relations*, a primary source for scholars who are interested in the evangelization of French Canada; the *Letters and Notices* for the work accomplished in the British Commonwealth of Nations, and for the American Jesuits the *Woodstock Letters*, published at Woodstock, Maryland. There are in Volumes 1-78 of the *Woodstock Letters* over fifty-four entries about a Father John McElroy, S.J., ranging from sketches of one or two paragraphs to lengthy excerpts from his letters and diaries.

A priest who lived to be over ninety-two years of age, a Jesuit who held the unique distinction of belonging to the three grades—Lay Brother, Scholastic, and Spiritual Coadjutor—in his Order, an apostle who gave the first clergy retreats in such scattered dioceses as St. Louis, New York, and Boston, an army chaplain at the age of sixty-four in the Mexican War of 1846-47, the founder of a college when nearing his seventieth year, the confidant of bishops, the kind counsellor of numerous souls—lay and clerical, such a man deserves that his fine record of nearly a century should be transcribed both as an inspiration to his own brethren who are carrying on the work he so well began, as well as a model for some future young men who will accept the invitation: "Give all to the poor and come, follow me."

This narrative will follow Father McElroy from his entrance into the Society of Jesus in 1806 through the years of his ministry at St. John's in Frederick, Maryland from 1822-45, and his eleven months as hospital chaplain with Taylor's army at Matamoras, Mexico from 1846-47; then take into account the spirituality of his apostolate which was the "be all and end all" of his existence. And, finally, a word or two on "what manner of man" was John McElroy.

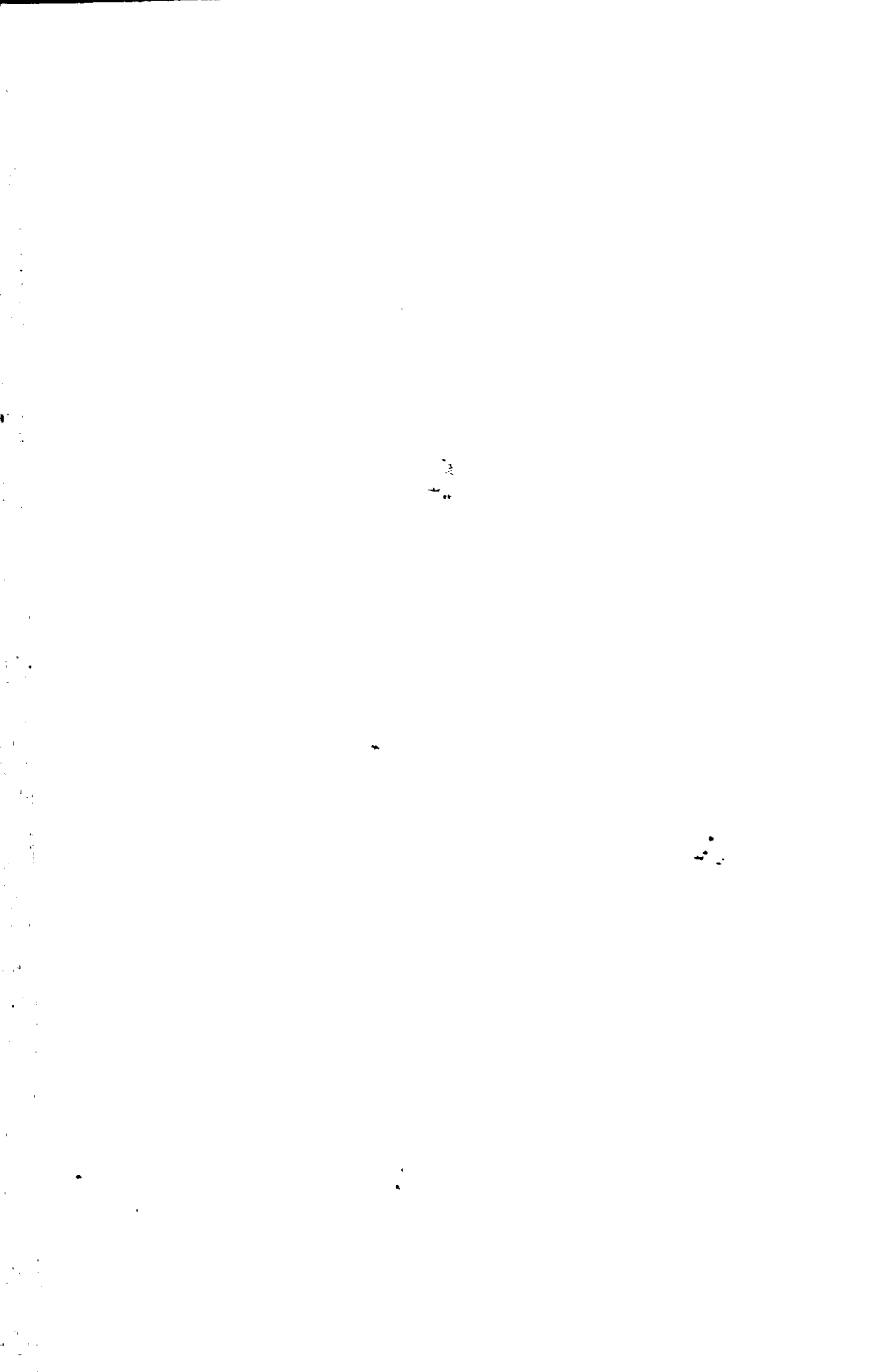
Much of Father McElroy's career subsequent to 1847 is adequately handled in David R. Dunigan's *A History of Boston College* (Milwaukee, 1947).

Our title is taken from a remark of Father Gilbert J. Garaghan: "Like a clerical Abraham Lincoln, devoid of the learning of the schools, but abounding in force of character, maturity of judgment and talent for affairs, he scored undoubted success in the cause of religion and of the Church. Like Lincoln, too, it may be added, he wrote a lucid and vigorous English" (*Thought* 17 (1942) 634).

The writer is greatly indebted to Father William Repetti, S.J., the archivist of Georgetown University, Washington, D. C., who introduced me to the diaries of Father John McElroy, and who was untiring in his efforts to unearth documents; to Father Edward Ryan, S.J. and his worthy assistants at the Woodstock Archives, Woodstock, Maryland, who unlocked a wealth of further diaries, letters and pertinent information and to Father Peter Rahill, archivist of the Diocese of Saint Louis, Missouri, for his gracious assistance in having had correspondence between Bishop Rosati and Father McElroy photostated for my convenience. To all other persons who were in any way helpful in compiling data for this narrative, I wish to express my most sincere thanks.



FATHER JOHN McELROY



Chapter I: The Immigrant Lay Brother

The Period from 1782 to 1806

John McElroy was born at Brookeborough, County Fermanagh, Ireland, on May 14, 1782. In the diaries and letters in his handwriting there are no entries or comments relating to his first twenty-one years. As his birth place is situated in what today is called Northern Ireland (Ulster), it may be assumed that his education was obtained the hard way, and that the practice of his religion was even harder; for during those years, just after the close of the American Revolution (1775-1782), Ireland was a seething cauldron in a "winter of discontent." Some future historian of McElroy's complete life may perhaps unearth the early years of this astute Irish immigrant, but for this story we will go on shipboard at Londonderry on June 25, 1803, when he sailed for the United States. The ocean voyage took two months, for he landed at Baltimore, Maryland, on August 25, 1803.

It seems obvious, both from later entries in his diaries and comments from Jesuits in years to come, that Father McElroy was gifted both with a keen business acumen and more than a passing knowledge of "numbers," while, at the same time, possessing a fine sense of English composition; all three qualities were to color his career as builder, pastor, and orator. He obtained a position in Baltimore as clerk in a general store. The following year, on August 25, 1804, he took up residence in Georgetown, Maryland, and began again as a clerk in a store owned and operated by a Mr. Curran. Here he remained until January 14, 1806. It was during these seventeen months that there came into John McElroy's life the germ of his future vocation. The parish church for the Incorporated Georgetown (Maryland Assembly, 1789) was Holy Trinity. (The original church, which McElroy attended, is now the Convent of The Sisters of Mercy on the parish grounds.) The eager young Irish immigrant, long starved for an opportunity to practice his religion openly, became a daily participant at the Holy Sacrifice of the Mass, received Holy Communion faithfully once a week and, perhaps to fill the gap of many Sundays

in Ireland when attendance was forbidden, stayed on for an extra Mass for good measure. According to the custom of the day, the sermon now so familiar to congregations, was rather an instruction, to be read slowly from the pulpit. It was these clear and concise explanations of the "way, the truth and the life," which first caused John McElroy to heed the call to a higher life and show himself responsive to the urging of the Master, "I have chosen you, you have not chosen me." In the McElroy correspondence in the Woodstock College Archives there is a series of these instructions in his own handwriting, but there is little to be found in his notes of any inspiration he might have received from them. However, as we shall dwell on his spiritual diaries later, there is no doubt that his mode of life was altered, and even before he began to work at Georgetown College he had instituted in his daily life the regimen of the Ignatian Spiritual Exercises to the extent of daily examination of conscience, spiritual readings and one hour meditation.¹ The rough emerald from Ireland was beginning to be fashioned and polished until he shone as a gem among the stalwart Jesuits of his day.

McElroy began working as a layman at Georgetown College on January 14, 1806. Just what his official duties were the records do not disclose, but within a few months he was admitted into the Society of Jesus as a lay brother and the catalogue indicates that he was the buyer for the College, assisted in keeping the books in the Procurator's office, and gave instructions "in numbers" to the younger boys; and since he notes that ". . . my life did not undergo any great change . . .", we may assume he continued in the work already begun with the notable exception that now his daily chores and duties took on the added spiritual motivation and merit derived from the motto of the Jesuits—A.M.D.G. (Ad Majorem Dei Gloriam—All for the greater glory of God.) There is an oral tradition which has been handed down in the Maryland Province that the Superior of the College, Father Robert

¹ *Spiritual Diaries 12*. Woodstock College Archives, Woodstock, Md. "Reflections and Resolutions—the effects of instructions from spiritual directions, taken down chiefly as they occurred in Holy Trinity Church—(noted the foregoing in Georgetown at Mr. Curran's Store), August 1, 1805."

Molyneux, S.J.,² was so impressed with the seriousness of this young man that in a spiritual colloquy he pointed out how much more gratifying to God and beneficial to his soul it would be were he to sanctify his daily actions in a religious state or vocation.

McElroy apparently heeded this suggestion, and on October 10, 1806, he was admitted to the Society of Jesus as lay brother. His entrance is noted in the Province Catalogue—"Novitii Coadjutores (Lay Brothers) Joannes McElroy et Patritius McLoughlin, a die 10 Octobris 1806, in Districtu Columbiae, Collegium Georgiopolitanum," and in his own words in a letter to Father Charles Stonestreet, S.J., written July 21, 1857:

I entered the Society of Jesus as a Lay Brother, employed as clerk, procurator, treasurer, assistant cook, prefect (of rooms), teacher of writing and arithmetic, etc. In these duties was I occupied during the two years of Novitiate, often making my meditations the best I could go to market. . . .³

What was the physical appearance of John McElroy? Father Aloysius Jordan, for many years a personal friend, describes him as follows:

A tall, wiry, thin, red-faced man with large features and black hair. He had a big mouth and spoke with a nasal twang, but slowly and distinctly.⁴

The choice souls who receive the divine call to follow the Master generally have a very small share of this world's goods. The Lord is not too interested in the amount or size of the gift. What He measures is the spirit with which both self and worldly possessions are committed to the cause. John McElroy with that businesslike precision which would mark his dealings during his days in the Society of Jesus, carefully wrote down what he was relinquishing, beside himself, in entering the Jesuit Society. He listed the following:

(1) Books—New Doway Testament, Instructions of Youth, But-

² *Catalogues, Md. Prov.*, Georgetown Univ. Archives, R. P. Molyneux, S.J. appointed Superior of the Mission on June 1, 1805.

³ *Woodstock Letters*, (hereinafter referred to as W. L.), 44 (1915) 9-10.

⁴ *Record of American Catholic Historical Society*. (Philadelphia), 12, 217.

ler's *Lives of the Saints* (1 Volume), *Elevation of the Soul to God* (2 Volumes), *Augustine's Confessions*, *Devotion to Christ*, *Pious Guide*, *Pious Christian*, *Key of Paradise*, *Garden of the Soul*, *Vade Mecum*, Thomas à Kempis, *Spiritual Combat*, Huby's *Spiritual Retreat*, *Daily Exercises*, *Hymn Book*, *The Cross in Its True Light* (lent by Father Francis Neale, N.S.J., who had been pastor at Holy Trinity).

(2) Sundry articles of wearing apparel not necessary to describe in particular; also, silver watch chain and seal, looking glass, razor-shaving box, Hopkins razor strap, candlestick and snuffers, 2 combs, tooth brush, pair of scissors, penknife, 2 pairs of beads, Pewter Crucifix, a few pictures of different Saints, silver case containing some relics, pair of knee buckles, pocket book.

To the above list of articles he added :

"I resign my right and telle [sic] to my Superiors, prescribing for the future never to claim any property to them or anything else.
Nov. 12, 1806

John McElroy
Ad Majorem Dei Gloriam.⁵

How many of the above mentioned books young McElroy brought from Ireland is not known, but a quick glance over the titles clearly indicates that he had surely given himself a workable library in matters spiritual, and that the later entries in his Diaries, commenting on how in his formative years he had spent many hours filling his eager soul with serious spiritual reading matter, are correct. And the Fathers who received him were doubtless very happy to add such works to the all too scantily stocked library of the new College. Another observation after reading over the list suggests that McElroy must have been well grounded in letters before embarking for the United States, or else he had used the few years on these shores to good advantage to supplement his education.

What impression did the young businessman, turned religious, make upon one with whom he came in daily contact—who now was an eye witness to his virtues and defects, his aspirations and inspirations—and who would help shape his destiny? Father Anthony Kohlmann (who later became a national figure in New York City over the question of "divulging matter heard in the confessional") was, at the time

⁵ *W. L.* 44 (1915) 14.

of McElroy's admission to the Society, the Socius or Assistant Master of Novices. Father Kohlmann wrote to the Superior in White Russia, Father Brzozowski, on November 25, 1806:

The names of the lay brothers are: John McElroy—aggressive, but none the less prudent, who gave up a splendid, lucrative position as merchant for the Kingdom of Heaven, and will be of great benefit to us.⁶

Here attention should be drawn to the fact that in the McElroy Diaries the entries are for the most part factual, and oftentimes lacking in both background and interpretation on the part of the diarist. Therefore, a certain amount of monotony is inevitable. Furthermore, the lack of an occasional anecdote, of descriptions of personalities (other than by name) and of local coloring, make it almost impossible not to inject a certain amount of hypothesis.

In Volumes 1 and 2 of the Diaries, now in the Georgetown University Archives, there is practically nothing touching on the mode of life in the years that Brother McElroy spent in the grade of coadjutor. While perusing these pages the thought occurred to me that those years might well have been entitled "the hidden life," following the Evangelist who summarized the thirty years in the life of Christ, "Having gone down to Nazareth, He was subject to them." No doubt, with the positions listed in the catalogue, plus the added necessity of grounding himself in the daily routine of a religious, such as, spiritual reading, daily Mass, meditation, examen of conscience, annual retreat—there was little time left for any writing other than that contained in his Spiritual Diaries, which are quite jejune.

British Attack on Washington, August, 1814

The most striking incident during these years occurred in August of 1814, when Brother McElroy was an eye witness to the burning of Washington by the British. This event and the raid on St. Inigoes Manor in Southern Maryland occupy a goodly portion of Diary I. Both of these historical vignettes have been reviewed previously (v.g., one by the present author in the *Georgetown Alumni Bulletin* of October, 1956)

⁶ *Ibid.*, 35 (1906) 16. This is a translation.

so that it would be superfluous to burden the present story with a repetition of either. However, for the record, there is a very interesting collection of letters by a Brother Moberly, who was the gardener at St. Inigoes Manor, describing the particulars of this invasion of Jesuit property and the final outcome; these letters are in the Georgetown University Archives under the title of "Moberly Diaries." McElroy noted that Moberly's account was copied by the "*National Intelligencer* and from thence copied by many other papers throughout the country."⁷

McElroy on Slavery

January 29, 1814—This day, also, Isaac ran away from the College.
 January 30, 1814—This day Isaac was taken up in Baltimore and committed to jail. Rev. Fr. Neale [Francis Neale, S.J., 1786-1837] being there same time, sold him to a man in Hartford County.⁸

In these days of integration and racial tensions the above entry in Volume 1, pages 32-33, may come as a shock to the casual reader. It is obvious Isaac was a slave, owned by the Fathers at Georgetown College. Father Neale was Brother McElroy's Master of Novices, having entered the Jesuit Society as a secular priest on the very day of McElroy's entrance, October 10, 1806. Father Neale had been the pastor at Holy Trinity during McElroy's attendance there. Just what effect this traffic in human beings had on the man from Ireland cannot be ascertained, but we know from his diary, kept while making the trip to Mexico along the water route of the Mississippi in 1846, that he was pleasantly surprised by the apparent contentment of the bonded slaves and their mode of existence.

He has no word of criticism either for the "peculiar institution" or their masters. And even while pastor of St. John's at Frederick, Maryland, and of the adjoining mission stations, although he notes with joy the conversion to the Catholic Church of slaves and their obvious happiness at being received, he in no wise allows us an insight into his own personal reactions to slavery.

⁷ *Diaries of John McElroy* (Georgetown Univ. Archives) 1.

⁸ *Ibid.*

Chapter II: Priest and Pastor 1817 - 1830

Yesterday, (May 31, 1817) the following persons received the Order of Priesthood in the College (Georgetown) from the hands of the Right Reverend Archbishop (Leonard) Neale, (Baltimore 1815-1817): Roger Baxter, S.J., John McElroy, S.J., Franklin and Timothy Ryan, seculars.¹

On June 11, 1817, Father McElroy said his first Mass in the College Chapel. He noted in his *Diary I* on February 14, 1815, that the Superior, Father John Grassi, S.J., had received letters from England which enclosed a printed copy of the Pope's recent Bull for the re-establishment of the Society of Jesus.²

Here we come to our first problem, namely: what caused the Jesuit Superiors in the newly re-established Society in the United States to advance John McElroy from the status of Coadjutor to that of Scholastic with the ultimate goal of ordination to the sacred Priesthood?

There is an oral tradition that another Scholastic, over-hearing McElroy instructing the boys in the lower form, was struck by his method of teaching, and went to Father Grassi, urging him to use this teacher's qualifications more extensively in the classroom and on the lecture platform. In the Society these functions are usually reserved to Scholastics and priests, and it would, therefore, be necessary to remove McElroy from the phalanx of the Lay Brothers. This could have been the initial step in the upgrading, but no research has uncovered any documentation.

Then, there is the testimony of a Fr. Finotti in a letter about McElroy:

After Fr. Grassi became Superior of Georgetown (August 15 1812) he remarked how well Bro. McElroy conversed and one day told him to stand up on the porch of the old South Building and give a sermon *ex tempore* on a subject named . . . (presumably by Fr. Grassi).³

Again:

Fr. Grassi was the Superior who perceived the latent powers of

¹ *Diary, I.*

² Pope Pius VII's recent Bull entitled "*Sollicitudo Omnium Ecclesiarum.*"

³ *W. L.*, 32 (1902) 205.

the Lay Brother John McElroy and raised him to the position of a Scholastic, applied him to the study of theology and had him ordained in 1815 [1817] . . . His wisdom was shown by the subsequent career of McElroy, an apostolic man, one of the builders of the Catholic Church in the U. S.⁴

And, finally:

Bishop Neale, then residing at the College, (Georgetown) recognized his (McElroy's) abilities, furnished him with the facilities for study and raised him to the Priesthood.⁵

The Catholic Church in the United States in those years suffered from an appalling lack of priests. The need was urgent, both in the educational and parochial fields, and, undoubtedly, neither superior nor Bishop hesitated a moment to make full use of an individual like McElroy who had clearly shown that he was a man of exceptional talents. Fr. James Kilroy, S.J., of Boston College, who remembered some of the Fathers at the Novitiate at Frederick, Maryland, who had lived with Fr. McElroy, commented to the writer (June 1957):

These Fathers understood from McElroy's contemporaries that he was an orator par excellence, always prominent for the vibrant resonance of his voice and the ease with which he could be heard by the congregations.

