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**A LETTER OF VERY REVEREND FATHER
GENERAL ON THE MARIAN YEAR TO THE
WHOLE SOCIETY**

Reverend Fathers and dear Brothers in Christ: Pax Christi.

December 8 marks the beginning of the Marian year, in which we shall celebrate the centenary of the proclamation of the dogma of the Immaculate Conception. It is my wish, in the spirit of the Encyclical *Fulgens corona gloriæ*,¹ to discuss with you what special action we, the companions of Jesus, should take this year to show ourselves worthy sons of our dear and loving Mother.

The Society from its very inception has always been distinguished by a tender, genuine and filial affection and devotion for the Most Blessed Virgin Mary—manifest in the lives of the Saints and Blessed of the Society, and in the history of its apostolic activity.

That this devotion to Mary, as a characteristic mark of our Society, still flourishes, was shown recently when my predecessor, with universal approbation, sought and obtained the privilege of celebrating liturgically the feast of the Blessed Virgin Mary, Queen of the Society of Jesus. The whole Society remains dedicated in a filial manner to its most sweet Mother.

And yet, must we not confess that our devotions, especially those we have practiced from our youth, frequently are, as it were, gradually deprived in the passage of time of the breath of life, and slip into mere formalism? Therefore it is a good thing, on the occasion of the Marian year, to consider how we may honor the Most Blessed Virgin, and what in a practical way and in the concrete, as they say, we can do to satisfy the desires of the Supreme Pontiff, and venerate the Immaculate Virgin with special devotion in this jubilee year.

Devotion to Mary

Above all I ask you—at least Superiors and those engaged in the ministry—to read attentively the above-mentioned Encyclical. There you can find the practices of devotion and the intentions in praying to Mary that are recommended by the

Holy Father himself.² I urge you, then, in accordance with the Ignatian method, to honor the Most Holy Virgin in three ways: first, by meditating, examining and contemplating the mystery of her Immaculate Conception and all her exalted privileges; secondly, by striving humbly to imitate the example of her virtues; thirdly, by zealously spreading her veneration among all the souls which divine Providence puts in your path.

Prayer

Children at play are wont to observe the actions and gestures of their mother, and they have her continually, as it were, before their eyes. Thus gradually and without knowing it they imitate their mother's every movement. Is it not true that in the mannerisms of a boy, indeed even of a youth and a young man, in the way they smile and in their very tone of voice, we recognize their striking resemblance to their mother? And the more they have observed her, the more they are like her.

Such I desire should be or become your attitude in prayer to our heavenly Mother. May you so contemplate her with the eager regard of the eyes of the soul, that you may unconsciously, as it were, imitate her virtues, and that the features of her moral countenance, as it is said, may be imprinted deeply on your souls: "Our Most Sweet Mother wishes for nothing more, never rejoices more than when she sees those whom, under the cross of her Son, she adopted as children in His stead portray the lineaments and ornaments of her own soul in thought, word and deed."³

Imitation of Mary

This imitation of her virtues is a second way of honoring the Most Blessed Virgin—usually more difficult than simple contemplation. It is this means especially that the Supreme Pontiff earnestly desires us to practice this Marian year: "This centenary celebration should not only serve to revive Catholic faith and earnest devotion to the Mother of God in the souls of all, but Christians should also, in as far as possible, conform their lives to the image of the same Virgin."⁴

I shall dwell on the imitation of one virtue only, charity, which embraces all the rest in an eminent degree. Charity brings about a penetrating understanding of doctrine, it animates and unifies the whole Christian spiritual life, it furnishes a true and stable foundation upon which all human society can be built in peace for its own common good.

The Immaculate Conception is a mystery of love, both of a divine love which goes before and predisposes the creature chosen to be the Mother of the Word, and of a human supernatural love, whereby the humble Virgin of Nazareth, by a complete and irrevocable offering of herself, responds to the divine invitation.

This loving dedication, ineffably powerful and pure, removed all base concupiscence, all inordinate affection towards herself or other creatures. Mary, the spouse of the Holy Spirit, loves all men and all things in God and loves God alone in all.

How can we imitate this splendid and personal perfection of Mary's love?

1.—We should above all imitate our Mother by living for God alone and by neglecting nothing which can contribute to the attainment of perfection. We must ask ourselves sincerely: Do we always act in such a way that the faithful think of us as *men of God*? Do they approach us often to hear from our lips the words of God and His precepts? If we cannot give an outright affirmative answer, let us not hesitate to seek the cause for this failure of apostolic effectiveness: Do we make our annual retreat, our daily meditation and examinations of conscience with the same fervor and care as in the early days of our religious life?

2.—Another form of imitation will be in the full and honest practice of supernatural indifference, of a self-denial regarding all that is not God and does not lead to God. This self-denial takes in the exercise of the three vows of religion, poverty, chastity and obedience.

Let us long with ardent desire to imitate Christ crucified by renouncing not only illicit pleasures, but in the measure of grace imparted to us, even those, which though licit and proper, are unessential and distracting. To express it briefly: 'Pious works of penance should be added to our united prayers.'⁵

3.—We shall imitate the charity of the Virgin Mary by serving all men our brothers in humble devotion.

We must have a regard for reality. Those who have eyes to see, who can distinguish the voice and the signs of the times know with what desperate anguish the nations look for a sign of the presence of the Redeemer, the sign of Christian brotherly love, which is "the fulfillment of the Law."⁶

Let us not be content with dispensing to this or that person a passing "alms," whether spiritual or temporal, but let us so strive to impress a stamp on society by the manifestation of our love that we may promote the greatest common good of all mankind. Let us learn to live in peace and cooperation with each other that we may as far as in us lies improve the disagreeable circumstances of every-day life. Let us not weary of working together sincerely and earnestly with the other members of the Mystical Body of Christ, and of striving for the good of souls, preserving Ignatian discipline and order in our labors. In directing the labors of others let us be firm and prudent, with trust in God alone; in obeying let us be simple and generous.

This love for society and mankind should urge us to embrace gladly a life of poverty and austerity. As long as there are men in the world who lack those goods which are absolutely necessary for leading a life worthy of man, it should be intolerable for us to enjoy superfluities. Let us not wish to be treated more gently than our Lord. "No disciple is above his teacher."⁷

Finally to be able to gain souls for Christ and provide for their individual happiness, to convert sinners and infidels, the apostolic priest above all must defend himself, through the intercession of the Immaculate Virgin, with the shield of chastity, so that he can be an effective and fatherly spiritual guide, and even approach the table of sinners without being stained by the foulness of sin.

The observance of the evangelical counsels, of poverty, chastity and obedience, by the manifestation of fraternal love, carries with it extraordinary persuasive influence.

The third method of honoring the Immaculate Virgin is by spreading devotion to her.

Increasing Mary's Honor

According to their respective fields of endeavor let all try, as far as possible, to induce those who serve us as well as our own communities to put in practice the recommendations of the Supreme Pontiff himself,⁸ or of the Sacred Congregation of Religious.⁹

As far as we Jesuits are concerned, I wish all, especially Superiors and those engaged in the ministry, to consider what attitude they take towards Sodalties of our Lady. These offer the Immaculate Virgin a homage that is unceasing and characteristic of the Society, and for the abundant fruits of a holy apostolate they have always been recommended earnestly by my predecessors. Rev. Father Retz writes: "The Sodalties of our Lady are justly reckoned among what may be considered the principal means devised by our Society for increasing divine worship and gaining the salvation of souls."¹⁰

Do we follow with filial loyalty the direction given us by Superiors, which expresses the will of God? Do we read over at times what is written about the Sodalties—for example in the time appointed for superiors to make their consideration? Do we really have a high esteem for the Sodalties of our Lady? Do we know about them—their rules, their history, the secret of their effectiveness? Otherwise, how can we esteem what we do not know? To the question why the Sodalties of our Lady sometimes languish, Rev. Father Ledochowski answers: "The first cause, not only in order but in importance, is that many of our own superiors and directors have no clear idea of the essential nature of the Sodality, and do not sufficiently understand, indeed seem actually ignorant of what is the true purpose of the Sodality, what its interior spirit and what the right manner of directing it."¹¹

Have we seriously endeavored, especially since the promulgation of the Apostolic Constitution *Bis Saeculari*, to revive and restore with earnest apostolic zeal those Sodalties which in the course of time became merely pious meetings? "The director of a genuine Sodality of our Lady according to authentic norms and with the help of divine grace will soon realize that the Blessed Virgin has not ceased to be the Mother of this generation also."¹²

Let us not too easily criticise an institution which perhaps may have its defects; but let us strive unceasingly in a spirit of confidence to restore and renew it by earnest fraternal co-operation.

What work can prove more pleasing and more acceptable to the Mother of Jesus, Mary Immaculate, than that which leads to her innumerable companies of men and women, boys and girls, who steeped in a solid and deeply spiritual life, have determined, according to their state of life, to imitate the purity and chastity of their heavenly Mother? Their purpose is to be able to serve the Church better, and leagued together in orderly cooperation, to bring many others to the faith, the practice of religion and even sanctity.

Let us have confidence, dear Fathers and Brothers in Christ, in our Lady, our guide, our model and our protectress, who is herself as valiant as a host in battle array; if we courageously imitate her example, especially her charity, we shall see the opposition of the enemies of God fade away and the kingdom of our Lord Jesus Christ grow stronger day by day in peace and love throughout the world.

I commend myself earnestly to your holy sacrifices and prayers.

Given at Rome, December 3, 1953, on the feast of St. Francis Xavier.

The servant of all in Christ

JOHN BAPTIST JANSSENS

General of the Society of Jesus

APPENDIX

A summary of the recommendations of the Sacred Congregation of Religious for the holy observance of the Marian year, as embodied in the letters sent to Superiors General November 17-18, 1953.

A. For the Religious themselves:

1.—By reading, study and meditation let them strive to gain a deeper understanding of the dogmas concerning the Virgin Mary, especially the dogma of the Immaculate Conception.

2.—Let Superiors have learned and fervent priests give conferences on Mariology to their subjects.

3.—The following works and practices are particularly recommended:

a) That the eighth day of each month be set apart in a special way for devotion to Mary;

b) That every Saturday Superiors and subjects assemble to invoke Most Holy Mary and to pray in the spirit of penance for all—especially Religious—who are suffering persecution; that the rights of the Church may be preserved throughout the world; that the persecutors themselves may be converted;

c) That measures be employed calculated to animate the very apostolate of the Religious with wholehearted and renewed generosity;

d) That all the Houses, Provinces and Institutes endeavor to initiate some social or benevolent work.

B. For the students and alumni of the schools of Religious or even for all who receive spiritual direction from Religious:

1.—To instruct them more deeply in the privileges and mysteries of the Most Blessed Virgin and especially the Immaculate Conception; to have them produce or fashion some artistic or literary work in honor of the Blessed Virgin Mary.

2.—To spread the custom of family recitation of the Rosary, the practice of saying the Angelus, as well as personal consecration to the Immaculate Heart of Mary.

3.—To have them also initiate some work of a social character or cooperate effectively in existing works.

NOTES

¹ A.A.S. XXXXV, 577, 592.

² *Ibid.*, 584-590.

³ *Ibid.*, 584.

⁴ *Ibid.*

⁵ *Ibid.*, 591.

⁶ Cf. Rom. 13.10.

⁷ Mt. 10.24.

⁸ A.A.S. XXXXV, 584-590.

⁹ See appendix.

¹⁰ *Epist. Select.* ed. IV. 145.

¹¹ A.R. III. 448.

¹² A.R. XI. 333.

INTRODUCTORY EXHORTATION
OF VERY REVEREND FATHER GENERAL
TO THE CONGREGATION OF PROCURATORS

September 27, 1953

At the beginning of Part VIII of the *Constitutions* our holy Father, Saint Ignatius states: "Because the members of this Congregation are scattered throughout different parts of the world among the faithful and infidels, union with one another and with their head is much more difficult to achieve. We must then with greater urgency seek out those means which make for unity, since the Society can neither be preserved nor governed, and much less can it attain the end toward which it strives for the greater glory of God, unless its members are closely linked with one another and with their head."¹

Then among the means calculated to foster this union Saint Ignatius notes "that every third year at least one man from each province should come to Rome to give Father General information on a variety of matters."² It is then with the deepest affection in the Lord that I greet each and every one of you who has had the opportunity to come here. In spite of the wonderful facilities of modern travel I cannot visit in person the whole Society, since it is so far-flung; still it is a pleasure for me to receive here at Rome men who are the elected and trusted delegates of their provinces, and to talk over with them in a spirit of paternal affection the affairs of their provinces.

Purpose of Meeting

1.—According to a wise provision of the second General Congregation of the year 1565 (decr. 19), sanctioned by the twenty-seventh General Congregation,³ it is the duty of the Province Procurators not only to inform the General about the conditions and undertakings in their provinces but also to assemble as a Congregation to decide in view of their knowledge of the whole Society whether or not a General Congregation must be convened.

As you are aware, the formula of our Congregation, no. 18, cites two cases in which a General Congregation should be convened: the first, when the necessity arises for deliberation on matters of great and permanent importance; the second, when there is need of deliberation on conditions, which though in themselves not permanent are yet so difficult as to become the concern of the whole Society, or else they involve the Society's methods of meeting a particular situation for which the General and his Assistants have been at a loss to provide. In this second case, however, there is another requirement to be noted: it must appear certain that a General Congregation can provide a remedy for such a situation. The wisdom of these provisions is evident and has been confirmed in the long history of the Society.

With equal wisdom the formula indicates (no. 15) that the procurators should seek information concerning the state of the Society and its affairs only from Father General, from the other Fathers of the Congregation, including of course the Fathers Assistant and the Secretary of the Society. All others without proper delegation are prudently excluded for fear that without any proportionate gain there should result a grave detriment to peace and union of minds.

Finally, the formula (no. 19) warns the assembled Fathers that in casting their ballots on the question whether or not a General Congregation should be convened, they are not bound by the opinion approved in their own Provincial Congregation, but are in duty bound to follow that opinion to which they are more inclined in view of all the information which they have received. It may well happen that facts which have escaped the notice of one province were known in other provinces or at Rome, and these facts may well influence the Fathers to amend the vote taken in their own provinces.

The method followed in our Congregations, whether they be Provincial Congregations, Procurators' Congregations or General Congregations, points up this fact: that the more faithfully we observe what is prescribed in the formula (which has been sanctioned by a decree of a General Congregation, the supreme authority in the Society), the more happy and fruitful are the results of our labors in these Congregations.

And so in a spirit of humble obedience we shall carry out faithfully and accurately the prescriptions of the formula, and our esteem for it will be heightened by reading it over carefully, paying special attention to its third chapter, *De petendis informationibus*.

Recent History of Losses and Gains

2.—To help in the achievement of the purpose of this Congregation, and to carry out the duties of my office, like my predecessors I should like to sketch briefly for you the events which have occurred in the Society during the last three-year period.

The absence of sorely missed procurators from the two Provinces of Poland, and from the Provinces of Hungary and Bohemia, and the absence from Rome of representatives from the Vice-Provinces of Lithuania, Croatia, Rumania, Slovakia and the Missions of the vast China mainland vividly remind us of glorious pages in the history of our Society written in the recent past and still being penned today. Hundreds of Ours have been exiled, stripped of all their possessions, shut up in prison or concentration camps, forced into military service or slave labor, treated with contempt-before so-called courts, tortured with hunger and every type of cruelty, and in some cases murdered because of their loyalty to the Church. This is the heroism for which we offer special thanks to the Divine Goodness. Blessed are they who suffer persecution for justice's sake. The two Provinces of Poland and the Vice-Province of Croatia still survive, but they show the effects of grim battles, while the rest of the Slavic Assistancy has been tyrannically wiped out. In China there still remain the British section of the Hongkong Mission and the city of Macao. The other ten China Missions, once so flourishing, have been liquidated. Meanwhile our Chinese Fathers with exemplary courage and fidelity practically single-handed bear the whole brunt of the attack. Some of them are now in prisons; others are under house arrest; others in disguise secretly minister to the faithful, while the few who are allowed a little more freedom find it difficult to work among the souls committed to their care.

Practically to a man Ours have borne and are bearing this stern test with constancy, strength of soul and fidelity to the See of Peter and their own vocation. This we may regard as a manifest sign that the Spiritual Exercises of our holy Father Ignatius and the other experiments which he desired for the formation of his sons have not lost their efficacy, and that the Society of today vibrates with the same splendid spirit of its founder.

Likewise the spirit of ardent zeal and love of Christ Our Lord shines forth in the courage with which Ours in the last three years have undertaken every new enterprise, no matter how difficult.

In the vast territories of South America because the laborers are few and the Church in grave danger from Protestantism, Spiritism and Communism, we have attempted to step up the work of the Apostolate there by using a new approach. Our efforts were seconded by the ardent generosity with which many provinces of the Society accepted the territory offered to them. With the two independent Vice-Provinces already set up in the regions of the Antilles and Ecuador, the two new dependent Vice-Provinces of Bahia and Goriaz-Minas will ease considerably the burden formerly carried by two Provinces of Brazil. Likewise the difficult mission of Diamantino in Matto Grasso has been transferred from the Province of Central Brazil to the Province of Southern Brazil, because of the latter's greater personnel. With the formulation of plans for the separation of Uruguay from the Province of Argentina, the latter Province was relieved of the burden of apostolic labor in Bolivia and Paraguay which are already restaffed with admirable generosity by the heavily-manned Province of Tarragona. Besides, preparations have been made for the future division of the vast territory of the Province of Mexico with the appointment in the northern section of a Vice-Provincial with his own group of consultors.

In India, where the work is progressing favorably, the Province of Madura has been established. This is the first Province since the restoration of the Society to be set up with full rights in that part of the world. With a view to raising other territories as soon as possible to the same status, the

missions of Bombay and Ranchi have been created independent Vice-Provinces. May God grant that in the near future other missions of India through an increase in the number of vocations may be able to follow the same path.

In Asia, the Mission of the Philippines has been raised to the rank of a Vice-Province, though still dependent. Here the Fathers of the New York Province, following in the paths of the Spanish Fathers who preceded them in the same Mission, have brought about a state of affairs so flourishing, that surely a few of the older provinces might well emulate their progress, especially in the number of vocations.

Finally, not long after the last Congregation of Procurators, in compliance with the wishes of its Provincial Congregation the Vice-Province of Australia was granted the status of a province with full rights.

Since the China Missions on the mainland were suppressed, a new mission to the dispersed Chinese is being organized. Many missionaries expelled from China, now subject to the one Superior of extra-China Missions, are busy laboring for Chinese on the island of Formosa, in the Philippines, Indonesia, Singapore and Malaya, just to mention a few of the more important places.

When the Province of Sicily was relieved of its mission in Greece and the Province of Turin had its mission in Pengu suppressed, they sent their men to help the French Provinces with their work in the island of Madagascar.

It became necessary to suppress juridically the Mission in the Orient served by the Province of Greater Poland. It was already destroyed by violence and owing to the changed political setup in that territory it showed no hope of coming to life in the near future.

The international seminaries in Rome conducted by the Society, with the approval of the Supreme Pontiff, have been placed under the immediate jurisdiction of Father General. The purpose of this move was to save the Roman Province from being overburdened and to conform to the general practice here at Rome for the administration of international institutions.

For similar reasons, and also with papal approval, the Astronomical Observatory at Castel Gandolfo has been made a work common to the whole Society.

At the Gregorian University, an Institute of Social Sciences has been added to the Faculty of Philosophy. Such an Institute serves the pressing need of those sections of the Church which are not yet able to set up their own Catholic Social Institutes.

Two special works common to the Society, the Apostleship of Prayer and the Sodalties of Our Lady, have received new and visible tokens of goodwill from the Supreme Pontiff. He has approved the new statutes of the Apostleship of Prayer and also those drawn up for the formation of an International Federation of Sodalties.

Growth and Expansion

3.—I shall not go into an exhaustive enumeration of the houses which have been opened, divided, transferred or abandoned during the last three years. Omitting mention of modifications effected by persecution in the countries known to you, I shall list some of the more notable changes.

For various reasons the following colleges were closed: the College of Frascati in Italy, the college for externs at Büren in Germany, the College of Commerce at Barcelona, Spain, and the recently organized college in Nirmala, Delhi. The college at Muntilan in the island of Java was given over to other religious; the minor seminaries in Guatemala, at Coro in Venezuela and at Gravatai in Brazil, were restored to the diocesan clergy. Due to the increase in numbers of our young men in Houses of Formation the following institutions were separated from the houses to which they formerly belonged: the Novitiate of the Province of Eastern Germany (Ockenheim), the Novitiate of the Province of Upper Germany (Neuhausen), the Juniorate of the Provinces of Germany (Tisis), the Juniorate of the Missions of Northeast India (Ranchi), the Philosophate of the Province of New Orleans and the Philosophate of the Provinces of New York and Maryland and the Vice-Province of the Philippines.

I am sending out a list of schools which have been separated from residences and of independent colleges which have been erected. I shall send out also a list of Houses of Retreat which are either annexed to institutions already existing or have been set up as independent establishments.

Now to review the important new foundations. A second novitiate has been opened in the Provinces of Tarragona, Mexico and Missouri; a new novitiate was founded in Bolivia (Cochabama), and it is hoped that one will soon be started in Paraguay; in Venezuela a Catholic University is to be founded this October; two colleges have been started in the United States, one at Phoenix in the Province of California and the other at Rochester in the Province of New York; in Latin America, colleges have been set up in Guatemala, at Barquisimeto in Venezuela, at Asunción in Paraguay, and at San Juan in Puerto Rico; in Bogotá, Colombia, the government has restored to us our old College of St. Bartholomew; through the generosity of the President of the Dominican Republic we have been given the Polytechnical Institute of St. Christopher in San Cristobal; in India three colleges have been established, at Gomptipur and Mitapur in the Ahmedabad Mission and at Hazaribagh in Ranchi; soon a fourth will be opened in the Telugu region of the Province of Madura. In North Africa at Rabat, Morocco, a technical school has been started; in Central Africa there is now a college in the region of Urundi at Usumbura, and in the Belgian Congo there is a technical institute at Makungika. Our Fathers of the Patna Mission have been able to penetrate a land closed for ages to Catholic missionaries and have founded a college at Katmandu, the capital city of Nepal. In India and Venezuela, Institutes of Social Studies have been officially established. Mention should be made of the unique house for missionary activity set up by the Province of Venice-Milan in cooperation with the Province of Turin; it is ideally located at the head of the Po valley, a section badly infected with Communism. In view of the happy results of this project, the Province of Rome will soon undertake a similar work in Tuscany where the same dangers exist.

On the list of other houses which have been erected we note the restoration of the well-known professed house in Madrid;

to the number of native language schools already in existence have been added schools in Bolivia, in Paraguay, on the island of Ceylon and at Baghdad. At Hongkong and Formosa a House of Writers has been founded for Sinologists.

This is a recapitulation of only the principal changes in the setup of our houses. A full listing would show over a hundred houses in part or entirely new, with thirty-five houses suppressed or temporarily closed. But what we have noted is enough to show that the Society in accordance with the spirit of her founder is at the service of the Holy See to work anywhere for the good of souls and shows herself flexible enough to meet as far as lies in her limited power the needs of our times. How comparatively little can sixteen thousand priests, a mere handful scattered throughout the world, accomplish, when we consider that Latin America is easily short of forty thousand priests needed to minister to the most urgent needs of souls! Yet, if all of us according to our physical ability do what is in our power, through the all-powerful grace of God our small efforts will reap an abundant harvest.

Still sufficient, and even plentiful, are the numbers of vocations to the Society, except in the greater part of Italy and practically the whole of France. In these countries laicism has so deeply infected so many families that it has become far more difficult than in other days for the seed planted in the soul by divine grace to germinate.

Although here and there some effort has been made, I would not venture to assert that a suitable remedy has yet been found for our scarcity of Coadjutor Brothers. We suffer a real loss in the religious life of our houses because our Brothers are so few. To our prayers and Holy Sacrifices should be joined mutual assistance in working out for this problem various approaches suited to different sections of the world.

The status of the Society in temporal matters is practically everywhere beset with difficulties and is precarious. Yet this situation is calculated to keep aflame our trust in Divine Providence. Conditions would be much better if provincials with proper foresight would see that procurators of provinces

or of larger houses received training through special studies and practical experience. If it was ever true in the past, yet certainly in our day it is no longer enough that one, in a spirit of obedience but otherwise unqualified, should undertake the task of managing the goods (or the debts) of the Society. What great losses provinces or houses have suffered and still are suffering from this carelessness on our part!

Interior Spirit

4.—These remarks should about suffice to explain the external state of the Society. When we turn our attention to the interior state of the Society, it would be rash for me to make unqualified assertions. God alone reads the inner heart; we from our observations can make only some conjectures.

The spirit of zeal and fortitude, of self-denial and prompt obedience in matters of greater moment, which I praised when speaking of Ours who are undergoing persecution at the hands of Christ's enemies, flourishes today throughout the whole Society. In the matter of our daily life many faults crop up, and when you take them all together, you are inclined to conclude that we are too negligent in the observance of our Constitutions and Rules. But if one is to make a sound judgment, he must take into consideration not just a single line, but the whole picture. Suppose a superior reports to me: In a particular house there is need of greater regularity; and also reports that in that same house all seem devoted to the duty obedience has imposed upon them even to the detriment of their health. The first item reported is certainly not something to be approved, but in forming a judgment about that community I give consideration also to the report of its spirit of devotion to duty.