Perhaps it was this quality for which he became widely known later on, combined with the spiritual earnestness with which he was blessed in the religious life, which moved Fr. Grassi to take the step and give to the American Church an outstanding Jesuit priest of the nineteenth century. Then again, some men are given the extraordinary facility of perceiving greatness in others; Fr. Grassi, as superior of a small community, was in daily contact with Brother McElroy, supervising his activities and hearing his semi-annual manifestations of conscience as required by the Jesuit Rules.⁶ It will never be known how in those colloquies McElroy bared his soul and gave Fr. Grassi the knowledge necessary to reach this important decision.

I do not believe there was either any one quality or any

⁴ *Ibid.*, 30 (1900) 103, "Reminiscences of Fr. Grassi, S.J."

⁵ *Ibid.*, 33 (1903) 314.

⁶ Fourth Common Rule, S.J.

single incident which persuaded Fr. Grassi in his final decision. Rather, it was a congeries: lack of priests, Fr. Grassi's keen insight into both the spirituality and talent of his subject, the ability of John McElroy as a teacher and orator, which caused the Jesuit Superior to advise McElroy to take this important step.

Scarcely had Fr. McElroy been ordained by Archbishop Leonard Neale, when he was called upon to witness the latter's death at the Georgetown Visitation Convent on June 17, 1817, as noted in the *Diary*:

Archbishop Neale is taken suddenly ill. Fr. Grassi administered the last Sacraments. Fr. McElroy and Brother Henry Reiselman, Infirmarian, are appointed to sit up with him. . . . About 10 minutes past 1 A.M. he departs from life whilst Fr. McElroy was kneeling at his bed-side reading the departing prayers. Mother Louisa, Superioress and five Nuns, were present. Fr. McElroy said Mass in the Nuns' Chapel⁷ about 2 o'clock for the repose of his soul.⁸

Reminiscing years later, McElroy said that:

Bishop Neale was an admirable director of consciences and possessed, more than anyone else I ever knew, the powers of winning hearts to himself and God. His life even in his old age was as regular as a Novice's. He arose every morning at 4 A.M., made a visit to the Blessed Sacrament and his hour of meditation.⁹

From his ordination in 1817 until his transfer in 1822 to St. John's in Frederick, Maryland, Fr. McElroy continued as a faculty member at Georgetown College. He pronounced the final vows of a Spiritual Coadjutor on June 11, 1821 in the College Chapel. His acumen in the business world was greatly utilized, as we find him during these years listed as the "Procurator (treasurer) of the Mission," which was to become the future Maryland Province of the Society of Jesus. His talents as a teacher of mathematics continued to be of service in both upper and lower forms, while his preaching capacity was in great demand in the nearby Parish of Holy Trinity. On September 22, 1822; after 16 years 8 months and

⁷ Chapel of the Visitation Convent, Georgetown, D. C., where Archbishop Neale, S.J., is buried.

⁸ *Diary* 1, 62.

⁹ *Journal* 3, 90. (*Diaries* at Woodstock College are called *Journals* and will be so designated in subsequent pages.)

7 days, McElroy left Georgetown to assume his duties as Pastor of St. Thomas Manor, Calvert County, Maryland, and the adjoining congregations. Near Port Tobacco, Maryland, he met the Reverend Fr. Superior, S.J., [Charles Neale] at which time:

. . . He informed me that my destination was changed and that I was to go to Charles Carroll's to live with the family as Chaplain—but he heard of the illness of Father Maleve and desired me to proceed thither in the interval—Said Mass at 2 A.M. at St. Patrick's, Washington—Stage at 3 for Frederick, arrived found Fr. Maleve dangerously ill.¹⁰

The old cliché about “for want of a nail the shoe was lost, for want of the shoe the horse was lost,” may be a bit out of order, but suppose Fr. Meleve had not been ill, and McElroy had become Chaplain to Charles Carroll of Carrollton, that doughty Founding Father, then in his eighty-fifth year, might have found in the Irish Priest—drawn together by their common ancestry and McElroy's characteristic yen for absorbing all knowledge possible of the new country he had made his own—a penman for recollections, anecdotes and tales of our historic struggle for freedom, which could have easily enriched our knowledge of the Signer of the Declaration of Independence and given us a rich lode of historical treasures. But divine providence decreed otherwise and we must leave “what might have been” in the realm of historical fantasies.

Father Maleve died within a few days and on October 17, 1822, John McElroy was appointed Pastor of St. John's Church, Frederick, Maryland, where he was to remain until August 27, 1845.

The original site of “Frederick Towne” was laid out in 1745 by Daniel and Patrick Dulaney. It was most probably named after Frederick Calvert, Sixth Lord Baltimore. Situated in one of the most beautiful and fertile valleys of the “Free State,” the site was quickly seized upon by newly arrived immigrants from the German Palatinate, with a fair sprinkling of the same race from the City of Philadelphia. It became known even outside of the Maryland borders, when in 1775 a band of its citizens arrived in Boston, painted as Indians, and eager to cooperate against tyranny. The Towne

¹⁰ *Ibid.* Journal 3.

was incorporated by the General Assembly of Maryland in 1817, and when McElroy arrived its population was over 3,600. For pioneers moving West it was on the national highway, and was generally the first overnight stop out of Baltimore.¹¹

St. John's Church (Chapel Alley and 2nd Street), whose new Pastor was John McElroy, had been begun in 1800, but the cornerstone was not laid until 1828. McElroy was destined to rebuild the church. The cornerstone of the new edifice was laid in 1833, and the consecration (the first in the United States) took place on April 26, 1837.

Connected with the parish church in Frederick there were many outlying mission stations. In the pages of his *Diaries* McElroy lists twelve such, which, during his pastorship of twenty-three years, he and his fellow Jesuits visited regularly. Here one may be allowed a bit of fancy and see the tall wiry priest, à la Lincoln, riding the church circuit rather than the judicial circuit. The missions were within about a hundred miles perimeter around Frederick, and from the number of actual entries in the *Diaries* I estimate that McElroy rode over ten thousand miles by horse or carriage, bringing the "good tidings" to the scattered faithful.

Fr. McElroy found the parish at Frederick in what he described as a "flourishing condition," and he is high in the praise of the priestly work of his dead predecessor, Fr. Malève, S.J. He had hardly assumed his new position, when in the Diary we find the following:

October 22, 1822: Messrs. Taney, Joseph Smith, Jameson and Atwood, the principal men of the congregation, dined with me. I proposed altering pews so as to accommodate black people and strangers, the [y] readily agreed.¹²

Roger Brooke Taney, later Chief Justice of the Supreme Court of the United States, whose name will be forever linked with the Dred Scott Decision (1857), began a friendship with McElroy which was to last until the death of Chief Justice Taney in 1864. The juxtaposition of his name in this entry, with his approval of pews for the black people, could be called

¹¹ *W. P. A. Guide for Maryland*. Cities are listed alphabetically.

¹² *Journal 3*. Woodstock Archives.

an ironic twist, since in his now famous opinion written for the majority of the Court in the Scott Decision, the Chief Justice denied that the black man was or could ever be a citizen of the United States. Evidently he did not draw any such color line when it was a question of divine worship, for even though the pews were segregated as was customary throughout the United States, he must have held to the belief that these also were God's children and destined to be citizens of the heavenly kingdom.

Chapter III: Ministry At Frederick

Father McElroy's priestly administrations while Pastor of St. John's, President of St. John's Academy, and Superior of the Jesuit Community, covers over 22 years of spiritual and temporal activities. As already noted, the pages of his *Diaries* during this period record his morning Mass, visits to the sick, instructions to converts, baptisms, marriages, and funerals. Now and then, a name of national or international importance flashes across the pages, but, unfortunately, McElroy never commented on the importance of the personages, or on his own reactions to their visits. General Lafayette arrived in Frederick on December 29, 1824, and the *Diary* states:

General Lafayette arrived in town this evening escorted by a numerous military corps and great concourse of citizens—The town was handsomely illuminated on the occasion . . .¹

Dec. 30—Paid Gen'l. Lafayette a visit today at his lodgings—Merely passed civilities and retired.²

January 2, 1825, was a Sunday, and there is complete silence in the *Diary* as to whether the Revolutionary hero attended Mass. Another famous visitor of world-wide reputation was Madame Iturbide, wife of the deposed Emperor of Mexico.

¹ *Journal 4*. Woodstock Archives.

² *Ibid.* General Lafayette was visiting Frederick as a guest of the Maryland Agricultural Society, "This Week" Magazine Section, Baltimore *Sunday Sun*, 9/29/57.

Her visit is noted in Journal 5, with the sole comment that she was "a most gracious lady." Bishops, especially those of the dioceses of St. Louis, Bardstown, and New Orleans, always stopped for a few days in Frederick, either on their way to, or returning from a Provincial Council in Baltimore or the *Ad Limina* visits to Rome. Even a casual reader of the Diaries and extent correspondence of McElroy in the Woodstock Archives gains the vivid impression that the "*pastores gregis*" of the United States—from Boston to New Orleans—considered John McElroy a friend and confidant well worth the nurturing.

As noted, the estimated population of Frederick at the time of McElroy's arrival was approximately 3600 souls. Taking into account that slaves were common, both in the rural and urban areas, we may perhaps estimate them in round numbers of about 300. Some must have been Catholics, as is seen in the resolution to obtain pews for their use; but it is safe to assume that the majority were not. Taking into account that the actual number of white Catholics is not given in any of the *Diaries*, and knowing that Frederick Towne had been largely settled by Protestants of German origin, the majority of the population must have been Lutheran. However, we know that both the Methodists and the Presbyterians had prosperous churches in the town; I would estimate the number of Catholics to have been about 600. This is based on a statistical entry in *Journal 3*, which gives the number of those who made their Easter duties in 1822 as 513. In the same tabulation, covering an eight-month period, May 1822 to January 1823, the number of confessions listed is 2,524 and Holy Communions 2,295. The First Communion class numbered 54, those confirmed 185, those baptized 124.

Father McElroy was assisted in the ministry in these early years by priests of the Society sent up from Georgetown College, or by those members of the clergy who visited him in transit. He also obtained occasional assistance from Mount St. Mary's College at Emmitsburg, Maryland. This College always held a very special place in McElroy's affection, and he was practically the spiritual Father to the faculty, generally giving the annual retreat to the students, and often

going there when he felt in need of a rest. This is also why he was able so often to visit his mission stations, knowing the faithful in Frederick were in good hands.

He had scarcely taken over the pastorship at St. John's when he turned his attention to what he called "a most pressing need," namely, the making of converts. That his efforts were abundantly rewarded is evident from the few statistics found in his writings. Between October 1822 and December 1825 he listed 164 converts, and, as we shall note during his chaplaincy in the Mexican War, his *Diaries* are filled with the conversions of soldiers in the hospital at Matamoras, Mexico. Still a further note in *Journal* 20A states, "Suppose in all 8 years [1831] about 280 cōverts."

Two rather striking entries are worth quoting:

1822—Sally a colored woman about 17, belonging to Mr. Key [Francis Scott] . . . Baptized her conditionally, heard her confession and gave her Extreme Unction . . . Died next day. I buried her in our ground [St. John's Cemetery] at which about 400 colored and other persons attended . . .

1823—Edward Smith, colored man about 20 years old—called about noon—The Presbyterian Parson had been with him, but [Smith] was not satisfied with him—sent for me—I confessed and baptized him and administered Holy Communion. He died before I left the house.

The above quotations show deathbed conversions, but any priest who has instructed new members of the Church can readily appreciate the numberless hours required to impart the dogmas and moral teaching necessary for the reception of the Sacraments. When one recalls the almost endless journeys and continual parochial activities of Father McElroy, the time consumed in giving the instructions, even for the numbers listed, surely merits for his ministry in this field the accolade of "maker of converts."

High in the category of "firsts" which must be associated with the name of John McElroy is the establishment of spiritual retreats for parishes. The first mention of such exercises for St. John's Parish is in *Journal* 5 dated April 10, 1827. This was the Tuesday of Holy Week, and from then on these became the customary procedure. McElroy believed that the combining of the sacred liturgy in the most significant

week of the Catholic year would be an opportune time to instruct the faithful in the solemnity of the services, along with the making of the Spiritual Exercises of St. Ignatius Loyola. The *Journal* states:

April 10, 1827—This evening commenced the exercises of the retreat for the congregation—as announced on Sunday. . . . Meditation morning and evening . . . Spiritual reading twice a day.

April 13,—Mass and instructions—A.M. Reading and examen at noon. Meditation and Vocal prayers in the evening.

In *Journal 12*, under date of February 14, 1842, we find him giving the first public retreat in Baltimore City at St. Vincent's Church:

Mass 6 A.M. Points for meditation. Another Mass—Review of meditation. 10 A.M.—Spiritual lecture. 11 A.M.—Family Instruction. 12 Noon—Angelus. 3 P.M.—Thomas à Kempis, Rosary and Instruction. Confessions 7 P.M. Second Instruction, Benediction and night prayers—Finished at 9 P.M.

As to the spiritual results of the last entry he noted "over 800 Communion on Sunday the 20th, church filled to capacity and the services of eight confessors were required." Surely, consideration must be given in commenting on his parochial retreats that our forefathers were stalwart men and women, attending church for almost fifteen hours with, of course, the necessary intervals. Nothing in his priestly life gave more consolation to John McElroy than these retreats, and from the comments of bishops, secular priests, and his fellow Jesuits, the oratorical prowess of McElroy, prescinding from the Divine Grace necessary for all supernatural actions, played a large part in their success. I have been unable to discover any written sermons in the Archives at Woodstock. He could well have spoken from notes or from memory, but judging from his methodical business records and church accounts, I assume he must have written out his sermons. Two qualities in the various comments listed stand out to illustrate both the popularity and depth of his preaching. Naturally gifted with a superb voice ("booming" is one description of it) McElroy never had any difficulty being heard in the largest churches in which he preached. People in those days were accustomed to long Sunday sermons, as generally there were only two parish Masses, which ordinarily were

quite sufficient in taking care of the needs of the congregation. At St. John's there were two Masses—one at eight and one at ten o'clock. Fr. McElroy more often officiated at the former. All the novenas—Sacred Heart, Immaculate Conception, Holy Souls, and the Novena of Grace—were preached year after year, and he apparently delighted in conducting them for his flock.

And as his reputation grew he was continually called upon by other pastors and bishops for what is today termed the "occasional sermon." On these occasions his magnificent voice could be heard from "Boston to St. Louis." Characteristically, Fr. McElroy merely noted his appearances; his power and effectiveness must be gleaned from the many accounts in the *Woodstock Letters*. But it was the second quality of his sermons which left behind the indelible mark of his greatness and that, briefly, was their content. McElroy was not an intellectual giant, and because of the paucity of his formal theological training some have concluded that he was deprived of the Rectorship of Georgetown College in 1845.³

In his infrequent spare moments he read and studied approved authors in the theological field of writing and kept abreast of the current Catholic literature. While his instructions were simple and clear and his sermons lucid, it must not be assumed that he lacked all literary embellishments. His letters, written to sundry persons on a multiplicity of topics, are distinguished, as Father Garraghan noted, by the same lucidity of style and content for which Abraham Lincoln has taken his place among the classical English luminaries. Contrary to popular belief, there is very little or no humor in McElroy. The *Diaries* totally lack the pun, the quip, the joke, and his letters did not reveal any flashing wit. This is rather unique, because contemporary accounts of his conversations—especially at community recreation among his fellow Jesuits—point out that he was a sparkling and witty talker. As

³ *Journal 16*, Woodstock Archives: "June 9, 1845—Father Visitor [Fr. Kenney] told me this morning that I am to be Rector of Georgetown College with the next scholastic year—*Fiat Voluntas Dei*." "August 3—I must be at the College on the 20th inst. to assume office of Rector." "August 28—Received a letter from Father Visitor informing me that I am not to be Rector of Georgetown College."

in the case of all great orators, Father McElroy improved with experience and left behind him in the affections of his hearers the reputation of being "the orator of the day."

Father McElroy was also quite civic minded and participated in the celebrations which marked the advancement of Frederick Towne. The most notable of these functions occurred on:

December 1st, 1831. On this day by appointment the cars carrying the President and Directors of the Railroad Co. [Baltimore and Ohio] arrived for the first time in Frederick—their arrival was greeted by the firing of cannon—ringing of bells, bands of music. The citizens received the Company, the Governor of Maryland [George Howard] and a number of invited guests and escorted them in procession to the Hotel. I walked in the procession, the only clergyman but did not dine with them—Much good is expected to grow out of this line [the railroad]—It is the largest in the world 61 miles and in a few weeks it will be completed to Point of Rocks, Md.⁴

The railroad was completed,—not as McElroy noted "in a few weeks,"—but by 1832, for a total distance of 69 miles.

The Sixth Annual Report of the President and Directors of the Baltimore and Ohio Railroad Company stated that,

... The Board cannot forbear on this occasion to notice the kind and hospitable reception given them by the people of Frederick. . . . and Edward Hungerford in his "Baltimore and Ohio Railroad"⁵ writes:

On 1st December 1831, when the first regular train went rolling into Frederick to a tremendous reception . . . A huge decorated arch had been erected over the railroad tracks . . . All Frederick was gaily decorated . . . The chimes of the new Catholic Church were ringing.

Perhaps Hungerford had the cue as to why Fr. McElroy did not attend the reception when he stated: ". . . A mighty dinner of two hundred covers is served . . . consuming four long

⁴ The President and Directors of the railroad who made up the party were: Philip E. Thomas, President, Charles Carroll, William Patterson, Alexander Brown, John Morris, George Hoffman, Alexander Fridge, Patrick MacCaulay, John McKim, Jr., Evan Elliot and James Swan.

⁵ B. & O. RR. Archives, Employees Library, Balto., Md. Vol. I, p. 124-125.

hours." He would not have relished sitting for four hours listening to endless toasts and speeches.

Not all of Fr. McElroy's dealings with the citizens of Frederick were on the same jovial plane occasioned by the arrival of the railroad. His Diary notes reveal that the "ugly head of religious bigotry" had been reared and that he intended to "do something about it."⁶

April 18, 1830—Lectured this evening, a conference on "Slander," in reply to an article in the Lutheran Intelligencer of this town against the Catholic Church—Read them [the charges] and refuted them.

April 25—Reviewed the same publication—A great crowd of people. Church could not contain them.

May 3—. . . Another large crowd. Three-quarters of them I presume are Protestants. Preached 1 hour 20 minutes.⁷

There seems little reason to doubt that McElroy's Irish heart was profoundly stirred. Born and bred in a land of persecution and an atmosphere of religious intolerance, this son of Erin—now a full blown believer in the American way of "life, liberty and the pursuit of happiness"—must have sounded the tocsin of alarm against what most probably were old skeletons taken from the closets by the opponents of the Church. It was the age of Maria Monk, the Know-Nothings, and the juicy words "scandal" and "slander" were always sure of a good audience.

It was also the age when political debates were the order of the day, and when religious controversy was an added ingredient. One need not take too much liberty with the text to imagine that the "three-quarters of Protestants" were attracted by both curiosity and McElroy's eloquence. The statement, "read them and refuted them," certainly summarizes what he thought of the hoary charges, and he was no doubt satisfied that the refutation would lay to rest their empty tirades.

In *Journal 15* under January 19, 1843, there is recorded a rather ironic incident. An itinerant preacher by the name of Moffet made his appearance in a Methodist Meeting House to which he was escorted by a procession of Freemasons. He

⁶ *Journal 7*, Woodstock Archives.

⁷ *Ibid.*

had been around Frederick Towne for some weeks, but this was his big day. McElroy does not mention whether or not he attacked the Catholic Church. If Moffet followed the customary routine of the day and age, he most certainly did—but McElroy related:

. . . This alarmed the Lutherans and Presbyterians . . . They sounded the alarm with the ringing of bells and summoned their people to their own conventicles to secure them from the contamination of the Methodists!

In the late eighteen-twenties and early thirties work was being pushed for the completion of the Chesapeake and Ohio Canal, which was to connect Washington with the West. Actually, the financial panic of 1837 halted the construction and the operation was carried only as far as Cumberland, Maryland.⁸ By June, 1830, the operation was at Seneca, Maryland, on the Potomac River, some twenty-five miles West of Frederick. Since most of the laborers were Irish immigrants, McElroy felt duty-bound to see to their spiritual necessities. The entries are in *Journal 7*, and cover the dates of June 3, 1831 to August 15, 1831. Some excerpts are significant:

June 3, 1831—Went to live at the Canal [Seneca] . . . Heard confessions all day in the woods . . . Preached at 7 P.M.

June 4.—Said Mass, about 200 laborers attended. I preached for them again.

June 18.—To confess the Canallers.

June 19.—Heard confessions all day.

June 25.—Lodged in a shantee [shanty] all night.

Sept. 19.—Made a collection for the distressed Canallers about 90 dollars.

April 22, 1831—I went this day to Monocacy [Md.] to prepare a new temporary chapel for the Canallers.

Aug. 15, 1831—Called upon by the superintendent of the Railroad this evening to accompany him to New Market [Va.], where the Irish and Blacks had a quarrel. Happily I succeeded in making peace. President and Directors expressed their gratitude with a gift of \$100.

These are skeleton entries of what must have consumed much time and energy, as these trips were invariably made by horseback. It is not difficult to picture the happiness of

⁸ Billington, Roy A., *Western Expansion*, p. 337.

the Irish laborers in seeing a priest, one of their very own, so anxious about their salvation, acting the part of the peace-maker.

Having also to participate in the world of business which for centuries has been the great burden of the parish priests, McElroy is shown from the records, both in the *Diaries* and his meticulous accounting for the annual revenues at St. John's, to have been a businessman of no small account. Pastor during the two national depressions of 1827 and 1837, with a relatively small rural congregation, he built a new church, an orphan asylum, a girls' grammar school, a boys' academy, a novitiate, and the Visitation Convent during his pastorship, and in 1842, after a tenure of twenty years, he listed his debts as \$12,163.63. McElroy was the recipient of three substantial sums of money—two left by will, and a third by what certainly was a unique business deal; for we find in *Journal 6* under date of April 4, 1829:

Miss Elizabeth Dehaulme departed this life this morning at 3½ o'clock in the 86th year of her age. R.I.P. She bequeathed by will her property amounting to about \$5000 in bank to Father McElroy for certain purposes.

There is no itemization of just what the "certain purposes" were, but since the date corresponds with the expansion of the girls' school and the beginning of the boys' academy, it can be assumed that the pious lady's generous benefaction was quickly utilized.

The second gift by will came from none other than McElroy's brother who died as a Scholastic in the Society of Jesus at Georgetown in May of 1841.

May 12—Called to Georgetown . . . Anthony ill with kidney trouble.
 May 17—(Forgot to enter this) Death of my brother . . . 56 years old, having spent 22 years in America.
 May 24—Signed papers as executor to my brother's will.⁹

The amount left by Anthony was about \$3000. He had arrived in the United States in 1819, and following his older brother's footsteps had become a businessman in "George Towne." He entered Georgetown College in 1833 and the Society of Jesus in 1835. His name appears in *Journal 3* un-

⁹ *Journal 10.*

der the dates of April 23-28, December 28, 1823, August 5 and 17, 1824, with the only comment "visited by my brother." I could find no letters between the two brothers in the McElroy correspondence folders in the Woodstock Archives. Father McElroy stated that he would "use the \$3000 to pay off various debts in Frederick." It may seem strange to read that one Jesuit was able to leave his money to another, even his own brother. Anthony McElroy was still in the formative period of the Order, with simple vows, and property owned by him was his to dispose of, with the suggestion of his superiors that it be used for the greater glory of God. Since from the records we do not know of any other relatives of the two brothers either here or in Ireland, what was more natural than for Anthony to leave his worldly possessions to his priest-brother John, who was most certainly spending himself and all his possessions in the tireless spreading of God's kingdom at Frederick and wherever else his eager footsteps hastened in the zealous fulfillment of his apostolic duties.

The third benefaction noted in the diaries needs to be quoted in full:

June 24, 1830. Concluded an arrangement with John L. Atwood and wife today to this effect: they are to convey all their property and personal (belongings) valued at \$3000 to me—and I oblige myself to support them during life with Board and Lodging and pay them \$100 per annum, to provide them with clothes etc.—At the demise of either, the annuity to be \$75 per annum—They are to board and lodge with the Sisters of Charity. Modified the above so as to leave them possession of their slaves, thus releasing me from the payment of \$100 a year.¹⁰

One could call this business deal unique, and so it was. First of all, Jesuits are forbidden by their rules to "enter into any business deal however pious without proper permission of superiors . . . because business deals are foreign to our institute . . . they are to be avoided" (Common Rule No. 39). There is no mention in the diary of the necessary permission, but knowing McElroy's constant observance of the letter and spirit of the Constitutions of his Order, it is surely safe to assume he had already obtained it before making this entry. Again, there is little doubt that it was pious. Most probably

¹⁰ *Journal 7.*

Mr. and Mrs. Atwood were an elderly couple who wished to spend their declining days amid the peace and quiet of the Convent conducted by the Sisters who were also conducting McElroy's orphanage and girls' school. The really unique portion is about the slaves. How many were there? What would McElroy have done with them? And do the words "releasing me from the payment of \$100 a year" cancel out the other remark "pay them \$100 per annum?" Certainly there were two or more bonded Negroes. It is doubtful John McElroy would have given them their freedom simply because he was a Jesuit, because Negro slaves were employed by the Jesuits in Maryland on their farms and in their residences. As to the second point, it seems that the return of the slave property to the Atwoods released McElroy from the annual payment of one hundred dollars a year previously agreed upon. Even so, it remains a most unique arrangement.

Always the practical businessman, he notes in *Journal 16* that "many fires (two near the Church) having had the smell of incendiarism," caused him to have the entire establishment insured for \$31,000, for which he paid the premium of "\$130, and the Sisters (of Charity) \$16.80," with this final observation, "still we rely on the same beneficent Providence who has preserved us the last 22 years past . . . may His name be blessed—Dec. 21, 1844."

In 1842, from May to September, the Superior of the Vice Province of Maryland, Francis Dzierozynski, S.J., wishing to use the keen business sense of Father McElroy sent him on a trip through the counties of Charles and Saint Mary's in Southern Maryland. The primary object was to interview the tenant farmers who were working for the Jesuits, listening to their complaints and noting their suggestions. On St. George's Island (St. Mary's County, Md.) he noted valuable wood rotting and decided to sell it by the cord per acre. The trip took him, according to *Journal 16*, through St. Inigoes Manor, Newtown, St. Thomas Manor, Piney Point, Cedar Point, and as far north as Whitemarsh. The Superior also had in view the idea of making McElroy Procurator, of what would become in 1845 the Province of Maryland. There is no hint as to whether or not the trip was successful.

To close out the account of this business-like priest's activities, no better examples of his dealings with the trades people of his day could be cited than the two entries in *Journal 10*.

Jan. 15, 1841—Paid up all my bills, determined in the future to pay grocer and drygoods bill every month; as also all others—So frequently absent last year that my affairs are somewhat out of order.

Jan. 22, 1841—Have succeeded in paying all my merchant bills of every kind . . . I preferred doing this and paying even a little more interest than expose the credit of the house. . . .

And for the record, as part of the active ministry in the years at Frederick, notice should be taken of Father McElroy's part in the Fourth Provincial Council held in the metropolitan see of Baltimore in May of 1840. He is listed in the official records¹¹ as "Reverend Mr. John McElroy, S.J., chosen theologian by the Bishop of Cincinnati," (John Baptist Purcell). Both he and the Bishop were lodged at "The Eutaw House" which Baltimore chroniclers like to recall as the "last word in hostelries." The Council opened on May 17th and closed on the 24th. Bishop John England of Charleston, S. C., gave both the opening and closing sermons of the Council, but the only comment in the *Diary* is that "it was very solemn." In 1847 Bishop Benedict Flaget of Louisville, Kentucky, placed in nomination for the coadjutorship of his diocese Father McElroy, then in his sixty-fifth year. Writing to his brother-Bishop, John Fitzpatrick of Boston, Bishop Flaget comments:

I think this Clergyman (McElroy) well qualified for the episcopacy . . . Members of the clergy hold him in much veneration since he once preached to them the spiritual retreat . . . For myself, personally, he will be the man of all my confidence.¹²

Even though subsequently Father McElroy was never "raised to the purple" he certainly must have, during the Council of 1840, made a lasting impression upon the chief pastors of the flock. Bishop Purcell writing in June 1848 to Dr. Cullen, Prefect of Propaganda in Rome, noted that "Bishop Flaget

¹¹ *Councils of Baltimore, 1829-1849*, (John Murphy & Co., Balto. 1851) p. 163.

¹² McElroy Papers, Woodstock, Md., under "Bishops Correspondence."

expressed a preference for Fr. McElroy" but added that "Bishop Flaget did not know Father McElroy was in his 60th year."¹³

Chapter IV: Builder and Educator

Father McElroy built a new church at St. John's in Frederick, the cornerstone of which was laid in 1833, and the consecration took place in 1837. It was modeled on the Jesuit Church in Dublin, Ireland; the latter being dedicated to St. Francis Xavier. It was the largest edifice dedicated to the worship of God between Baltimore, Maryland, and Saint Louis, Missouri. It stands at 116 East Second Street. Within the past year the present pastor, Father Hogan, completed the renovation of the facade, but when you have crossed the threshold, except for the necessary repairs, you are gazing upon the temple of God as it came from the loving hands of the priest-builder Father John McElroy. The church remained under the direction of the Jesuits until 1903. The "WPA" *Maryland Guide* describes the church as follows: "St. John's Roman Catholic Church is a cruciform building of stuccoed masonry ornamented with Quoins and Ionic pilasters. It has an open tower somewhat in the style of Christopher Wren."¹ The guide book obviously is in error when it notes that "the cornerstone was laid in 1828." In memory of the builder there is today in the rear of the church near the baptistry a large oil painting of Father McElroy.

I secured from the Archives of the Saint Louis Archdiocese a series of letters written by Father McElroy to the Bishop of St. Louis, Joseph Rosati, almost the entire contents of which concern themselves with the building of St. John's Church. Bishop Rosati had just completed the Cathedral of St. Louis

¹³ Papers relating to "The Church in America"—Portfolio of the Irish College Rome 5 Series—quoted in "*American Catholic Historical Records*," Vol. 8, p. 502.

¹ Sir Christopher Wren, 1632-1723, English architect designer of St. Paul's, London, England.

in his episcopal city, and McElroy was more than anxious to obtain helpful suggestions and minute details so that he could incorporate them into his own plans for St. John's. (On a visit to the old Cathedral in December 1956, I quickly saw the parallelisms between it and Saint John's, especially the width of the sanctuaries, the lack of pillars, and the balcony arrangement.) Mr. Shannon, master plasterer, was sent by Bishop Rosati to Frederick to supervise the final touches to the church.

McElroy took an active part in the construction of another church. This time it was the building of the third church of Old Saint Joseph's in Willing's Alley, Philadelphia, Pennsylvania; the year was 1837. At the Seminary of St. Charles Borromeo, Philadelphia, Pennsylvania, after promising the archivist, Father Bartholomew Fair, that I would use this one quotation only, I was lent the very controversial diary of Father Aloysius Jordan, S.J. It is in manuscript and is entitled "History of Old Saint Joseph's." On page 196 is the following entry:

. . . the Venerable Father John McElroy who had just built the fine church of St. John's in Frederick City was substituted for Father Ryder² in the building of St. Joseph's. He brought Mr. John Tehan from Frederick to act as architect and somewhat altered the plans of Mr. John Darrogh. For the better . . .³

The Orphanage

Perhaps no building enterprise was closer to John McElroy's heart than the orphanage he built in Frederick. Actually, the *Diary* entries reveal but meager details, but knowing the man's great charity it is safe to assume that this Christlike action was in his mind of prime importance. There is no information as to whether he admitted Negro orphans, but the mores of the day and of the area would certainly have frowned on this, so I presume the orphans, both male and female, were white children.

² Father James Ryder, S.J., entered the Society of Jesus in 1815, was Rector of Georgetown University in the 1850s and officiated at the wedding of General William T. Sherman.

³ The diary of Rev. P. A. Jordan, S.J., in a bound volume entitled *The History of Old Saint Joseph's*. Archives St. Charles Borromeo Seminary, Overbrook, Pa.

In *Journal 3*,⁴ under various dates in January of 1827, we read:

Jan. 1.—Suggested a subscription for the increase of orphans at the school, suggested 6 cents to a dollar according to circumstances After Mass subscriptions amounted to \$60—Concluded in consequence to take three more destitute children.

Jan. 7—Put an invitation in the papers⁵ to contribute to the support of our orphan asylum. Solicited the aid of Colonel McPherson for aid for the orphan asylum, he agreed to furnish me with flour from his mill for this year.

Jan. 31.—Received during this month for the orphan asylum \$18.75 in money, 3 wagon loads and 1 cart load of wood, flour and some tea, sugar and coffee; acknowledged it in the papers.⁶

In 1830 McElroy began "the building of the orphanage proper, a building fifty feet by thirty-nine feet, costing approximately \$4,000. It was on Chapel Street adjoining the girls' school. He noted that some of the labor of construction was gratuitous, though he had on hand from the freewill offerings of both his congregation and of the townspeople over \$2,000.

Nov. 20, 1830—This evenin [sic] at 3 o'clock had the foundation of the new orphan asylum prepared—Assembled the scholars of both (male and female) schools in the Church—I spoke on blessing and placing the cornerstone, followed by procession . . . All over by five, a fine day.⁷

That is the last formal entry about his beloved orphans, but casual references occur in the other *Journals* until his departure in 1845 to assume his appointment as Pastor of Holy Trinity in Washington, D. C.

Frederick Free School

The establishment of a free school for females was, for the times, one of the most startling of Father McElroy's innovations. In the early nineteenth century America, free schools—except in the New England States—were a very scarce

⁴ *Journal 3*, Woodstock Archives.

⁵ The papers then published in Frederick, Md., were:

- (a) *Frederick Town Herald*, founded June 19, 1802 by John P. Thompson, and after 1814 called the *Public Advertiser*.
- (b) The *Political Examiner* founded August 9, 1813, by Samuel Barnes.

⁶ *Ibid.*

⁷ *Journal 7*, Woodstock College Archives.

commodity and almost entirely for the male population. The members of the fairer sex were to be seen and not heard; if they were heard, most of the conversation was supposed to be centered around sewing, cooking and homemaking and not about reading, writing and arithmetic. Female academies or seminaries were in existence across the States, but they were very exclusive and attended by the well-to-do. This educational situation is handled in a very scholarly manner by Carman and Syrett in their two volume work entitled *A History of the American People*.⁸ One clarification must be added here about the use of the word "free" in the title. Actually, tuition and other expenses were charged to those who could afford to pay them. What "free" meant in those days was that a school was open to all and that those unable to pay would be given an education as far as the annual revenues allowed. Since McElroy was to receive State aid to run his Female Boarding School, I believe he must have used these amounts plus contributions to carry the burden of nonpaying pupils.

The formal opening of the school took place on January 3, 1825. The teachers were two Sisters of Charity from St. Joseph's College at Emmitsburg, Maryland, who had arrived on December 23, 1824. The Sisters' names were Margaret and Rosalia. The faculty was increased to seven by the time of the opening, but no names were given of the five new arrivals. The number of students is listed at forty-three with the notation "many more are expected." In the local papers an advertisement listed among the subjects to be taught: "reading, writing and needle work . . . all denominations will be admitted." By 1826 the number of students had increased to 160, and the curriculum now included "arithmetic . . . geography, Old and New Testament reading."⁹ In 1841, according to *Journal 11*, the number had risen to 182, including sixty-one boarders who paid, twenty-one orphans who did not, and one hundred day scholars most of whom did not pay, while the course of studies now included history, English and Greek, botany and natural philosophy.

⁸ Carman and Syrett, *A History of the American People*, (2 vols., New York: Alfred A. Knopf, 1954), Vol. I, Chap. X, pp. 253-258.

⁹ *Op. cit.*, *Journal 5*.

The impact of this novel experiment, though somewhat slow in registering, caused the Protestant population to react somewhat unfavorably, for we read in *Journal 4*:

January 2, 1829—This day a new free school commenced in the town for females under the auspices of different sects . . . They endeavor to withdraw all the [y] can from our school. A few have left us, say 8 or 10.

A curious citation, evidently from one of the local papers, is added: "Beware of the She-wolves, they want to kidnap your children, especially a Mr. Schaeffer." Now this is a puzzler. Is McElroy quoting some town bigot? Are the good Sisters the "she-wolves?" And how did "Mr. Schaeffer" come into the picture? No Jesuit by that name is listed in the Community at Frederick at this time. The rival school certainly did not sound the death knell for the girls' school, nor were Protestants unwanted pupils, for we read (*Journal 11*, August 4, 1841) that,

. . . Various denominations are in attendance, all learn our catechism, several Protestant boarders received premiums for catechism.

In these days of ours when so much controversy has arisen on the separation of church and state, the use of public funds for the welfare of parochial school children, the use of buses for transportation to and from Catholic schools, etc., Fr. McElroy's entries under various dates in *Journal 5*, make interesting reading. Herein he discusses the various steps taken in 1826 to obtain funds from the State Legislature at Annapolis to help finance his Free Female School.

Jan. 10. Forwarded to the Legislature of the State (Md.) soliciting a part of the school fund¹⁰ for the support of our school . . . to a Mr. Barnes [no doubt a member of the House of Delegates from Frederick].

Jan. 25—Bill passed by the House . . .

Feb. 17—Letter from Mr. Barnes verifying the above . . .

June 13—Waited on the Levy Court.¹¹ The Court passed an order to authorize the President of the Court [Chairman] to draw from the school fund of Frederick City on the Treasury of Maryland . . .

¹⁰ The school fund was apportioned to the Counties per school population.

¹¹ Committee set up by the Legislature to handle distribution of appropriated funds.

and when received to pay me one-half of the portion coming to Frederick for St. John's Female School.

Aug. 3—Levy Court made distribution of the School Fund. One-half for female school, I received, the other half for the General Free School. Several directors of this school proposed placing the whole fund (\$700) in my hands, believing that it is misapplied in giving it to the other school, where the pupils had made little progress, however they thought it better not to excite animosity among the members [of the board of directors] so it was not formally proposed.

Aug. 8—This day received the above donation of \$350.17.¹²

Evidently the law makers at Annapolis believed McElroy had initiated a worthwhile public service; there is no mention of opposition to the enactment of the bill. The title of the other free school "General" leads me to believe that here is meant not the denominational school spoken of before, but what must have been the Frederick Public School. At any rate, these gentlemen must have thought the monies would be in safer hands when handled by McElroy, either because previous funds had been misused, or because McElroy's supervision of the money would lead to greater progress of the students.

The only remaining comments to be made from the *Diaries*—though the rare mention of graduates' names¹³ leaves something to be desired—are, first, that several of the young ladies went on to college at Emmitsburg and finally entered the Sisters of Charity; and second, that in 1846 the Sisters of Charity were replaced by the Visitation Nuns whose school in Frederick is still flourishing today. The Reverend Mother there told me (Summer, 1956) that love and gratitude toward Father McElroy are cherished traditions.