As my predecessor Father Ledochowski frequently said, "In Ours there should be a thirst not only for virtue, but also for religious perfection." We cannot be content to lead the lives of good and zealous priests; we must push on farther to that greater abnegation and humility which is the basis of a more fervent and active charity proper to the religious state.

Defections: Causes and Remedies

5.—Judging from the Acts of some provincial Congregations, it would appear that some view with alarm what they term an increase in the number of dismissals from the Society. Permit me to touch briefly on this matter. In the first place, we should not make lightly such general statements. With great care we must first examine statistics and not be too ready to affirm that everything was better in the past. Let us remember that from the earliest days of the Society these defections occurred. It could well be that an increased number of dismissals is a sign, not so much of inconstancy on the part of subjects, as of salutary severity on the part of superiors. The Instructions against tolerating failures in the second vow, dating back almost to the period of Father Beckx, and still in force in the Society, are more stringent than those promulgated in the time of Father Aquaviva. And it is to be desired that all, both superiors and confessors, show firmness in following these norms. Our times, full of dangers and temptations, make this imperative.

Should one investigate the chief causes of this want of perseverance, the answer today is the same as in the past: "he who contemns small things shall fall by little and little."⁴ Rightly have ascetical authors applied this text of Scripture to spiritual matters. The religious, be he young or old, even ordained and with last vows, who neglects the norms set up by obedience and prudence, who judges that he is exempt from observing the Rules or looks upon them as examples of outmoded formalism, should not be surprised if after months and years he finds himself destitute of a supernatural outlook, weak in time of temptation and wearied of life in the Society. From the earliest days of the Society down to the present day this is the sorrowful history of most defections.

We are not immune from the contagion of the world. Our candidates carry in this spirit with them. Afterwards in our daily life we meet this spirit in books, periodicals, on the radio, in movies and even in those constant dealings with externs which our particular vocation requires. Surely we can and should avoid unnecessary dissipation. Superiors on their part must understand how grave is their obligation to protect

their subjects from dangers into which they carelessly may have plunged themselves. Superiors must remember that no one, not even a priest or a man in religious life for many years, is confirmed in grace except by a divine privilege. Still, no matter what superiors may do, we are never safe, unless each one of Ours courageously and constantly leads a strong spiritual life of prayer and recollection.

Supernaturalism Versus Naturalism

6.—We are not isolated from the environment of naturalism and materialism. When these evil doctrines are proposed by Communists, we bar them at the threshold; but let us watch for fear that we may carelessly admit such doctrines when they creep in through other entrances. If we lay claim to every convenience of life which those about us are so eager to enjoy, what are we doing if not embracing the spirit of the world and banishing the spirit of penance, of reparation for sin, of mortification of the passions and every disorder? If we excuse ourselves from observance of the Rule, if we freely question the orders of superiors or church authority and weigh all things in a scale of our own fashioning, what else are we doing but turning our backs on Him who is "meek and humble of heart," and returning to the world with its pride of life? If we pass over in silence the parable of the rich man and Lazarus to think only of the present and to give scarcely a thought to eternity, do we not incur the judgment passed upon that same rich man?

Naturalism would have us rely too much in our apostolic work upon our natural talents and not enough upon the workings of God's grace. From naturalism springs a disturbed state of mind when visible success is slow to appear and does not measure up to our expectations. Certainly the desire to adopt newer and better methods in our apostolate springs from zeal, and such a spirit is timely and imperative. It is the mark of a lazy and slothful man to think that we must travel only old, well-beaten paths. Yet at the same time we must take care that we do not forget the fact that only those methods which are eternal and revealed to us by God Himself will be fully efficacious. Diligent religious instruction of the

young, and today also of adults, continual insistence on the practice of prayer, use of the sacraments, particularly Penance and the Eucharist, the avoidance of sin, of impurity and injustice, of hatred and envy, and flight from occasions of sin—these are the means we must use, otherwise our most carefully devised techniques remain and will always remain useless. And so, even though some may not think this exactly opportune, I insist and I shall not cease to insist on the performance of those works proper to the Society, works which are directly supernatural: conduct of the Spiritual Exercises in both “closed” and “open” retreats, the work of the Apostleship of Prayer and the Sodalities of Our Lady. Without this directly supernatural apostolate the social apostolate, so necessary in so many parts of the world (particularly in Latin America, Asia and Africa), will effect little for the salvation of souls and the cause of world peace.

We are exposed and will always be exposed to the world’s dangerous teachings about philosophy, dogmatic theology and moral theology. In the fields of philosophy and theology the Encyclical *Humani generis* has given us some timely warnings. We have tried to make the provisions of this document effective by a special letter to the whole Society and by other means, either openly employed or covered by professional secrecy, as charity and the practice of the Church demand.⁵ Against errors on sexual morality disseminated for years in various places, Ours have waged a strong and heroic battle. But I do not think that the danger from this quarter is passed; and so, Superiors must constantly take care lest some who allow themselves to be ruled more by feelings than by reason be taken in by specious theories. With full fidelity and no false sympathy we must uphold the precepts of the natural law and the teaching of the Church. In dealing with matters of this sort anyone, who omits mention of the sacraments and grace and trusts in merely natural aids, has clearly swerved from the right path. Finally, in Germany, in Anglo-Saxon and Slavic countries we are continually faced with problems not so well known in Latin countries. These problems arise from our dealings with non-Catholic Christians. In meeting these problems Ours have proved themselves not only immune from error, but also energetic in spreading the teaching of the

Church. If anyone is detected veering off from the right path, then, as in the past so in the future, with God's help salutary warnings, reprimands and corrections will not be wanting.

In doctrinal matters we must avoid two extremes. In the first place we must not be stricter than the Church and we should not condemn those opinions which, though not yet commonly held, one is still free to uphold. Secondly, we must not in any way compromise with doctrines which are dangerous or lead to dangerous conclusions. Let us faithfully follow the wise directives of our Institute: in our teaching let us follow doctrines which are entirely safe,⁶ in our studies let us courageously and prudently seek ways "to fight in defense of the ancient faith with new weapons."⁷ In the Society this has ever been a fruitful tradition; it has produced our great theologians, our trusted defenders and heralds of the faith, our pioneers for progress in the sacred sciences, who were not only fearless but also trustworthy.

Let these few remarks suffice for now. Instead of expounding further my own judgment on the present state of the Society, it is better that I await the judgment made by you who have been delegated for this task by the whole Society.

In the modern world where all things, temporal and spiritual alike, are everywhere turned upside-down, heavier indeed is the responsibility of religious superiors and all those whom the Spirit of God has appointed to feed the flock of Christ. May the Spirit of Good Counsel grant light in abundance to all of us on whose shoulders now lies the burden of promoting the welfare of the whole Society.

NOTES

¹ *Const.* P. VIII, c. 1, n. 1 (655).

² *Ibid.* P. VIII, c. 2 B (679).

³ *Form. Congreg. Proc.* c. 1.

⁴ *Eccli.* XIX, 1.

⁵ *A. R.* XII, 47-72.

⁶ *Epit. Inst.* 314-321.

⁷ *Coll. Decr.* d. 105; *Epit. Inst.* 322.

SECOND EXHORTATION
OF VERY REVEREND FATHER GENERAL
TO THE CONGREGATION OF PROCURATORS

September 30, 1953

On the occasion of a Congregation of Procurators it is customary for the General not only to give each delegate a message for his own province but to discuss with all the delegates as a group certain matters of common interest to all provinces. The points of particular urgency in the present day, which I would commend to you and through you to the whole Society, can be grouped under two main headings: first there is the matter of the interior life, and secondly the matter of our apostolic labor.

The Interior Life

1.—It is now almost seven years since I, in accordance with the wishes of the last General Congregation, sent a letter to the whole Society on the matter of fostering the interior life.¹ As then, so now I recommend the letter to your prayerful consideration and I would wish to see its suggestions reduced to practice.

As my predecessor of happy memory, Father Ledochowski, pointed out in the twenty-eighth General Congregation, our danger lies in this, that we may grow content to lead the lives of good priests and of good Christians following a community form of life. Certainly it is no small achievement to live the life of a good Christian and show oneself humble, chaste, honest, temperate, charitable and devoted to good works. May the Divine Goodness save us from the deadly delusion which might lead us to believe that if we are seemingly devoted to prayer and regular observance, we may dispense with the common every-day virtues. Indeed I am mystified when sometimes it is reported to me that so-and-so is really a good religious, and yet he refuses even to speak to a fellow-religious in the same community, or neglects entirely the work obedience has entrusted to him so that he may take his ease or do things which are pleasing to him. How

can a man be called a good religious, when he does not keep well even God's commandments?

For us, then, there are God's commandments to be observed; but there are also the evangelical counsels embodied in our vows, and along with them our Rules, sanctioned by the Church, proposed to us in the Novitiate and on our vow day publicly accepted by us in the presence of the Church as an obligatory plan of life. Our vows and Rules delineate how the evangelical perfection, which we profess to follow in our vocation, is to be worked out in the details of our daily lives. True perfection in the sight of God surely consists in a fervent spirit of internal charity which prompts us to observe the commandments and counsels, the rules and inspirations which the Holy Spirit pours into each one's soul. But an apparent sensible feeling of this charity divorced from the faithful fulfillment of tasks imposed by obedience would be a mere delusion.

Primary Duties of Superiors

2.—The interior life, consisting in a continual interchange of love between God and the soul, is, was and ever will remain the heart of our entire apostolate. As our holy Father, Saint Ignatius, stated: "These are the interior things from which force must flow to the exterior for the end proposed to us."² All superiors are to remember that their *chief* duty does not consist in fostering good relations with civil and ecclesiastical authorities, nor in the management of the temporal affairs of a house or school, nor in wise planning for progress in studies. All these things are necessary, but there is something more important. The *first and foremost* question which a superior should propose to himself is this: What is the spiritual condition of my community and of each individual committed to my care? Not that the superior is the sole Spiritual Father of the community, but it is his duty to see to it not only that all his subjects faithfully perform their external assignments, but also that they make use of aids to stability in spiritual life, such as prescribed prayer, regularity and religious observance. Should his subjects be negligent in these matters or the Spiritual Father fail in his duty, then it devolves upon the superior to take care that each one preserves his zeal for

religious fervor. Before the Supreme Judge a superior will have to answer before everything else for the souls of the Religious committed to his charge.

Hence a superior should count it among his main concerns to be approachable, so that in accordance with the wishes of Saint Ignatius his subjects, whether asked or of their own volition, may with ease fully disclose to him the state of their souls.³ Let subjects, too, look upon the superior with the eyes of faith and not consider themselves fervent members of the Society, unless throughout their whole lives, and even after many years in religion, they make use of the humble and sincere manner of giving an account of conscience which they learned at the beginning of their religious lives. What deplorable falls and even apostasies from the Society could have been prevented if some, as their spirit of faith grew cold, had not gradually omitted and perhaps condemned this splendid practice only to deprive themselves of a strong help and a sure remedy for their spiritual troubles!

Superiors should take care that each year all their subjects faithfully make the Spiritual Exercises in their entirety and in accordance with the tradition of the Society. Let them check the abuse of proposing to Ours exercises which are not Ignatian. They should see to it that the Exercises are given to Ours according to the method of St. Ignatius, which calls for short points set forth in summary fashion (Annot. 2) and affords one the opportunity for private prayer to which the whole assigned time is to be given, no matter how difficult or desolate it may be (Annot. 12 and 13). They must be watchful to make sure that during the period of retreat, even those who are more mature and have received their last vows are kept free from all temporal concerns, which may have their proper place at another time (Annot. 20). I fear that in this respect some superiors show weakness. As Father Aquaviva used to note: "At the least sign of resistance on the part of a subject or to please particular individuals who might grumble, or to prevent stirring up a hornet's nest against themselves, some superiors do an injury to the spiritual welfare of a subject and even do harm to the whole Society."⁴

Is not this same weakness of some superiors manifest in the

faltering manner in which they carry out their duty to see that all faithfully fulfill the daily spiritual duties prescribed by Rule? Frequently it is reported to me that the rule of visiting Ours during the time of meditation and examen of conscience, a rule sanctioned by the whole Society at the time of the seventh General Congregation (held in 1615-1616, cf. decr. 25) and reaffirmed by the twenty-seventh General Congregation (decr. 53), is not observed because "such a display of mistrust on the part of superiors" is frowned upon particularly by younger members of the community. Let us keep far from the government of the Society anything that smacks of the spying methods employed by those who do not have the courage to work in the open; but let us use that vigilance demanded by human weakness. Let all of us be humble and acknowledge that our frailty is helped if our superiors exercise some watchfulness over us. All are frankly told that they will be visited; they know who the visitor will be; they realize that it is the visitor's duty to report to the superior at fixed times. In this whole procedure is there anything wrong or something that is not above-board? All superiors are to realize that the decree concerning visits during times of daily spiritual duties is still in force and is to be observed; the only exceptions granted are those explicitly or implicitly conceded in Ordinations of the Fathers General.⁵

As I pointed out in my Letter on *Fostering the Interior Life* fidelity to morning meditation will be greatly helped if superiors take care that subjects go to bed at the appointed time.⁶ Who is not rightly surprised at the fact that in certain scholasticates the superiors do not dare to insist on this point even with Scholastics? Whom should we be striving to please—men or God? At times superiors themselves tell me that they do not know at what hour of the night some Fathers return home. Whose duty is it to know, if not the superior's? It is the responsibility of the superior to check the abuse of visiting externs without permission. Moreover, permission to visit friends and acquaintances, particularly in the evening, is not to be granted unless the greater good of souls demands it. Let the superior himself set an example for others; then no small profit will accrue to the spiritual life of the community and each of its members.

Qualifications for Spiritual Directors

3.—This fostering of the interior life will be greatly helped if Ours have Spiritual Fathers whom they approach with ease. What explanation can there be for the universal complaint that we lack men to fill this office worthily and well? Have we not deceived ourselves in believing that the matter of providing good Spiritual Fathers has been sufficiently cared for by the appointment of men advanced in years and praiseworthy for their good example? Certainly it is necessary that one appointed to this important office be a man of proven virtue. But where there is question of one who is to train the Novices, or direct Scholastics in Houses of Formation or guide the Tertians, solid virtue acquired by long ascetical training is not enough. There is need of certain additional talents of heart and mind; there is required a scientific training in what we know as ascetical theology. Remember the sharp complaints of St. Theresa of Jesus about confessors who were pious but destitute of knowledge! A confessor should indeed be holy; but in addition, especially where it is a matter of directing Religious, he should be soundly trained. Tertian Instructors should take care that the Tertian Fathers have a knowledge of the Institute, but even more so a solid training in ascetical theology. Let them stress with the Tertian Fathers the special need in their private reading for a methodical perusal of the classic spiritual authors and give them direction in their spiritual reading. In very many Tertianships too much time is devoted to works of the ministry (such ministries—whether done uninterruptedly or intermittently—are to be limited to a period of one month); sufficient time should be provided for these ascetical studies. All the Tertian Fathers should realize that the direction of souls in the way of perfection is accounted one of the primary works of the Society.⁷ What work could be more divine? This is an office which the Church expects us to fill. We are not to say lightly, "The Spiritual Exercises of our holy Father, Saint Ignatius, are enough for us; they, taken alone, offer a safe plan for spiritual direction." It is beyond question that the Spiritual Exercises do provide sound spiritual norms, and one who faithfully follows these principles with great gener-

osity of heart will undoubtedly attain a high degree of perfection. Still, Saint Ignatius did not intend to list all the principles of the spiritual life, but only those which would serve the purpose toward which the Exercises were directed. But today, quite understandably, there is a demand for an exposition of the deeper theological foundations of ascetical principles. Hence, in treating of the matter, the twenty-eighth General Congregation in its twenty-first decree recommended that "Masters of Novices, Spiritual Fathers and Professors of Ascetical Theology trace out the sound dogmatic principles and conclusions which are the basis for spiritual doctrine."⁸ Certainly to comply with this recommendation such men should be well experienced not only in the practice of virtue, but also in the knowledge of spiritual principles.

And so, I again advise major superiors not to hesitate in sending to Rome (or somewhere else, if a better opportunity presents itself) for a "biennium" in ascetical theology, young Fathers who they judge will be suitable Masters of Novices or Spiritual Fathers. With such planning there is reason for the hope that after a few years the Society will again have skilled spiritual writers whose number today is far too small.

The whole matter comes down to this: every superior in the Society should place the spiritual life of his subjects above all other concerns. Temporal prosperity, a high degree of perfection in intellectual work, a wide reputation for writers and preachers, impressive and flashy projects are not to be valued as much as the merit before God of the humble, mortified, laborious and holy lives of our religious.

These remarks will suffice for the matter of fostering the interior life, a subject which has often been treated on other occasions. Now I would like to note a few points with regard to our apostolic labors.

Basic Principles of the Apostolate

4.—On all sides is heard the saying that our works must be adjusted to meet the needs of our times. Now anyone who will deny this assertion would be closing his eyes to patent facts. Still the situation in which we find ourselves must be rightly understood. It is not peculiar to this age that there

is a difference in reaction to Christian teaching, with a ready acceptance on the part of some, with small response on the part of others and no response at all on the part of many. Christ's words are perennially true: "The sower went out to sow his seed; and as he sowed some fell . . . upon a rock."⁹ It is not characteristic of this age alone that faithful souls are comparatively few. Christ spoke for all ages when he said, "How narrow is the gate, and strait the way that leads to life, and few there are that find it; how wide is the gate, and broad is the way that leads to destruction."¹⁰ It is not a phenomenon unique at this particular period of history that the Church is found to be militant and not triumphant. So we should beware of the illusion entertained by some who seem to hope that with a change of methods practically everyone in a short time will accept the word of God. So, too, we must guard against a spirit of naturalism which would have us forget that in the world the activity of Satan, an evil spiritual power hostile to God, is influencing and aiding the attacks of men on the Church and on truth.

As I noted in my introductory exhortation, the methods to be used in our apostolate are in some measure unchangeable and constant. Against the "spirits of wickedness"¹¹ we must always fight with those spiritual weapons entrusted to us by Christ and the Apostles. What faith teaches us and what the Church proposes to us are never to be jeopardized.

Moreover, today there is a certain danger, fully warranted by facts, that we may wish to alter principles in accordance with actual situations, so that the norm of action would become, not what should be done, but what actually is being done. A good number of those outside the Catholic Church do not readily admit the existence of absolute norms of truth and morality, which have been established by God, the author and sanctifier of human nature, and which must be followed if one would avoid eternal spiritual destruction. Among us let there be no weakness, which would make us slaves of so-called "public opinion." Recall again Saint Paul's words, "If I yet pleased men, I should not be the servant of Christ."¹² God has chosen us out of the crowd that He might station us among men as his ambassadors who fear no man and who proclaim the truth to all, to individuals and to nations, whether

they find the truth agreeable or distasteful. We should be far removed from that strange weakness of personality which is no longer able to think for itself and can only reiterate sayings which happen to be current and accepted among the many. It is the duty of the priest under God's guidance and inspiration to lead and not to be led. In the formation of such leaders a main factor is the Society's course in philosophy and theology, pursued with the depth and the positive and profoundly speculative approaches intended by Saint Ignatius.¹³

These certainly are the fixed elements in our methods and they are not to be modified to fit this particular age.

Catholic Flexibility

5.—In connection with the elements that apparently should be changed, I will make only two observations; both are based on those norms which our holy Father, Saint Ignatius, gave us with regard to the choice of ministries.

First of all, the fact that a certain work or house or college has been long established and has become dear to us is not a conclusive proof that we should hold on to any of them. Among the houses founded one hundred or eighty or fifty years ago, some are now superfluous. It could very well be that in a certain town or city or region there has been an increase in the numbers and abilities of both diocesan and religious priests. If we relinquish foundations in such places, the Church and the care of souls will not be impaired. Is it not our duty according to the Institute and the spirit of our Founder to give up even possessions which are dear to us, in order that we may devote our resources to other projects which, though arduous, are seen to be more conducive to the greater glory of God? Provincials and provinces should not be amazed when such sacrifices are asked of them. Our aim must be not to labor merely for the good of a province or even of our Order, but to work for the good of the Church. Quite rightly we implant in the hearts of Ours a love of this Society to which God has called each one of us; but let us fix more deeply in their minds a love for the Church.

The present age more than any other demands this catholic

flexibility envisioned by Saint Ignatius. With it we dedicate all our energies not to our own province, or our own assistancy, or our own nation, but to the world-wide Church. More and more today the boundaries separating nation from nation are disappearing and it is my hope that the narrower limits of our own little provinces may not hem us in from laboring for the universal good. Our Society was so instituted that with its readiness "to labor in any part of the world where there was hope of promoting God's greater service and the salvation of souls" it might be always at hand to serve the Holy See wherever needs were greater.¹⁴ This is one reason why our holy Father, Saint Ignatius, paid little notice to ministries which tied Ours to one place, such as the management of parishes or the continual direction of Religious women;¹⁵ for with a large segment of the Society already involved in the conduct of schools, it would not be good to have the rest of the Society shackled in its other ministries.

There should be no cause for wonder when I insist that we give up several projects in our provinces and send greater numbers to Latin America or to the foreign missions. There should be no surprise when for the staffing of institutions here in Rome I summon from provinces their very best professors. This is a course of action demanded of me, if I am to carry out the substantial requirements of our Institute;¹⁶ this is a duty imposed upon me by present day needs and by the Society in virtue of my office.

We are to remember that we do not labor for the Church apart from others but along with them. So our work cannot be conducted as if the Society alone existed. All our works must dovetail with the other works of the Church.

We should not strive that our works, our houses and our colleges be set up as rivals to the works and houses and colleges of others. Let us transfer our resources where ministries for the needs of souls do not yet exist, where there are no religious houses, no Catholic colleges. As I pointed out in my letter to the whole Society *Concerning Our Ministries*,¹⁷ we are not to start projects which others are already conducting; and without the least difficulty we leave to them works which they desire. We must keep intact that independence from diocesan bishops which the Church grants us and wishes

maintained, for we must always be at the service of the supreme Pastor rather than the pastors of particular dioceses. Yet at the same time humbly and zealously and devotedly we must collaborate with the bishops whom the Holy See, either directly or through the superiors of the Society, has directed us to help.

More particularly collaboration among different Religious Institutes is to be promoted. In some places under the supervision of the Apostolic Nuncio, in other places through the self-initiated activity of provincials of various Institutes there are being held conferences of superiors, similar to the meetings of the Superior Generals here in Rome. In these meetings, along with a fostering of mutual charity and the universal good, joint discussion is held on problems of common interest. Such efforts are in full accord with modern needs and the mind of the Holy See. It is hoped that in this way there may gradually arise a closer unity in action to the advantage of the whole Catholic apostolate.

Time and again I have pointed out the present day need that in addition to their traditional general formation given in the Society, which more than ever before must today be solid and sound, many of Ours should receive training in those special branches of knowledge, now so multiplied by progress in research. Although many more men have been set aside for such studies, yet in some places their numbers are still too small. It is not a sacrifice to send Scholastics to universities, even when there arises a temporary curtailment of manpower for existing works. Who will call "a sacrifice" the allocation of funds which will reap richer returns in the future? Such investments are the marks of wisdom and foresight.

The first point, then, which I would have noted in this matter of adapting our ministries to modern needs is that we are to be Catholic, and more and more Catholic with each passing day.

Teaching and Practice of Social Justice

My second point deals with a specialized matter which I treated at length four years ago in an Instruction to the

whole Society concerning the apostolate to bring modern life into alignment with the norms of justice and charity. I would not dare to assert that this Instruction *On the Social Apostolate*,¹⁸ which was worked out in accordance with the decrees of the last two General Congregations, has produced everywhere the fruits I hoped for. It is in this matter that some delude themselves into believing that no innovation should be introduced, no methods are to be improved and one can still travel the same old beaten paths. Experience is bearing witness to the fact that not merely in many but in a majority of institutions conducted by the Society the students and alumni are still a long distance away from a frame of mind which squares with the Gospels and is sought for by the Church in her sons. I commend highly the achievements in certain localities where particularly in the upper grades youth has been well educated in a spirit of charity towards the overwhelming number of men who drag out their days tortured by want. Yet I grieve because the same accomplishments are still to be looked for in other places. If the love of Christ Our Lord, suffering in His poor, does not move us as it should, at least we should be roused by the fear of subversive doctrines spread daily farther and farther abroad. Let us not deceive ourselves with the false assurance that civil laws and governments, external force and threats, form a barrier to the dissemination of vicious teachings. I do not know of a single instance in history which shows that any doctrine was ever wiped out by force. Only a doctrine that is at once truer and better and more effective can uproot a false and baneful body of principles. The masses will not pay any attention to a truer doctrine unless actual results show it to be a better and more effective norm for life. Our teachings must instil in the rich a finely tempered restraint in the use of wealth, a sacrifice of the insatiable craving for money, a care for the rights of the poor, and a sustained effort to eradicate the excessive inequality in living conditions. All this they must be taught to do at the cost of their own convenience and a renunciation of their position of powerful domination. Unless our doctrine is implemented in this way, how will the poor be able to envision our teaching as a plan which can win for them a station in life suited to the dignity

of a man and a son of God? They will reiterate what they are now saying everywhere over and over again: "You preach a very fine-sounding doctrine, but only the Socialists and the Communists have done something to improve our condition." In the Instruction already cited I have at greater length shown the roles to be played by the laity and by priests.¹⁹ Certainly it is always our duty so to train the laity, particularly in our colleges and houses of retreat, that they may be prepared for effective activity in the social field. There is profit in discussing without vexation and overzealousness the various experiments made by our Fathers and others in the apostolate among the working classes. Different procedures will be advantageously employed according to the needs of various places. It would be a distinct step in the right direction if certain men from regions where we are still far from our goal would at times visit places where the success of our efforts would seem to be a proof of the value in certain methods. -

A great source of inspiration is found in the charity with which our Fathers and Brothers in mission territories serve those who are entirely abandoned and utterly poverty-stricken. I beg that the same charity be exercised towards the abandoned and the poor whom, unless we are utterly blind, we can see around us in almost every part of the world. Their ranks comprise not only those who have to be sustained by alms, but also those, as I noted before, who, "although they have the strength to earn a decent living, are prevented by defects in the modern social order from providing properly for themselves and their families."²⁰ Such people actually constitute by far the greater portion and practically the whole of the human race. To help them is the spirit of Christ; it is the spirit of the Society of Jesus.

A Work of Courage and Charity

6.—In this company then, where we campaign under Christ's banner, let no one ever lose heart or give up the fight. At the same time let no one judge too harshly a fellow Jesuit because he has suffered some setbacks in his work. Indeed I would desire that in many places in the Society Brothers

and Fathers were judged with greater kindness by their own Brothers in Christ. As someone noted recently, the true history of the Society is written in the records of God by the countless men who humbly and silently and loyally do their work day in and day out, constantly sacrificing themselves without anyone apparently giving them any notice. That large number of men, about whom no one writes to the General, about whom Superiors have nothing to report, in the eyes of God wins those blessings from heaven with which, as far as we can judge, the Society of Jesus is still favored.

And so with St. Peter Canisius we commend to Christ "the entire body of the Society with the prayer that in its superiors and its subjects, in its members who are healthy and those who are ill, in its men who are advancing in virtue and those who falter through spiritual weakness, in all its spiritual concerns and temporal cares, the Society may be rightly governed for the glory of His Name and the service of the whole Church."²¹

NOTES

¹ A. R. XI, 147-176.

² *Const.*, P. X, n. 2 (813).

³ *Exam.*, c. 4, nn. 34, 35; *Const.*, P. VI, c. 1, n. 2 (551).

⁴ *Industriae*, c. 2 (668).

⁵ *Epit.*, 183, parr. 2 and 3.

⁶ A. R. XI, 166.

⁷ *Exam.*, c. 1, n. 2 (3); *Summary of the Const.*, Rule 2.

⁸ A. R., IX, 24.

⁹ Luke VIII, 5 ff.

¹⁰ Matt. VII, 13-14.

¹¹ Epistle to the Ephesians, VI, 12.

¹² Epistle to the Galatians, I, 10.

¹³ Cfr. *Const.*, P. X, n. 3 (814); P. IV, c. 5, n. 1 (351); c. 14, n. 1, (464).

¹⁴ *Ibid.*, P. III, c. 2 G (304); P. VI, c. 3, n. 5 (588).

¹⁵ *Ibid.*, 1. c.

¹⁶ *Coll. Decr.*, d. 13, par. 5, n. 5 ex Form. Inst. n. 3.

¹⁷ A. R., XI, 308.

¹⁸ *Ibid.*, XI, 710-726.

¹⁹ *Ibid.*, XI, 718.

²⁰ *Ibid.*, XI, 713.

²¹ Braunsberger, *B. Petri Canisii Acta et Epistolae*, t. VIII, p. 782.

THE HOUSE OF THE ASSUMPTION

JAMES D. CARROLL, S.J.

February 1, 1953, was a memorable first in the history of the New Orleans province. At Spring Hill, Alabama, there was dedicated the first house of training specifically built for Ours within the province limits. Previously novices, philosophers and tertians were housed in buildings made over to meet their respective needs, but this new building was our own, derived from many hours of thought and worry and reared to suit the consensus of the province.

Just as when the drive for funds began, representatives from all the houses of the province gathered together, so now at the completion of the venture came Jesuits from Albuquerque, Key West, Augusta and El Paso to take part in the dedication of the new philosophate, to be known as the Jesuit House of Studies under the patronage of Our Lady's Assumption.

It was fitting that the alumni of so many Jesuit philosophates should gather for the dedication of their own province house of studies. Ever since the Jesuits came back to the South in 1837, generations of southern Jesuits have gone to Woodstock, to St. Louis, even to Europe for philosophy. During the twenties, New Orleans Jesuits were received with open arms at Mount St. Michael's. In the decade of the thirties up until 1937, the majority of the province philosophers again studied at St. Louis.

Ventures in establishing a philosophate within the province stand as milestones. Twice Grand Coteau and once Loyola University in New Orleans had been the site for a more coordinated pursuit of wisdom. However, in 1937 it was decided that a philosophate should be located in the old high school quarters at Spring Hill. A province philosophate was thus begun, but at the time its permanent location at Spring Hill was still in question. Since the number of vocations steadily increased in the next ten years, it became evident that more adequate facilities were necessary. At the same time Spring Hill College was expanding and was looking with calculating eye upon the space used by the temporary philosophate.

Building Plans

The determination to build called for a site. The central location of Spring Hill at least in relation to the schools of the province, the very evident advantages accruing from the college courses and library facilities, and the law of inertia in institutions—these and other factors led to the purchase of land that would have the philosophate contiguous to the college, but as an independent entity.

A new building meant plans: for raising the walls of the building, and for raising the wherewithal. First steps in the architectural line were taken with the appointment of a building committee consisting of five priests and two Brothers. Once this committee combined ideas—its own and those gathered from other Jesuits during the period of a year—the product was turned over to the architect firm, Platt Roberts and Company of Mobile. For the site of the building, the committee designated the highest spot on the Spring Hill property. This land, a block along the brick road from the college chapel to Old Shell Road, was purchased from the college by the province.

Meanwhile, to raise a substantial part of the building costs, a province-wide appeal for funds was organized. The drive was conducted during the first six months of 1950. An extension of the drive on a quiet follow-up basis brought the total beyond the original goal, \$950,000. However, costs had also been climbing, and the final construction bid was approximately fifty percent higher than anticipated. A considerable portion of this added expense has not yet been raised through the public appeal.

By the middle of 1951 it was felt that the building could be started, and on June 2, the feast of the Sacred Heart, ground was broken by Very Reverend A. William Crandell, S.J., provincial since August of the preceding year. The date set in the contract for the completion of the building was September 1, 1952, but there were the usual and some unusual delays. Immediately steel allocation became a builders' nightmare. Recourse to Washington helped expedite the steel, but the contractors could always henceforth rejoin to any observations on slow construction, "If the steel hadn't been delayed."

Still, the building did rise finally to its full height of four stories, and at the end of 1952 the contractors turned it over to the Society. On January 3, 1953, the community swarmed into the new quarters. The philosophers took possession of a modern, functional, concrete and steel four-story structure, whose T-shape was modified in that the transverse bar is the long front of the buildings and the two tabs of the transverse are one-story structures housing the library and the auditorium. The building is faced with cream-colored brick, bordered with dark brick and set off with architectural stone. Projecting concrete ledges that stretch the length of the building above the windows of each floor in the front, afford protection against the full rays of the summer sun. The prominent feature of the façade is six squared columns, rising to the full height and setting off the bay at the center of the building.

The building was not precisely new to the philosophers when they moved in. They were all honorary members of the sidewalk superintendents association during the two years of construction. They had already studied the basement that underlay the vertical bar of the 'T'. They had watched the fitting out of the laundry, boiler room, work shops, trunk room, workmen's dining rooms and storage rooms. Here is the result of a determined effort to foresee the operational needs of the building and to forestall for a long time the conversions of space that happen in Jesuit houses as a new need is suddenly realized.

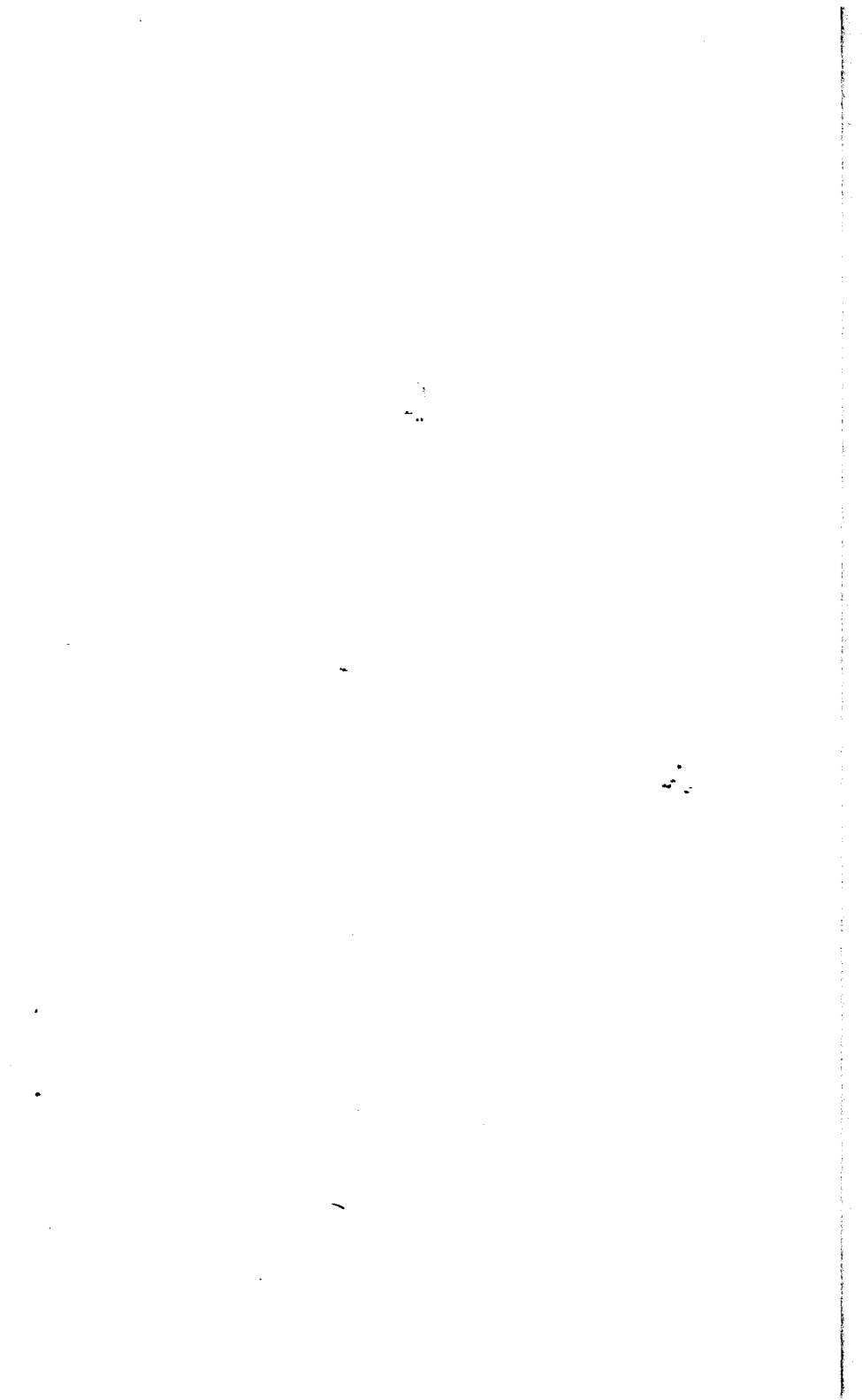
The T-Shaped Building

It might be simpler to view the whole building by approaching from the driveway the terraced flight of steps. The main entrance opens into a lobby with terrazo floor and marble walls. The first feature to strike a visitor is a large, beautiful oil painting of Our Blessed Lady as the Immaculate Conception. The picture, attributed to Alonso de Tobar as a free copy of Murillo, was restored under the direction of Reverend Thomas J. McGrath, S.J., and is set in a picture box between the two doors opening into the main corridor.

Visitors regularly stop to consider the bronze plaque that expresses gratitude to all donors to the building fund:



op the highest point of ground in the area, Springhill's four story, dark and cream-colored brick phosphorite serenely views Mobile to the South.



IN GRATEFUL APPRECIATION OF
THE GENEROSITY OF NUMEROUS BENEFACTORS
WHO HAVE MADE POSSIBLE THIS HOUSE OF STUDIES
FOR THE GREATER GLORY OF GOD
AND THE EDUCATION OF JESUIT PRIESTS
THE MEMBERS OF THE NEW ORLEANS PROVINCE
OF THE SOCIETY OF JESUS
PROMISE A PERPETUAL REMEMBRANCE
IN THEIR MASSES AND PRAYERS
ERECTED A. D. 1952

To one side the lobby gives access to the parlors, and to the other, the porter's lodge and a small guest dining room. These rooms are within the structure of the first floor of the building, but naturally outside the cloister.

Along the east wing of the main corridor, which like all the corridors of the building is finished with glazed tile wainscoting, there are rooms for Brothers and guests. At the end of this wing, the library falls back from the main structure. In the west wing of this floor are the Brothers' and philosophers' recreation rooms, barbershop, mimeograph room, locker and shower room. At the end of the wing, paralleling the library, is an excellent auditorium with a capacity for two hundred. The ceiling is stepped so that the house-lights are concealed and indirect; the floor is ramped. Oak panelling on the walls adds a simple but impressive dignity to the room. A large stage with diversified lighting arrangements and room for scenic-art ventures will encourage the presentation of dramatic performances as well as furnish the setting for periodic disputations. A movie-booth will provide the rationed first-nights.

Running back from the main corridor of the first floor and flanked on each side by the stairwell, closets and service rooms, a short corridor leads to the refectory which occupies the vertical bar of the 'T'. Though there are only a hundred and twenty-five living rooms, the refectory was built to seat a hundred and sixty. Like all rooms for common use in the building the dining room is well lighted. Asbestos tile flooring

was chosen to favor the readers and preachers. Behind the refectory is the kitchen equipped with modern stainless furnishings.

The Chapel

Above the refectory is the main feature of the building, not only spiritually, but also artistically, the chapel, which occupies the two remaining floors of this section in the building. Chaste simplicity is the predominant note, and straight lines are used with remarkable effectiveness. The design converges on the altar of botticino and rosso di francia marbles and on the oak-paneled reredos with its lifelike crucifix, whose cross is red marble, the corpus standing out in white marble. Around the crucifix are eight symbols of the Passion carved of botticino marble with rosso di francia background. An oak baldachino reaches out over the altar.

Two side altars have the same marble composition as the main altar, with beautiful botticino statues of St. Joseph and of the Blessed Virgin as Mother of Grace standing recessed above them. All the altars are of sarcophagus style.

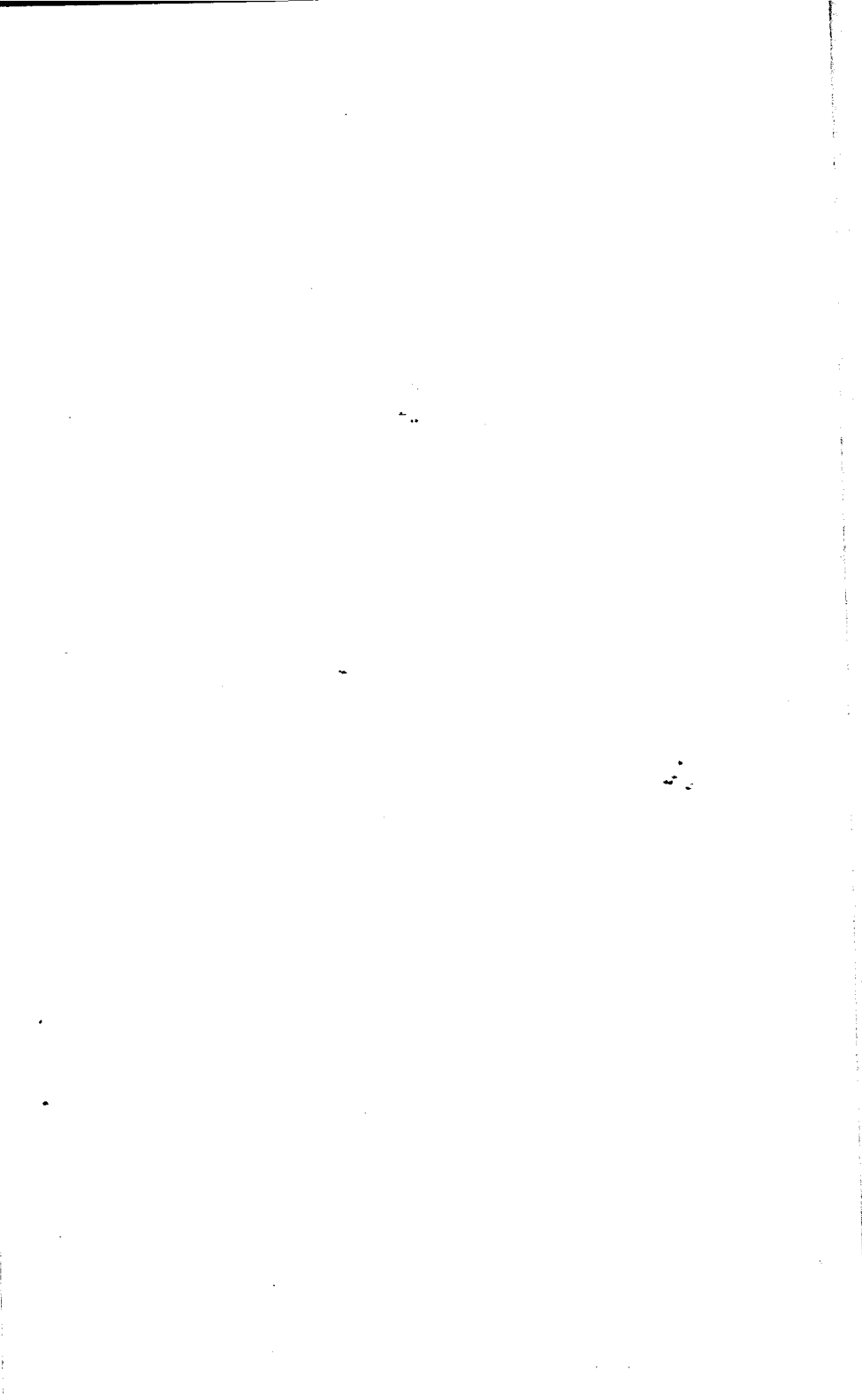
A marbled Communion rail with bronze center gates effectively sets off the sanctuary. The color symmetry is carried out in the sanctuary terrazzo, and is even extended to the stations of the cross; the stations, however, are of imitation marble. The sanctuary furnishings are the work of the Da Prato Studios.

In the body of the chapel, under the huge, imitation-wood cross-beams, the pews are of white oak in natural finish; this wood is also used for the wainscoting and strongly contrasts the dark ribbing of the ceiling. From the ceiling are suspended the two rows of massive bronze light-fixtures which afford ample light, without distorting the harmony either by glare or shadows. The windows are amber glass and fit into the design neutrally; eventually, it is hoped that stained glass windows will be provided. The choir loft is adequate and gives entrance to the chapel for visits from the third floor.

The sacristy is spacious; the oak finish has been used for the large vesting tables and cabinets, into which a safe has



In white-oak pews Scholastics kneel before the marble altars.



been built. The usual cry of the sacristan for more space was forestalled by utilizing the otherwise empty upper reaches of the sacristy as an upper story with a rather large workroom and ample storage space.

Room-Layout

Off the short corridors leading both from the chapel and from the choir loft there are private chapels, two on the second, and two on the third floor. Directly opposite the chapel along the short corridor is the Fathers' recreation room, which has beautiful oak paneling and built-in bookshelves. The lighting fixtures are a joy to those who have strained their eyes at reference works in other such rooms.

Along the main corridor on the second floor to the east are the faculty rooms. These rooms offer a very pleasing feature in that a full partition divides the room affording privacy for living quarters with the other section reserved for study and consultation.

At each end of the main corridor there is a spacious, airy modern-equipped classroom. These rooms have attracted attention for their external appearance, since they project from the building, the outer end of the room being supported by two pillars; thus, it might be a question as to whether they are strictly in the building. The doors at the ends of the first corridor open out onto a loggia formed by the classroom and its supporting pillars. Inside the rooms have full windows to the north, but have small windows on the south side for cross-ventilation without glare.

Scholastic rooms take up the western end of this corridor. The feature of a living room is the built-in cabinet which contains a spacious section for hanging clothes, another section with drawers, a five-shelf bookcase at one end, and over all this a storage space for hand-luggage and blankets. The storage problems of other buildings encouraged the designers to insist upon adequate facilities throughout the house and along all corridors.

The two floors above follow the same pattern, without the classrooms at the end of the corridors. A third classroom is

situated on the third floor above the fathers' recreation room; this is the largest of the three. Its outer wall is fan-shaped since the room is in the central bay of the building. Here again the lighting is excellent. Tablet armchairs are in use for all the classrooms.

On the fourth floor, the infirmary arrangement has won praise from all. Four rooms are so angled that the occupants from their beds can follow Mass at the altar which stands against the corridor wall. Adjacent are dispensary, bath facilities, treatment room, diet kitchen, and a room for the infirmarian. There is a beautiful outlook from the infirmary rooms, and during the summer months the best possibility of a breeze will be there.

The infirmary delighted the parents when they were inspecting the building. During the open house hours, one mother had waited upon her son as the number one patient, sick with a minor ailment.

Cost cut down the scope of walkable space on the roof; only the central section was reinforced for use. From this vantage point, out over the stately pines that surround the house, can be seen Mobile to the southeast; to the southwest rise up the tips of the college chapel spires, although the other buildings are hidden behind the heavy growth on the campus. Below and around the building, lawns are appearing; the sodding has taken hold and the grass reflects a delicate nuance of green onto the cream-colored brick. Shrubs and young trees are gradually fitting into the pattern.

By fire law all the stairwells are enclosed, thereby reducing hazard and noise. An elevator balances the position of the central stairway and will make the ascent simpler for all the older members of the community. The terminal stairways were designed so that they would not block the end of the corridors and so were structured into the forward corners of the building. All corridors have bath and toilet facilities midway in each wing. It is the infallible law of building, that once the structure is complete, the residents immediately find the obvious missing parts; so far, the discoveries at the Hill have been limited to very minor factors, because of the foresight and worry that went into the planning.

To the west across the brick-road a large area was cleared for a recreation field. Already the ball-field is in use; later, black-topped handball and basketball courts will find their places beside it.

To the east of the philosophate is the scholasticate of the Brothers of the Sacred Heart, definitely within a stone's throw; it will cheer the respective ministers' hearts that between the two groups there is cordiality and no danger of stone-throwing. The glass surfaces in the walls of the two buildings would provide costly targets. Even before the Brothers' building was completed three years ago, many of them attended courses at the college during the summer or in extension classes; now with the building in use, their scholastics follow many courses in the college. For some of the classes, it is easier for the Jesuit professor to teach inside the Brothers' own classrooms.

The Dedication

The dedication of this House of Studies marks another chapter in the long history of Spring Hill College which began in 1830 under the first bishop of Mobile, Bishop Portier, and secular priests. In 1847 the college administration was turned over to the Jesuits, who had first come to Mobile in 1702 when Father Paul de Rhu accompanied Bienville at the city's founding, and who had returned to the South in 1837. As His Excellency, Bishop Toolen, observed on the dedication day, the House of Studies is the fulfillment of Bishop Portier's dream that the Hill would be a training ground for young priests.

The new philosophate was planned to house a community of 125. The first community numbers eleven priests, seventy-four scholastics, and four Brothers. In earlier days, it has been noted, the province at times had philosophers scattered in half a dozen provinces; it is fitting that this first community should number men from most of the provinces in which our men have studied: Chicago, Maryland, Missouri, New York, and one non-host province, Northern Brazil. In the month following January 3, the community settled into the house and had it in full running order by the time the dedication day and open house arrived on February 1.

Highest dignitary at the dedication services on that date was Samuel Cardinal Stritch, Archbishop of Chicago, well-known to many of the older Fathers of the province because of his early labors in the diocese of Nashville, and because he had an uncle and two cousins in the New Orleans Province. Cardinal Stritch presided at the Solemn Pontifical Mass which was celebrated in the college chapel whose capacity was greater than that of the philosophate chapel. Here, however, Mass was also celebrated for those who had gathered to hear the Cardinal's sermon over a speaking system.

When the procession before the Mass assembled at the College administration building, there was a gathering of the episcopacy greater than had ever assembled for any of the many celebrations during the hundred and twenty-three years of Spring Hill College's existence. As they had graciously encouraged the drive for the house of studies, so now to take part in the dedication ceremonies came: the Most Reverend Joseph Francis Rummel, archbishop of New Orleans; the Most Reverend Richard O. Gerow, bishop of Natchez; the Most Reverend Jules B. Jeanmard, bishop of Lafayette, Louisiana; the Most Reverend Thomas K. Gorman, coadjutor bishop of Dallas; the Most Reverend Charles F. Greco, bishop of Alexandria; the Most Reverend William D. O'Brien, auxiliary bishop of Chicago; the Most Reverend Thomas J. Toolen, bishop of Mobile; and the Most Reverend Samuel Metzger, bishop of El Paso. Before them marched Jesuits representing various provinces and various houses of the assistancy. Reverend Brother Martin, S.C., provincial, was present with some of the Brothers of the Sacred Heart. Although the celebration was on a Sunday, many of the diocesan clergy attended the Mass as well as Benediction later in the day.