St. John's Institute for Males

When we recall that he had been deprived of a formal education in his native Ireland, and had had little or no classroom training in the twenty-two months during which he prepared for the Sacred Priesthood, it is an amazing tribute to John McElroy's foresight that, busy as he was as Pastor of St. John's and at least seven surrounding parishes, he was such

¹² *Journal 5*, 1826, Woodstock Archives.

¹³ Two names are given as having entered the Convent at Emmitsburg namely, Ann Fitzgerald and June Hull. *Journal 5*, Sept. 21, 1827.

a success in the field of education. In addition to the Free Female School, he erected and conducted what amounted to a preparatory school and college for boys in Frederick. Indeed in 1850 St. John's Institute was a worthy rival of the first foundation of the Jesuits in the United States—Georgetown University, Washington, D. C.¹⁴

It all began on November 3, 1829—(*Journal 6*) :

This morning at 9 o'clock the scholars intended for the male school assembled in the new building [now the rectory of St. John's Parish, Frederick, Md.] with their parents and some visitors—The number of boys was 42—I read the rules after an introductory discourse—The whole lasted about an hour—Went to the Church had the *Veni Creator*—Returned, boys seemed very orderly.

The cornerstone of the school building had been laid on August 7, 1828 at seven P.M. It was blessed with appropriate ceremonies in the presence "of a few citizens." On October 2, 1829 Father McElroy screened the prospective students because, as we shall know from a long address at graduation a few years later, he stressed the purpose of the school as a "maker of scholars and not a rest house." The first faculty consisted of Mr. Curley, S.J., teacher of English, who was the first Jesuit to pronounce his vows at Frederick (Sept. 28, 1829), Mr. Kelly, S.J., also of the English Department, while Father Peters, S.J., taught Latin and French, and McElroy further noted, "he keeps the studies and assists in recreation." The phrase "he keeps the studies" gives the impression that he was Prefect of Studies and that he supervised the study hall.

The number of students attending St. John's grew rapidly, and on November 3, 1830 he noted "in this term 113 boys have been received, more than two-thirds Protestants." It would appear from this entry that the uproar caused by the opening of the girls' school had subsided and that the sturdy burgesses of Frederick, mostly of German extraction, were willing to entrust "the future hope of the nation" to the sons of Ignatius Loyola.

Following the custom of the Jesuit European schools, Thursday was the weekly holiday, a custom which prevailed in the Maryland Province up to recent years. Another Jesuit

¹⁴ Article by Father J. J. Ryan, S.J. *W. L.* 30, 231.

custom, gnarled with tradition, was the monthly reading of marks, for we learn from *Journal 6* for November 26, 1829:

. . . This day is set apart for reading notes of conduct, study, etc. (the last Tuesday in each month). I read them in the presence of the Masters and all the scholars. I also read the rules at the same time.

Now let us take a look at a typical graduation exercise entered in *Journal 7*, under the date of July 26, 1831.¹⁵

Commencement at 3 o'clock. Cards of invitation had been sent to the most respectable Gentlemen of the town. [No mention of Ladies!] They attended very generally with very few exceptions—The audience was very respectable, all seemed delighted and edified at the performance of the scholars—The exercise lasted four hours—A good band of music in attendance.

The order of exercises was the usual one: papers read, poems recited, premiums distributed with the usual interspersal of musical numbers.

Father McElroy tried to secure from the Maryland Legislature an appropriation for the Institute. He contacted a lawyer in Baltimore named Mr. Jenkins, a Congressman named Mr. Thomas and a State Legislator named Mr. Sappington, but it seemed to no avail, as there are no entries of money paid except to the female school. Most probably the delegates at Annapolis could not stretch the purse strings quite that far, and they viewed the Institute as a private school.

Shortly after the school began boarders were accepted with the understanding that the prospective pupils would be placed in good Catholic homes with strict supervision by adults. From the names of the families listed it would appear that Father McElroy placed his young charges among the faithful in the city, for we find such names as Boone, Brady, Donnelly, McKeonan and Tehan. There was a common study hall, and Mass was said daily for the students in the Parish Church. The Institute was incorporated by the Maryland Legislature on February 4, 1841. In its peak year of 1850, it numbered one hundred fifty boarders and eighty day students.

The record shows that the most active and respected or-

¹⁵ As seems to have been the custom only one month—August—was given as the annual vacation.

ganization was a debating society called the "Tulli-pheboian." I take this combination Latin and Greek title to be the middle name of the greatest of the Roman orators—Marcus Tullius Cicero, but the Greek part is still shrouded in mystery. Letters in the McElroy correspondence repeatedly speak of the excellent reputation the society enjoyed in Frederick, and how many times they filled the hall, both with debates in English on such topics as, "Inquisitive Gentlemen" or "Knowledge—a Source of Happiness," as well as a discussion in Greek on "The Sycophant Duped," spiced by a Latin trialogue entitled "Academical Education." The society in 1851 fell into the disciplinary displeasure of Father Samuel Mulledy who caused the expulsion of some of the members. In sympathy with their fellows, many other students left, and with the advent of the Civil War the heyday of McElroy's great dream was passed. Today the parish high school of St. John's still retains the name "Institute."

Some of its alumni reached prominence—local and national—the most famous being Admiral Winfield Scott Schley, the hero of the battle of Santiago in the Spanish American War, General Frank Armstrong, Commissioner for Indian Affairs under President Grover Cleveland, and Judge A. Nelson of the Maryland Court of Appeals.

Chapter V: Army Chaplain

On June 8, 1845 Father McElroy was informed by the Reverend Provincial (Peter Verhaegen, S.J.) that he would be transferred from Frederick. The following day he wrote his superior, requesting that he be given permission to depart without the public becoming aware of it, and that his successor be given two weeks with him to learn the activities and affairs of the parish. At that time McElroy entered the following in his diary:

July 9—Fr. Visitor [Verhaegan had both titles] told me this morning that I am to be Rector of Georgetown College—*Fiat Voluntas Dei.*

Aug. 27—Fr. Lilly, S.J. who is to succeed me arrived today from Conewago.

Aug. 28—Received a letter from Fr. Visitor informing me that I am not to be Rector of Georgetown College but pastor of Holy Trinity [Washington, D. C.] . . . give retreats and be consultor of the Province.¹

I see no point in commenting on this change of mind by the Reverend Visitor, S.J. As noted, it has been suggested that Fr. McElroy was not made Rector because he had not had any formal schooling other than some cursory tutoring in the Order. If he was disappointed, his *Diaries* do not show the least conflict with the superior's judgment and decision.

Aug. 29—Left Frederick a little after seven A.M. having been there 23 years and 11 months—Lilly [Father] drove me to Monacacy [station on the B. & O. railroad, east of Frederick]—Took leave of the religious of our house. Left a short valedictory to be read on Sunday from the pulpit, also a short notice in one of the papers next Wednesday—bidding them [citizens of Frederick] in this way adieu.²

In my estimation this entry is one of the most significant of all that Father McElroy ever wrote. He was at the time sixty-three years old and was suffering from a hernia affliction. Just a recounting of the miles he had covered, the buildings erected, the long hours of instructions, the administrative work of two schools, the care of the orphans, and surely the affectionate regard in which he must have been held by the populace of Frederick, certainly warranted a few words as to his reaction to his transfer. But there are none. He had learned the Ignatian lesson well—"at the least sign of the Superior's will, seeing in that the Will of God"—and for him no comment was necessary.

In any discussion of Father McElroy's chaplaincy during the Mexican War caution must be exercised over the use of the word "chaplain." Father McElroy asserts that he "was the first official Catholic chaplain in the military forces of the United States," and this is subsequently repeated in articles appearing in the *Woodstock Letters*.³ Two sources clearly

¹ *Journal 16*, Woodstock Archives.

² *Ibid.*

³ *W. L.*, 78, 144.

indicate that Fr. McElroy was not officially a chaplain in the Army in the sense that he was a regular commissioned officer of what today is known as the Chaplains' Branch of the Armed Services. The first source is the Official Rolls of General Taylor's Army found in the Old Records Section of the National Archives. A careful perusal failed to find mention of either Fr. McElroy or Fr. Rey, and the latter, even though killed with Taylor's Army near Monterey, Mexico, is not listed among the casualties. This can hardly be an oversight, as the Army Records are extremely careful in listing those killed, especially on foreign soil. The second source is the letter marked "Confidential," written by William Marcy, Secretary of War, to General Taylor, which will be quoted below in full, wherein the Secretary denies that the President has the powers to appoint chaplains. By a Congressional Act of July 5, 1838, Congress had the power to appoint clergymen to "fixed posts for the purpose of tending to the spiritual needs of the personnel, act as instructors to children residing on the post, or in places most destitute of instructions—compensation to vary from \$20 to \$40 a month—limiting the number to twenty." There was no provision made for such clergymen to be assigned to the Army in the field. We know, of course, that Catholic Priests had served with the military, both in the American Revolution and the War of 1812⁴. Rather than have an endless *lis de verbo*, I think it is incorrect to apply the title "first official Catholic chaplains" to Fathers McElroy and Rey and, state instead that the President, using his powers as Commander-in-Chief of the Armed Services for this particular occasion and for a definite reason, made the two priests his personal appointments to the Army of Taylor in the field, with all the rights and privileges of what today we mean by a "commissioned chaplain." I regard their position to have been much like what today is commonplace governmental procedure when the President appoints as his personal representative an ambassador extraordinary to a specific country for a special mission.

As will be noted below, President Polk had a definite rea-

⁴ Ardon Henry, *Catholic Military and Naval Chaplains*, Catholic University Press, 1929.

son for wanting Catholic priests attached to General Taylor's Army; and I was interested to find a series of letters from Secretary of War, William Marcy, to four Protestant clergymen anxious to offer their services in the same conflict.⁵ The Secretary, quoting the Congressional Act of 5 July 1838, insists that he is without power to appoint these gentlemen to chaplaincies, but that if Congress should give him the necessary permission, he will be heedful of their patriotic offer. One of the Reverend Gentlemen, a Mr. T. M. Leavenworth, insisted on accompanying the New York Volunteers, and Marcy wrote to a Colonel Stevenson as follows:

I yield my consent that he [Leavenworth] may be taken out on board a transport, but I have no authority to allow him any compensation, or to permit his subsistence to be taken from the public supplies.⁶

The Sixth Provincial Council of Baltimore opened in the month of May 1846. During its sessions Bishop John Hughes of New York (1797-1864) was contacted by Secretary of State, James Buchanan (1791-1868, fifteenth President of the United States 1857-61,) at the request of President Polk. Why? The Chief Executive answered this query in his diary as follows:

Our object was to procure his (Bishop Hughes) aid in disabusing the minds of the Catholic Priests and people of Mexico in regard to what they erroneously suppose to be the hostile designs of the Government and people of the United States upon the religion and church property of Mexico.⁷

Polk further elaborated upon this essential item when in a private conversation with Bishop Hughes he remarked:

. . . That the false idea has been industriously circulated by interested partisans in Mexico that our object was to overthrow their religion and rob their churches and that if they [the Mexicans] believed this, they would make a desperate resistance to our Army in the present war. Bishop Hughes fully agreed with me . . . that it was important to remove such impressions.

⁵ National Archives, Wash., D. C., War Office, Old Records Section, Military Book No. 26, May 1, 1845-Oct. 7, 1846, p. 487. cf. also pp. 159-258-464-465.

⁶ *Ibid.*

⁷ *The Diary of James K. Polk 1845-1849*, edited and annotated by Milo M. Quaife; (Chicago: A. C. McClung Co., 1910), reedited by Allen Nevins (London-New York: Longman Green Co., 1929), pp. 97-98.

Another interesting development, quite in line with Polk's thinking regarding the necessity of having priests with Taylor's Army along the Rio Grande, is a letter from William Marcy, dated May 29, 1846, to Bishop Kendrick of St. Louis, asking for a priest to accompany the expedition under Colonel Stephen W. Kearney, which was to proceed to Santa Fé, New Mexico. This chaplain

. . . Was to be a man of proper qualifications willing to serve his country in the proper way . . . but I think proper care should be taken to prevent the measure from becoming extensively known.⁸

Since Marcy's letters referred to above, turning down the application of the Protéstant ministers, are dated around the same time, it seems he was anxious that the assignment of a priest to Kearney's troops should be kept secret.

How are we to evaluate this action of President Polk? Historical critics of the occupants of the presidential office have varied over the years in extolling their accomplishments to the stars or condemning their most obvious actions as machinations worthy of Machiavelli. James Polk, the first really dark horse candidate in our line of Presidents—nick-named—"Little Jimmie Polk of Duck River," "Accidental President," and "Jackson's chief cook and bottle washer"—has received a very bad press from the chorus of historical writers on this period. Alfred H. Bill writes:

It is the little man in the White House whom the student of those times finds ever taking the center of the stage . . . Essentially a small man of petty spite and of abysmal meanness and the basest ingratitude, he was so unconscious of the real nature of his actions that he left a record of them in his diary for all the world to read.⁹

Nevins in reediting Polk's diary¹⁰ calls him a "humorless pedestrian . . . one not given to trusting his subordinates," but notes that much of his so-called duplicity was really timidity which permitted men to deceive themselves, and Nevins sums it up by saying Polk was what the Yankees of his day called a "cutie."

⁸ National Archives, War Dept., Old Records Section, Vol. 8, p. 261.

⁹ A. H. Bill, *Rehearsal for Conflict*, (New York, Alfred A. Knopf Co., 1947).

¹⁰ *Op. cit.*, p. 16.

Father McElroy, after returning from Mexico when gathering his impressions on both his mission and the work accomplished, noted that "the object of the President of the United States in our mission was altogether political."¹¹ Whatever may have been President Polk's motives, his actions had the strong support of Bishop Hughes, who was a personal friend of the Archbishop of Mexico, and the mere presence of Catholic priests with the invading army most certainly was a partial answer that the gringos from the north—the "wild-eyed horde of American Protestant barbarians,"—were not coming solely for the utter extinction of the Church and its property. Taylor's official army reports after he crossed the Nueces River and began his advance to Matamoras on the Rio Grande, give clear indications that both the Mexican military authorities and the people believed the old struggle over the religious differences had been transplanted from Europe, i.e., Protestant English-speaking peoples vs. Spanish-speaking Catholics. It was the age-old routine of Anglo-Saxons vs. the Latins. (If I may add here a personal note—while serving with the United States Army as chaplain in World War II, I found a great deal of incredulity in Northern Ireland among the Catholic population as if we Catholic priests were accompanying a Protestant army—and the clergy in North Africa were skeptical about the priest-chaplains in the Army of the United States.)

James Polk was an expansionist and a firm believer in "manifest destiny" which in the concrete meant to him the annexation of Texas and California. He was a shrewd man, and I can well believe that it was while reading Taylor's communiqués that he determined that the best thing—politically—was the action which sent Fathers McElroy and Rey with the Army.

After his conference with the President, Bishop Hughes repaired to Georgetown College where he interviewed Father Verhaegen, who had been appointed Provincial of the Maryland Province on January 4, 1845.¹² The priests already mentioned were chosen at once, and after dinner the Bishop

¹¹ *W. L.* 16, 227.

¹² *Catalogue Md. Prov.*, 1846, p. 5.

returned to the White House to inform the President of the choice. This was May 20, 1846.

On the following day, May 21, 1846, Secretary Marcy wrote to Father Verhaegen,¹³ asking him to deliver the two unsealed letters, one to Father John McElroy, the Pastor of Holy Trinity Church, and the other to Father Anthony Rey, the Assistant (*Socius*) to the Rev. Provincial. Marcy informed the Provincial that if there were any suggestions he wished to make he would be pleased to receive them and confer with the President; otherwise, the two priests would receive the proper communications addressed to the general commanding the army on the Rio del Norte (Rio Grande) containing the President's directions in regard to their services.

At the risk of what might seem to be padding this narrative, I deem it very necessary to quote in full both of Secretary Marcy's letters to Father McElroy and to General Taylor.

War Department
May 21, 1846

To the Reverend
John McElroy
Georgetown College

Sir:

The President is desirous to engage two reverend gentlemen of the Roman Catholic Church to attend the Army of Occupation now on the Rio Grande to officiate as Chaplains etc. In his opinion their services would be important in many respects to the public interest particularly in the present condition of our affairs with Mexico. Having sought information as to the proper persons to be thus employed his attention has been directed to you and he has instructed me to address you on the subject in the hope that you may consider it not incompatible with your clerical duties or your personal feelings to yield to his request.

It is proper that I should apprise you that the existing laws do not authorize the President to appoint and commission chaplains but he has the authority to employ persons to perform such duties as appertain to chaplains. Should you con-

¹³ Nat. Arch. Old Military Book No. 26, p. 247.

sent as the President hopes you will to visit the Army and remain some time with it you will be allowed a reasonable compensation for expenses and services. Your views of what that ought to be, you will, if you please, suggest to me.

When the law authorized the appointment of chaplains as it formerly did, the pay and emoluments were about one thousand or twelve hundred dollars per annum. This amount would be readily allowed together with the expense of traveling to and from the Army.

I should be pleased to be favored with a reply to this communication at your earliest convenience.

W. L. Marcy
Secretary of War¹⁴

(CONFIDENTIAL)

War Department, Washington
May 29, 1846

Comd. General of the Occupation
on the Rio Grande, Texas

Sir:

The President has been informed that much pains have been taken to alarm the religious prejudices of the Mexicans against the U. S. He deems it important that their misapprehensions in this respect should be corrected as far as it can be done and for that purpose has invited the Reverend Gentlemen who will hand you this communication, Mr. McElroy, and Mr. Rey of the Roman Catholic Church, to attend to the Army under your command and to officiate as Chaplains. Although the President cannot appoint them as Chaplains, yet it is his wish that they be received in that character by you and your officers, be respected as such, and be treated with kindness and courtesy, that they should be permitted to have intercourse with the soldiers of the Catholic Faith—to administer to them religious instruction, to perform divine service for such as may wish to attend wherever it can be done without interfer-

¹⁴ W. L., 15, 200 ff.

ing with their military duties, and to have free access to the sick and wounded in hospitals or elsewhere.

It is confidently believed that these gentlemen in their clerical capacity will be useful in removing the false impressions of the Mexicans in relation to the U. S. and in inducing them to confide in the assurance you have already given that their religious institutions will be respected, the property of the Church protected, and their worship undisturbed and in fine all their religious rights will be in the amplest manner preserved to them. In fulfilling these objects you are desired to give these gentlemen such facilities as you may be enabled to afford and at such times as in your judgments may be most prudent.

You are requested also to cause to be provided for them such accommodations as will render their abiding with the Army comfortable to themselves. It is believed that when Chaplains were allowed by law to the Army they received in pay and emoluments from about 1000 to 1200 per annum. This amount will be paid to these gentlemen named in this letter.

As these gentlemen do not speak Spanish they have been desired by the President to associate with them another Clergyman who both understands and speaks it. Such person recommended by them you will receive on the same footing with themselves.

Very respectfully
Your obedient servant
W. L. Marcy,¹⁵
Secretary of War

A few days after this official communication was sent to Father McElroy, the newly chosen priests visited the Secretary of War who introduced them to President Polk (*Journal* 17) who expressed his "sincere desire that their mission would be one of peace and that they would carry the olive branch and not the sword," but above all Polk insisted "that your mission would be a refutation of the erroneous belief held in Mexico that the United States was warring against

¹⁵ National Archives, Old Army Records, Vol. 3, p. 261.

their religion." The motive may have appeared political but this language coming from the Chief Executive impressed both priests with the seriousness of their undertaking.