The colorful procession moved through the beautiful grounds to the chapel of St. Joseph and wound its way up the aisle of the crowded chapel. At the Mass His Excellency, Bishop Toolen, was celebrant. Very Reverend Father Provincial, A. William Crandell, S.J., was assistant priest to the celebrant; other religious orders in the diocese were represented by the Reverend V. D. Warren, S.S.J., deacon, and by the Reverend Francis Donnellan, S.S.E., subdeacon.

In his sermon, Cardinal Stritch said that of all the Jesuit schools . . .

their houses of study are the most important. . . . The young Jesuit must be grounded well in the sacred sciences, for it is not simply his mission to be a great scientist, but to bring science into the service of Christ the King. He must not only be a research scholar but an apostle among research scholars. He is not just an educator who teaches and studies. He is seeking all the time to develop leaders for the King.

Citing the "challenge for the sons of Loyola," Cardinal Stritch continued:

The confused, chaotic and troubled world wants an ideal, a philosophy of life, a loyalty. Materialism, whether it be communism or democracy or sheer humanism, cannot satisfy it and give it unity and peace. There is but one answer: it is Christ the King's world, and it must submit to His conquest.

Sons of Ignatius, you have a mighty work to do in this troubled world. You have an endowment far greater than millions. You have blessed Truth to teach to men. . . . This house of studies will form and train Jesuits through the years for their mission of working and laboring in classrooms, churches and the market-places of the world, to bring men piously and lovingly to point to the thorn-crowned, blood-stained Christ and cry out: "Behold our King!"

Following the Mass, the clergy reformed the procession and returned to the rotunda of the administration building for a reception and reunion. Dinner was served in the faculty dining room, with the visitors more than filling the emptied places of the philosophers, the head tables gleaming with an unaccustomed display of rings. In passing, it might be noted that the philosophers, temporarily displaced from even their own refectory, literally took to the woods.

While the clergy was dining, the philosophate was thrown open for inspection; thousands of Mobilians, hundreds from New Orleans, and handfuls from other Southern cities—most of them donors to the building fund—eagerly went through the building to see how Jesuits live. Most eager of all were the parents of the philosophers, who wanted to see the number one room in the house—their boy's room; one could tell the difference at least by the name on the door.

Of particular interest were the numerous bronze plaques on doors and walls, recording the gifts of special contributors. The book of benefactors, listing all donors, was in its place and already in perusal.

At half past three in the afternoon dedication services were held in the new building with Cardinal Stritch presiding and blessing the building. The services began in the scholasticate chapel and were concluded on the entrance platform, with those in attendance gathered around on the lawns. After the blessing of the building addresses were given by Bishop Toolen and Father Provincial.

Father Provincial's talk consisted principally of an expression of gratitude to those in attendance and to those who helped to make the building a reality, either through donations or work. Bishop Toolen paid a glowing tribute to the work of the Jesuits in the South, particularly at Spring Hill College, and envisioned greater results because of the better facilities which would now be available for Jesuit training. The program closed with Benediction of the Most Blessed Sacrament, celebrated by Cardinal Stritch at an altar set up before the main entrance.

The following day, Father Provincial celebrated Mass in the scholasticate chapel; at the Mass, Brother Burt Rivet pronounced his Last Vows. That afternoon, there was again open house, particularly for religious, and at the end of the day, dinner was provided for the clergy of Mobile. After dinner, an entertainment was given by the philosophers in the new auditorium.

Thus closed the two-day dedication program and the community settled back happily to regular order, while visiting members of the province returned to their communities with glowing accounts of the building and the dedication. With its new building complete and occupied, the philosophate went to the task of building its proper mores and traditions under its first rector, the Reverend Henry F. Tiblier, professor of ethics and former superior of the philosophers.

THE SOCIETY OF JESUS, AN ESSENTIALLY MISSIONARY ORDER

BERNARD SAINT-JACQUES, S.J.

The Jesuit of today cannot help observing with some surprise the immense effort of world-wide apostolate made during four centuries by his Order. From the very beginning the first companions with inexhaustible energy tried to compass the earth although their number was so laughably small. Walking in their footsteps and fired by the same desire, subsequent generations of Loyola's sons have penetrated to all parts of the world and embraced in different places the most varied forms of apostolate. The Jesuits at the command of the Supreme Vicar of Our Lord continually try to conquer the world for Christ by preaching the word of God, by dispensing the sacraments, and by employing many other means of saving souls. A common bond unites them through time and space: the objective set by the first of their number: "the greater glory of God."

"The apostolate of Saint Ignatius," writes Father de Chastonay, "is characterized by universalism; it embraces everything that can be considered apostolic service."¹ This apostolic spirit has been inscribed by Ignatius in the very heart of his Constitutions: "It is according to our vocation to travel to various places and to live in any part of the world where there is hope of God's greater service and the help of souls."² "It is to be noted," Ignatius continues, "that the intention of this vow which the Society made of obeying without any excuse the sovereign Vicar of Christ, is that we should go wherever he sends us for the greater glory of God and the good of souls, whether among the faithful or infidel. And the Society did not have in view any particular place, but wanted to be scattered throughout the whole world in various regions and localities. It desired to choose what was best and thought this could best be realized by letting the Supreme Pontiff dispose of its members."³

Translated by Louis A. Mounteer, S.J., from *Lettres du Bas-Canada*. Montreal, 1953, vol. vii, No. 3.

The Society through the centuries has never lost the spirit of its Founder. In the legislation concerning the choice of ministries, the *Epitome* repeats the very words of Ignatius: "In choosing ministries the Society follows this norm: to seek always the greater service of God and the more universal good, since the more universal a good is, the more divine it is; therefore, other things being equal, it prefers ministries which procure the more lasting good of the greater number."⁴ Or again: "The Society fulfills its ministry either by traveling to various places—and this is very characteristic—or by working permanently in some place; but in either case, among infidels not less than among the faithful."⁵

Since its beginning the Society has recognized certain forms of apostolate as more suited to the exercise of its all-embracing zeal for promoting the greater glory of God. These forms of apostolate, which are most characteristic of the Society, have been made substantial of the Institute: "The principal ministries of the Society are: to preach and give public lectures and to exercise every other type of sacred ministry for the defense and propagation of the faith and for the progress of souls in the life and teaching of Christ; to give Spiritual Exercises; to instruct children and the ignorant in Christian doctrine; to hear confessions and administer the other sacraments; to perform works of charity, as will seem best for the greater glory of God and the common good."⁶

Missions, instruction of youth, preaching and other ministries are all substantial of the Institute and represent, therefore, the principal apostolic channels through which flows the Society's inner spirit. The aim of this article is to consider the importance given to one of these principal forms of the Society's apostolate: missions to infidels, heretics and schismatics; such importance that one of its Generals could say that the Society of Jesus is essentially a missionary order, *Ordo essentialiter et ex suo Instituto missionarius*.⁷ Our first part will be devoted to a study of the missionary nature of the Society of Jesus, as it appears in its Founder, its Generals and its history; our second, to the consequences of the Society's missionary nature.

I. THE MISSIONARY NATURE OF THE SOCIETY

Saint Ignatius and the Missions

God raised up Ignatius at a time when the whole world was turning its gaze to unknown lands and was dreaming of new conquests. Spain and Portugal were covering the seas with their galleons, pushing back the frontiers of the world and discovering immense fields for Christ's workers. Ignatius, after his conversion, remained thoroughly Spanish and a man of the sixteenth century. His *Exercises* reveal a soul yearning for spiritual conquests: "Recall that in writing the *Exercises*," remarks Father Brou, "Ignatius speaks of the temporal king whose will is to reduce to subjection all the land of the infidels, and contrasts him with our eternal King, who also wishes to conquer the whole world and all enemies. So, too, in the contemplation on the Incarnation he shows us the persons on the face of the earth so varied in dress and carriage, some white and others black. Simple pictures, these, stamped on his imagination by accounts of travelers, but suggesting a soul already ripe, so to speak, for missionary endeavor."⁸

Father Polanco tells us, too, what Ignatius was looking for when he left for Jerusalem: "He wanted not only to satisfy his devotion by visiting the holy places, but also, should it be possible, to preach the faith and doctrine of Christ to infidels, to do and suffer great things for love of Him."⁹ As early as 1523, therefore, the thought of missions among infidels was in the mind of Ignatius. "It reappears ten years later, in 1534; but this time not only in his own mind, but also in the minds of the companions he has recruited. When speaking of the vows at Montmartre, Simon Rodriguez mentions several of our first Fathers, Favre, Xavier, Laynez, Salmeron and himself, as burning with an 'incredibly strong desire to go to Jerusalem,' and there dedicate themselves to the salvation of the neighbor. 'Several,' he says, 'had an ardent desire to bring the light of the Gospel to the infidel: an ardor,' he adds, 'more or less burning according to the inspirations of grace.'¹⁰ In the Holy Land, therefore, our first Fathers planned to exercise their zeal, as appears from the following clause added to their

vows of August 14, 1534: 'If, within the year, they did not succeed in making the voyage, or if, after reaching the Holy Land, they are not permitted to remain there, or if, after prayer, they find themselves unable to help the infidel as they would like to, then they vowed to go and offer themselves to the Sovereign Pontiff.'¹¹ We would not be far from historical truth," concludes Father Brou, "in affirming that the Society came into being through the desire for foreign missions."¹²

Although later, under Ignatius' influence, a principle more conformed to the greater glory of God prevailed, namely, perfect indifference and readiness for any papal mission, whether among Catholics or heretics, Moslems or pagans, the original plan, missions among the infidel, remained always very close to the heart of Ignatius. Father Dudon writes: "When he considered the vast conquests to be made in the world, the value of a Christian life, the honor of the apostolic ministry, Ignatius desired to live as long as the patriarchs, to spend centuries in bringing redemption to the largest possible number of the elect."¹³

Once he had become General of his Order, during his entire administration Saint Ignatius always shows his deep affection for this apostolate and the importance he attached to it. As early as March, 1540, some months before his Order, scarcely numbering a dozen men, was first approved, Saint Ignatius did not hesitate to send his most illustrious son, Saint Francis Xavier, to the Far East. The year 1542 marked the foundation of the College of Coimbra, "considered as the Mission Seminary for India. No other institute of the Society was to produce, during the two ensuing centuries, so many great missionaries as the College of Coimbra."¹⁴ About 1543 a plan for the diffusion of the divine message appeared. An organization with its center at Rome, *La Casa Catecumeni*, was founded by the papacy as an apostolic institute for the work of the missions. Here again Saint Ignatius was in some way precursor: the first pontifical institute for missions, founded at Rome, was the fruit of his initiative.¹⁵ "Written reports were not sufficient for Ignatius. He desired that intelligent men, representatives of those distant races, be sent to Europe so that they could be interviewed and by their very presence make an ap-

peal on behalf of the mission cause. He proposed that such young men be trained in Rome or perhaps at Coimbra, and eventually return to their own country. This suggestion was a kind of rough draught of the plan from which, later, the College of Propaganda was to issue. In this way the missionary activity of the Society of Jesus was formed, adapted and developed in Saint Ignatius' own lifetime."¹⁶

In 1553 Ignatius himself established Brazil as a province of his Order and appointed as its provincial a man of distinguished merit, Father Manuel Nobrega. It is interesting to note that at this same time Ignatius personally arranged for the first mission of the Society to Ethiopia, the mysterious realm of Prester John. Saint Ignatius was so enthusiastic for what is called his Abyssinian plan that he offered the King of Portugal the support of the entire Society for this task, and he offered to go himself to Ethiopia if the professed would allow him to leave.¹⁷

These are some of the facts which indicate clearly the high esteem Saint Ignatius had for foreign missions as a ministry of the society.

The Constitutions and the Missions

Ignatius wanted to pass on his affection for the missionary apostolate to his sons and he wove it into the very fabric of the Constitutions.

In the first place, the Bulls of approbation state expressly that the foreign missions are a genuine apostolate of the Society. That of Paul III in 1544: "We have thought it extremely useful that each one of us be bound, not only by the common bond which unites all Christians to the Pope, but by a special vow: so that whatever the present and future Sovereign Pontiffs command for the profit of souls and the extension of our faith, we are obliged to do all we can to go at once to whatever countries they send us, without hesitation and without excuse; whether we are sent to the Turks or any other infidel nation, even to the so-called Indies, or to heretics, schismatics, or to any group whatever of the faithful." The Bull of Julius III in 1550 repeats the same thought: "The better

to renounce our own wills and the more surely to put ourselves under the direction of the Holy Spirit, we have decided that it will be most helpful to bind each one of us and all who will later embrace this way of life, over and above the three customary vows, by a special vow to carry out whatever the present Pope or his successors command for the spiritual profit of souls and the spread of the faith; so that, without any hesitation or excuse, we go immediately to whatever country they wish to send us: whether to the Turks or other infidels; even to the regions called the Indies; or to any heretics or schismatics, as also to any of the faithful, as they think best."

The Constitutions are no less explicit. In the seventh part, dealing with the special vow of obedience to the Pope, Saint Ignatius writes: "Note that the intention of this vow, by which the Society is bound to obey without any excuse the sovereign Vicar of Christ, is that we go wherever he wishes to send us for the greater glory of God and the good of souls, among either the faithful or infidels." In Chapter II of the same part of the Constitutions, Saint Ignatius, explaining the rules to be followed in the choice of ministries, expresses himself thus: "In order to follow the best procedure in sending men to one place or to another, keeping in view the greater service of God and the universal good, it seems that as a rule in choosing missions that locality in the vast vineyard of Christ Our Lord should be selected which has the greatest need; whether because of the scarcity of other workers or because of the weakness and misery of those who live there, or the danger of final damnation. For the more universal a good is the more is it divine. We should, accordingly, prefer to help large nations, like the Indies, or influential peoples, or universities, since great numbers usually flock to them. For people like this, once we have won them, can be instruments in the winning of others."

"In this way," says Father Brou, "the Society of Jesus inaugurated a new type of religious order. The papal Bulls, the Constitutions, all the official documents explicitly suppose, with no possible ambiguity, that the Society was established for all kinds of missions, including those to infidels. And this applies to the Society as a whole and to each of its members. Among the latter, the professed are bound by a special vow;

the coadjutors and scholastics by virtue of their vow of obedience."¹⁸ "For the first time," writes a contemporary historian, "there existed an institute where obedience to the rule implied for all the possibility of a missionary assignment, and where the formal acceptance of such a possibility was, for a certain number, the solemn object of a special vow; for the first time an institute was vowed to the missions, not exclusively, of course, but explicitly nevertheless."¹⁹ And it can be reasonably concluded that many of the characteristics which distinguish the Jesuits from previous religious orders are explained by the need Saint Ignatius felt for adaptation to the needs of a distant apostolate. In fact, Father de Ribadeneira, in his treatise published in 1605 on the purpose of the Society of Jesus, gave this as the reason Jesuits renounce occupations requiring too great stability and a distinctive garb.

These texts make it clear that according to the spirit of the Constitutions of Saint Ignatius, the call to the missions is not something added to the vocation of a Jesuit, but is inherent in, and perfectly natural to it. And it is in this sense that Father Vermeersch, in his *Miles Christi Jesu*, writes that "a general vocation to the missions is included in the vocation to the Society."

The *Epitome* and the Missions of the Society

The sons of Saint Ignatius, in the course of the centuries, have never abandoned their Father's ideal on this point. Numerous prescriptions of the *Epitome* prove this clearly. In the beginning of this article we have seen how the *Epitome* considers the missionary apostolate as a substantial of the first order of the Institute of the Society. We could rightly mention here the numerous statements of the *Epitome* on the missions—those destined for them,²⁰ prayers and suffrages recommended for this intention,²¹ etc. One passage, however, simply cannot be omitted. In the seventh part the *Epitome* devotes an entire chapter to the explicit treatment of foreign missions. First, by way of preamble, it recalls that foreign missions are one of the principal ministries of the Society: "Missions to the infidel, heretics and schismatics are to be considered among

the principal ministries of the Society, and their needs should be provided for liberally, even if thereby the provinces must contribute of their limited means and be deprived of men who would be very valuable to them."²² Next it treats of the choice of missionaries, of their preparation and of the government of the missions.²³ It is remarkable that these are the very prescriptions that the 28th General Congregation, in its 33rd Decree, recommends particularly, while requiring "that they be known and carried out with an ever greater diligence."

Equally significant are two quite recent recommendations added to the first two editions of the *Epitome*. The first states that when candidates ask for the foreign missions when they enter the Society, the Provincials may promise to send them, provided that later on they have the necessary qualities and no serious reasons prevent it.²⁴ The second decree stipulates the importance of intensive missionary propaganda among Ours as well as outside, and particularly among the young: *Maxime juvabit Missionum nostrarum notitiam non solum Nostris inde a vitae religiosae limine, sed etiam externis, praesertim juvenibus, rite et copiose tradere.*"²⁵

The Constitutions and the *Epitome*, therefore, leave no room for doubt: the missionary apostolate is one of the primary works of the Society. Recalling the words of His Holiness Pius XII in his encyclical, *Evangelii praecones*, we cannot help admiring the sense of balance displayed in Saint Ignatius' Constitutions and the excellent equipment of the Society of Jesus for missionary work. In fact the Pope highlighted the important role of education in the missions with these words: "Schools are an excellent means for missionaries to make contact with pagans of every class. The young people formed in them will tomorrow be the leaders of the state; the masses will follow them as their guides and teachers." "For the first time," remarks Father Rétif, "a Pope's words sanction by their authority the work of colleges among pagans. This indirect apostolate, often misunderstood or underestimated, remains for the Church a primary and essential work."²⁶ Now does not this primary and essential educational work belong, with missionary work, to the great apostolic activities of the Society according to the very spirit of its Founder?

The Generals of the Society and the Missions

The Generals of an order perpetuate among its members the personality of the founder and watch over the preservation of his spirit. Saint Ignatius considered the missionary vocation and apostolate as eminently proper to the Society and held them in great esteem; his sons who followed him in governing the Order felt the same esteem. The testimony of both those in the old Society and those in the new has exactly the same ring.

Very Reverend Father Laynez, speaking to the Fathers and Brothers in India, wrote as follows:

A special favor has already been granted to those called from the vanities of the world to this least Society . . .; but we should consider as far more precious the gift given those sent to that vineyard of the Lord where you are working, whether we consider the greatness and importance of this undertaking, or the prerogatives and eminent dignity of workers employed in so sublime a task! Your work is not merely one of preserving religion and helping Christians, as ours is here at home; but you have to save many others besides and call them to true and holy liberty, to divine adoption, and make them children of God, co-heirs of Jesus Christ.²⁷

In 1569, Saint Francis Borgia, in his letter on the means of preserving the spirit of the Society, expressed this desire:

May the Lord deign to send to His vineyard many such workmen that we may be ready to meet the wants, I will not say of Europe alone, but of Africa and Asia and India so that the whole world may be drawn to Christ Jesus, and that there may be but "one fold and one Shepherd."²⁸

Very Reverend Father Aquaviva, in 1583, gave this exhortation:

Whilst Our Lord Jesus Christ bids us look forth on the "countries already white unto the harvest," which He has entrusted to our zeal in various parts of the North and East, it has pleased Him in these latter days to add the still vaster missions of the Indies, and notably the great island of Japan, where precious opportunities are offered for spreading far and wide the honor and glory of the Christian name . . . The character of our Institute, too, compels us to break the bread that nourisheth unto eternal life to the many who now seek it.²⁹

In 1617, in a letter on prayer, Very Reverend Father Vitel-

leschi wrote these very striking lines:

I recommend to the prayers of all the prosperity of the Church in Japan and the Indies, and I beseech the Lord to infuse into the hearts of many of Ours energy and enthusiasm of zeal, so that they will go and with their tears, with their blood even, render fertile for God the barren waste of those Continents. In this matter, I would have Superiors, as they bear love to the Lord, give their aid and assistance, and be delighted to find and to foster such vocations in their subjects. Let them not allow themselves to be influenced by selfish attachment to their provinces and apprehend the loss of the best men in the ministry, but let them trust in Providence, assured that if in a generous spirit, they supply the Indies with many and flourishing missions for His glory, the Lord will enrich their European provinces both in the number and character of their subjects . . . It is clearly manifest from experience, that the true spirit of the Society is best maintained and developed by means of these apostolic vocations and journeys.³⁰

Very Reverend Father Roothaan, one of the first Generals of the new Society, speaking on the foreign missions, said:

The ministry of propagating the Gospel of Jesus Christ, and the Catholic Faith, even in remote regions, is one truly noble and most in keeping with our vocation. Our Society, in obedience to the will of God and a manifest call, embraced this ministry from its very origin.³¹

Very Reverend Father Beckx wrote in 1865:

It is now time to address a few words to those exercising the various ministries of the Society in the vineyard of the Lord: and first of all, to such as, in keeping with the spirit of our vocation, more completely sacrifice every earthly affection, and devote themselves to foreign missions.³²

In 1916, Very Reverend Father Ledochowski, in a letter to the provinces of the United States regarding foreign missions wrote on this subject which he had especially at heart:

First, as regards the spirit, to deserve the name of the genuine spirit of our Society, it must be above all else apostolic, or what comes to the same thing, the soul, aflame with an ardent love for Our Lord and for mankind redeemed by His blood, must be quickened to desire and strive that the Kingdom of Christ may be extended as much as possible, and that all the nations may be enlightened and saved by the true doctrine of Christ. If any one should

not perceive something of this spirit in himself, he would not be a true companion of Jesus.

On occasions such as the annual retreat, the triduums and in the domestic exhortations, Ours should be induced to arouse within themselves desires worthy of an Apostle. If such thoughts, in accordance with the spirit of St. Ignatius, are often brought forward and recalled to mind, the result will be that, with the grace of God, a holy yearning to succor the souls of the infidels will spring up, and divine vocations will mature to this apostolate among the gentiles, an apostolate which is in such perfect accord with the spirit of our Society.³³

And in 1947 Very Reverend Father Janssens, concluding the part devoted to foreign missions in his letter on our ministries, expressed his mind in this short sentence: "What we have said shows that in the selection of our labors we must give the foreign missions a place before all others."³⁴

The History of the Society and the Missions

Even though the unanimous pronouncements of the Fathers General, following those of the Founder, of the Constitutions, and of the *Epitome*, supply evidence enough, still the language of history and facts gives them new meaning. Has the Society, in fact, throughout its four centuries of existence, been really faithful to the spirit of the Constitutions? Has it responded to the pressing appeals of its Generals? In a word, has it clearly understood and realized its missionary duty? The Society's history gives a magnificent response to these questions.

In 1749, twenty-four years before the suppression, the Society had reached the ends of the earth and could claim 273 missions; of the 22,589 Jesuits who made up the Society, 3,262 were missionaries.³⁵

At the beginning of 1950, the following statistics were established:

Of all the foreign missionaries in mission countries, one out of every seven is a Jesuit. Nearly 200,000,000 non-Christians, that is to say an eighth of all the non-Christians in the world, are entrusted to the care of the Jesuits. Of all the catechists and teachers, one out of six belongs to a Jesuit mission. Of all native seminarists, one out of eight is trained by the Jesuits.

Of all the periodicals published in the missions, one out of five is edited by the Jesuits. Of all the students in mission lands, one out of three receives his training from Jesuits. Three out of every five colleges and universities in the missions are directed by the Jesuits.³⁶

The journal, *La France catholique*, stated recently: "During four centuries the Society of Jesus has never stopped developing its missionary activity despite persecutions, the suppression and difficulties of every kind. The figures here published are convincing proof. In 1952 there were 5,104 Jesuit missionaries in the whole world. These missionaries exercise their apostolate in 54 archdioceses, vicariates, prefectures apostolic, or simple missions; in territories including 200 million non-Christians. In these mission countries the Jesuits have charge of 17 universities, 40 seminaries, 67 normal schools, 95 professional schools, 169 colleges, 7,820 primary schools, 25 printing establishments, 10 leprosaria, 155 orphanages, 70 hospitals, 349 dispensaries. In these countries 250,000 baptisms are administered every year; 34,000 adult conversions are recorded for a single year. The missionaries are aided by 6,700 catechists and 12,700 instructors; at the same time catechumens number 276,000. Finally, we should emphasize again that scientific work plays an important role in the various activities of the Jesuits; to date they have installed six observatories in mission countries."³⁷

What should be said of the missionary influence the Society of Jesus has exercised in the world? Joseph Brucker writes: "Saint Francis Xavier has become the great innovator and has remained the incomparable model of all missionaries of the modern era. He is not only the ideal missionary, the conqueror who first opened vast countries to the Gospel; he created the model on which all missions have been organized since his time."³⁸

Some names are connected forever with certain localities of the world; some names are ineradicably engraved in the missionary history of the Church: Nobili, Ricci, Lievens, Britto; some names will remain forever dear to certain nations: Brébeuf, Campion, Canisius, Claver. Church history furnishes remarkable confirmation of the missionary importance of the Society. In fact, historians assign as one of the principal

causes of the distress in the missions in the first quarter of the nineteenth century the suppression of the Jesuit Order.

Father Brou was trying to show this missionary influence of the Society when he remarked: "The Society of Jesus is the first religious order which is expressly and completely consecrated to mission work—an innovation which has opened the way to other innovations: the creation of societies exclusively consecrated to the foreign missions and even to certain missions in particular."³⁹

The missionary activity of the Society has always been recognized, both in and out of the Church, as an apostolate essential to its Institute. In a brief of 1567 Pius V addressed the Fathers of the Society in these words: "The bestower of all graces, the Almighty, has planted in your hearts so much love for His glory, so much zeal for the salvation of souls, that many members of your Society, burning with desire to propagate the Christian religion and to lead idolatrous pagans to the knowledge of their Creator and Savior, have not been frightened by the fatigue and dangers of travel by land and sea; from these regions of Europe they have no hesitation to go to Ethiopia, to Persia, to India, to the Moluccas, to Japan, and to other islands of the Orient far removed and situated even at the extreme ends of the earth." Four centuries later, a Protestant historian, René Fülöp-Miller, wrote these very significant, though inadequate, lines about the Jesuits: The decision of John III to send Jesuits to the Indies "introduced an entirely new epoch, not only for Catholic missionary activity, but also for the Society of Jesus; the achievements of the Jesuits as apostolic preachers completely eclipsed all the successes of the other missionary orders, and it was through its activity in the mission field that the Society of Jesus first won its real world renown."⁴⁰

Our study of the principal charters of the Society, the writings of her Founder and Generals, and her general history permit us, therefore, to understand to what extent the Society has devoted herself to that most authentic form of her apostolate: the foreign missions. Very Reverend Father Ledochowski was emphasizing a fact when, at the Missionary Congress of the Society in 1925, he affirmed, *Sumus ordo essen-*

tialiter et ex suo Instituto missionarius.

Saint Ignatius, a man of the Church par excellence, desired the Society he founded to serve the Church and her Pontiff in all possible ways, to be a small militia completely devoted to ecclesiastical concerns. The Society, then, has made its own in a marvelous way the principal work of the Church and considers it one of its most beloved duties. The actual formal mission of the Church is to apply to all men the fruits of the universal Redemption; this is the dogma of catholicity: catholicity of Christ's mission, catholicity of His Redemption, catholicity of His Church.⁴¹ "Therefore missionary activity is the principal work of the Church and it is this duty that Pius XI pointed out: "Whoever, by Divine Commission, takes the place on earth of Jesus Christ, becomes thereby the Chief Shepherd who, far from being able to rest content with simply guiding and protecting the Lord's flock which has been confided to him to rule, fails in his special duty and obligation if he does not strive by might and main to win over and to join to Christ all who are still without the Fold."⁴² As a daughter of the Church, bound to the Sovereign Pontiff by a special vow, the Society has made this work its dearest duty and by its very Institute has bound itself forever to "go into the whole world and preach the Gospel to every creature."⁴³

II. CONSEQUENCES OF THE MISSIONARY NATURE OF THE SOCIETY

The consequences of this missionary character of the Society are obvious. If indeed every Christian, by the very fact of his incorporation in Christ, shares His universal mission and is thus bound to missionary duty by the double obligation of justice and charity, how much more is a member of an essentially missionary Order bound to this duty! A Jesuit can fulfill this duty in two ways: either by going to the missions or by cherishing the missionary spirit. Very Reverend Father Ledochowski reminds us of this fact: "All are bound to help our missionary work. Let those who feel they are called to missionary life give notice to their superiors. The rest, although remaining in their own country, should contribute to

this apostolate either by their conversations, their sermons, their teaching, their writing, or by giving advice, collecting alms, founding clubs or associations, or by any one of the thousands of ways which zeal for souls will inspire."⁴⁴

"To be willing to go under obedience is certainly much, but not enough for a Jesuit. That being his first and most noble vocation, he should signify his eagerness for it to his superiors, and earnestly solicit such a function."⁴⁵

The missionary vocation is essential to the spread of truth. In fact, as Saint Paul asks the Romans, how are men to believe in God if there is no one to preach?⁴⁶ It is a vocation "so eminently proper to the Society of Jesus," writes Very Reverend Father Ledochowski; yet a vocation which requires many good qualities, as Very Reverend Father Janssens remarked in his recent letter on our ministries: "It is also of extreme importance to root out from among us that prejudiced view which creeps in here and there that those especially should be sent to the missions who are strong in body and burning with zeal, though of mediocre talent and inferior learning, while those endowed with greater gifts of intellect and character should be kept within the province. That the truth may appear, we must say that not only is this view false, but almost the contrary is true."⁴⁷ These few lines of Very Reverend Father General on this subject are no more than the faithful echo of the mind of the Church. Pius XI, in 1925, interpreted this mind: "We are living in such a time," he said, "that it is more obvious than ever that all the heroic acts and all the sacrifices which accompany missionary activity are insufficient if they remain exclusively on the plane of experience; we must have the help of science which enlightens, points out the most direct ways, and suggests the most suitable means."⁴⁸

Missionary Spirit of the Jesuit

All the efforts of the missionary, however, will be nullified if other Christians are not, as collaborators and co-workers, inflamed with a burning desire to harvest by lives of prayer the graces necessary for the conquest of pagans. This is the missionary spirit whose necessity Pius XI emphasized in his encyclical *Rerum Ecclesiae*: "Even though the missionaries

labor most zealously, though they work and toil and go so far as to lay down their very lives in order to bring to the pagans a knowledge of the Catholic religion, though they employ every means known to human ingenuity and spare themselves in nothing, all this will avail them nothing, all their efforts will go for naught, if God by His grace does not touch the hearts of the heathen in order to soften and attract them to Himself."

For the Jesuit this missionary spirit means much more, since by the bond of his vows he is closely united with his brothers, who work in the front line and who expect his indispensable cooperation both of a spiritual and a material kind. Very Reverend Father Ledochowski characterizes this missionary spirit of the Jesuit thus: "This end must not only be wished for, but earnestly striven after, either directly, by asking for and taking up the work of the foreign Missions, or indirectly at home by recommending, promoting, and assisting the foreign Missions in every possible manner. If one should not perceive something of this spirit in himself, he would not be a true companion of Jesus."⁴⁹

Every Jesuit is, therefore, a missionary by the very fact of his vocation. And it is this that an old Canadian missionary wrote with enthusiasm: "That I should glorify with the title of missionary the 30,578 Jesuits spread throughout the world today might surprise you. Still all these educators, these scientists, these preachers of closed or parish retreats, these directors of consciences, these writers, these leaders of Catholic action with whom you rub elbows every day are most certainly missionaries just as Xavier, Claver, or the Canadian Martyrs were, because the Society of Jesus is, by its Founder's desire, which the Church has approved, essentially a missionary order."⁵⁰

The challenge of love that Ignatius of old entrusted to his sons who were leaving for distant lands: "Go and set the universe on fire," re-echoes still today with more force than ever; for if the harvest is great, the workers are still very few.

NOTES

- ¹ P. de Chastonay, *Les Constitutions de l'ordre des Jésuites*, p. 179.
- ² *Summary*, Rule 3.
- ³ *Constitutions*, VII, I, 1.
- ⁴ *Epitome*, 602, 1.
- ⁵ *Ibid.*, 611.
- ⁶ *Ibid.*, 22, 6, 7.
- ⁷ W. Ledochowski, S.J., in *Acta Congressus Missionum S. I. 1925*, (Rome: Apud Curiam Praepositi Generalis, 1925), p. 25.
- ⁸ P. A. Brou, S.J., "La Compagnie de Jésus, Order Missionaire," *Acta Congressus Missionum*, p. 6.
- ⁹ J. Polanco S.J., "De Vita P. Ignatii," *Vita Ignatii Loiolae et Rerum S. J. Historia*, (Madrid, 1894), T. I, p. 26. Cp. Gonzalez da Camara, "Acta P. Ignatii", *Monumenta Ignatiana scripta de Sancto Ignatio de Loyola*, (Madrid: Gabriel Lopez de Horno, 1904), T. I, p. 64.
- ¹⁰ S. Rodriguez, S.J., "P. Simonis Rodericii Monumenta", *Epistolae PP. Paschasii Broeti, Claudii Jaji, Joannis Codurii et Simonis Rodericii*, (Madrid: Gabriel Lopez de Horno, 1903), p. 458.
- ¹¹ Polanco, *op. cit.*, p. 50.
- ¹² Brou, *op. cit.*, pp. 6, 7, 8.
- ¹³ Père Paul Dudon, S.J., *St. Ignatius of Loyola* (Milwaukee: Bruce Publishing Co., 1949), p. 377 (trans. by William J. Young, S.J.).
- ¹⁴ Georges Goyau, *Missions and Missionaries*, (London: Sands & Co., 1932), p. 73.
- ¹⁵ Georges Goyau, *L'Eglise en marche* (Cited from R. Morency, S.J., *l'Entraide*, 1935-1936).
- ¹⁶ Goyau, *Missions and Missionaries*, p. 82.
- ¹⁷ *Ibid.* (French edition) p. 61.
- ¹⁸ Brou, *op. cit.*, p. 11.
- ¹⁹ Goyau, *op. cit.*, (French edition), p. 5.
- ²⁰ *Epitome*, 36, 4.
- ²¹ *Ibid.*, 853, 3.
- ²² *Ibid.*, 630.
- ²³ *Ibid.*, 630-633.
- ²⁴ *Ibid.*, 631, 3 (Supplementum ad lam et 2am editionem).
- ²⁵ *Ibid.*, 633 bis.
- ²⁶ Rétif, "Vingt-cinq ans d'efforts missionaires", *Etudes*, Sept., 1951.
- ²⁷ Letter to the Fathers and Brothers in India, Dec. 12, 1558.
- ²⁸ "Letter of St. Francis Borgia on Preserving the Spirit of the Society and of our Vocation," April, 1569, *Select Letters of our Very Reverend Fathers General to the Fathers and Brothers of the S.J.*, (Woodstock College, 1900), pp. 25-26.
- ²⁹ "A Letter of our Very Rev. Father Claudius Aquaviva to the Fathers and Brothers of the Society, on Renewal of Spirit," Sept. 29, 1583, *Renovation Reading*, (Woodstock College, 1886), p. 47.

³⁰ "A Letter of Very Rev. Father Mutius Vittelleschi on Prayer and Other Virtues," *op. cit.*, pp. 139-140.

³¹ "A Letter of Very Rev. Father John Roothaan on the Desire of Foreign Missions," Dec. 3, 1833, *op. cit.*, p. 239.

³² "A Letter of Very Reverend Father Peter Beckx on the Fruit to be Gathered from the Example of Blessed Peter Canisius and John Berchmans," Dec. 27, 1865, *op. cit.*, p. 374.

³³ "Letter to the American Assistancy on Helping Foreign Missions," June 30, 1916, *Selected Writings of Father Ledochowski*, (Chicago: Loyola University Press, 1945), pp. 675-676; 678.

³⁴ A Letter of Very Rev. John Baptist Janssens concerning Our Ministries, June 22, 1947.

³⁵ R. Morency, S.J., *l'Entr'aide*, 1935-1936.

³⁶ *Le Brigand*, juillet-août, 1951.

³⁷ Quoted from *Institut Social Populaire*, année XXI, no. 48.

³⁸ Joseph Brucker, S.J., *La Compagnie de Jésus* (Paris: Beauchesne, 1919), p. 93.

³⁹ Brou, *op. cit.*, p. 11.

⁴⁰ René Fülöp-Miller, *The Power and Secret of the Jesuits*, (London: G. P. Putnam's Sons, 1930), p. 200 (trans. by F. S. Flint and D. F. Tait).

⁴¹ J.-E. Champagne, O.M.I., *Manuel d'Action missionnaire*, C. X.

⁴² *Rerum Ecclesiae*, 1926, *The Encyclicals of Pius XI*, (St. Louis: B. Herder Book Co., 1927), pp. 157-158 (trans. by James H. Ryan).

⁴³ Mark, XVI, 15.

⁴⁴ Letter to the Fathers and Brothers of the Provinces of Turin, Castille and Leon, Dec. 25, 1921.

⁴⁵ Quoted from Arnold Lunn, *A Saint in the Slave Trade*, (New York: Sheed & Ward, Inc., 1935), p. 52.

⁴⁶ Romans X, 14.

⁴⁷ A Letter of Very Reverend Father John Baptist Janssens concerning our Ministries, June 22, 1947, p. 13.

⁴⁸ *Inaugur. Expos. Vaticane*, 1925.

⁴⁹ Letter to the American Assistancy on Helping Foreign Missions, *op. cit.*, p. 676.

⁵⁰ P. Alphonse Boileau, *le Brigand*, juillet-août, 1951.

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The Past at Georgetown

Georgetown College, having a seal as early as 1803, or possibly 1798, never received, and did not need, authority to adopt a seal resembling the coat-of-arms of the United States. The Act of Congress of 1815 made no mention whatsoever of a seal.

W. C. REPETTI, S.J.

CENTENARY AT WEST BADEN

JOSEPH KAROL, S.J.

During 1952, two important anniversaries were marked at West Baden Springs, Indiana. One was a centenary, for one hundred years ago, in 1852, Dr. John A. Lane opened Mile Lick Inn, the first West Baden Springs Hotel. * The other was a golden jubilee, for in June, 1902, Lee Sinclair welcomed the first guests to his newly built West Baden Springs Hotel and proudly led them to see its acre-sized dome, the largest of its kind in the world.

But Lane and Sinclair only gave the final human ending to a story that began perhaps over a hundred million years ago. At that time a great sea covered Southern Indiana and the greater part of what is now the eastern half of the country. After this sea receded, the sediment it left slowly turned to stone. Time and the elements eroded the stone and thus carved out the hills and the valleys we see in Southern Indiana today.

At a point in Washington County east of Paoli, pure rain water seeped down through the surface stone for a hundred feet or so, until it reached a layer of porous limestone. As the water flowed west through this layer, it absorbed the various chemicals which had been left by the ancient sea in that layer: calcium sulphate, sodium sulphate, magnesium carbonate and others, including rather large amounts of sodium chloride, common salt.

The water, now charged, but still flowing through the same stratum, reached a low valley where it collected in a pool. It then forced its way up through cracks in the stone above, and finally bubbled through the naked stone floor of the valley. Thus were born the mineral springs of French Lick valley, without which this valley would have been just another hollow, hidden among the rugged, rolling hills of Southern Indiana.

As age followed age, silt and then vegetation covered the stone surface of the valley, but the springs bubbled on, exuding their rotten egg smell upon the world. They satisfied the craving for salt of the prehistoric creatures that at one time roamed this area.

Animal Visitors

The first animals known to have used the springs were the mastadons, the great, shaggy members of the elephant family which inhabited this area some ten to twenty thousand years ago. In 1904, workmen who were digging a cistern near Pluto Spring in French Lick found the tusk of a mastadon buried thirty feet down in the soil. The huge animal had perhaps become stuck in the ooze that surrounded the spring.

The next known animal visitors to the springs were the buffalo, part of the great herds which at one time ranged over most of the present United States east of the Mississippi River. The particular herd which wintered in Kentucky and summered in Illinois beat out a path across Southern Indiana which became known as the Buffalo Trace. This Trace passed three miles south of the springs valley, so the buffalo detoured into the valley by lesser trails. Thousands of them came during their spring and fall migrations.

The buffalo licked the salt deposited by the evaporation of the mineral water, hence the name "lick." As late as 1787, travellers along the Trace who stopped to camp at the lick, reported seeing a great number of buffalo. One of these travellers, the Moravian missionary, Rev. John Heckewelder, described the lick as a spot "so much trodden down and grubbed up that not a blade of grass can grow." He wrote, "Entire woods are for miles around quite bare." General Harmar, on his way back to Louisville from Vincennes, stopped at the lick on October 4, 1787. He mentioned in his journal, "There was a vast quantity of buffalo at this lick." What he saw was most probably the Kentucky-bound herd that had stopped for salt.

The buffalo that came to the lick year after year probably also beat out the side paths which can still be seen radiating from the valley. They were made as the buffalo sought shelter and forage during their stay, and also as the animals found their way back to the main Trace. So at one time the hills that brood over the valley must have reverberated to the bellows of the buffalo as they had once resounded with the primal trumpeting of the mastadon. The buffalo were no longer seen at French Lick or in Southern Indiana after 1800. The ter-

rible winter of that year destroyed the remnant of the herd that had not been slaughtered by hunters.

Human Settlers

The first humans to use the springs were probably the prehistoric mound-builders, who were followed by the later Indians. Tradition has it that the Indians came from miles around to hunt, trade and drink the waters for their medicinal value.

The first white men in the valley were most probably the French who in 1732 had built a military settlement at the point where the Buffalo Trace crossed the Wabash River. The French named the fort Vincennes. The later inhabitants of Vincennes claimed that in 1742 the Piankeshaw Indians gave to the French a vast tract of land surrounding Vincennes. The boundaries of this tract included the springs valley. It could have been about that time, 1742, that the French came to the lick.

That same year, Father Xavier de Guinne, the first Hoosier Jesuit, began at Vincennes a permanent mission for the Indians. It may have been one of the neophytes of this mission whose bones workmen found in 1912 on West Baden Hotel property. They were levelling a hill near Lost River in order to build a golf green when they broke into an Indian grave. They found in it some bones, a cross with some beads attached, and some religious medals.

The French at the lick probably had no more than a rough cabin as headquarters for trading and making salt. When they departed they left only their name. The tradition is that they were driven out of the valley by the Indians. Whatever did happen, the valley was already known as French Lick when it walked onto the stage of recorded history. That was on September 19, 1786. George Rogers Clark and his army, en route to Vincennes by way of the Buffalo Trace, halted along the way to settle a disturbance that had arisen. One of the officers of the Army wrote in his journal that they stopped "at a place called French Lick." Murals depicting this visit of Clark to the valley decorate the walls of a hotel in downtown West Baden Springs.

After that, the lick is often mentioned in the writings of

those who travelled the Buffalo Trace. The first permanent sign of civilization appeared in the valley shortly after the turn of the century when, about 1805, a ranger fort was built on or near the site of the present French Lick Springs Hotel. The Rangers were supposed to work out of the fort and to patrol the Trace in order to protect the settlers who were coming up from Kentucky.

The presence of the Rangers did not, however, keep one of the first settlers of the valley, William Charles, from being killed by the Indians. One day in the year 1812 he was plowing his field on the site of the present French Lick Library, when the Indians crept up and shot him. They escaped before the soldiers at the fort could do anything.

But the Indian threat soon passed and the settlement grew, especially after the close of the War of 1812. Settlers came up from Kentucky where they had stayed in the interim between their leaving the Carolinas and other coastal states and their arrival north of the Ohio. Some of the settlers were coming to claim land which they had been given in payment for military services. Not too long ago, the title to a small piece of property included within the West Baden Springs Hotel was finally cleared up. The land had belonged to a Revolutionary War veteran who had never come out to claim it.

By 1817, there were twenty-four voters in French Lick, which then included the whole valley. These men set up a civil government and elected Joel Charles as justice of the peace.

These early settlers still used the springs. They hid in the trees above the springs and shot the wild animals that came there for salt. They brought their cattle to the Lick for salt. When a man discovered that his cow had run away from near the house, he was pretty sure of finding her at the lick.

In 1816, when Indiana was admitted to statehood, the state government had set aside the springs valley as a salt factory. But the project failed, probably because too much mineral water had to be boiled to make one bushel of salt. The valley lands were then put up for sale.

The First Hotel

Dr. William Bowles bought the land in the thirties, and in 1840, he built the first French Lick Hotel. It was a narrow, frame structure, three stories high in front, with a two story wing in back, and it occupied the site of the present hotel. In 1846 Bowles went off to fight in the Mexican War and leased the hotel for five years to another doctor, John A. Lane.

The hotel continued to prosper under Lane's management, so he got the idea of building his own place. He investigated Mile Lick, a group of springs a mile up the valley north of French Lick. He saw there an inky black swamp where the mineral waters mingled freely with the creek water, providing a home for snakes, mosquitoes, and gum trees.

When Lane's lease ran out in 1851, he bought from Bowles 770 acres of land at Mile Lick. He hired a crew of workmen and put up a saw mill amid the magnificent stand of hardwoods on the hillside above the springs. In one year Lane and the men bridged French Lick Creek and then built the hotel at the base of the hill. The building was probably finished in late spring or early summer of 1852.

West Baden

Lane called the small, simple, frame building Mile Lick Inn at first. Then he got the grandiose idea of making his resort an American rival to the famous spa at Baden-Baden in Germany, so he named it West Baden. The same name was given to the town that was springing up on the hillside across the valley, opposite the hotel. The word "Springs" was added to the name later.

The first West Baden Hotel and its surroundings were primitive. The three springs were harnessed with hollow gum logs to separate them from the encroaching swamp and to make them accessible and usable. But despite the primitive surroundings, more people came to West Baden, first from the Midwest, then from all over the country. They were willing to endure any inconveniences for the sake of "taking the waters," which were advertised as a cure for just about any and every disease known to man.

The ownership of the hotel went through several hands until

1888, when it was bought by Lee Sinclair, a native of Cloverdale, Indiana. The Monon Railroad arrived in the valley three years before Sinclair did. Spring No. 7, the famous Sprudel, was rediscovered shortly after his arrival. Both of these events, coupled with Sinclair's native genius for organization and for promotion, increased the hotel's business tremendously. Sinclair made many improvements. It was during his ownership of the hotel that the trek of world famous celebrities to West Baden began.

When the hotel burned down in June, 1901, Sinclair set about building the present structure. He had it finished almost a year later. The first guests came in June, 1902, although the hotel was not completely finished until August. The new hotel had seven hundred rooms and was topped by the largest unsupported dome in the world, a round acre in size.

Many of the hotel guests were Catholic, but there was no church for them in the vicinity. The few permanent Catholic residents among the "Bible Belt" population of the valley were cared for by a priest from a Catholic settlement in the diocese. He said Mass in a private home in West Baden.

With characteristic energy, Sinclair at once set about building a Catholic church. He chose a piece of ground on the hillside immediately behind the hotel and on this site built Our Lady of Lourdes. It was of pressed brick construction, trimmed with Bedford limestone, and capped by a large belfry with an eight-day clock and a quarter-hour peal of Westminster chimes. Sinclair then obtained a chaplain and paid his salary.

Bishop O'Donoghue, auxiliary of Indianapolis, formally took possession of the church for the diocese on February 27, 1903. In his speech of acceptance he said: "I feel that Divine Providence will find some way to reward Mr. Sinclair as he deserves."

Divine Providence did reward Sinclair. He received Catholic baptism two weeks before his death on September 7, 1916.

Our Lady of Lourdes remained in use until the hotel was closed. Before the Jesuits moved in, however, the Protestant townspeople, who had only tolerated the church because of its connection with the hotel, razed it to the ground. Their reason

for doing it was that the belfry tower was in danger of falling. Some say that the tower put up a strong resistance before it was finally pulled down.

After Sinclair died, his daughter and son-in-law, the Rexfords, took over the management of the hotel. They added the formal gardens and new spring houses, refaced the atrium and refurnished the rooms. In 1922 they sold out to Edward Ballard, a native of West Baden, who had been born in a cabin in the hills nearby. He ran the hotel until the depression forced him to close it in 1932.

Two years later he gave it to the Society of Jesus as a seminary. Mr. Ballard died in 1936 and his funeral was held in the atrium under the big dome.

West Baden Springs Hotel today is West Baden College. Several hundred Jesuit students for the priesthood from many states of the Union and from many countries of the world are now studying philosophy and theology at the College. Hundreds of others have finished their courses and are now scattered over the five continents, doing the work of God, spreading the teachings of the Gospel that they learned in the famous springs valley.

* * *

The Past at Georgetown

General George Washington and the Marquis de Lafayette were received inside the Old North Building at Georgetown. Since the present porch did not exist in their time, they could not have addressed the students from it.

The bell on Georgetown's Dahlgren Chapel, bearing a Spanish inscription, was cast in 1814 and came from a Calvert estate near Riverdale, Maryland, and not from any old building in St. Mary's City, Maryland.

W. C. REPETTI, S.J.

A VILLA IS BORN

B. J. MURRAY, S.J.

The name of Cozens has been linked to Regis College for forty years. The family, though never rich, deeded Maryvale to the Jesuits. This summer villa nestles high among the pines at an altitude of eight thousand feet close to the Continental Divide that rises over thirteen thousand feet to the east and south, and when groups from Marquette, Saint Louis University, Creighton and Rockhurst come here for a summer vacation, they return home ready for the work of the coming year.

At the turn of the century, when Denver's Sacred Heart College and parish belonged to the Neapolitan Province, the members of the college faculty camped out for summer vacations in the cool refreshing mountains. A couple of wagons, covered ones at that, were the means of conveyance. Naturally it was a rugged experience; the roads were rough and narrow, the weather as you found it, but the adventure was physically exhilarating.

About 1902 the erudite Jesuit professors, with a summer's growth of beard that made a more grizzled set hard to find, were wending their weary way back to Denver, hoping to make Berthoud Pass approach that night, only to have a wheel break on one of the wagons. Nearby was Cozens' ranch house and Father Bertram, the superior of the campers, inquired whether the Jesuits might camp in the yard for the night. The request was graciously granted and Ours set up their tents. The next morning Cozens received an impressive shock. He saw the group quietly and silently walking around the yard during meditation. After breakfast he came out to talk to them, and the absence of profanity and cursing made him think very highly of his guests. As a result he invited Father Bertram to stay for a few days, to go across the river and set up tents. This invitation was accepted and during the few days that followed, Cozens' esteem so increased that he asked Father Bertram to return next year for the whole summer. The following year he suggested that if the Jesuits would make their permanent vacationing spot on the ground beyond the river, he in turn would give them enough property on which they

could raise permanent buildings. This offer was very tempting; it would put an end to the hardships of outdoor camping. It was accepted very heartily. Hence in 1905 the Jesuits were deeded eighty acres "across the river."