The trek to Mexico began June 2, 1846, and the arrival in Matamoras, Mexico is noted in the entry dated July 6, 1846. Father McElroy kept a rather minute account of his itinerary during these weeks which is recorded in the *Woodstock Letters* 16, 33, ff. Some significant entries regarding slaves and their conditions may be worth quoting, v.g.:

June 14 . . . Stopped to take on wood from a farm with over 200 slaves. They are well treated and comfortably lodged. Their cabins are neat. They cut wood for river boats at \$1.50 a cord. The master gives them 62½ cents—they earn between \$3 to \$4 a week. I met an old Negro woman perhaps a hundred years of age and asked her if she knew anything about religion. She replied "to be sure—I know my Jesus made me: me to him, him to me." This seemed to be all her creed and she repeated it over and over again with great animation.

June 15—In Mississippi. Everywhere the Negroes seem to be treated very humanely and their homes are neatly whitewashed and appear very comfortable.

From Louisville, Kentucky, to New Orleans, Louisiana, the trip was made by boat and the Mississippi River deeply impressed the Irish immigrant by its length and width. On one of the famous steam boats he ran across a deckhand from Roscommon and noted "I gave him some advice." We may be sure it had to do with making "his duties." McElroy reached New Orleans on June 18 and put up at the St. Charles Hotel which he believed with the business man's eye "was the finest in the United States costing \$600,000, leased for \$45,000 per annum and the rooms were rented at \$2.50 a day."

The trip across the Gulf of Mexico was exceedingly stormy and McElroy's companion, Father Rey,¹⁶ was extremely seasick, so much so "that had the rough seas lasted many days longer he could not have survived." The last port of call on American soil was Port Isabel, Texas, where they landed July 2, and where they found fifteen Catholic soldiers, who had been wounded "chiefly Irish" and one honest-to-goodness son of Erin who was a Presbyterian "until now but well dis-

¹⁶ *Journal* 17. June 28, 1846.

posed, I (McElroy) prepared him and heard his confession in port."¹⁷ Finally, on July 6, 1846, they arrived at Matamoras which was about sixty miles up the Rio Grande. This was to be the scene of Father McElroy's apostolate for the next eleven months.

Father Anthony Rey, S.J.

Here we will leave Father McElroy for a few moments and add to the narrative some remarks about his fellow chaplain, Father Anthony Rey, whose letters are to be found in the Georgetown Archives under "Letters—Rey." The main reason for this interruption is the fact that his name so frequently occurs in the McElroy correspondence both to the Reverend Provincial at Georgetown and in communications between the two priests.

Father Anthony Rey was born in Lyons, France on March 19, 1807. He studied in the University of Fribourg. His arrival at Georgetown is entered in the 1840 catalogue as "Professor of Mathematics." In 1843 he served as assistant pastor of Old St. Joseph's in Philadelphia, and in 1845 he was appointed *Socius* to the Provincial, Provincial Consultor and Administrator of Georgetown College. His very fruitful life came to a tragic close when he was set upon by what are described in Gen. Taylor's letters to Father McElroy as "banditti" on January 19, 1847, at a place called "Marin" about twenty-five miles from Monterey, Mexico.

Shortly after their arrival at Matamoras Fr. Rey accompanied General Taylor's army for the assault on the northern stronghold of Monterey. There seems little doubt that the reason Fr. Rey was chosen rather than Fr. McElroy was their age-difference, plus the medical fact that the latter had been suffering from a hernia affliction dating from his last year at Frederick, which was to become so painful in the ensuing months that by early 1847 he was unable to mount a horse to carry him around to the various hospitals in Matamoras. The text of the letters between Fathers McElroy and Rey have been published in the *Woodstock Letters*, and for this record it may be noted that Fr. Rey's eyewitness account of the battle of

¹⁷ *Ibid.*

Monterey, September 21-23, 1846, is superbly written. Between the battle and his death in January, 1847, Fr. Rey was very anxious for Fr. McElroy to join him for active duty, believing that the hospital work at Matamoras could be suspended for a while because of the urgent need for spiritual administration to the fighting men who were preparing for the campaign against Buena Vista. In the last letter of the series written the day before he was murdered, Fr. Rey explained to Fr. Thomas Mullydy, President of Georgetown, that "I will start for Carmargo and Matamoras as I am very anxious to see Fr. McElroy from whom I have been separated since the 4th of August" (1846).¹⁸ Fr. Rey had learned from McElroy's letters that because of his physical condition it was impossible for him to make the long journey, but of even greater importance to Fr. McElroy (as seen from the *Diaries*) was the spiritual care of the sick and wounded which consumed every moment of his days. Did Fr. Rey have a premonition of his untimely and violent death and hence his anxiety to see his friend and co-worker Fr. McElroy? Just outside of the Mexican village of Marin the priest and his body servant—an Irishman—were accosted by the outlaws, one of whom later was identified as having been the sacristan of the village church.

After Fr. Rey's death Fr. McElroy received a communication from a certain Caleb Cushing, a Colonel in the Massachusetts Volunteers,¹⁹ who was with Taylor's Army according to the official Army Rolls in the National Archives, which read in part:

It is unfortunately true that Father Rey was murdered in the neighborhood of Meir [Marin] and it is ascertained he was murdered by Mexicans because he was an American and a priest. He exhibited to his murderers abundant proof of his Clerical character—The assassins' political motives were jealousy and resentment—The authors of this infamy are known and will not escape punishment sooner or later.²⁰

The record further shows that the following day the villagers

¹⁸ Georgetown Archives, "Letters—Rey."

¹⁹ Colonel Caleb Cushing, U. S. Commissioner to China in 1843. Negotiated first treaty.

²⁰ *Journal 18*. April 18, 1847.

decently buried Father Rey near the village church and placed a marker on his grave. Retribution was swift in arriving, for within a few days the village of Marin was levelled to the ground by American artillery, mostly—as far as I can gather from the records—because it was a roadblock on the way to Santillo and, also, perhaps because it was a hide-out for just such bandits as took the life of this zealous Jesuit. Father McElroy also received a letter from General Taylor and other officers expressing personal and official sympathy upon the death of Father Rey.

When Taylor's Army entered Matamoras in May of 1846, the city had a population of 8,000. It presented a sad contrast to the romantic and adventurous expectations of the invading northern "barbarians." Dismal and dilapidated, its air polluted by the stench from the hastily improvised and poorly cared for hospitals that the retreating Mexicans had crammed with their wounded after the battles of Palo Alto and Reseca de la Palma. But within a month it had become transformed into a typically American town. Grog shops and gambling houses sprang up overnight, ice was shipped in and mint juleps became the order of the day. Sutlers followed the army and merchants swarmed in with stocks of Lowell calicoes. A newspaper was established called by the awe-inspiring title of *The Republic of the Rio Grande and The People's Friend* and edited by Hugh McLeod, a former West-Pointer—"and even the great Shakesperian actor Joseph Jefferson graced the boards of an American built theater displaying his histrionic talents before a motley array of soldiers, settlers, gamblers and the rest of the rag-tag and bob-tail."²¹

Arriving in early July of 1846, what did McElroy think of this sordid city? He wrote:

Of this City of Matamoras I can say nothing favorable . . . The buildings are very mean; there is not a respectable house in the whole place and what I required more than all, no good church, I might say none at all for about 8 or 10 thousand Catholics . . . Since they have thrown off the Spanish Yoke [Revolution of the early 1820's] not one Church has been erected in all Mexico.²²

²¹ Bill, *op. cit.*, pp. 119-120.

²² *Journal 12A*, p. 20.

So much for the physical condition. Now what about his reaction to the spiritual life of these people? He observed:

The state of religion in Mexico as it fell under my notice is most deplorable—(But my personal experience is limited.)—Yet, what I have learned from respectable sources and from what I have seen a tolerably correct idea may be formed of the whole and my conclusion is that there is no country in the world more destitute of the labors of the sacred ministry than Mexico.²³

Even admitting McElroy's limited contacts with the clergy, which during the time he was there were confined to the local parish priest, Father Rodriguez, and a few stray visitors—for there is no record that he ever met a member of the hierarchy—the record of the time shows that for the rank and file of the Catholic population he was not far from the truth.

But John McElroy was too practical to sit and lament about a situation which, like slavery in the United States, he had neither caused nor could do anything about. So, embracing the Ignatian method of using all creatures *tantum-quantum*, he used the sacristy of the church for a chapel, simply because it was roofed over, and there daily Mass, instruction classes and other religious functions were held. When the weather permitted, he offered Mass amid the walls of what he called "the unfinished Church." Having taken care of the Lord's work he now shopped around for living quarters, and he informs us that he "found one small room with two old cots (no mattres, [sic] chair or table, much inferior to what the widow of Serepta had prepared for the Prophet of old) and the charge was \$10 per week per man."²⁴

Since most of his priestly work would be as a hospital chaplain he found upon his arrival that General Taylor's Medical Corps had set up two large tents within the army encampment for those not dangerously ill, whereas within the town limits a general army hospital was in progress of being built. Before he left the following year at least five different buildings in Matamoras were used for the same purpose.

The day following his arrival in Matamoras Father Mc-

²³ *Ibid.*, 20.

²⁴ *Ibid.*, 21.

Elroy, accompanied by a Colonel Whiting, was received by General Taylor who:

. . . Received us kindly at the door of his tent seated us on a very homely and rough bench as he did himself—He tendered us cordially his services to do for us whatever he could—His tent differed in nothing from any of the others—no larger—Small bed, a trunk and a board table to write on . . .²⁵

A rather pleasant surprise met Father McElroy at this first meeting with Taylor, for attached to his staff were two former students of his beloved St. John's Institute at Frederick: Lieutenants Lee and Schrader. On July 13 General Taylor was host at a dinner for the chaplains which is noted as having been a "very good plain dinner. Afterwards three kinds of wine and melon. Time 1 P.M."²⁶

Actually, Father McElroy was not a complete stranger to Taylor. He had already received the letter quoted above from Secretary of War Marcy, and I found in the McElroy letters one of introduction from no less a national figure than Dolly Madison, which, I believe, is worth quoting in full:

Washington, June 8, 1846—It is with singular pleasure that I greet General Taylor with many wishes for the maintenance of his health, good fortune and that beautiful determination to mercy which embellishes the patriot's glory with which he has covered himself.

The respected and good Chaplain McElroy who will present these lines to you has long been known to me as one of high character and regarded by all of us as one of a pure spirit and integrity—I trust you will meet happily.

Your Friend and relative,
D. P. Madison²⁷

As is well known, Zachary Taylor—because of his brilliant war record in the northern Mexican campaign—became the successful Whig Candidate in the election of 1848 and the twelfth President of the United States. He died in office in 1850 and was succeeded by Millard Fillmore. Father McElroy would meet Taylor on a few more occasions before the expedition against Monterey began, and it is very much

²⁵ *Ibid.*, p. 21.

²⁶ *Journal 17*, July 13.

²⁷ McElroy Letters, Woodstock Archives Box 11 W5 B.

worthwhile to record his impressions of this shrewd but simple soldier.

I was surprised at the simplicity of his manner, his frankness in conversation, the plainness of his dress and surroundings. Such a man seems intended for a general, not only has he the confidence of the whole army as their chief, but he acquires it more effectively by his example—His modesty only equalled by his bravery—while his affability renders him accessible to all.²⁸

Bill²⁹ calls Taylor "Novus Volus" because he maintained slack discipline and tolerated much drinking and gambling. Lt. Col. Ethan Allan Hitchcock, commanding officer of the 3d Infantry, doubted that either Taylor or any high ranking officer could form a line of battle. Lt. George G. Meade who would turn back the "gray hosts" at Gettysburg, saw in Taylor "a plain substantial gentleman." A final comment on this Grant-like soldier is that while he dressed in a slovenly manner, he pushed his troops with energy. The local newspaper, the *Matamoras Gazette*, called him "a hearty looking gentleman . . . with keen flashing eyes." He detested martial pomp and circumstance. "Ben," he would shout, and the servant appeared with a tin tray bearing two black bottles, shining tumblers and an earthenware pitcher filled with the water of the Rio Grande. "Help yourselves, Gentlemen" Zachary's voice would ring out and none were found slow in obeying this order.

Most of the apostolic work of Father McElroy at Matamoras was accomplished in the army hospitals. Inevitably, the toil fell into a certain routine pattern—daily Mass in the covered shed which served as sacristy, visits to the various buildings being used as hospitals, and more visits to the local units around Matamoras—either troops moving up to support Taylor's army or returning units awaiting discharge. The *Diaries 16* through *20* are, therefore, rather repetitious, except for the change of days, months or year. This sixty-four year old apostle was not satisfied with the routine, and interspersed in these daily entries are two subjects worthy of comment. As we have seen from his Georgetown days, McElroy

²⁸ *W. L.*, 33, 21.

²⁹ *Op. cit.*, p. 85.

always was a school teacher at heart. Undoubtedly, this predilection dated from his boyhood days in Ireland, where he had acquired his learning the hard way, and to this was added his experience in Frederick. While at Matamoras he used whatever time he could spare to begin classes for the children of both the merchants and army personnel. The curriculum included reading, writing, arithmetic and geography.³⁰

At first these classes were held in the evenings, but by February 1847 the number of pupils had increased and he switched the hours to eight to ten in the mornings for the boys, and ten to noon for the girls, noting that "they returned home reciting the *Angelus* along with Acts of Faith, Hope, Love and the *Confiteor*." For both sexes he included large doses of catechism and remarked in a letter to Fr. Rey (1/19/47) that he had "four females under instruction for Baptism and First Holy Communion." One drummer boy age sixteen, named James Edgar, he instructed in the elements and taught him how to serve Mass, only to have the lad hurry away to General Winfield Scott's expedition then forming at Tampico, Mexico, in March, 1847.

Looking over the list of students in *Journal 20*, I found no Spanish sounding names. Fr. McElroy could not speak Spanish, and there is silence as to whether he ever had any close contact with the native population of Matamoras outside of the local padre whom he called "Doctor Rodriguez." He made no mention as to how many days the school was in operation or what were the results, but from his records at Georgetown and Frederick I feel sure that these youngsters never forgot their teacher.

Another facet of his activities as chaplain, and in some manner connected with his routine hospital work, was the making of converts of which he made a specialty. In appraising this part of his work numbers must not be the criterion because the total of converts on record is only approximately thirty-five. Some of these were dying men received into the Church with the Sacraments given conditionally; but the important factor is that most of the converts were Souther-

³⁰ *Journal 20*, Dec. 12, 1846.

ners between the ages of eighteen to twenty-four, with such typical southern names as Muse, Huff, Hackett, Taylor, Dickens, Lovee, etc. In one of the few comments interspersed in these *Journals* McElroy noted that his very presence among the soldiers had the effect of a silent sermon, since most of them were for the first time seeing a Catholic priest, and hearing about the Catholic Church. Of course, many a Catholic returned to the Sacraments when *in extremis*. I have often thought that the tedious but pleasant task of making a convert is not fully appreciated by most Catholics, who take their faith and its beauty for granted. Added to the time element, the physical surroundings under which Fr. McElroy pursued this act of charity for the love of God were so trying that I believe this will be the brightest jewel in his chaplain's crown. To cite a few examples:

Aug. 21, 1846—Three Protestants received into the Church recently. Mr. Priddy an Englishman, 4th U. S. Regulars. Mr. Smith regular Army—native of Philadelphia. A youth named John Estes a volunteer age 18 from Ohio—without parents. He was dying and received the consent of his brother age 19. Also can add two Kentucky Volunteers, Buchan and Sparks.³¹

Sept. 21, 1846—. . . Found a man in hospital today named Lowe from Alabama—extremely ignorant knowing nothing of God or of our Saviour. Illiterate without education—he had a difficulty (about receiving baptism) namely, he did not have any money.—He was received into the Church but died quite suddenly.³²

Jan. 24, 1847—Convert Lt. Scannon—Confession and Communion this morning with great edification—The late movement [Oxford] in the Church of England induced him to examine—The result was his embracing the Catholic Faith. The lieutenant left the next day to join Scott's attack against Vera Cruz³³

There is in the McElroy folder of letters at Woodstock a letter from a Mr. Charles Whalen of Greensboro, Alabama, thanking Fr. McElroy in the name of the parents of Lt. May for his kindness to their son on his death bed. May had attended Georgetown College, finished Harvard Law School, was thirty years old and married. The boy's father was a

³¹ *Journal 20.*

³² *Journal 20.*

³³ *Journal 16.*

Baptist preacher. In *Journal 20*, under date of September 26, 1846, we read:

Lt. May dying—perfectly resigned to the will of God . . . Will baptize him tomorrow; he embraced me as a child and begged me to pray for him . . . —When I returned to the hospital in the morning he was dead.

No doubt such things happen to a great number of priests, but we can rest assured that Lt. May is an example of the dogmatic principle of "baptism of desire."

As he had done at Frederick, McElroy kept statistics which we find here and there in the *Journals* regarding the number of faithful who received the Sacraments. In *Journal 20*, from July to December, 1846, he listed the number of Holy Communions as 126. Why so few? He partially answered this himself in an aside written in August, 1846, to the effect that "men of this class [soldiers] are very much exposed to temptations and unhappily before they enlist are often addicted to intemperance."³⁴

Now, added to the usual circumstances of camp life, in McElroy's case there was another. This army was in what was called a Catholic country. Here was a city of eight thousand without a church in which most of the people were ignorant and poorly instructed in their Catholic Faith. That this did not go unnoticed by McElroy we can see in *Journal 17*, under date of August 1, 1846

. . . Very little attention paid here [Matamoras] to Sunday even by Catholics, the apparent neglect of religion in all classes is truly lamentable.

Sept. 15, 1846—The Blessed Sacrament is not kept here in any of the churches.

Dec. 12, 1846—My Mass and that of Father Rodriguez well attended; it was the national feast day of our Lady of Guadalupe, but also no one was seen approaching the Altar or confession.

Dec. 25, 1846—No confessions of the natives.³⁵

That Fr. McElroy ever made any impression on the Mexican population of Matamoras is quite doubtful. It may have been his lack of Spanish, or the fact that he—in their minds—

³⁴ *W. L.*, 16, 39.

³⁵ *Journal 18*.

represented the hated gringo from the North, for he wrote to Fr. Rey in a letter dated December 12, 1846:

. . . As for understanding the natives by travelling among them I believe we have done little. They seem to increase daily in their hostility toward us, I mean the Americans. Our Lord seems to have other views than the President.³⁶

No further comment seems appropriate to the point raised, namely, that his priestly work was very much hampered both by the type of mankind he was dealing with and the locale wherein he was exercising the ministry.

Yet, Father McElroy was a person who certainly enjoyed good company. Not all his days at Matamoras were filled with brooding over his own inability to do more for the glory of God, or worrying about the sad state of the Church in Mexico. He visited often among the merchants of the town, and with three named Hale, Devine, and O'Reilly he became very friendly. These men with their families were Catholics, and they were happy to have in their midst an Irish priest while their children attended his little school. With the officers the good padre also was very much "at home," for they impressed him as belonging to a group of men of whom he noted:

I have never met a more gentlemanly body—courteous, affable—and the more I cultivated their acquaintance the more I appreciated their characters—An honor to their profession, they deserve well of this country.³⁷

Among the officers listed in his entries Fr. McElroy had the pleasure of meeting a few whose names would become household words some fifteen years later when the Civil War would convulse the nation. They were: Robert Patterson, whose colossal blunder in allowing Joe Johnston to escape from the Shenandoah Valley in 1861, allowed the Confederate General to arrive on the field at First Bull Run and turn an apparent defeat into a rout of the Union Army; Simon Bolivar Buckner, who would surrender to U. S. Grant at Fort Donelson in February of 1862; and, finally, George G. Meade, who would turn

³⁶ Box 11 W. Woodstock Arch.

³⁷ W. L., 31, 20.

back Robert E. Lee's second invasion of the North at Gettysburg in July 1863.

The founder of his Order, St. Ignatius Loyola, had played pool to win influence over a man difficult to persuade; St. Francis Xavier had played cards on the way to India, both to while away the time and, much more, to win, because if the Saint won the others promised to go to confession. So, I suppose McElroy working the *tantum-quantum* theory of spirituality, saw no reason why he should not use food and drink in the same manner. In *Journal 18* we find the following entry:

December 4, 1846—A salute was fired this morning from Fort Brown to compliment General Patterson on his arrival . . . now on his way to Tampico . . . Met the General accidentally on the Street: he stopped with Major Abercrombie and addressed me by name . . . Visited him on the 5th; he received me very graciously . . .