Life of Benefactor

William Z. Cozens, Sr., an old-west character, courageous, determined, honest and deeply respected, was born at Songuerl, Ottawa, Canada, on July 2, 1830. As a young man he moved to New York and made his living as a carpenter. The lure of the West, however, brought him to Denver in June 1859, and he quickly started his trek through the hills to Golden, the first capital city of Colorado, a distance of some fifteen miles. Here gold dust and the wildest type of rumors about Black Hawk and Central City were rampant. He did not delay, but began his trip up Clear Creek Valley toward Black Hawk. There he obtained a job as a bartender and grocery man in Jack Kehler's combination store in which the price of a drink was as much gold dust as could be pinched with thumb and forefinger from a miner's buckskin pouch. Later that same year he set out for Central City. In December of 1860, the year he was elected sheriff of Central City, he married Mary York, who was born of Irish parents on March 17, 1830, in London. At the age of ten she came to Canada. In 1859, she moved to Central City. Seven children were born of the union, four dying in childhood. Of the surviving children William, Jr. was born in 1862, Mary Elizabeth in 1864 and Sarah Anne in 1866. Among the papers left by William, Jr. when he died November 30, 1937, was found the very interesting and unique certificate of his parents' marriage.¹ Hand stamped in purple ink is the heading:

St. Mary's Cathedral
1530 Stout St.,
Oct. 24, 1894
DENVER, COLORADO

¹ It is a unique document in as far as the officiating priest became the future Bishop of the Denver diocese, the pastor became famous as a historian, the name of St. Mary's Cathedral was changed to the Cathedral of the Immaculate Conception and the name of Mountain City was changed to Central City.

The following is written by hand in black ink:

Mountain City
Wm. Z. Cozens
&
Mary York

I certify to this
Wm. J. Howlett
Pastor

The record of St. Mary's Cathedral Church of Denver, Colorado, has the following entry:

On the 30th of December 1860 William Z. Cozens, son of William Z. Cozens and Marietta Towns, from New York, and Mary York, daughter of James York and Elizabeth Cane, from Ireland, were joined together by me in the bonds of matrimony in the presence of George Ethernton and O. G. Smith

J. P. Machebeuf
V. G.

(The seal of the Cathedral is affixed.)

From Lafayette Hanchett's book, *The Old Sheriff and Other True Tales*, sidelights of human interest are recorded of colorful Cozens, Sr. He was the first sheriff of Gilpin County and "alone brought law and order to Colorado during the sixties solely by means of his bravery and determined and vigorous personality." A story is told which gives an insight into his fearlessness and courage. A roustabout stabbed and killed one of the better-liked miners. The incensed crowd meant to take the law into its own hands, selected the tree and dispatched someone to get a strong rope. At this point sheriff Cozens arrived, took charge of the murderer and marched him to the court house steps. Loud talk and much muttering went through the crowd; they demanded that Cozens let them take care of the man. Placing the murderer on the first step, Cozens waved back the front rank of men, very determinedly drew a line on the ground in front of them, took up his position at one end of the line, cocked his six-shooters and said, "I am sheriff of this county and am here to see that justice is done. This man is a murderer, but the law, and not you, will condemn him. I will build the gallows myself, if he is to be hanged. But if you try to take him away from me the first twelve to cross this line will be shot dead." They knew their sheriff; not a man stirred. The next day court was held, the man sentenced to death by hanging and the sheriff rigged up the gallows.

Feeling that the peace, quiet and future of Fraser Valley would be more conducive to family happiness and prosperity than Central City, in July, 1872, Cozens made a trip over the Divide, staked out his water rights, becoming the first white

homesteader in that part. He grubbed out the willows and sagebrush, built a log cabin, moved the family in 1875. The next year he built the present ranch house. He ran some stock, had milk cows, became postmaster of Fraser Precinct in 1876, which position he held until his death, opened up a grocery store in connection with the post office. Mrs. Cozens raised chickens. When William, Jr. reached his majority he was elected justice of the peace. Thus the post office and grocery store became also the court house. The Cozens home became a stage coach stop, noted for genuine hospitality and fine meals.

On January 17, 1904, at the age of seventy-four, William Z. Cozens died. The prayers of his Catholic family availed not; he never entered the Church. He was buried across the river, up among the pines.

The Grant of Land

In the following year the Jesuits were deeded eighty acres on the other side of the Fraser River. When two Jesuits surveyed the property they discovered that the graveyard-to-be was not included in the deed. Mrs. Cozens then told Father Bertram that either the graveyard was on our property or we got no property. It was included. Another provision that she made was that if we ever sell the property the bodies in the little cemetery should be transferred to the Catholic cemetery in Denver.

Mrs. Cozens was evidently a very exemplary Catholic woman, full of determination and prudence and a good wife for her non-Catholic husband. Her religious instruction to her family was manifested by the depth of faith imbedded in her children. She died in 1909.

Shortly before the death of Mrs. Cozens the construction of our permanent building began. Under the architectural design of Father Bertram it assumed a tuning-fork shape, with the chapel on one long prong and the recreation room on the other, in the rear the dining room and kitchen, in the left-over space the sleeping quarters. As time went on cabins were built, three double and one triple. Then in 1950 a magnificent dining and recreation room building, one hundred and ten feet long, was started and should see completion in 1954.

Through the kindness of a devoted family a beautiful villa was born. Cool days, occasional cold nights, vast open spaces, mountain scenery, fine fishing, invigorating hiking—all go to make Maryvale very enjoyable. The land was given to Regis with no strings attached, to help in any possible manner the educational needs and aspirations of the college.

A touching scene occurred annually with the arrival of a newly ordained priest. Until the time of their deaths William, Jr. and his elderly sisters would go down on their knees in the yard and beg the young priest for his blessing. In token of Jesuit gratitude he would say Mass the next morning in their own chapel for their intentions. It was the least that could be done for all they had done for Ours. Charity, mixed with loyalty, was inherent in the old sheriff's children, who now rest peacefully amid the pines, but a few feet from the shrine of Our Blessed Mother, within their little plot, surrounded by an iron fence, and a cross of white at their feet.

FATHER JAMES PYE NEALE

The July, 1953, issue of the *Woodstock Letters* contained a series of extracts from the letters of Father James Pye Neale. The information, as obtained, about the recognition of Father Neale in a Philadelphia hospital, and the period of Father Noel's chaplaincy, as given in the Province catalogues, led to the conclusion that his death occurred in the period 1901-1906.

It has since been ascertained that the *St. Mary's Beacon*, published in Leonardtown, Md., gave the definite date of his death as March 19, 1895, only two years after he left the Society.

HISTORICAL NOTES

FATHER JOSEPH HAVENS RICHARDS' NOTES ON GEORGETOWN AND THE CATHOLIC UNIVERSITY

The account of the relations of Georgetown with the Catholic University was recorded by one who could speak with authority. Father Richards was Rector of Georgetown from August 15, 1888 to July 3, 1898, that is, from approximately one year before the opening of Catholic University until about the end of the first nine years of its existence. These ten years of office spanned an intensely active period for both universities.

February 20-22, 1889, the very year following Father Richards' appointment, Georgetown, our nation's first Catholic college and university, celebrated its centennial. This commemoration coincided with the first centenary of the establishment of the American hierarchy and the opening of Catholic University. Father Coleman Nevils thus sums up the rectorship of Father Richards: "It is no reflection upon any of his predecessors or his successors to say Georgetown enjoyed during his ten years as rector a period of scholastic, social, cultural, and educational prosperity unsurpassed at any other time in its history. The Richards' regime was a golden age for Georgetown. . . . [When] he became [its] thirtieth president, he was faced with two big propositions, the necessary preparation for an appropriate celebration of the centennial of the University [and] the completion of the Healy Building. . . . It was Father Richards who removed the boards that had for nearly ten years closed the front entrance. . . . He built the Coleman Museum and the Riggs Library. One of the records says: 'The College looked like a poverty-stricken school; when he finished, it looked like a prosperous institution.' . . . Father Richards' other great initial work was to see to the commemorating in a fit way the first centenary of the College. This he did in grand style."¹

The Catholic University, after overcoming the considerable opposition from and the almost fatal division within the ranks of the hierarchy, held, after receiving papal approval, its formal opening in November, 1889, the very year, as we have seen,

that marked Georgetown's hundredth birthday.² Steps were taken to found within its immediate vicinity houses of study for several religious orders and congregations. On October 1, 1895 the McMahan Hall was opened with the inauguration of the School of Philosophy and the School of Social Sciences. Foreign professors were invited to lecture and lend prestige to the new institution. Bishop Keane was succeeded by Father Thomas J. Conaty, who in turn was replaced a few years later by Monsignor O'Connell. Catholic University was not so fortunate as Georgetown to have the same rector to direct, uninterrupted for ten years, its manifold activities and solve its numerous problems.

In the notes edited below, Father Richards tells the story of the relations between these two Catholic universities destined to play their respective rôles within a few miles of each other. He does so with authoritative knowledge, good will, impartiality, and calm objectivity. His was not an easy dilemma to face or solve—to safeguard and promote the interests of a Catholic university chartered by His Holiness Gregory XVI, and also to help to the best of his ability a national institution of higher learning which enjoyed the favor of the greater part of the hierarchy and the approval of another Supreme Pontiff.

While reading the excerpts, however lengthy, that are quoted from his notes in the obituary notice appearing earlier in WOODSTOCK LETTERS, one is always left in doubt about the author's thought on the subject, due to their incompleteness; hence, they are here edited in full.³ There will be no attempt made to defend, reject, or discuss at length the statements and opinions of Father Richards; to do so, it would be necessary to have access among other sources to the files of his correspondence. The notes are edited here solely as an historical document recorded by one in a position to know whereof he spoke.

The account of Father Richards' life is readily accessible in Father Nevils' *Miniatures of Georgetown*, already referred to, and in the lengthy necrology that appeared in the 1924 WOODSTOCK LETTERS. Suffice it to recall here that Joseph Havens Richards was born in Columbus, Ohio, on November 8, 1851. Nearly twenty-one years later, on August 7, 1872, he became a Jesuit novice at Frederick, Maryland. Approximately a year

after his appointment as rector of Georgetown, he pronounced his last vows on August 14, 1889. After his long tenure of office, he devoted himself to parochial work and continued to write articles on Catholic education; he also published in book form the life of his father, a convert to the Faith as was also his mother. From 1915 to 1919, he was rector at 84th Street, New York. Shortly after August 7, 1922, which marked his golden jubilee as a Jesuit, he celebrated at Weston this happy crowning of a truly devoted life. He died at Worcester on June 9, 1923.

*Notes on the early relations of the Catholic University of America, Washington, D. C., with the members of the Society of Jesus of the Maryland-New York Province, prepared by Joseph Havens Richards, S.J., rector of Georgetown University, Washington, D. C., from August 15, 1888 to July 3, 1898.*⁴

Before speaking of this subject directly, it seems to me well to premise a few items concerning the history of Georgetown University, as it is with that institution particularly that causes of friction might have been supposed to exist in regard to the Catholic University.

History of Georgetown University

1789: Foundation. 1791: Opening of Classes. 1801: Philosophy. Georgetown University was founded in 1789 by John Carroll, then Prefect Apostolic of the United States of America, and his associates, all ex-Jesuit priests.⁵ Classes were opened in 1791. Naturally, these classes were at first of only academic grade. But in 1801 the course of philosophy was instituted, with seven students, and Georgetown became thus a complete college.

1806: Transfer to the Society of Jesus. The Society of Jesus having been re-established⁶ in the United States in 1805 by the authorization of Pius VII, Georgetown College was given over to the Society in 1806, and Father Robert Molyneux, who had been appointed superior of the Jesuit Fathers, became also president of the College.

1815: University Charter from Congress of the United States. On March 5, 1815 Georgetown College received a

charter from the Congress of the United States authorizing it to grant "any degree in the faculties, arts, sciences, and liberal professions to which persons are usually admitted in other Colleges or Universities of the United States."⁷

1833: Charter from Pope Gregory XVI, as only Catholic University. On March 30, 1833 Georgetown College was chartered by Pope Gregory XVI by a brief bearing that date, as the only (Catholic) University in the United States, and was authorized to grant degrees in philosophy and theology, after examination of the candidates. The purpose was stated to be particularly that "young ecclesiastics, allured by the hope of the Doctorate, which is highly esteemed in those States, would gather from all directions and thus make thoroughly the course of theology, which they now make superficially in their dioceses."⁸

"Georgetown University was thus duly invested with all powers by the authority of the Government of the United States and of the Catholic Church and took its position as the first great Catholic University of the United States" (*History of Georgetown College*, by John Gilmary Shea, LL.D., p. 108).

In pursuance of this purpose, the courses of philosophy and theology for the Scholastics of our Society were carried on at the College, and secular students, whether candidates for the priesthood or not, were admitted to them. Those who had already received the degree of Bachelor of Arts, studied for the higher degree of Master. In some cases, even non-Catholic graduates attained to this second degree.

1843-44: Astronomical Observatory. In these same years, 1843-44, the Astronomical Observatory was built and equipped.

1844: Second Charter from the United States. On May 27, 1844 the Congress of the United States issued a second charter to the College, specifying more particularly its ample financial powers. This act was approved by the President of the United States on June 10, 1844.

1851: Medical Department. In 1851 the Medical Department of Georgetown University was opened under Father James Ryder, rector, thus making another step in the development of the University.⁹

1863: Transfer of Scholasticate to Boston and Return. 1869: Transfer of Scholasticate to Woodstock, Maryland. During the Civil War, the scholasticate of the Maryland Province was transferred temporarily to Boston, Massachusetts, where it was housed in the new buildings erected for the Boston College. Near the close of the war, about 1864, the scholasticate was returned to Georgetown, but in September, 1869, it was transferred to Woodstock, Maryland.¹⁰

Owing to these disturbances and changes, the postgraduate studies of philosophy and theology in Georgetown University suffered a temporary eclipse and it was only in 1889-90 that the postgraduate courses of philosophy, letters and sciences were reopened, though the courses of philosophy, both rational and physical, in preparation for the *Bachelor's* degree were retained and carried on in a thorough and flourishing manner.

1870: Law Department. In 1870 under the rectorship of Father Bernard Maguire, the Law Department of Georgetown University was founded.¹¹

1878: Main Building. In 1878 there was added to the College by Father P. F. Healy, then rector, a new building of great size, solidity, and beauty, which was generally conceded at the time to be the finest educational building in the United States.¹²

1886: New Building of the Medical Department. In 1886 under Father J. A. Doonan, rector, a new building was erected for the Medical Department, which up to that date had been housed in rented quarters.¹³

In August of 1888 the present writer was sent to Georgetown University as rector.¹⁴ I had spent the five years of my teaching as a Scholastic at Georgetown, from 1878 to 1883. I was therefore familiar with the history and aims of the University. It did not profess to be as yet a fully developed and equipped University, such as the Church would like to possess in the United States. But it had all the essentials of a university organization in actual existence and was progressing steadily toward the realization of the ideal, being retarded only by lack of financial means.

The Founding of Catholic University

1884: *Third Council of Baltimore*. Some years before this date agitation had begun for the establishment of a *Seminarium Principale* for the higher education of the clergy.¹⁵ In the Third Plenary Council of Baltimore, held in November and December of the year 1884, the necessity of such an institution was insisted upon by the assembled bishops. In the decree on this subject, *De Seminario Principali*, there is no explicit question of any but ecclesiastical students, though it adds that such a seminary would constitute a nucleus from which, through the favor of God's grace, a perfect university would develop. The decree goes on: (Cap. III, *De Seminario Principali*, p. 93)

Re mature perpensa, convenerunt Patres jam advenisse tempus quo grande hoc opus inchoandum sit. Quod ut strenue urgeatur, visum est Concilio, Commissionem instituere cujus erit collatis conciliis id conitti ut quamprimum fieri possit, Seminarium quoddam Principale pro Statibus Unitis Americae Septentrionalis prope civitatem quandam insignem et populosam erigatur ad quod undique clerici praestantioris ingenii, ordinarium studiorum curriculum emensi, et etiam sacerdotes, confluere possint, ad eminentissimam sibi comparandam scientiam. Hujusmodi seminarium omnimodae jurisdictioni, directioni et administrationi Episcoporum, eorundem Statuum subjectum erit, ad quos spectabit studiorum rationem definire, leges disciplinae praescribere, professores caeterosque officiales instituere, aliaque omnia ordinare quae ad rectum seminarii regimen pertinent.

Catholic University. Quoniam de facultate theologica et philosophica juxta normam Universitatis Catholicae agitur, leges regiminis et disciplinae ac rationis studiorum postquam de iis inter Archiepiscopos et Episcopos deliberatum erit, examini et approbationi S. Sedis subjicientur nec nisi hac approbatione obtenta, vigorem habebunt.

Previous to the Council, Bishop J. L. Spalding of Peoria, Illinois, had secured from his niece and former legal ward, Miss Mary Gwendoline Caldwell, the promise of a gift of \$300,000 for the foundation of a Catholic University.¹⁶ The Council, in the thirtieth private session, accepted the gift and appointed as an Executive Committee "*qui novi Seminarii Principalis, universitatis primordiorum, negotiis gerendis praeessent*" certain bishops and laymen, whose names were

suggested by Miss Caldwell, with power to aggregate other members, either clerical or lay, if desired (*Excerpta e Congregationibus Privatis VI*, p. LXVI).

The proposition was warmly approved by Leo XIII. In the preliminary arrangements, Bishops John L. Spalding of Peoria, John Ireland of St. Paul, Minnesota, and John J. Keane of Richmond, Virginia, were particularly active. It was confidently expected that Bishop Spalding would be named rector, but when the appointment came, it was found that that office had been conferred on Bishop Keane. The reason was generally supposed to be that Bishop Spalding who had made his studies, or at least some of them, in Germany, seemed to have adopted the philosophical systems, or at least imbibed the spirit of the non-Catholic German philosophers and to be decidedly wanting in knowledge and appreciation of the philosophy of St. Thomas Aquinas and the other scholastics. This fact was made plain in a public address which he had made some time before and which had been widely reported in the newspapers.

1888: Selection of Washington for Catholic University of America. Much discussion had occurred as to the location of the proposed university. Some wished it to be in New York; other cities were proposed, but the final conclusion was in favor of Washington, D. C., the capital city of the Nation. It was clearly seen by the projectors that the presence in Washington of Georgetown, possessed of all the powers and much of the equipment and development of a University, was a grave objection. I was told by my predecessor, Father James A. Doonan, that he had been approached by Bishop Keane with an enquiry as to what price Georgetown would ask, if the Catholic University would offer to buy its entire property. To this enquiry, Father Doonan answered unfavorably, saying that we did not wish to sell at all.

1888-89: Condition of Georgetown University. When I arrived at Georgetown as newly appointed rector, August 15, 1888, the first building of the Catholic University was approaching completion. It was called Caldwell Hall, and was intended exclusively for theological students, all of whom were expected to be already ordained priests. The condition of

Georgetown University, as shown by the annual catalogue of that scholastic year 1888-89, was as follows:

College—Students	220
Faculty—Fathers	17
Scholastics	11
Lay Teachers	7
Medical Department—Students	80
Faculty—Professors	11
Assistant Professors and Demonstrators	15
Law Department—Students	204
Faculty—Professors	8
Assistant Professors	6
Total	504
Hence in all: Students, 504; Professors and Instructors, 75.	75

Catholic University's First Rector

Relations with Bishop Keane. I was given no directions as to the attitude to be observed toward the future Catholic University. No superior even mentioned the subject to me. However, I knew Bishop Keane very well, indeed was very friendly with him. When he was an assistant pastor at St. Patrick's Church, Washington, he had converted and received into the Church an aunt of mine, Mrs. William Richards, and we were all very grateful to him and entertained a very high esteem of him as a zealous and holy priest and dear friend. I had met him also at Woodstock during my course of theology, when he came there to consult Father Camillo Mazzella on some points of Scholastic Philosophy, especially on the doctrine of matter and form, which seemed to give him great difficulty.

After he had been relieved of the care of his diocese of Richmond and was engaged in preparing for the future Catholic University, he visited Georgetown College, remaining two or three days, during which I had some charge of him. He asked me at that time what use we had of so extensive buildings for the college. This seemed to me at the time to indicate that he had very little practical knowledge of educational matters.

Visit from Reverend Doctor P. L. Chapelle. Shortly after my coming to Georgetown, I received a visit from Rev. Dr. P. L. Chapelle, then recently appointed pastor of St. Matthew's

Church, afterward made Archbishop of Santa Fe, New Mexico.¹⁷ He came to tell me that he feared the fact that he had advocated the locating of the Catholic University at Washington might cause him to be considered an enemy of Georgetown; that on the contrary he was sincerely attached to the College and was convinced that the new University would not interfere at all with Georgetown; if he had believed it would, he never would have advocated that location. I reassured him and asked why he feared such an interpretation of his position. He said that he knew remonstrances had been made at Rome against the selection of Washington as the site. I asked him who had made the representations at Rome, for I knew nothing of them. He answered that he supposed that they were made by members of the Society. I never received any further information on this point, except that I did hear a report that Father Camillo Mazzella, afterward Cardinal, had been consulted and had answered to the effect that in his time Georgetown College was a living tree with two dead branches (referring, no doubt, to the Medical and Law Departments).

*1889: Centenary of Georgetown University;*¹⁸ *Cablegram of Bishop Keane.* When Georgetown University celebrated the first centenary of its existence in February, 1889, Bishop Keane was in Rome, completing arrangements for the new University. He cabled a congratulatory message which was read at the final session of the celebration. When he returned to Washington about a month afterward, a reception and banquet were tendered to him by the clergy at Welcker's Hotel.

Address of Welcome at Reception by Clergy. At this banquet I was chosen to respond to the toast "Our Sister Universities." As this speech was of some importance, giving the Bishop a warm welcome and expressing great confidence in the beneficial results to be expected from the new University on Catholic education in the United States, and thus outlining the conciliatory policy that Georgetown was to follow, I have preserved a copy of it. At the close, Bishop Keane thanked me very warmly for what he called "the best utterance he had yet heard on the Catholic University."

Bishop Keane's Address to Georgetown Alumni; Assurances of No Interference. Shortly after this banquet, the Alumni of

Georgetown University held their annual meeting at the College. To this reunion Bishop Keane was invited as a special guest of honor. At the dinner he made an address in which he said that some fear had been expressed in a number of quarters that the locating of the Catholic University at Washington would interfere with Georgetown's success. He professed great friendship for "dear old Georgetown" and declared that the new University would not interfere in the least with her or any other Catholic college. He mentioned also particularly Notre Dame University, Indiana. It was planned to be so far above all of them in its studies that no interference would be possible. These same assurances were given by Bishop Keane in an article published in the *Catholic World*.¹⁹ The University was to be exclusively of a postgraduate nature and would not come into competition with any of the existing Catholic institutions.

Georgetown's Conciliatory Policy. The policy which I deliberately adopted from the first and which was faithfully adhered to by Georgetown throughout my administration (and I suppose later, to the present moment) was that we should make no opposition in any point to the new University, but on the contrary that we should show cordial friendship and cooperation in its work. This, because the new institution came to us with warm approval of the Holy See and the recommendation of the Holy Father Leo XIII, and also, because if it were properly managed it would be an immense influence in elevating and co-ordinating Catholic education in the United States. But secondly, we should not on account of the presence of that University curtail in any way the progress and development of our own University. We had been in existence for a hundred years; we also had the special approval and authorization of the Holy See; we had flourishing departments of university studies attended by many hundreds of students; we had several thousands of former students, both Catholic and non-Catholic, in every walk of life scattered throughout the States, even the most distant, and not a few in foreign countries. Many of these former students were occupying or had occupied very high positions in the professions, as bishops, priests, lawyers, physicians, etc., and particularly in government offices, such as senators, governors, members of Congress,

judges, generals, etc., etc. These would certainly not look kindly upon any attempt to check the legitimate growth of their alma mater.

This policy, consistently followed, brought us through these ten years without any misunderstanding with the Catholic University, while at the same time Georgetown University continued to increase and develop steadily and rapidly. Without doubt there was some gossip and ill-natured talk by friends of both institutions; but to this we showed no favor. I did indeed understand that the students of the Catholic University spoke very frequently and unkindly of Georgetown; but our students certainly did not speak so of them. On one occasion, one of our older students (afterward a priest of the New York diocese) going with permission to visit the Catholic University, on leaving the company of the young priest-students there, said to them: "This is a strange thing! I have spent four years at Georgetown University and I have never heard a word against the Catholic University. I have been here two hours and have listened to unfavorable criticisms of Georgetown the whole time!" But all of these frothy manifestations of feeling we passed over with as little notice as possible.

Donation Obtained by Father Clarke, S.J., for Catholic University. When the early preparations for the Catholic University were in progress, the well-known Jesuit, Father William Clarke, then stationed in Baltimore, obtained from two ladies a gift of fifty thousand dollars for the foundation of a chair in that institution.

Complimentary Dinner at Georgetown to New Professors of Catholic University. When the first band of professors, Drs. Schroeder, Pohle, Bouquillon, etc., came to the Catholic University from Europe, we invited them to a special dinner at the College. On this occasion Dr. Bouquillon presented to me a copy of his *Theologia Moralis Fundamentalis*, then recently published, as an homage to the Society of Jesus and a testimony of his regard for it. Some months after this, the great conflict on parish school education was precipitated by Dr. Bouquillon's pamphlet *Education—To Whom Does It Belong?* in which he seemed to exalt unduly the claims of the State. In this regrettable dissension, Georgetown took no part, except

that I wrote for the *American Ecclesiastical Review* a conciliatory article in which I outlined a plan of law by which the governments of the states or cities could support the schools of religious denominations without any undue burden on other taxpayers, while leaving entire control of our schools to us. This article was approved and signed by Martin F. Morris, LL.D., the dean of the Georgetown Law Department, for I thought it better that my name should not appear.²⁰ Cardinal Gibbons, when told that I was the real author, expressed to me his pleasure with the article and his conformity with its sentiments.