About 10 days later Fr. McElroy entertained at dinner the following: General Patterson, Colonels Clarke and Taylor, Majors Abercrombie and McCall, and Lieutenants Chase and Williams—all of the regular army. The menu, made up no doubt by McElroy with special care, consisted of:

Corned Beef and Sauerkraut, Turkey roasted (wild), a pair of wild ducks roasted, beef tongues boiled, a fine roast of beef, potatoes, macaroni, rice, pickled onions and cucumbers. Dessert: rice pudding, custard, oranges, raisins and almonds. Claret and Madeira wines concluded with a glass of Irish Whiskey; they remained to 5 o'clock, apparently well pleased. I have not had more agreeable company. Although attended with some expense and trouble, it is more than repaid I hope by the good produced. These gentlemen only know us by our conversations—They do not attend our churches—They are ignorant of the content of our doctrine—These [dinners] inspire confidence and remove prejudice, etc.³⁸

While Father McElroy was in Matamoros news reached the United States of the devastating effects of the potato famine in Ireland. His heart was touched as he thought of the agonies of his homeland and losing no time he swung into action. Soldiers may not be the best or most edifying communicants the Church possesses, but they are certainly among the most charitable. At the Masses on March 15, 1847, McElroy took

³⁸ *Journal 18*.

up a collection for the famine victims totalling \$800, which he forwarded on March 22, through a draft in the care of a Mr. Hale, one of the local merchants, via New Orleans, to Archbishop McHale of Tuam, Ireland. He enclosed a list of names, proudly pointing out to his Grace that they were all Irishmen except a Juan Lopez and his servant, adding with an even prouder pen:

. . . A majority of the U. S. Regulars are Catholics and this has been the first appointment of chaplains of their faith . . .³⁹

and signed the communication "Chaplain John McElroy, S.J., U. S. Army." The Irish immigrant turned Jesuit educator, builder, maker of converts and chaplain, was now returning a part of his debt to the land of his birth in her hour of dire need.

After the fall of Monterey in September 1846, there was much talk of peacemaking in the ensuing months. General Santa Anna, the Mexican President, seems to have desired this course of action after he successfully overthrew Paredes in August 1846. These rumors are noted in the *Journals*, even to the point where they were accepted as facts, only to have them fade away. McElroy must have recalled a letter he had written to Secretary Marcy on May 23, 1846, before he left Georgetown for his assignment, which I found among his letters, and which states in part:

. . . Lastly, if circumstances were to justify it, some time after our arrival it might make a favorable impression on the Mexicans to have an interview with some of the officers or Chaplain, under a flag of truce; our statement we hope would be accredited that we are a pacific people and that we wish to cultivate by all honorable means this relation with them, etc. Of course to the General-in-Chief must be left the time and manner whose instructions in such a case would be implicitly carried out.⁴⁰

Since Marcy in his official communiqué to Taylor introducing the Jesuit Priests never even mentions the letter, it must have been relegated to the realm of what "might have been."

On May 5, 1848, we read:

Received a letter from Rev. Provincial (Verhaegen) dated April

³⁹ *Journal 19.*

⁴⁰ McElroy Letters—Woodstock Archives Box 11 W 2.

12, directing me to return to Georgetown as soon as I could make it convenient—I was sorry to leave having found acquaintance with many of the officers and a few of the citizens.⁴¹

Fr. McElroy had been in Matamoras over ten months, and both from his own correspondence and that of Fr. Rey (before his death) to the Provincial can be seen that the mission in its political coloring had been quite a failure. McElroy's age and physical condition, i.e., his continued suffering from the hernia complication, must have convinced Father Verhaegen that the recall was A.M.D.G. Fr. McElroy made quick preparations for leaving. On Sunday, May 9, he celebrated Mass for the last time publicly, and instructed the congregation on the manner of obtaining the Jubilee Indulgences granted by his Holiness Pope Pius IX. He wrote that he "had the great consolation of giving Holy Communion to about forty persons."

On May 11, he left Matamoras after having said a six o'clock Mass, breakfasted with a Mr. Kidder, and after having taken his leave of some "old friends." The quartermaster furnished him with a carriage for the trip to Brazos (port of entry on the Gulf of Mexico). His one regret above personal separation from friends and acquaintances was, in his own words, "that no priest would be available for the English Catholics and sick in the hospital."

His return to the States was quite uneventful, and the *Journals* repeat an almost verbatim itinerary of his passage down from Georgetown to Matamoras, only in reverse. He had his visit with the provincial in Philadelphia on July 19, 1847. There is nothing in his own handwriting to give an explanation of just why he was recalled, nor is there any record of what Father Verhaegen thought about his chaplaincy in Mexico.

But, in retrospect, no better commentary on Father McElroy and his work as chaplain during his stay at Matamoras could be made than that expressed in the final letter he received from General Taylor, found among the McElroy Letters.⁴²

⁴¹ *Journal 18.*

⁴² Box 11 W 5 E—Woodstock Archives.

Headquarters Army of Occupation
Camp near Monterey, Mexico
June 1, 1847

My dear Sir:

Although much occupied and particularly with an increased private correspondence I cannot pass over your letter (May 10, 1847) without acknowledging my grateful appreciation of your esteem—and permit me to express my regrets that, though your labors in the sacred office have been of so much good, *you were unable to accomplish one of the great objects of your mission . . .* Re the death of Father Rey: details have on inquiry come to my knowledge, doubtful in their minute character as to the truth, nevertheless seem to confirm the general belief of his being wilfully murdered even with the knowledge of his sacred profession . . . Accept for yourself my high esteem and regard . . .

Yours most sincerely,
(Signed) Z. TAYLOR, Major General,
U. S. Army

It certainly seems obvious that the words "you were unable to accomplish," etc. in Taylor's letter can have only one meaning. In the light of Polk's *Diary*, Marcy's letters, and McElroy's own statement the prime motive of the chaplaincy of the two Jesuits, as far as the United States was concerned, was that they were to be ambassadors of good will to the Mexican hierarchy, clergy and, if possible, the population. In this the mission was a failure.

In the Woodstock Archives I found a *Journal* listed as "12A4" on the flyleaf of which Fr. McElroy made the following entry:

This volume contains a brief history of the Chaplaincy to Mexico during the war with that country. This book belongs to the archives of the Province of Maryland and is to be restored to the Provincial promptly and faithfully by whomever he may lend it to for a time. (April 15, 1872).

After a lapse of 25 years Fr. McElroy summarized his observations on this matter under date of April 15, 1872, which I think should be included in this record:⁴³

1) The object of the President of the United States in our mission was altogether political.

⁴³ *W. L.*, 16, 227 ff.

2) The haste—and the prevalent idea that the war would be short—prevented Superiors from giving to our missionary duties such preparation as would make them more useful for the good of souls and creditable to religion.

3) Both Fr. Rey and myself were without experience or knowledge of military life.

4) Could the wants of the soldiers have been foreseen, four or five priests would have been necessary, two with Taylor and two with Scott.

5) Early in the campaign [Taylor against Monterey] over six hundred [soldiers] died at Conargo—many Catholics, no priests—at Point Isabel—Brazos, Santiago . . .

6) Soldiers shy in beginning became familiar and confident with us in the end.

7) It is in such functions (on battlefield or hospital) our religion becomes in their eyes what it always was—a religion based upon charity having for its divine author the God of Charity. Such examples from the priesthood dispel at once the calumnies so often reiterated against us and cause our faith to be viewed in a different light and in what more glorious cause can life be sacrificed than in such as I have described?⁴⁴

Truly, Father John McElroy was a remarkable man. For upon his return to the Province he caught his second breath and began life over again with renewed vigor. Now 64 years old, he spent many years in Boston, and among his achievements there was the acceptance of the pastorship of St. Mary's Church in the North End from Bishop Fitzpatrick; this church had been the scene of protracted turmoil over lay trusteeism, which it is presumed he brought to a successful conclusion. While pastor of St. Mary's McElroy once again reverted to type, and, having acquired property on Harrison Avenue, he became the founder of Boston College. This episode in his life is recorded for posterity in the pages of Father Dunigan's *History of Boston College*. Our narrative ends in 1847.

⁴⁴ *Ibid.*

Chapter V: The Man Spiritual

Obviously, no story of the life of John McElroy would be worth the telling unless his spiritual character were delineated. There is no need here to recount in detail the spiritual discipline that goes into the formation of a son of Loyola. That Father McElroy was cast in the golden mould of the Spiritual Exercises, that he was first of all a priest mindful of his duties and obligations, that he was a dedicated soul who wanted little of McElroy and all of Christ, need not be belabored here. From his first *Diaries* to the end, the desire of John McElroy was to be the least in the Society of Jesus, and clearly etched on his every day and year was the motto of the Jesuits, "For the Greater Honor and Glory of God."

Two of the *Diaries* are entitled *Spiritual*, and there is in them little that surprises. They deal with his early years, and the curious will look in vain for anything out of the ordinary. They contain entries in the usual chronological order of reflections and resolutions, of notes on instructions by spiritual directors, on sermons, pious books, mental prayer, etc. I believe that the secret of McElroy's long life of fervent activity for God's glory was, first, that he did well the ordinary things; and, second, that in recounting what actually were extraordinary accomplishments for his day and age, it never occurred to him that he was recording anything extraordinary. Very few saints, or even the great men of secular history, ever seemed to have been conscious that they were in any way exceptional. Yet it is the faithful performance of what the small man calls the daily humdrum that sets great men apart. In 1808, in an addendum to his *Spiritual Diary I*, McElroy wrote:

I must begin my day with the fervent endeavor to keep myself in the presence of God till noon . . . I must not interfere in the offices of the other lay brothers . . . Tradesmen must be dealt with with prudence and modesty . . . Finally in all your actions keep a strict guard over your heart united to God.

As a Jesuit, McElroy knew full well that his mission was "to be in the world and not of it." How then was he to con-

duct himself? He had the rules of his Order; then there were the customs or traditions of his Province; really, not much was left to chance. From notes written during a retreat prior to his last vows which he pronounced on February 2, 1821, he reflected that this is how John McElroy will act:

. . . Treat them [seculars] with charity and mildness and always a modest exterior . . . No useless conversations . . . No familiarity with females . . . The more reserved you keep yourself the greater edification you will gain . . . Take care you imbibe no part of the world . . . To be of service to your neighbor, keep [to] your room as much as possible.

This last bit of spiritual advice may seem strange to the uninitiated who believe in the *effusio ad exteriora*, but therein lies the key to the opening of the Kingdom of Heaven by those who have been chosen to forward the work of salvation. The religious who would be an instrument for others must first himself be grounded in the knowledge and strength of things divine before he can be of any use, and this grounding, McElroy believed, was attained in the quiet of his room.

Although it is very difficult to probe the depths of Father McElroy's spiritual life from the yellowing pages of his *Diaries* because, as already noted, these pages reflect but little of his vivid personality. Perhaps the fire and enthusiasm of the man can best be gleaned from the breadth of the outward manifestations of his spiritual activities. For instance, the archdioceses and dioceses in which he gave the first retreats to the clergy included New York, Boston, Baltimore, St. Louis, Albany, Bardstown (Kentucky), Louisville, Pittsburgh, Philadelphia, Charleston, S. C., Richmond, Charlottestown on Prince Edward Island, and Arichot, Nova Scotia. He also gave parish retreats in many places from St. Louis, Missouri to Baltimore, Maryland. Nor should we fail to recall the many instances on which Fr. McElroy was chosen to be what was called "the orator of the occasion." The record, then, makes it clear that this rugged apostle can truly be called the "spiritual circuit rider," and that his life was aptly summarized by those who knew him well as having had great influence on the formation of both the clergy and the faithful during the nineteenth century in the United States.

There is in the files a letter of August 1842 from Bishop

Benedict Fenwick of Boston written to the Rev. Provincial (Dzierozynski) to be forwarded with his correspondence to the Jesuit General (Roothaan) at Rome, which reads as follows:

I cannot express to you in adequate terms my sincere thanks for the permission given to good Father McElroy to conduct our clergy retreat—The father was untiring—full of zeal and of the love of God and the profoundest humility—impressing upon us (the clergy) a deep sense of our vocation and tremendous responsibilities—He is truly an apostolic man and an ornament to the Society—May God give us in this region more like him.¹

Letters are extant extolling McElroy from Archbishop Hughes of New York, and Bishop O'Connor of Pittsburgh, Bishop Kendrick of Philadelphia, Bishop Purcell of Cincinnati, Bishop Spalding of St. Louis, etc. A homely touch is noted in *Journal 10* under date of November 5, 1841, when he was conducting the priests' retreat at Dunwoodie, N. Y., along the lines of the Ignatian Exercises, because on this occasion he also exercised himself in another manner, which he seemed to enjoy—namely, cooking. He wrote: "I directed the cooking of the dinner and then proceeded to help serve it." Perhaps the good Father, with a sort of ironic humor, was going to make sure the Fathers on retreat would do more than just taste his culinary artistry. Various articles in the Woodstock Archives, written by fellow Jesuits, also praise his skill as a retreat master.

Within recent years there has developed in the three Eastern provinces of the Society of Jesus, namely, New England, New York, and Maryland, the movement to conduct open retreats in the parishes, generally from Thursday afternoon to Saturday evening. McElroy began this movement in Frederick as early as 1825, and it continued to be one of his pet projects. The number of cities favored by his spiritual influence was as widespread as his travels. Some random statistics may give an inkling of the success with which God blessed his labors. In November, 1841, at St. Patrick's Cathedral in New York City, he had need of "ten confessors till late at night," and the following morning "over one thou-

¹ Maryland Provincial Archives J.G.A. Md. 7, VIII.

sand approached the holy table." In Richmond (May 1847) with only about, as he put it, "one hundred Catholics in the city . . . the church was crowded and there were about two hundred communions in a week." In Charleston (February 1845) where Father Rey spoke in French to the congregations, "over three hundred went to Holy Communion," and there was a "fine choir." At Pittsburgh in June of 1844, "eight confessors were employed from the first day on . . . The last day necessary to use ten. Holy Communions exceeded 2500."² As far as the schedule of the lay retreats was concerned, McElroy followed the timing that he had inaugurated at Frederick. Mass began the day at 6 A.M., and the day was filled with meditations, spiritual readings, Rosary, family instructions, à Kempis, reviews of the meditations, while the evening service closed the day at 9 P.M. Truly a full day in the life of the parishioners!

This chapter may well be concluded with an appreciation of Father McElroy, written by Father Aloysius Jordan, S.J., whose manuscript diary is now in possession of Fr. Bartholomew Fair of St. Charles Seminary, Overbrook, Pa.

Father McElroy was a man of sterling principles—a man of great natural cleverness—His sermons were always effective but by no means rhetorical. Father McElroy three times was offered a bishopric but managed to escape through Father General.³

Briefly, then, here is the eager worker in the vineyard, who began laboring at the first hour and persevered to the twelfth. Here is a priest whose sixty years of ministry were filled with a harvest beyond the telling. No man of God could have done what John McElroy did unless his being had been filled with the driving power of a deep spiritual life. He could well exclaim with the man from Tarsus: "By the grace of God I am, what I am"!

His Death

The final entry in the Province Catalogue for 1877 contains the following: "Vita functi P. Joannes McElroy . . . act. 96,

² Most of this information is in *Journal 16*.

³ American Catholic Historical Society (1901); Vol. 12, p. 216.

rel. 71, Tempus: 12 Sept. 1877, Locus: Dom. Prob. Fred.¹

And so, as it must to all men, death came to him. But for it he was neither unprepared nor particularly taken by surprise; for, be it noted, he was impatient to gaze upon the face of his divine Master, or, in his own words, "I am afraid the Dear Lord has forgotten to call me home." The last known letter in manuscript written by John McElroy, June 30, 1877 is preserved in the Woodstock Archives, and shows that his eyesight was failing. It is written to Father McDonough of Woodstock College, and since it is almost a last will and testament, it may not be amiss to close out the mortal life of McElroy with a sentence from it which could well illuminate his entire life—"By that adorable name (of Jesus) which you bear and that sacred habit which you wear, may they be constant monitors to the grand principles of His whole life included in our venerable motto, A.M.D.G."²

How could the vivacity and vigor of a man like John McElroy be reduced to the cold print of a page? Is it possible to encompass within the allotted space the incomparable grandeur of his vision and of his work for his "dear Lord?" I would say his was a noble character, rugged and massive as some Himalayan mountain peak, yet warm and tender as a sunkissed valley at eventide. His judgments were broad, comprehensive and understanding. In building the parishes and schools at Frederick and Boston he was a man slow in reaching conclusions but swift in their execution. A holy priest, he used the natural qualities of a clever businessman according to the *tantum-quantum* theory of St. Ignatius Loyola. He was humble, with a humility so perfectly balanced, so evenly developed, that even his own brethren could easily have had but little knowledge of his greatness. Like a perfect mozaic in which all the pieces are in perfect harmony and proportion and nothing is given undue prominence, one cannot at first glance absorb the vast dimensions of the whole. No doubt John McElroy had the defects which this flesh is heir to, but I have failed to discover them. It is probable he

¹ Prov. Cat. 1877, p. 40. Vita functi. Died—age 96, in religion 71, on Sept. 12, 1877, at the Novitiate at Frederick.

² Woodstock Archives, McElroy Correspondence.

was quite impatient, as are most men of this type, with those endowed with lesser vigor and vision, and who were therefore unable to understand his motivation. Unquestionably, his was an ambitious nature tamed by a self-discipline, sterner than the ordinary mortal can muster. The rigorous demands he made upon himself inflamed his zeal to accomplish great things for God's greater honor and glory. I have called him "Lincoln in a cassock." This should cause no surprise, for much of the greatness of the Civil War President was due to his simple and unaffected humility.

And when the end came, to Father McElroy, he could look back upon a lifetime well spent and on work well done, and we may fittingly close this long study with the words so eloquently written in his obituary: "McElroy could look upon the Church in the United States and say with truth: 'This is my *Diary*.' For in education, instruction, conversion and reformation in America he had helped to lay the foundation upon which others are building; yet, no word of his ever indicated that he considered himself anything but a simple priest . . . There was in him a kind of simple dignity and grave tenderness which spoke the saint . . . The world would call him 'a self-made man,' but the Grace of God made him what he was—and never was there a nobler piece of workmanship."

St. Ignatius in his Letters

The letters of St. Ignatius show us a mind sure, vast, profound, comprehensive, fitted for speculation or action. In the management of men and affairs, he stands eminent among the foremost the world has known. His judgment was clear and sure. With vision he read the hearts of men, and detected accurately the twistings and turnings, the ins and outs of their minds. He possessed a marvellous discretion in treating with all characters, classes, and conditions. Mature deliberation, firmness of resolve, skill in counsel, compelling persuasion, vigorous execution, were his. He showed courage in facing difficult undertakings, and perseverance in carrying them through, constancy in supporting adversity, and resourcefulness in surmounting obstacles. He was ready at all points, grasped all details, knew when to give way and when to insist, to yield or hold fast, as circumstances indicated, to show severity or mildness, condescension or determination, as the case required.

Books of Interest to Ours

DELIGHTFUL READING

Autobiography of St. Thérèse of Lisieux. Translated by Ronald Knox.
New York: P. J. Kenedy and Sons. Pp. 320. \$4.50.

This is a new translation of the autobiography of the Little Flower. It has the approval of the Carmelites of Lisieux, and is published with the express desire that it should be the complete and authorized edition of the life of Sister Thérèse of the Child Jesus. This new translation is fortunate in two ways: it has been made from the original text and not from that prepared for publication by Mother Agnes, the Saint's sister, which is generally known as *The Story of a Soul*. No effort has been spared to reproduce the exact words of the Little Flower, ultra-violet and ultra-red rays being used to achieve perfect accuracy. The second reason why the volume is fortunate is the fact that so distinguished an author and one so noted for his wide acquaintance with spiritual principles has been entrusted with its translation. That Monsignor Knox made it before his death is a guarantee of all that could be desired. It is as simple as the Little Flower herself and makes delightful reading.

J. HARDING FISHER, S.J.

AN EXCELLENT JOB

Separated Brethren. By William J. Whalen. Milwaukee: Bruce, 1957.
Pp. xii-284.

The subtitle of the book under consideration is: A survey of non-Catholic Christian denominations in the United States. This is an accurate description of the work. The author with degrees in journalism from Marquette and Northwestern has done an excellent job within the limits he himself has set. The book gives Catholics an accurate and friendly description of the non-Catholic Christian denominations in our country. It does not deal with particular church-groupings within the denominations nor are all the different non-Catholic churches described but those of greater importance are presented with clarity and readability. In dealing with so vast a subject, there are some mistakes, but the overall correctness makes this a valuable book for parish-priests and seminarists. Interestingly enough, the author includes a summary consideration on Masonry, far more objective than most Catholic presentations of the subject.

GUSTAVE WEIGEL, S.J.

EDUCATIONAL COMMON SENSE

Mental Discipline in Modern Education. By Walter B. Kolesnik. Madison: The University of Wisconsin Press, 1958. Pp. xi, 231. \$3.50.

This is a book on education with two refreshing differences: it is brief and it is substantial. Dr. Kolesnik, who is now on the faculty at

the University of Detroit, has mastered a wild luxuriance of books, papers and research reports and manages to summarize and put in order their conclusions and implications in pages which are somewhat bleak in manner but admirably clear. The casual reader may not appreciate how much material has been distilled for him here but he cannot help but be instructed by the product.

The problem which Dr. Kolesnik discusses is one with special interest for educators in the conservative tradition. Everyone is aware that some twentieth century psychologists have rather effectively bombarded an older academic theory which put as the school's primary goal a sort of general training of intelligence for general efficiency. Experimental studies were supposed to have shown such an aim to be illusory. The present book is designed to review the evidence on both sides of this question and to determine what position may reasonably be held today. The argument proceeds, in part, through clarification of three inter-related but distinct concepts. The widest of these, that of "transfer of training," means that rather specific skills or habits can be applied to situations for which they had not been specifically learned. A boy who tinkered with farm machinery at home may show a special flair as an experimental physicist because he is handy at constructing apparatus. As Dr. Kolesnik observes, the possibility of transfer is generally admitted today and the debates are chiefly concerned with its range, conditions and the extent to which it can or should be exploited.

The second notion is that of "mental discipline" which is defined here as "the psychological view that man's mental capacities can somehow be trained to operate more efficiently 'in general,' and the philosophical conviction that such training constitutes one of the chief purposes of schooling." When Dr. Kolesnik has completed his survey of the significant research from the era of James, Thorndike and Woodworth down to the present he concludes that mental discipline in its broadest sense is still a reasonable educational objective and actually defended, in their various ways, by such antipodal philosophies as those of Hutchins and Dewey. The experimental evidence has, however, damaged one particularization of this theory. This is the "formal discipline" approach, with its characteristic accent on effort to the disparagement of interest and on form to the neglect of content. Its advocates have argued that such studies as Latin, Greek and mathematics are intellectual gymnastics peculiarly effective for the enlargement of certain basic intellectual powers—of observation, for example, or logical thought, or retention—which may afterwards be profitably applied to all situations. Kolesnik quotes one nineteenth century theorist who remarked confidently that "the immediate practical value of a subject and its disciplinary value are usually in an inverse ratio to each other."

But this lucid book suggests that the truth of the matter lies somewhere between outright rejection of general intellectual training and the inflated claims made for formal discipline. These informative chapters should, therefore, find interested readers among Jesuit teachers.

JOHN W. DONOHUE, S.J.

ALCOHOL AND A PRIEST

Prodigal Shepherd. By Father Ralph Pfau and Al Hirshberg. Philadelphia: J. B. Lippincott Co., 1958. Pp. 250. \$3.95.

Here is a book of the literary genre of Lillian Roth's *I'll Cry Tomorrow*, autobiography of the ex-alcoholic. In it are portrayed all the symptoms, the blackouts, the compulsive drinking, the rationalizations, characteristic of alcoholism. These are presented not in cold theory but in the mind and body of a priest.

There are, however, no drinking bouts ending in theological drunkenness, no need of the helping hand to steer one home, no slumping in besotted satiety to the sidewalk. Indeed there need not be in the true alcoholic. There are weeks and sometimes months in which not one drop is imbibed. In fact for Father Pfau there is just one sure sign of oncoming alcoholism:

My experience . . . is that the only static factor is the *element of increase*. If a person who has been drinking at least three years (a shorter period cannot give a conclusive result), finds that he is drinking increasingly more alcohol increasingly more often, he is *probably* on the road to alcoholism (p. 249).

This and similar facts and theories set down are based on the author's own experience and on personal conversations with some ten thousand alcoholics. There is no denying his right to speak with authority.

Nevertheless the story of Father Pfau's disease and recovery is in some respects atypical. It is not the clear picture of pure alcoholism but is blurred by the presence of a neurosis, which the author candidly admits. The dramatic breakdowns followed by therapy in institutions are to be explained chiefly, it would seem, by this emotional abnormality.

The book is a controversial one. When a popular magazine printed it in shortened form previous to publication, it occasioned an outcry. Should a priest make a public confession? People are still largely ignorant that alcoholism is a disease, not necessarily a sinful habit. To weigh the scandal and assess the undoubted good is no easy task. The difficulty would have been obviated had the author observed the anonymity which, for good reasons, is the policy of Alcoholics Anonymous.

Be that as it may, there is every reason to believe that the book will give great strength and encouragement to priests and others who suffer from this dread plague. The general audience will find it interesting and instructive reading.

ROBERT H. SPRINGER, S.J.

POSITIVE PENANCE

Approach to Penance. By Dom Hubert Van Zeller, O.S.B. New York: Sheed & Ward, 1958. Pp. 104. \$2.50.

The subject of this group of essays is something that all Christians have thought about. The image which first appears in connection with penance is one of an emaciated, disheveled medieval monk. We know that this is not accurate, yet the true concept of penance—its purpose,

method and effect—is so difficult to achieve that the majority of us relegate the investigation to some never-to-arrive date in the future. Dom Van Zeller, a Benedictine of wide and thoughtful experience as a retreat master, superior and writer, offers a brief and precise analysis of the problem and concludes with a definite, practicable solution. After stating in the opening chapter that “the end of penance is God, not more penance,” the author proceeds to show that penance is by nature positive, not negative, i.e., it leads to a clearly defined goal. He shows us how much penance to use and points out the area in our lives where it can easily be performed.

The primary value of this book seems to be its adaptation of a very necessary concomitant of the spiritual life to our current life and situation. In his chapter on the practice of penance, the author offers a very useful and safe method of introducing penance—as much as we wish—into our lives. He suggests passive penance, which is voluntary submission to the reverses and contradictions of each day, which come as a result of temperament, contact with others, state in life, age, health and surrounding circumstances. In this use of penance, obscure yet heroic, lies our sanctification or at least a sure step in the right direction.

In his closing chapters, Dom Van Zeller indicates the measure of penance to be used, some proofs that it is leading us to God—instead of merely inflating our spiritual self—and a final section about the insertion of penance as a part, at least but only a part, of our total spiritual life. The book does not provide particular solutions to particular problems, but surely it is a stride in the direction of adapting what in many cases is a lost practice to fit the present world which the Christian of today must strive to sanctify.

ARTHUR S. O'BRIEN, S.J.

PANORAMIC VIEW

A Popular History Of The Jesuits. *By Denis Meadows.* New York: Macmillan, 1958. Pp. x-160. \$3.50.

This book presents a fine panoramic view of the history of the Society of Jesus. The fact that Mr. Meadows was able to hit the high spots of 400 years of Jesuit history and at the same time rather ably sketch the spirit of the Society is a tribute to his skill as a writer and historian. The author's approach is one of sincere friendship, an honest tribute of affection. This is not to imply that the subject is treated sentimentally or uncritically. The most serious objection is that a treatment of the American Assistancy is almost completely omitted. This would be more understandable had the book been published on the other side of the Atlantic. More stress could have been laid on the Society's part in the development of the American segment of the present day Church.

A few factual errors are scattered throughout the book. These in no way detract from the fact that, as a whole, the book is accurate. The examples mentioned below include the more serious of these errors:

Stanislaus studied under Peter Canisius; Father General Anderledy brought Jesuit scholasticism into line with the authentic tradition of Aquinas; by the end of the seventeenth century the Red Indian tribes had been virtually completely Christianized by the Jesuits.

The author's style runs smoothly and easily. The book can be read without effort. Our students should get a great deal from this book. It is a fine introduction to the Society and should serve to whet their appetites for further and deeper reading in the Society's history and hagiography. It is hoped that Mr. Meadows continues to write about the Society. We need more books by an author of his ability in history and with his literary skill.

CHARLES A. GALLAGHER, S.J.

CALL TO PERFECTION

Conferences on the Religious Life. By Rev. Aloysius Biskupek, S.V.D. Milwaukee: Bruce, 1957. Pp. iv-204. \$3.50.

This collection of thirty-five conferences recalls the high ideals that should motivate every sincere religious. In well-ordered chapters the goal of self-sanctification and the salvation of others recurs as a dominant theme; but the reader is soon conscious of another unintentional minor theme playing along with it: that of an experienced spiritual director speaking about his favorite subject. While treating the important danger areas in living out the rules in a particular institute, the author is careful to note where obligation yields to the call for a higher degree of perfection. Young religious will find many of these chapters inspiring spiritual reading, and often sharp reminders.

PAUL OSTERLE, S.J.

SATAN

The Temptations of Christ. By Gerald Vann, O.P. and P.K. Meagher, O.P. New York: Sheed and Ward, 1957. Pp. 127. \$2.75.

To claim that the devil does not exist is to play right into the devil's hands. To blame one's failings solely on one's own unruly passions or on some Freudian childhood trauma is to concede victory to the cunning of Satan. For it has been Satan's most brilliant triumph to capitalize on the materialism prevailing today and cast a doubt upon the minds of many concerning his own existence. This accomplished, he is relatively free to operate as he will. Though it may be difficult to attribute the sins of any one individual to the direct assault of Satan, the overall picture of fallen humanity still gives evidence of an organizing power of evil. If we refuse to recognize this power, we obviously cannot choose the proper mode of defense.

After treating of the nature of Christ's temptations in the desert, the *dramatis personae*, and the comparison between Christ's temptations and ours, the book takes up each temptation, interprets it, and makes applications. Christ related His temptations and His victory that we might profit. Christ was driven by the Spirit into the desert immediately after his baptism. So we, at the height of spiritual exaltation,

should prepare for the attacks of Satan. And it is in these trials that we come to know something of the mystery which we are. The temptations of Christ are the temptations of Israel in the desert and of all humanity: the desire for material goods, misuse of power, distrust of God's goodness, the perils of the pinnacle, presumption and vain glory. His conquest should be our conquest.

It is somewhat disconcerting to find in a book obviously intended for a wide reading public Latin phrases with no translations. The authors have written a very readable and scholarly book. They point out that the episode of Christ's temptations is a rich source for meditation. Many will profit by mulling over the ideas which their book so admirably expresses.

THOMAS H. CONNOLLY, S.J.

MODERN EPISTEMOLOGY

Crucial Problems of Modern Philosophy. By D. J. B. Hawkins. New York: Sheed and Ward, 1957. Pp. 150. \$3.00.

Despite the universality of its title, *Crucial Problems of Modern Philosophy* is limited almost exclusively to problems of epistemology. Dr. Hawkins is convinced that Descartes asked a legitimate question when he began his search for the irreducible data with which philosophy begins. He is equally convinced that Descartes, and with him all of modern philosophy, has so narrowly limited the initial experience of perception that it has been impossible to find a satisfactory answer to the epistemological questions that have impeded philosophical progress for over three hundred years.

In his attempt to answer these questions, Dr. Hawkins begins with a survey which traces the theory of "representative ideas" from its beginnings in Descartes and the British empiricists down to the heroic but inadequate efforts of Kant to save something of knowledge from the debris left by Hume. Next he describes the modern epistemologies of Russell, Moore, Wittgenstein and the logical positivists. Finally, in a closing section he outlines a program for reconstruction in philosophy through the "enlargement of empiricism," i.e., through a reconsideration of the full experience of the embodied, actively knowing self.

The principal merit of Dr. Hawkins' book is not originality or depth of insight. We might even say that one of his principal concerns is to restore our sense of the obvious. On the other hand, Dr. Hawkins would never suggest that we escape from the difficulty of philosophical problems through recourse to untutored common sense. He is too aware of the nature of philosophical problems to suggest banal answers to serious questions. And it is this quality of seriousness about philosophy that makes his book most valuable. Not everyone will agree with his phenomenological analyses, but no one will question his philosophical integrity. As an example of how traditional philosophy must attempt to meet questions which have arisen outside the tradition, *Crucial Problems of Modern Philosophy* is recommended to all who are concerned with the problems of epistemology.

JOHN W. HEALEY, S.J.

CARDINAL WOLSEY

Naked To Mine Enemies. By Charles W. Ferguson. Boston: Little, Brown and Co., 1958. Pp. 543. \$6.00.

To communicate the personality behind the historical figure is one of the challenges which every good biographer must meet. Entertainment is at a minimum when one verifiable fact after another is strung together and called biography. To avoid this almanac style the person must be seen, and to be seen there must be well-chosen detail. Where are these details to come from? From the subject's diary if the biographer is lucky; from his personal letters more usually.

When Charles Ferguson turned to write this life of Wolsey, he was confronted with a man who had been an enigma for centuries. What was the driving force behind him? What were his real feelings as he passed through the dramatic events of the day? What explained the strange and inconsistent elements in his behaviour? Only if Wolsey's diary were to turn up, could we get a more intimate and living picture of the cardinal than we have in this work.

Diplomatic letters and papers, household reports, a smattering of eyewitness accounts, these are the sources used. By a masterful selection of details Ferguson has painted a vivid picture, and here lies the excellence of the book. For example, Wolsey doesn't just 'go to court' in such a way that the imagination of the reader leaps from his episcopal residence to the palace. No, his going is cast on the screen for you to see in all its detail. You are never allowed to forget that human beings like ourselves actually lived the event. The enfleshing of the cardinal helps to support the interpretations that the author makes concerning the personality of Wolsey.

Wolsey no longer appears an historical freak of his times but a highly plausible person whose actions are quite as intelligible as those of men today. The cold exterior which he showed to the world and which, if alone considered, would distort the true picture, is pierced and the man who wore the mask is revealed. Even in his brilliant rise we sympathise with him, for we are shown the compromises that will eventually bring him down. Manifold are the talents of a good biographer—industry, imagination, judgement, and broad sympathies. These are displayed to a high degree in this entertaining study. If the author experienced as much joy in the writing of the book as he has caused in the reading, we can happily expect more from the pen of Charles Ferguson.

WILLIAM SAMPSON, S.J.

READABLE AND BALANCED

In the Days of Gonzalo Garcia (1557-1597). By J. H. Gense, S.J. and A. Conti, S.J. Bombay: St. Xavier's College, 1957. Pp. vi-296. \$2.00.

Saint Gonzalo Garcia was one of the 26 martyrs of Nagasaki canonized by Pope Pius IX on July 10, 1862. Born in Bassein, a city of Portuguese India, of a Portuguese father and an Indian mother, he

was educated by the Jesuits there after the death of his parents. At his own request he was sent to Japan where he served the Fathers as catechist for eight years. Disappointed in his desire to become a Jesuit, he lived as a merchant in Japan and Macao until accepted into the Franciscans in Manila as a lay brother. His knowledge of Japanese stood him in good stead, and he was one of four Franciscans sent to Japan as ambassadors in 1593. In Japan he worked for four more years before being martyred on February 5, 1597.

Beyond this bare outline little is known about the life of the saint. Father Gense with the able collaboration of Father Conti, a fellow missionary to India, has skillfully woven these facts into the background of the missionary history of the time; hence the title, *In the Days of Gonzalo Garcia*, is an apt one. The mission work of the Franciscans and particularly of the Jesuits in Bassein, Manila and Japan is described as it appears from letters and other documents. The use of sources is honest, and details from more "pious" Church historians of an earlier age are, for the most part, judiciously sifted.

It is an interesting and well-written work, scholarly but not heavy, devotional but not overstocked with pious fictions. Only rarely has the sparsity of source materials led the authors to engage in doubtful speculations. The choice of words is at times perhaps a little too contrived.

It is to be regretted that the authors chose to use parentheses within the text rather than footnotes to indicate their sources and that there is no index, though perhaps this was dictated by the needs of economy. There are also a number of misprints and a few incomplete or erroneous references. These defects, though minor, are all the more unfortunate since, in addition to giving us a readable account of the period, the authors have offered several significant historical judgments where the sources are notoriously biased by pro-Jesuit or pro-Franciscan prejudice. For example, the blame for the condemnation of the martyrs of Nagasaki is laid solely at the door of the shogun Hideyoshi, and both Franciscans and Jesuits are absolved of the charges which they have leveled against one another down to our own times.

Because of the intimate picture it affords of the Society's mission work of the period, Ours should read this inexpensive and informative addition to missionary literature.

ROBERT RUSH, S.J.

LAY APOSTOLATE

World Crisis And The Catholic. New York: Sheed & Ward, 1958.
Pp. xiv-231. \$3.00.

Critics of Christian Universalism will find no cause to cheer this unique transnational volume. It is a symposium commemorating the Second World Congress for the Lay Apostolate. The twenty contributors are prominent laymen distinguished in their secular professions. The essays present personal views of intelligent Catholics assessing the role of the Church and the laity in the accelerated crisis of our changing civilization.

German Chancellor Konrad Adenauer speaks for the Christian statesman. Author and psychiatrist Karl Stern inspects Group Thinking. CIO-AFL President George Meany analyzes technical progress and human dignity. Renowned mathematician Francesco Severi enters a plea for recognition of the Creator amid the scientific discovery of creation's secrets. Medical psychologist Lopez-Ibor discusses modern medicine's rediscovery of the personal factor in disease. Actress Ann Blyth weighs the responsibility of the artist toward cultural habits. The appeal of Christian art is Swiss architect Hermann Baur's theme. French diplomat Wladimir d'Ormesson underlines the duty of the Christian to nourish social solidarity.

The chapter on the World Community features: Giorgio la Pira, dynamic Mayor of Florence; Marga Klompe, Holland's Minister for Social Welfare; Belgian economist Raymond Scheyven; Kotaro Tanaka, Chief Justice of Japan's Supreme Court. All ask for intercontinental unity based on recognition of interdependence, if there is to be international justice, peace and economic development. Philosopher John Wu, historian Christopher Dawson, Vice-President Myung Chang of Korea and King Rudahigwa of Ruanda in central Africa see in universal Christianity, purged of superficial western accretions, the true saving synthesis for the modern world.

In the final chapter Bruce Marshall, Brazil's Gustavo Corção and French sociologist Joseph Folliet remind the layman that he is the value bearer of the message of Christ to the non-Christian world. Gertrude von le Fort closes with a poetic epilogue. This book cannot be ignored by those interested in the temporal function of the layman's apostolic vocation.

JOHN PHELAN, S.J.

AS THE SAINTS WRITE

Letters From The Saints. *Compiled by Claude Williamson.* New York: Philosophical Library, 1958. Pp. x-214. \$6.00.