Relations with Mgr. Satolli

Coming of Mgr. F. Satolli as Extraordinary Apostolic Delegate. In 1892 Monsignor Francis Satolli arrived in the United States as Extraordinary Delegate with the mission of settling the school controversy which had raged with extraordinary bitterness among our prelates and clergy. As the presence and ultimate friendship of this prelate affected to some extent the condition and prospects of Georgetown University in respect to the Catholic University, it is necessary to give some details of our relations with him.

Liberalism Among American Clergy. It must be remarked that at first it was expected that he would be the tool of those who were considered the Liberalistic wing of the clergy. Of this party, Archbishop Ireland of St. Paul, Minnesota, was the acknowledged leader. It comprised also, at least in popular estimation, Bishop Keane and other prelates and a great number of priests in many dioceses. Cardinal Gibbons himself, Archbishop of Baltimore, was thought by many to be a member of the party, and he undoubtedly was greatly under the influence of Archbishop Ireland. He himself told me once smilingly that some American Catholics had expressed the wish that he should be the next pope, "in which case Archbishop Ireland would be the power behind the throne!" But the Cardinal was too wise and prudent to commit himself unreservedly to such influences, though he was strongly in favor, as I have heard him declare, of obtaining from the Holy See permission to celebrate the liturgy in the English language. In this he only perpetuated the conviction and desire of the first Bishop of the

United States, John Carroll, a member of the Society of Jesus before its suppression and always a staunch friend and protector of the Society. His neutral policy in the school question did very great harm in his own Archdiocese and also in the country at large.

Monsignor Satolli had first come to this country merely to take part in the celebration of the centenary of the hierarchy and had delivered an address at the opening of the Catholic University, in November, 1889. When he returned in 1892 as Special Delegate Apostolic he brought no credentials whatsoever, and no official notice of his appointment came from Rome. It was supposed, probably on good grounds, that his selection and appointment had been due to the influence at Rome of Archbishop Ireland and his partisans. No one seemed to know what his status was, what authority he possessed, or to what subjects his mission extended. Hence he was received coldly by the more conservative clergy. In November of that year, he attended a meeting of the archbishops of the United States held in New York and proposed to them, in fourteen propositions, a solution of the school problem which was still a subject of heated discussion. His propositions did not meet with the cordial approbation of the archbishops, and Leo XIII called for individual opinions on the subject from all the bishops of the United States. A large majority was said to have been entirely opposed to Archbishop Ireland's position. Satolli then took up his residence in the Catholic University. On January 24, 1893 the regular Apostolic Delegation in the United States was established and Monsignor Satolli was appointed the first delegate.

1893: Satolli at Georgetown University; His Criticism of Bishop Keane. On March 7, 1893 Monsignor Satolli attended the celebration at Georgetown College of the Episcopal Jubilee of Leo XIII. He was accompanied by Abbé Hogan, S.S., who was then president of the Divinity Department of the Catholic University (the only department then in existence). I made an address to Monsignor Satolli in Latin, at the end of which the Abbé Hogan congratulated me most warmly, saying the address was "most happy in every respect." At the supper table on that occasion, Satolli spoke to me of the Liberalism which he declared to be prevalent among some of the American

clergy. He undoubtedly referred to Archbishop Ireland, Bishop Keane, and others associated with them. Of Bishop Keane in particular he spoke strongly, saying that in the latter's recent address before the Unitarians there was nothing which any non-Catholic might not have said. This language surprised me exceedingly, as it was still generally supposed that Satolli himself was allied to that faction. I did not dare to make any comment or remark in return. But events soon showed that Satolli was far from being hostile to the Society of Jesus. He soon removed his dwelling and offices from the Catholic University to a house purchased for the Legate by the Bishops of the United States, situated very near to the Jesuit Church of St. Aloysius in Washington. Here he became very friendly with Father Cornelius Gillespie, S.J., rector of Gonzaga College and St. Aloysius Church.²¹

Satolli at Commencement Exercises of Law Department of Georgetown University. While living there he attended one of the annual commencements of the Georgetown University Law School. He was undoubtedly deeply impressed by the great number of young men receiving their degrees as Bachelor or Master of Laws, the enthusiasm of the large audience and the evidently high standing of Georgetown University in the eyes of the public. He no doubt realized that any attempt to uproot Georgetown as a University would be a fatal move that would meet with great resentment from Catholics and Protestants.

Attempt to Detach Law and Medical Departments from Georgetown and Attach Them to Catholic University. He then attempted to detach the Medical and Law Departments from Georgetown and attach them, without any other change, to the Catholic University. The first information I had of this was from the deans of these two Departments, George L. Magruder, M.D., and Martin F. Morris, LL.D. Both of these gentlemen told me that they had received a letter from Satolli proposing to them to separate their respective departments from Georgetown and ally them to the Catholic University. He guaranteed the consent of Very Rev. Father General, which he would obtain; and, if I remember rightly, he said that he acted with the approbation of Leo XIII. About the same time, I received a letter from Father General Martín, through Father Rudolph

Meyer, warning me to act very prudently.²² But all necessity of any deliberation on my part was obviated by the action of these two deans and the respective faculties, who, without any suggestion from me, refused positively to consent to any such plan. I did not see their letters, but I was told by them that their refusal was absolute and that the Law Faculty in particular declared that even if they were compelled by the Fathers of the Society to break their connection with Georgetown, they would not join the Catholic University but would continue to carry on their Law School as an independent body.

Some time later, after the secretary of the Apostolic Delegation, Dr. Hector Papi,²³ now professor of Canon Law at Woodstock, had entered the Society of Jesus (with full approbation, I believe, of his chief, Monsignor Satolli), I asked him how it was that the Delegate had taken the very unusual course of addressing the deans directly instead of first approaching the rector of Georgetown University. Dr. Papi answered that Satolli had sent him twice to the College to see me and speak to me on the subject; but finding on both occasions that I was absent from the College, he concluded to write to the deans directly. Bishop Keane was absent when all this occurred, soliciting funds in the West. When he returned and heard of Monsignor Satolli's attempt, he declared that he had nothing to do with it and knew nothing of it. He also told the dean of our Medical School, Dr. George L. Magruder, that the Catholic University had no intention of adding a Medical Department for many years to come, if ever.

About the same time (1893) Father Provincial (Pardow) called on me to prepare a statement for Father General on the condition and prospects of the Medical and Law Departments of Georgetown.²⁴ This I did immediately in Latin and the statement must no doubt be on file in the Curia of Father General, probably with Father Pardow's own letter. In this statement I declared my conviction that Georgetown ought either to be developed energetically by the Society, so that it might be a university in the fullest sense of the word, of which we might be proud, or all its university character should be abandoned and the Medical and Law Departments turned over to the Catholic University or otherwise disposed of. At the next Provincial Congregation I proposed a *postulatum* to

Rev. Father General, asking that Georgetown should be fostered as a university, even by sending to it foreign professors, if necessary, for its development. This postulate was adopted, either unanimously or almost so. If I remember rightly, the answer to this postulate from Father General was that he approved its sense but recommended us to depend upon our own professors.²⁵

1892: Conference with Cardinal Gibbons; His Willingness to See Our Scholasticate Return to Georgetown. Toward the end of February, 1892, I had a conversation with our Provincial, Father Thomas J. Campbell,²⁶ at Elizabeth, N. J., whither we had gone to attend the funeral of John Gilmary Shea, the historian. I found to my surprise that Father Campbell still cherished to some extent the plan that he had proposed and advocated warmly in October, 1888, viz., to transfer the scholasticate from Woodstock back to Georgetown, placing it on Observatory Hill. At that time I had encouraged the plan very strongly and had assured Father Campbell that if it were carried into effect, Georgetown would undoubtedly give all the land necessary for buildings, etc., free of all costs to the Province. The plan had been given up and other sites considered, especially one at Fordham, N. Y. When I found that Father Campbell was again inclining to Georgetown but feared that Cardinal Gibbons, who was, as chancellor, the nominal head of the Catholic University, would object for fear of interference with that institution, I expressed some doubt and he immediately and positively directed me to call on the Cardinal and ask his sentiments on the subject. This I did, at the Cardinal's residence in Baltimore. His Eminence told me that he regretted very deeply that there was any thought among the Fathers of removing the scholasticate from his Archdiocese. This, he said, he would regard as a very severe blow to the Archdiocese, and if he found that it was seriously undertaken, he would not fail to make his voice heard at Rome against it. He did not see why we were not satisfied with Woodstock, but if in fact we were not, he saw no objection to our scholasticate coming back to Georgetown. He did not know what those gentlemen at the Catholic University might think of it; but that would make no difference to him. We could justly say to them, if they objected, with the lamb to

the wolf in the fable, that we were not troubling the water, but they. We had been at Georgetown a hundred years, we had eminent professors, etc. They, on the other hand, were newcomers, etc.

Several years later, when Dr. Conaty was rector of the Catholic University, Father Edward Purbrick, then our provincial,²⁷ told me that he believed Cardinal Gibbons had changed his attitude to some extent and that he would not look favorably upon a scholasticate at Georgetown, with power to admit secular students, clerical and lay, to courses in philosophy and theology, as that would evidently come in competition with the Catholic University.

1893: *Satolli at Our Novitiate, Frederick, Maryland; His Approval of Transfer of Scholasticate to Georgetown.* About the same time Monsignor Satolli went to our Novitiate at Frederick, Md., to attend the domestic celebration of the feast of St. Stanislaus (November 13). I accompanied him from Washington. On the train our conversation fell upon Georgetown University. I asked him what he would think of our transferring our scholasticate to Georgetown, with the power of admitting secular students, lay and clerical, to the courses of philosophy and theology. He answered that he saw no objection at all so far as philosophy was concerned (in fact, we were already giving both undergraduate and postgraduate courses in this and similar branches). As to theology, he was not so decided; though, according to my recollection, he did not positively and finally disapprove even of that.

Further Relations Between the Universities

Satolli's Solution of the Relations Between the Catholic University and Georgetown University. As to the future relations of the Catholic University and Georgetown University, he said that his solution would be this, that each should continue in its own field and thus the Catholic Church would have in Washington a complete University with all the courses. He said: "Each University has now certain courses, you have letters and general college studies, Medicine and Law; the Catholic University has theology; let each continue in its own field." Asked about the degree to be given, he answered that

he could not judge positively whether there should be only one united degree or whether each should continue to give its own degrees. But in either case, the function of a Catholic University would be fulfilled.

1895: Bishop Keane's Address at Georgetown to Induce Students to Go to Catholic University after Graduation from Georgetown. In the year 1895, the School of Philosophy of the Catholic University was opened in a new building (McMahon Hall) erected for the purpose. This was expected to attract lay as well as clerical students. Shortly before or after this event, Bishop Keane had requested our Provincial, Father William Pardow, to authorize him to visit all the colleges of our Province and address the students, in order to attract them to the Catholic University for their higher studies. Father Pardow submitted this request to a large meeting, including his consultors, all the rectors of the Province and a number of the older and more experienced Fathers. This meeting was held at Gonzaga College, Washington. The two questions submitted to it were the reduction of Gonzaga College to a High School and the answer to the request of Bishop Keane. In regard to the latter, the opinions of the Fathers were divided and Father Provincial preferred to leave the decision in each case to the individual rectors concerned.²⁸ A day or two later, I received a telephone message from Bishop Keane asking that privilege from Georgetown. I readily and cordially consented. When he came, we had all the members of our graduating and postgraduate classes, numbering, I think, nearly forty, in academic robes and caps, to hear him. All the Fathers of the College were also present. I made a brief introductory address on the advantages of higher university studies, noted that we were already cultivating a corner, at least, of that broad field, and encouraged the Bishop to explain the advantages of the Catholic University. This he did in a fervent address.

Modifications of the Catalogue of the Catholic University. After the meeting, while talking in my office about the cooperation of the two institutions, I drew his attention to the fact that in the catalogue of the Catholic University there was a clause explicitly suggesting to the students of Catholic Col-

leges to come to the Catholic University for their *first* (the Bachelor's) degree, thus proposing to deprive the colleges of the privilege now enjoyed by all of granting degrees and of giving courses in philosophy. The Bishop expressed his satisfaction at this honest criticism, and promised that the objectionable clause should be expunged. This promise was fulfilled in the next annual catalogue. Whether it is still observed or not, I do not know.

Bishop Gilmour's Address at Opening of McMahan Hall, Catholic University. At the opening of McMahan Hall, the new School of Philosophy (and Sciences) of the Catholic University, the address of the occasion was given in the chapel by Bishop Gilmour of Cleveland. In that address he declared that the "Catholic University of America" was not, and was not to be in the future, the *only* Catholic University in America. He said: "We already have Notre Dame University (Indiana) and Georgetown University, and in future there will undoubtedly be great Catholic universities in New York, Chicago, and other large cities."²⁹

1896: Removal of Bishop Keane from Rectorship of Catholic University. In 1895 (November 29), Monsignor Satolli was created Cardinal Priest and in October, 1896 he was recalled to Rome. Shortly before his departure, the Catholic public was astonished by the announcement that Bishop Keane was suddenly removed by Leo XIII from the rectorship of the Catholic University and invited to Rome. This action was due entirely to the recommendation and influence of Satolli. Some persons imagined that it was due to the influence of the Jesuits. But I can testify that this was entirely false—and in fact it never gained any general acceptance. We were as greatly surprised (even astounded) as any one. I heard that Satolli, in speaking to someone (I think it was to Father Dumont, a Sulpician, at that time assistant in disciplinary matters in the Theological Department) said: "Have you heard of the removal of Bishop Keane? I did that!"

He said to Father Gillespie that Bishop Keane had "no philosophy, no theology and no (I think it was) administrative ability." This was, in my opinion, too harsh a judgment, but from the beginning, Satolli had not approved of Bishop Keane.

The latter was of a very optimistic character, possessed with the idea that America was to develop the highest type of Catholicity, and this disposition it was, together with his ardent zeal and great energy, that led him into positions and measures that savored of excessive Liberalism. As soon as I heard of the removal, I went in haste to the Catholic University to call on Bishop Keane. I found him in his room with Cardinal Gibbons, making preparations for immediate departure. I expressed my sympathy and regret. Both prelates greeted me warmly and seemed much pleased with my call.

Meeting of Sympathy for Bishop Keane; Address of Father Richards. After the departure of Bishop Keane, a public meeting was organized to express sympathy and esteem of the people for him. It was held in the hall of the Carroll Institute, an association of laymen of which Bishop Keane had had the direction, I believe, when he was assistant pastor of St. Patrick's Church. Both Catholic and Protestant notables were invited to speak on subjects assigned. Dean Martin F. Morris of the Georgetown Law School was the presiding officer. He accepted the position, as he explained to me, because he feared that otherwise the meeting might get into the hands of some rash individuals who might give it the character of a meeting of indignation against the Pope's action. I was assigned to speak on the subject, "Bishop Keane as a Priest." This I was able to do in all truth and sympathy, for I had some knowledge and a high esteem of his character and career in that capacity. My speech was printed in full in the *Catholic News*, and I received a message from Cardinal Satolli, then on his way to Rome but not yet having sailed from New York, congratulating me on the "tact" of my address. While the meeting was full of sympathy and admiration for Bishop Keane and regret for his departure, not a word was said against the action of the Holy Father.

Catholic University's Second Rector

Appointment of Rev. Dr. Conaty as Rector of Catholic University; His Assurances of No Interference with Catholic Colleges. After a short interregnum, Rev. Dr. Thomas J. Conaty, pastor of the Church of the Sacred Heart, Worcester,

Mass., was appointed rector. He was a graduate of the Jesuit College of Holy Cross, Worcester, and was esteemed a soundly conservative churchman and a friend of the Society of Jesus. But he had no experience in higher education. In his inaugural address, he insisted very strongly on the assertion that the Catholic University was entirely postgraduate in character and that, with the exception of Clark University in Worcester, Mass., it was the *only* university in the United States purely postgraduate. Some graduates of Harvard University who were present representing their university were said to have been displeased with this exaltation of the Catholic University. This exalted programme was not adhered to, even during the administration of Dr. Conaty. One very flagrant case was that in which a very young boy from St. Louis, a student (and an unsuccessful one) in a low class of the High School Department of Georgetown College, was admitted to the regular classes of the Catholic University, and was to have all the privileges of university students, including that of going out to the city at will. In this case, Dr. Maurice F. Egan, a graduate of Georgetown, then professor of English Literature at the Catholic University, wrote me an apologetic letter, saying that he was strongly opposed to the enrollment of this boy to his class and was not responsible in any way for his admission. The boy's father, however, withdrew him altogether from College.

Opening of Undergraduate College Department of Catholic University. At a somewhat later period, the Catholic University established an undergraduate department, thus entering into direct competition with the other Catholic colleges and violating its positive and repeated public assurances. This college department is said to have now about two hundred students.

About the beginning of the year 1898, or somewhat earlier, I was told by Father Purbrick (who had become provincial on March 14, 1897) that Dr. Conaty had complained to him that the Georgetown catalogue of that year seemed to be an imitation of that of the Catholic University. In fact, it was only the regular form which had been followed by Georgetown in former years, with the single exception that the *local* residence of the postgraduate students, some of whom were allowed to

live outside of the college walls with Catholic families authorized by the College to receive them, was given in addition to the State from which they came. This feature, however, was and is common to the catalogues of very many universities in the United States. This was the only complaint ever made, to our knowledge, by the Catholic University, concerning our conduct toward it.

As the collapse of my health in March, 1898 compelled me to leave to subordinates all details of college management from that time, and since on July 3, 1898 I was succeeded as rector by Father John Whitney, I had nothing further to do with the Catholic University. But I believe that the friendly relations established in the beginning have persisted unbroken.

Bishop Keane's Public Testimony in Sermon in the Church of St. Louis University to Friendship and Co-operation of Jesuit Fathers of Georgetown University. In the year 1899, Bishop Keane, having returned from Rome to this country with the mission of collecting funds for the Catholic University, spoke in the Jesuit churches and halls. Among others, he delivered an address in the church of St. Louis University. In this speech or sermon he made public acknowledgment and expressed his gratitude for the constant co-operation shown him in his work at the Catholic University by the Jesuit Fathers of Georgetown College and especially by the rector, Rev. J. Havens Richards. This was reported to me by Father William Deeney of our California Mission, who was present and heard the testimony.³⁰

Since my removal, the spontaneous development of Georgetown University has gone on steadily. But of this others can, of course, give more information than I.

The most important feature has been the establishment of the Department of Foreign Service. In this field, so important under present conditions of the world, Georgetown University is the pioneer and by far the most successful cultivator. From the very beginning of this department, it has attracted hundreds of students and has added immensely to the importance and prestige of the University.

In June, 1921 (the latest date of which I have information) the condition of Georgetown University was as follows:

<i>Departments</i>	<i>Students</i>	<i>Instructors</i>
College—Graduate School _____	10 _____	35 _____
Undergraduate School _____	435 _____	
Medicine _____	172 _____	125 _____
Dentistry _____	163 _____	12 _____
Law _____	1153 _____	40 _____
Foreign Service _____	427 _____	50 _____
Total _____	2360 _____	262 _____

These figures do not include the Preparatory Department, now at Garrett Park, Md.

Postscript. In the preceding pages, when mention is made of the proposed plans to bring the scholasticate back from Woodstock to Georgetown, it must not be imagined that there was any thought of placing it at the Catholic University. This had never been considered. It was indeed understood that Cardinal Gibbons and the Managers of the Catholic University would be highly gratified if the Jesuit Scholastics were sent thither. But so far as known to the present writer, no proposition to that effect was ever made to our Fathers. Bishop Keane had indeed, when he was engaging his first band of professors in Europe, asked Very Rev. Father General to give Father Lehmkuhl for the chair of moral theology. But when answered that the Father was too old and feeble to assume such a burden, the Bishop did not ask for any other Jesuit.

NOTES

¹ Coleman Nevils, S.J., *Miniatures of Georgetown* (Washington, n.d.), pp. 175-177.

² John Tracy Ellis, *The Life of James Cardinal Gibbons* (Milwaukee, 1952), I, p. 412 ff.

³ WOODSTOCK LETTERS, LIII (1924), pp. 248-271.

⁴ The present edition of Father Richards' *Notes* is made from a type-written copy in the *Archivum Romanum Societatis Jesu* marked in pencil "For Very Reverend Father General." The only changes made by the editor are the correction of obvious mistakes in spelling and the use of the original marginal captions as paragraph headings. The obituary notice (see note 3) states that he was baptized Havens Cowles Richards. When he changed his name to Joseph Havens Richards, no one seems to know. Father Nevils (*op. cit.*, p. 176) ventures, ". . . he seems to have assumed Joseph when he became a Jesuit." The 1873 Province catalogue—the earliest to contain his name—already prints "Josephus H. Richards."

⁵ Due to the suppression of the Society. Carroll was in Bruges, Belgium, at the time the decree was made known to the English Jesuits there (September 5, 1773); he set sail for America in the late spring of 1774 (Nevils, *op. cit.*, pp. 37-38).

⁶ See Petrus Albers, S.J., *Liber Saecularis Societatis Jesu* (Rome, 1914), ch. I (pp. 5-53); Gilbert J. Garraghan, S.J., *The Jesuits of the Middle United States* (Milwaukee, 1938), I, pp. 9-10; WOODSTOCK LETTERS, XXXII (1903) pp. 190 ff. These authorities make it clear that Father General, Gabriel Gruber, empowered the Maryland Jesuits in 1805 to be affiliated to the Society as existing in Russia.

⁷ The photostat of the original charter shows that it was signed by President Madison on March 1, 1815 (Nevils, *op. cit.*, opposite page 58).

⁸ An English translation of the entire decree can be found in Nevils, *op. cit.*, pp. 108-9.

⁹ Father Ryder was appointed rector on August 7, 1848.

¹⁰ See Gilbert J. Garraghan, S.J., "The Project of a Common Scholasticate for the Society of Jesus in North America" in *Archivum Historicum S.J.* II (1933), pp. 1-10.

¹¹ Father Bernard Maguire was appointed rector on January 1, 1866.

¹² Father Healy was named rector of Georgetown on July 31, 1874.

¹³ Father Doonan had been appointed on August 7, 1882.

¹⁴ On August 15th, as he himself informs us later on.

¹⁵ For official documents on the early period of the Catholic University, see: *Constitutiones Catholicae Universitatis Americae a Sancta Sede Approbatæ cum Documentis Annexis* (Rome, 1889). On pages 9-12 is to be found the letter of Leo XIII approving the statutes of the new University; this document removes earlier restrictions and limitations (. . . rectae institutioni tum clericorum tum laicae iuventutis, ac doctrinae in omni scientiarum divinarum et humanarum genere . . . Potestatem itaque academiae vestrae facimus, ut alumnos quorum doctrina experimentis probata fuerit, ad gradus quos vocant academicos provehere possit . . . magisteria in omni doctrinarum genere ita sint constituta ut clerici invenes ac laici aequè opportunitatem habeant . . . ii etiam [admittantur] qui vel incipiendis vel prosequendis eius scientiae curriculum navare operam velint).

¹⁶ On Miss Caldwell's gift to the Catholic University, see J. T. Ellis, *op. cit.*, pp. 392 ff.

¹⁷ Chappelle was made Archbishop of Santa Fe on January 7, 1894.

¹⁸ See Nevils, *op. cit.*, pp. 175 ff. for details of centenary celebration.

¹⁹ Keane, John J. "A Chat About the Catholic University," *The Catholic World*, XLVIII No. 244, 216-226.

²⁰ Morris, Martin F. "A Bill for the Promotion of Education in the United States," *American Ecclesiastical Review*, VII No. 1, 6-13.

²¹ Cornelius Gillespie was appointed rector of Gonzaga on November 18, 1890.

²² Father Rudolph Meyer of the Missouri Province was at the time substitute secretary at the Jesuit Curia, then at San Girolamo, Fiesole, near Florence, Italy.

²³ Papi was born in Rome, Italy, on August 7, 1861 and entered the Society on January 10, 1895; he died in Washington, D.C., on June 18, 1929.

²⁴ Father William Pardow was appointed provincial on November 16, 1893.

²⁵ At this time the general was Luis Martín (1892-1906).

²⁶ Provincial since May 21, 1888.

²⁷ Provincial since March 14, 1897 as stated below.

²⁸ There is a marginal note in ink: "Not one of our Jesuit colleges refused this request of Bishop Keane."

²⁹ Needless to recall that nearly twenty years earlier Father Walter H. Hill, S.J., had published his *Historical Sketch of the Saint Louis University; the Fiftieth Anniversary or Golden Jubilee on June 24, 1879* (St. Louis, 1879).

³⁰ The manuscript has Father William Dineen, of whom there is no trace in the Province catalogues. The 1899 catalogue of the Turin Province, to which the California Mission belonged, lists on page 58 among those studying second year philosophy at St. Louis a William Deeney.

E. J. BURRUS, S.J.

* * *

OBITUARY

FATHER JOHN F. X. MURPHY, S.J.