Something different in the way of anthology, this selection of letters from saints and blessed should prove interesting and inspiring to a variety of readers. Students of hagiography or asceticism will find exemplified a kaleidoscope of human individuality ordered and unified by the common factor of selfless love which is Christian sanctity. For the historically orientated these letters penetrate beneath the somewhat cold facts and figures of early Renaissance and Reformation periods to reveal the persons whose natural talents were fashioned by grace into instruments that etched God's designs on ecclesiastical and world history. Finally, to the reader in search of satisfying recreation and spiritual stimulation this book offers a rewarding familiarity with the cares, hopes, joys and sorrows of many whose heroism exemplifies the refreshing selflessness of God-centered living.

Scholars, penitents, ecclesiastics and laymen, religious, both contemplative and active, such are the authors of this collection. Letters from such as Thomas More, Teresa of Avila, Xavier and Philip Neri reveal

the attitudes and motivation of these more widely known saints. The reader will also be introduced to the perhaps less familiar personages of Angela of Foligno, John Forest, Jean Lestonnac and others. Brief bibliographical sketches accompany the letters of the individual saints and blessed, and Father Williamson has added a short list of the more important sources and collated lives of saints at the end of the book.

Some letters are but fragmentary; only a few continue for more than two pages. Subject matter is as varied as the personalities and states of life of the authors. The translations are in general quite readable. Father Williamson remarks that some of the originals could be classified as stylistically illiterate, since the saints' preoccupations were not those of literary excellence. Such artlessness, however, often enhances the self-revelation of the saint in question.

Obviously, such an anthology will not satisfy the interest of those particularly devoted to this or that saint. Perhaps some will not approve of the compiler's choice of letters, arguing that they fail to reveal the true spirit of a favorite saint or blessed. The reader, however, will bear with such shortcomings, born of an anthology's limitations; he will gratefully reflect that such flaws do not substantially detract from the enjoyment and inspiration that Father Williamson's labors have made available to him.

ALFRED E. MORRIS, S.J.

WRITINGS ON IGNATIUS

Bibliographie Ignatienne (1894-1957). By J. F. Gilmont, S.J. and P. Daman, S.J. Paris-Louvain: Desclée de Brouwer, 1958. Pp. xxviii-251.

In his preface, Father Hugo Rahner, S.J. points out today's growing realization of the great value that a better knowledge of Ignatian spirituality has not only for the Society of Jesus but also for the Church of the present day. As an instrument for the gaining of such knowledge, this bibliography is complete and scholarly. Covering the period from 1894 to July, 1957, it contains listings of nearly three thousand articles and books in seven major languages, which have treated of Ignatius the man, his writings and his spirituality. There is also an index according to author and one according to subject matter. The worth of such a bibliography for the scholar and for the follower of St. Ignatius is apparent to anyone who examines it.

ROYDEN B. DAVIS, S.J.

SPIRITUAL STRUGGLE

Communism and Christianity. By Martin C. D'Arcy. New York: The Devin-Adair Co., 1957. Pp. xii-242. \$4.00.

Though Christians are increasing in numbers, percentage-wise in today's mushrooming population they are decreasing. Vital as is the Church's missionary activity, there is another force which seems at times more vital still, the force of Communism with its sense of urgency and with the frightening dedication of its apostles. Father D'Arcy's timely book, with a sure feel for the essential, has drawn the opposing

battle lines so as to make clear exactly where the struggle lies. Confusion on this point to a great extent accounts for the failure of Christianity's rich message effectively to counter the Communist lie. It is not for its Utopian ideal that Communism is to be condemned, nor for its zeal, nor even precisely for the ruthlessness of some of its methods. For Christianity too concerns itself with the working poor, is zealous, and sometimes zealous in a misguided way. Nor is the conflict between democracy and totalitarianism, or peace and war, or sincerity and maliciousness; it is between two world views.

A half-truth and a clear-cut future goal are the key to Communism's appeal. Its theory of predictable materialistic man gives security to the uncertain poor. Its vision of a future peaceful and prosperous world fires the imagination. In just these two points the Christian message should surpass Communism's appeal. For the Christian sees man as spiritual, free, and even divinized through the Incarnation. And the goal is not a misty future one that present generations can never see. The Christian sees an imperishable reward for each single individual, for each single action.

In a finely nuanced presentation drawn from Communism's founders and from his own profound grasp of Christianity's contemporary relevance, Father D'Arcy points up the real issues involved. His hope is that the Christian, with clear insight into his own vision and goal, will give a single-minded Christian response to Marx's ringing challenge: "Philosophers have explained the world; it is necessary to change it."

EDWARD V. STEVENS, S.J.

CLAUDEL ON SCRIPTURE

The Essence of the Bible. By Paul Claudel. Translated by Wade Baskin. New York: Philosophical Library, 1957. Pp. 120. \$3.00.

A translation of *J'aime la Bible*, this volume collects Claudel's final essays on Scripture. The French title better explains their nature: they are the poet's personal tribute of praise, gratitude, and enthusiasm for this book which had nourished the latter half of his long and fruitful life. These varied essays may be put into two categories: reflex essays on Claudel's own approach to Scripture, and its direct application to such topics as the prophetic spirit, Our Lady, and the nature of evil.

Claudel adopts an extreme position in scriptural interpretation; his overwhelming emphasis is on its spiritual sense. When he affirms, he offers much rich insight; when he denies and rejects, the result is less fortunate. An example will clarify: "The Old Testament must be given back to the Christian people. They must be given back for their own use their great edifice of the Bible, shorn of all the pseudoscientific apparatus of arbitrary conjectures and frivolous hypotheses that serve but to dishearten, to disconcert and to rebuff the faithful; to deafen them to such an extent that they, surrounded by the ridiculous clatter of scribes incapable of arriving at anything in the least articulate or positive, no longer hear the loud voice of the prophets" (p. 29).

This is not to say that Claudel is advocating a fundamentalist, subjective interpretation and use of Scripture. Rather he wants a return to the patristic and liturgical use of Scripture. Rightly he maintains that there is a strong unity in the Bible: it is Christ (and that which is closest to Him—Our Lady and the Church). For Claudel, to read the Old Testament in terms of Christ is not mere hindsight; it is a case of final causality that was operative from the very beginning. Somehow it was present to the sacred writer, at least *in spiritu*. Granted that this is an extremely complex problem that has received no definitive resolution, Claudel pushes his point beyond moderation. Though all his positive affirmations could be independently justified, taken in conjunction with his extreme language against the primacy of the literal sense they are not in keeping with present Catholic biblical thought.

This volume contains the article from *Vie intellectuelle* (1949), and two follow-up letters which were not printed, in which Claudel proposes his views and attacks, very sharply, those who emphasize the literal sense, especially when explained with the aid of linguistics, archeology, comparative religion, etc. His controversy is mainly with Jean Steinmann. Writings of A. Gelin and A. M. Dubarle are criticized by name. Perhaps Claudel's emphasis is a necessary corrective of current biblical scholarship that not only awes but often confuses the pious faithful. But as Dom Charlier remarks in *The Christian Approach to the Bible* after telling of the contribution of Claudel and others writing in the same vein: "All the same, the grave shortcomings of scientific exegesis do not justify a swing to the other extreme. The over-insistence on the human aspect of the Bible in the past does not mean that this aspect can now be neglected. The scientific method has a great contribution to make, and it cannot be ignored simply because of its inevitable faults."

The second category of essays in this volume, Claudel's reflections on the prophetic spirit, Our Lady, and the nature of evil, that were generated and nurtured by his reading of Scripture, cannot be summarized but can only be described. They are distinctly Claudelian: an apparently undirected flow of thoughts and images, one somehow being born from the other, all together producing an impression or attitude that is rarely propositional. But they are far from Claudel at his best. Here and there comes a rewarding flash of his earlier genius, but it is clouded by too much rhetoric that is needlessly unclear or repetitious.

JOHN S. NELSON, S.J.

TRAPPIST ELOQUENCE

Thoughts in Solitude. By Thomas Merton. New York: Farrar, Straus and Cudahy, 1958. Pp. 124. \$3.00.

Thomas Merton became a Trappist in 1942. Although we know much of his early life from the *Seven Storey Mountain*, he has preferred that the exteriors of his life at Gethsemane be relatively unknown. Even his spiritual journals, he tells us, try to be objective, not just the workings of his own soul, but of all souls. He has eloquence, a paradox in a

man whose life is dedicated to silence. It is an eloquence that persuades, that moves a man's mind and heart in search of God.

Merton has had a varied output: autobiography, history, a treatise on the Eucharist, poetry, biography. Then there are his reflections: *Seeds of Contemplation*, *No Man is an Island*, and finally *Thoughts in Solitude*.

It is difficult to analyze such a book. Its charm, its value, consists in the new and revealing manner in which old truths are expressed. In the book a theme often elaborated by Merton reappears: Man's need to face reality; the inner urgency in man to see himself and the universe and God in true relationship. "The death by which we enter into life is not an escape from reality but a complete gift of ourselves which involves a total commitment to reality. It begins by renouncing the illusory reality which created things acquire when they are seen only in their relation to our own selfish interests."

The first part of the book develops "Aspects of the Spiritual Life." Here he reflects on some of the qualities necessary for a man to live a life of union with God. Among others there is self-conquest, "the conquest of ourselves, not by ourselves, but by the Holy Spirit. Self-conquest is really self-surrender." There is a need for man to experience his nothingness. "To love our nothingness we must love ourselves."

The second half of the book reflects on the "Love of Solitude." He defines a vocation to solitude: "To deliver oneself up, to hand oneself over, entrust oneself completely to the silence of a wide landscape of woods and hills, or sea, or desert." This is the special vocation to solitude, the one to which Merton and his brethren at Gethsemane find themselves called. But further, "a man becomes a solitary at the moment when, no matter what may be his external surroundings, he is suddenly aware of his own inalienable solitude and sees that he will never be anything but solitary." All mature men, all men developed in God, insists Merton, must come to that realization.

GERARD F. GIBLIN, S.J.

CHINESE CAPTIVITY

I Met a Traveller. By Kurt Becker, S.J. New York: Farrar, Straus and Cudahy, 1958. Pp. 208. \$3.50.

"This story," writes Father Becker, "whose chief virtue is that it is a true story, focuses on one man, his lone struggle, and his triumph." The man is a California Jesuit, Father Tom Phillips; his lone struggle took place in a Chinese Communist prison cell from 1953-1956. And his triumph? "After the Communist masters in China had flung the weight of their power and authority at one small individual, the man was still standing . . . Secret police, informers, jailers, judges, prisons, endless probing, brutal and determined, could not break the man. He proved stronger and tougher than the great monster."

The spirit suffusing *I Met a Traveller* is, incredibly, one of profound peace. In the harrowing time of furious apostolic activity and day-to-

day terror before his imprisonment; in the summary midnight arrest in his rectory; even (or perhaps especially) during the three cruel years in the infamous prison of Loukawei in Shanghai, Father Phillips' peace of soul and trust in God never fail him. He answers terror with peace, cruelty with kindness, brutality with the gentleness of Christ.

There are moments in this book that are profoundly moving for the Jesuit or priest reader, as when one of Father Phillips' parishioners, in the midnight cold of his solitary Christmas, plays "Puer Natus" on a Chinese flute beneath the prison walls, at the risk of his life. There is the moment when, for the first time in almost three years, Father Phillips brings Christ into his prison cell in a secret Mass. And there is (for this is a deeply honest book) the brief account of those who were not heroes, the Jesuits who broke under the "unrelenting pressure" of the Communists.

Father Becker writes with insight and skill, and his lucid style is a perfect match for Father Phillips' story. He is excellent (albeit frightening) when he draws conclusions for the reader from Father Phillips' experiences on the nature of the totalitarian state in China, or on the vastness and efficiency of the Communist enterprise. For Father Becker, Father Phillips' story is "a miniature, a reflection of a far greater struggle which finds the two absolutes, the Church and the Communists, facing each other across the world." Shelley's poem *Ozymandias* ("I met a traveller from an antique land . . ."), from which Father Becker takes his title, is used as a representation of this struggle with Communism and its outcome. Mighty Ozymandias brooded long over the world, but "in the end, there was an end." As Father Phillips' triumphed, so will the Church.

For the Jesuit and the Catholic especially, but indeed for all Americans, this book is an important document in the history of the struggle against Communism.

J. ROBERT BARTH, S.J.

CATHOLIC DICTIONARY

Short Dictionary of Catholicism. *By C. H. Bowden.* New York: Philosophical Library, 1958. Pp. 158. \$2.75.

This book is put forth as a "small guide and introduction to Catholicism." Bowden employs a strict dictionary form, providing one or two sentence definitions of subjects pertaining to Catholic life and worship. Under each letter of the alphabet there are about fifty to seventy items. The definitions provided are adequate for the most part, but frequently the wording is inept or misleading and some would not satisfy a demanding theologian. Particularly on the subject of miracles and relics this dictionary states categorically many things that some might question. Thus, the author unqualifiedly informs us that we still have authentic remains of Verónica's Veil, the chains of St. Peter and Christ's blood. With these qualifications, it is a usable book on the elementary level, which may provide the lay Catholic with an aid in his reading concerning the Church.

WILLIAM J. BOSCH, S.J.

A FATHER'S LOVE

More Than Many Sparrows. By Leo J. Trese. Chicago: Fides Publishers, 1958. Pp. 137. \$2.95.

Father Leo Trese has become one of the most popular of modern spiritual writers because of his literary style and his deft insights into religious matters. The reader who enjoyed his former books such as *Man Approved* and *Many Are One* will not be disappointed by this author's latest book, *More than Many Sparrows*, a selection of essays from his syndicated column "This We Believe." Prevailing all of these brief studies is a strong positive approach very much in line with modern kerygmatic principles. The major stress is placed upon the importance of the individual in God's sight and the need for a personal consciousness of His love on the part of each soul. The other fundamental virtues—humility, zeal, purity, etc.—are treated in the light of this love. The author also illustrates the place of these virtues in practical everyday living and their relationship to the totality of Christian development. While there are many striking psychological insights in these essays, the reader will find that their main strength lies in the vivid, concrete, and direct presentation of each topic. These qualities can be both an inspiration and a model for sermon style and an indication of the proper manner of presenting religious truths forcefully.

WILLIAM J. BOSCH, S.J.

BIBLICAL BACKGROUND

Samaria the Capital of the Kingdom of Israel. By André Parrot. Studies in Biblical Archaeology No. 7. Translated by S. H. Hooke. New York: Philosophical Library, 1958. Pp. 143. \$2.75.

Babylon and the Old Testament. By André Parrot. Studies in Biblical Archaeology No. 8. Translated by B. E. Hooke. New York: Philosophical Library, 1958. Pp. 166. \$2.75.

These two monographs on Samaria and Babylon are the latest in a series of concise studies in biblical archaeology well calculated to meet with the critical approval of the specialist and the interest of the general reader alike. André Parrot, museum curator and director of the Mari Archaeological Expedition, possesses the technical competence to guarantee the scientific reliability of his archaeological commentaries on Old Testament subjects. To his expert knowledge are joined a balanced judgment and the ability to present in compendious form a mass of complex data in a way that is both accurate and interesting. The first chapter of the study on Samaria is devoted to an historical survey of the kingdom of Israel and its capital city, Samaria, following closely the data and chronology found in the Books of Kings. A second chapter examines the archaeological findings of the several excavations made at the site of Israelite Samaria and supplies valuable corroboration for many of the details of the biblical narrative. Subsequent chapters retell the fate of Samaria at the hands of a series of foreign conquerors after the final loss of independence by the northern kingdom. The reader

is thus provided with the pertinent background material for an adequate understanding of the unique character and importance of Samaria in New Testament times.

The monograph on Babylon is divided into two sections. The first is a presentation of the archaeological findings of the several scientific explorations at the site of ancient Babylon. Detailed consideration is given to the results of the excavations conducted by Koldewey, for to these scholars we are chiefly indebted for the information which serves as the scientific basis for the various reconstructions that have been made of the wonders of ancient Babylon, such as the hanging gardens and the tower of Babel. The second half of the study treats of the crucial role of the Neo-Babylonian kingdom in the history of the chosen people. This discussion well exemplifies the capital importance of the contribution which modern archaeological discoveries are making to an understanding of the literal meaning of the sacred text.

Both of these studies are profusely and attractively illustrated and their value is enhanced by the addition of chronological and synoptic tables. The selective and up-to-date bibliographies provide adequate guidance for the interested reader who wishes to go beyond these excellent introductory studies.

J. D. SHENKEL, S.J.

A GREAT AMERICAN JESUIT

The Record of an American Priest: Michael Earls, S.J., 1873-1937. By William L. Lucey, S.J. New York: Reprinted from *The American Ecclesiastical Review*, 1957. Pp. 41.

Few American Jesuits reached a wider audience than did Father Michael Earls during the first three decades of the present century. He achieved prominence by reason of his extensive writings (novels, poetry and short stories), his distinguished teaching career at Holy Cross College and his lecturing and preaching to wide and varied audiences. Father Earls was undoubtedly one of the most noted and universally respected Jesuits in the literary and educational fields from the turn of the century until his death in 1937. Such a distinguished career deserves recognition. Father Lucey, in rendering that recognition, has made a significant contribution to Jesuit Americana.

RICHARD P. NOONAN, S.J.

A VOICE FROM THE PAST

Happiness and Contemplation. By Josef Pieper. New York City: Pantheon Books Inc., 1958. Pp. 125. \$2.75.

In the fourth chapter of his book the author adverts to works like Augustine's *De Civitate Dei* and St. Thomas's *Summa* to bring out a point on the nature of happiness. In so doing he makes this remark, "It is no secret that nowadays we cannot muster up much patience or inclination for reading of this sort." In saying this of St. Thomas and St. Augustine I believe that Dr. Pieper has unintentionally passed judgment on his own book. He senses that what St. Thomas and St. Au-

gustine had to say and the way in which they said it are somewhat out of keeping with the mentality and outlook of our times. This is not to say that their statements are invalid or untrue. It is simply to express an awareness that each age finds it necessary to discover truth for itself and in its own way. It refuses often to listen to the argument from authority. Our age seems to feel this necessity to a much greater degree than some ages in the past.

It is this lack of rapport with his reading public that makes Dr. Pieper's book difficult to assess. To prove his case, that contemplation is essentially the activity by which man achieves happiness, it is not enough simply to state it. The author must make an attempt to state it in terms and accents familiar to his reading public. The greater the separation between reader and author, the greater the effort required of the author to render his reader *docilis* and *benevolens*. These may be considered mere rhetorical necessities, but it must be realized that without them there can be no communication of ideas.

ROBERT F. McDONALD, S.J.

PREPARATION FOR CRISES

Fathering-forth. By John H. McGoey, S.F.M. Milwaukee: Bruce Publishing Co., 1958. Pp. viii-188. \$3.50.

What changes should be made in seminary training to better prepare the seminarians to face today's challenges and to achieve "effective work and a successful apostolate?" This is the question Father McGoey poses in his first chapter and in the twenty-one chapters that follow he gives his vigorous answer.

Early in a seminarian's training he must be taught the meaning of the crises he will face as a priest: difficult pastors, little appreciation for his ideas and work from his fellow priests, the insistent hunger for human love, temptations to turn bitter, and many more. These crises are really mysterious graces which God sends or allows in order to free him from all ill-ordered attachments. To fail to accept them as graces would be a terrible tragedy for truly effective work in his priestly life. Once he has grasped the meaning of these crises, he will be disposed to attack the sources of the disorder, "I" trouble and avarice in its many forms; and he will counter with supernatural honesty and generosity, the practical tests for genuine humility. Much can be done during his years of training to develop positive, constructive thinking and a sense of responsibility with respect to prayer, work and mortification which will carry him through the years of his ministry. For if he is to lead his people to a high degree of sanctity, he must soon learn to be the kind of priest fervent Catholics expect him to be. Striving for this ideal, he will come to know what kind of priest God expects him to be.

Besides the obvious benefit a priest or seminarian can derive for himself in reading these reflections, this book can help to give us a deeper sympathy for the problems and temptations in the everyday life of parish priests.

PAUL OSTERLE, S.J.

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