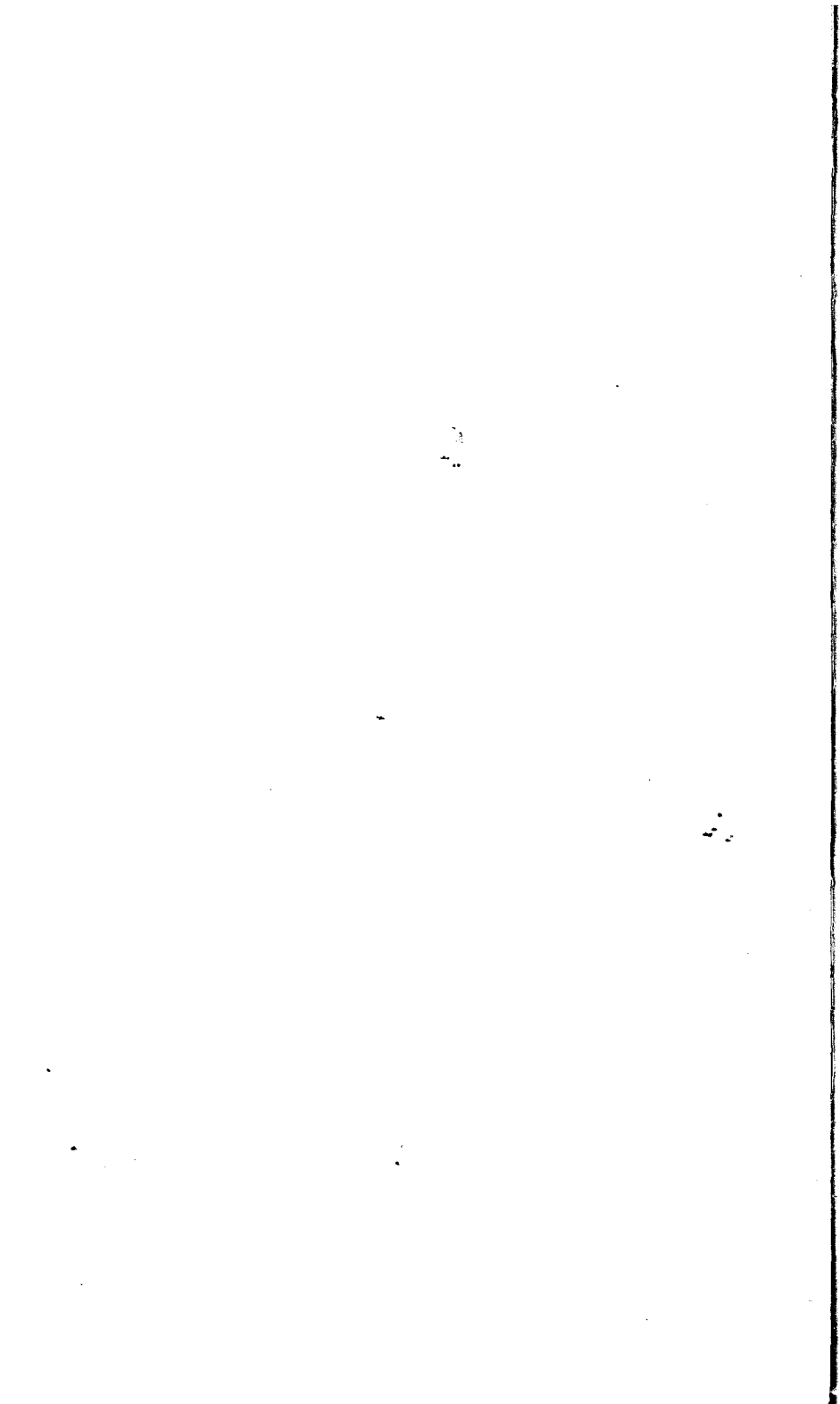
1876-1952

A historian of vast erudition, a tireless laborer for almost half a century in classroom and on lecture platform, a happy master of sparkling witticism, an intellectual warrior of fearless honesty, a priestly counsellor of boundless charity, Father John Francis Xavier Murphy, or, as a legion of friends and former students affectionately knew him, Father J.F.X., was one of the outstanding American Jesuits of our times. The memory of him will recall an indefatigable champion of Holy Mother Church, who battled for her causes every moment of an intense life. The mention of his name will at once bring up a store of anecdotes of his prodigious learning, his delightful humor, and his constant thoughtfulness of others.

John Murphy was born on January 2, 1876, at Nashua, N. H., and was baptized the following day at the parish church of the Immaculate Conception. He was the youngest child of the family of Patrick and Hannah Murphy, recent emigrants from Cork, Ireland. The father had died shortly before the baby's birth, leaving to the widowed mother the hard task of rearing a family which included four other sons and a daughter. Hannah O'Sullivan Murphy, quiet, soft-spoken and kindly, was a woman innately refined and markedly noble in character. In her own gentle way she impressed a sturdy independence on her children, as they grew up amidst the small Yankee aristocracy of a New England mill-town of the 1880's. No fear of their becoming sycophants, when they heard often from her lips the sage advice: "Always be courteous and respectful to everyone, but never take their patronage."

John Murphy's long association with the classroom, covering seventy years, began in 1880 with his entry into the public primary school at the age of four and a half. There was no Catholic school in Nashua at the time. Five years later, when the Sisters of Mercy came to open the parochial school of St. Rose of Lima, Mrs. Murphy hastened to place her son in their care. Prepared by the Sisters, John made his First Com-





munion on Ascension Day, 1886, and, on the very same holy-day, received the Sacrament of Confirmation. Father J.F.X. always valued his education by the nuns as one of his greatest blessings. He never tired recalling—and so proudly—incidents of their devoted teaching, of their methods of instruction, quite superior to the contemporary practices of the local schools, and of the plays, exhibitions and drills which their pupils enacted, much to the astonishment of all Nashua, but especially to the proud elation of the Catholics. Father Murphy was noted in after life for his deep regard for all nuns; but first in his esteem remained the Mercy Sisters of his childhood. The nuns were attracted to the small lad, modestly respectful, as his good mother had trained him, and so well read for one of his age. They were astonished, as everyone since has been, at his knowledge. In his own family, even at the age of eight, he was known as “the walking encyclopedia.” He started with an inquiring spirit and a remarkably retentive memory. These gifts were fostered in the home circle, for he was brought up in an atmosphere of books. His wise mother encouraged her children’s reading, often buying books which she could ill afford that her boys might be attracted to spend their leisure at home. At her fireside there was always talk of books. The eldest of her sons, Dan, was an omnivorous reader; and, encouraged by his mother, he used to read aloud to the others the novels of Scott, Dickens and Cooper or books of history. John’s sister Anna, who was just a few years older, tells how the two of them often paused in their childish play to listen to their elder brother; and thus, even before either could read, they were learning of men and their deeds, fanciful or real.

In 1889 John Murphy entered the Nashua High School. The authorities of that institution, skeptical of the education given in the new parochial school, had ruled that all its graduates should submit to entrance examinations. John took the tests and answered so brilliantly that the examinations were abolished there and then. One of his new schoolmistresses, unable to contain her amazement at the abundance of his knowledge, used to ask him, “Murphy, how is it that you know so much? And you are a Catholic!” She was, however, a fine character, one of those excellent and devoted New Eng-

land teachers. She afforded every help to her bright young student, suggesting books for him to read, opening up new horizons of learning to him, and continually challenging his eager intellect. Father J.F.X. often asserted that she was the best teacher he had ever had. The good lady must not have been the schoolma'am who lost her temper and punished John when he asked her how the same identical act could be excoriated by her as cunning deceit when done by the French colonists, but extolled by her as brilliant strategy when done by the English frontiersmen. The youthful Murphy, even then, a martyr for historical truth! During his last two years at high school John worked as a proofreader for the local *Nashua Telegraph* and contributed occasional articles; he was only fifteen at the time. He also took a turn at teaching school in the nearby village of Hudson, for a brief interval from Christmas to Easter of 1893. In the June of that year he received his high school diploma.

The year 1893 was also the date of John Murphy's entrance into the Society of Jesus. There seems to have been nothing extraordinary about his vocation. From his early childhood he wanted to be a priest. Once, when he was only four, the family physician, a Protestant, who had taken a great fancy to the little fellow, and who used to chat gravely with him, asked him, "John, how would you like to be called Doctor Murphy?" To which small John replied, "It would be nice; but don't you think that Father Murphy would sound better?" His pious mother in her good home and the Sisters of Mercy in the school fostered the vocation; service as an altar boy enhanced the desire. John was drawn to the Society of Jesus by his readings and by conversations with Father John A. Buckley, S.J., the Prefect of Studies of Boston College, when he came, as he frequently did, to help in the parish church of Nashua. Father Buckley, noted for his interest in boys, was especially attracted by his little Mass server and his questions. He answered the lad's inquiries about the Jesuits and encouraged him to apply for admission. The application was accepted, and on August 14, 1893 John F. X. Murphy entered the Novitiate at Frederick. With him as a companion was Thomas A. Emmett, one day to be Bishop of Jamaica. A characteristic note should be added: the late Father Joseph

Williams, S.J., then a second year novice, used to delight in telling how word got quickly around the Novitiate that a new novice named Murphy, from New Hampshire, had arrived and that he was a great talker!

Under the guidance of Father John H. O'Rourke, as his novice-master, Carissime Murphy was introduced to the religious life and imbued with the spirit of the Order. The two years of probation passed uneventfully, and on August 15, 1895, he pronounced his first vows. The Juniorate in his day lasted for three years; but for one who reveled in books, as he did, it was a completely absorbing time. In the second year Brother Murphy was beadle for the class of humanities, a position which brought him into daily contact with its professor, Father Raphael V. O'Connell, one of the finest of our classicists. This gentle and cultivated scholar exerted a profound influence on his beadle, inspiring him with his own enthusiasm for the classics. Even to the end of his days Father J.F.X. spoke with an almost religious reverence of Father Raphael O'Connell. In the three following years Mr. Murphy was at Woodstock, making his philosophical studies. The Rector was Father Burchard Villiger, one of the outstanding figures of the Maryland Province; he made a deep impression on the young philosopher, for Father Murphy numbered this great Swiss Jesuit among his heroes.

At the beginning of the Regency there came a distinction, rare in those days, Mr. Murphy was sent to Johns Hopkins University for a year of study in Greek and Medieval English. He had the good fortune to have among his professors, Dr. Gildersleeve. Then followed two years of teaching the classics at the high school level at Boston College, and two more years of teaching the same subjects and history at St. Francis Xavier's in New York. In the last assignment Mr. Murphy was given additional tasks, unusual and significant for his future labors: he was appointed Lecturer of History and Political Science to the alumni and in the Graduate School, and he was also named Assistant House-Librarian. Life at Woodstock was resumed again when he began the four years of Theology, 1906 to 1910. The culmination came on July 30, 1909, on that date Mr. John F. X. Murphy was raised to the priesthood by Cardinal Gibbons. The first academic labors of

Father Murphy after his ordination were at St. Joseph's College, Philadelphia; there during the year 1910 to 1911 he taught Rhetoric and History and conducted a convert-instruction class. The next year, 1911 to 1912, brought him to Holy Cross, Worcester, as a teacher of history.

Then came one of the golden years of Father J.F.X.'s life, his Tertianship at Tullamore in Ireland. From childhood John Murphy had loved Ireland with a passionate devotion; now he was to live in the land of his dreams, to steep himself in the scenery he had known only from books, to tread in the footsteps of the Irish saints, and to meditate at the shrines of the martyred race. His companion was Father Thomas Emmett, the novice who had entered with him. Their fellow tertians were drawn from England, Ireland, Belgium, Italy and Spain; and the two Americans got on famously with all of them. It must be noted, indeed, that two of his best friends among the tertians were Father Keane, later provincial of England, and Father Garrold, the writer and British Army chaplain. Father Murphy profoundly admired the Tertian-Instructor, Father Gartland, a former provincial of the English Province; in later years he spoke often and with respectful reverence of the holiness, practical piety and wide charity of Father Gartland. The Lenten Experiment in Glasgow afforded Father J.F.X. the chance of pilgrimaging through the historical shrines of Edinburgh, Dunfermline, Abbotsford and Durham. After the close of the Tertianship, together with Father Emmett, he had the priceless privilege of extending this pilgrimage to the historic spots of England, Belgium, the Rhineland and Northern France. The following letter of his friend, Father Paul Conniff, most interestingly pictures Father J.F.X. in his Tertianship:

The occasion of this letter is some things Father Emmett told me about John, that you will be interested in hearing. In the Tertianship, the prevailing element was English, with Irish next, and the rest from almost every nation, Spanish, Belgian, etc., etc. John was popular with all and the best liked. He was a general favorite. The foreign element remained at Tullamore during Lent, as they could not preach in English, and they were lonesome without John. One of the Irish Fathers said to Father Emmett at the end of the year that Father Murphy ought to have a vote of thanks for the life, instruction and entertainment he had con-

tributed to make the year a pleasant one. The Father appointed for the talk on Freemasonry was a clever Englishman, bright and learned. He got most of his information on this topic from John and admitted it and had John sit next to him.

On his return from Europe Father Murphy was appointed Professor of History at Fordham University, where he remained from 1913 to 1918; then he was made a teacher of the classics at Regis High School for the year 1918 to 1919. During these half-dozen years he was much occupied with helping the staff of *America*, although he was never officially connected with the weekly. He was most eager to share his vast store of historical and literary knowledge with the editors, and they were frequent in calling upon his aid. Occasionally he even lent a hand at the proofreading. The editor-in-chief, Father Richard L. Tierney, was Father Murphy's greatest hero; for him he held an intense and most affectionate admiration. In the battle which Father Tierney waged for the persecuted Catholics of Mexico, he had no more enthusiastic supporter than Father J.F.X. While all the members of the staff were highly regarded by their temporary colleague, the genial Father Walter Dwight and the brilliant Father Paul Blakely were especially beloved by him. In the fall of 1919 Father Murphy was sent to Georgetown University, and for three years he lectured there on history and political science. It was the time when across the seas in Ireland the bitter struggle for independence was being fought; over here, and especially in Washington, the supporters of both sides were striving mightily to influence American opinion. It was but to be expected that Father J.F.X. would join the effort to bring Ireland's case before the American people. He addressed several meetings with such fearless and forceful eloquence that he came to be acknowledged as one of the leading champions of the Irish cause in the national capital.

In 1922 Father Murphy was back at Fordham, to be until 1925 the Head of the Department of History and Political Science. During the last of these years he was given an extra assignment, the chaplaincy of the Ward's Island prison. This employment, so different from any other of his occupations, meant that every Friday night he had to leave his books and papers and spend the weekend ministering to the inmates and

the guards. The work brought him into contact with the parole system, since all cases involving Catholic prisoners had to be checked with him. Father Murphy would often discuss his experiences at Ward's Island; his comments revealed a shrewd observer of men and a sound thinker on social problems. The beginning of the academic year of 1925 brought Father John to Holy Cross College, Worcester, to head the Department of History and Political Science, a position which he held for four years until 1929. One of the high lights of his sojourn at Holy Cross was the production of *Oedipus Tyrannus*. The college authorities determined to present the drama in Greek and with the utmost fidelity to the theatre of Sophocles' time. All details of costume, scenery and properties were entrusted to Father Murphy. Always the ardent classicist, he gave himself wholeheartedly to the task. The play was a triumph; and nothing about the whole production won higher praise than the beauty and faithfulness of its details. Thanks to Father J.F.X., Athens came to life at the foot of Mt. St. James. By invitation the play was reproduced as part of the Sesquicentennial Celebration at Philadelphia in the same year.

With the status changes of 1929 Father Murphy came to Boston College to begin his long service of more than twenty years, teaching in the Graduate and Undergraduate Schools and lecturing on the public platform. He was at the height of his powers: brilliant and quick in mind, tremendously informed by half a lifetime of voluminous reading, matured in judgment from personal experience and by wide acquaintance with historical personages and trends, movingly eloquent, and always sympathetically understanding. It is no wonder that Father J.F.X. became the best known and the best beloved Jesuit in the history of Boston College. His name grew to be a password among a whole generation of Boston alumni and alumnae, as well as with numberless auditors of his popular lectures.

The first thought about Father Murphy in the minds of all who heard him was his prodigious knowledge. There were few subjects in the whole gamut of history which he could not discuss, and at great length. But this same wide erudition of his embraced also the classics, English literature, geography,

ethics, political science, theology, and even phases of medicine and the physical sciences. Other professors were constantly having Father Murphy address their students; one finds, paging through the back numbers of *The Heights*, the college newspaper, Father lecturing to the most varied classes, Greek literature, Latin oratory, Chaucer, scholastic principles of government, architecture, biology, sociology, and even modern commerce. Goldsmith would certainly have said of Father J.F.X.: "and still the wonder grew, that one small head could carry all he knew." A typical example among the numerous anecdotes of his intellectual prowess is the story of his lecture on Freemasonry before the Historical Academy of Boston College in the presence of Mr. Frank Simpson, twice Grand Master of the Grand Lodge of Massachusetts. Father Murphy in the course of one of his usual two hour talks defined Masonry, traced its beginnings, rejected several spurious theories of its origins, described its organization, local and world-wide, explained the essential incompatibility between Catholicism and the most innocuous forms of the craft, distinguished between American and Continental Freemasonry, and by vivid illustrations related the warfare of Continental Freemasonry against the Faith. At the conclusion, and the present writer remembers it distinctly, Mr. Simpson congratulated Father J.F.X. in these words: "Father Murphy, you could have given this lecture before the Grand Lodge of Massachusetts and, except for one point of jurisdiction, we would have agreed with everything you have said."

In view of Father Murphy's vast store of learning, it is certainly regrettable that he was never able to reduce his knowledge to book form. His writings are few and meagre, just sixteen short articles in the *Catholic Encyclopedia* and one pamphlet on the Jewish question. The articles bear the mark of scholarship and reveal a familiarity with learned works in Latin, German, French and Italian; one, two columns in length, an account of Pope St. Celestine I, reads very well. The articles were written in his youth, when he was a theologian at Woodstock. In his mature years Father seemed to have lost the ability of compressing his knowledge into a textbook or a learned volume, though he often dreamed of doing so. Perhaps it was expecting too much: Father J.F.X. in his

knowledge was a veritable genius; he would have been a double genius, had he been able to confine that information within the covers of a book. Besides he never possessed the leisure to write, so occupied was he with his classes and his lectures. The pamphlet, *The Problem of International Judaism*, published in *The Catholic Mind*, was the text of an address which provoked a national controversy. Father Murphy criticised what he honestly believed deserved criticism; but he was by no means an anti-Semite. He held a special admiration for his Jewish students, whose zealous pursuit of studies pleased him greatly; in fact he was accused of favoritism towards them. Among his most valued friends were the two Jewish converts, Rosalie Levy and David Goldstein; they were frequent correspondents. He enjoyed the esteem of one of the most distinguished Jewish scholars of Boston, Lee Friedman, whom he assisted in the translation and publishing of a letter of the great medieval Bishop of Lincoln, Robert Grosseteste, written for the protection of the Jews. Mr. Friedman twice had Father Murphy inspect his magnificent library of Jewish lore; and on one other occasion he had Father as his dinner-guest to meet Dr. Cyril Roth, of London University, the foremost English Jewish historian. At the dinner Father J.F.X. was the lone Christian among fourteen rabbis.

All his learning and all his intellectual powers Father John F. X. Murphy dedicated to Christian education. Above all else he was a teacher, and a teacher in the best traditions of the Society. Forty-four years of his life he spent joyously and enthusiastically in the classroom. Teaching to him was an apostolate of justice, and the sacred duty of the teacher was the inculcating of justice. For an education that merely imparted information he had only contempt. He was kind thoughtfulness itself to every one of his students; and while he delighted in the bright scholar, he devoted just as sincere attention to the slow learner—all that he asked was an earnest desire for knowledge. Even in the infirmities of old age, when lecturing became a terrible burden to him, he drove his aching body and wearied nerves to keep on. Often he was completely exhausted after a class, but he would hotly resent any suggestion of retirement. He would cease teaching, so he answered

a solicitous questioner, only when he could no longer form forty people in the image of Christ.

Father Murphy's classes have become a legend among the Boston College alumni, for he was an extraordinary teacher. Clearly, forcefully and fearlessly he discussed historical personages and movements, emphasizing always their significance for the Church of God. There was never a dull moment in his lectures; the presentation, salted with apt illustrations and homely analogies, was ever sparkling and exciting. He had a facility for verbal repetition; and he would work around and around a point until the dullest could never forget the truth he was establishing. Famous were his digressions; yet, except in his old age, they were not purposeless wanderings but calculated deviations rich with golden thoughts. Blessed with a glorious sense of humor, at times almost boyishly exuberant, he brought to every lecture a full measure of satire and rollicking fun. If there ever was a happy warrior, it was Father J.F.X. The students thronged to his lectures; many, not enrolled in his course, would cut their own class, if the rumor got about the corridors that, "J.F.X. is going to be good today." Not one of his students will easily forget him: a short, rotund figure, bald-headed, animated in countenance, pacing ceaselessly back and forth, back and forth, across the platform, talking rapidly in an endless flow of words; one moment raising his listeners by the sheer earnestness of his eloquence to breathless, yes, at times misty-eyed, attention, and in another moment convulsing them into roars of laughter by the sallies of his pungent wit. Father Murphy was most generous to the extra-curricular academies in giving after-class lectures. And there was always a full house, though it was taken for granted that the talk would go for at least two hours. Even after the formal lecture, groups of students would cluster around their beloved mentor to explore the topic further. No one ever set a watch on these parleys; for there was one sovereign answer to anxious parents and delayed suppers: "I was listening to J.F.X., and he was swell!"

The affection of his students was warmly reciprocated by Father Murphy. And when they passed from his tutelage he continued to hold them in fond remembrance, all of them, wherever he had taught them, B. C. High, Xavier, Fordham,

Regis, Georgetown, Holy Cross, or Boston College. One group there was among his students, for whom he had a deeper affection than for all the rest; they were the nuns whom he had taught at Fordham and Boston College. Father loved these sisters with a religious veneration. To teach them, to train them, to share his knowledge with them, was for him a sacred privilege; he counted no cost of time too high, no sacrifice of energy too great, if he could but serve them. He would spend days, and even weeks, aiding a sister in the production of a grammar school textbook, or in her preparation of a thesis or a dissertation. For two years, every week-end, he made a tiresome railroad journey to Manchester, New Hampshire, that he might give the novices and the younger religious of the Sisters of Mercy their undergraduate history courses. He always displayed a most kindly understanding of the difficulties which the teaching sisters encountered in attaining academic degrees while still laboring in the classroom and occupied with domestic duties of the convent. He once said to a Nazareth Sister of Charity, whom he was preparing to be a teacher of her own religious in their summer sessions: "I am giving you all this direction and all these reports so that you will be a better teacher for the sisters. Be easy on the sisters. Don't burden them with research." He often said to the present writer: "The sisters will not close their books the day they get their degrees. They will be reading and improving themselves all the rest of their lives." He made special efforts to brighten up the classes of the nuns with his liveliest wit and pleasantest humor, striving always to bring as much recreation as possible into late after-school classes or hot summer-school days. He teased the sisters unmercifully; but they loved it—for to them, no priest or teacher was greater than their Father J.F.X. As has been said, Father Murphy had a religious veneration for nuns, to him they were holy persons; hence even the thought of attacks upon them overwhelmed him with sorrow. On one occasion in the course of a lecture on the vicious tactics of professional anti-Catholic bigots, he suddenly cried out: "Oh, let them spread their filthy lies about us priests, but when they turn their dirty tongues against our consecrated virgins—," he could not go on, but broke down and wept unrestrainedly at the very idea of their vile insults to the Catholic sisters. It was some minutes before he could control his grief

and continue his remarks. His fierce denunciations of the persecutions in Mexico and Spain were aroused in large measure by his keen suffering upon learning of the beastly outrages committed on the Mexican and Spanish nuns. Father Murphy taught hundreds of sisters at Fordham and Boston College. Some preceded him to Heaven, to make him a welcome there; most survived him, and by their prayers and in their remembrance they will keep his memory greener than any of his other students could possibly do.

The second field of Father Murphy's apostolate was the popular lecture. Particularly was this so in his twenty years at Boston, when he was continually giving addresses or Communion Breakfast talks for Holy Name Societies, Newman Clubs, councils of the Knights of Columbus and other Catholic fraternal organizations, and various Catholic study groups. He was being constantly called upon by pastors, curates, chaplains and former students. He refused only when prevented by ill health or previous commitments; for no organization was too small or too distant. Some idea of how numerous his lectures were, may be obtained from the fact that during two years, 1934 to 1936, he delivered thirty-eight talks on the persecutions of Catholics in Mexico and Spain—in addition to several lectures on other topics. His public addresses were usually historical in treatment; and, except for his speeches on Ireland, his subjects dealt with the Catholic Church. He possessed a remarkable skill in bringing difficult and many-sided historical questions within the mental comprehension of his audiences, composed for the most part of ordinary folk with small educational attainments. Yet he never talked down to his hearers. If they were capable of it, he could give as learned and as scholarly a treatment as one could desire. Father lectured with plain forcefulness; and, although he seldom brought to the public platform the fun of his classroom, he always spoke in a pleasant, witty vein.

The supreme aspect of Father John F. X. Murphy's zealous life was his complete dedication to Holy Mother Church. Well beyond ordinary measure did the thought of her motherhood penetrate his soul; in consequence he loved the Church with the most intense filial affection all the days of his life. His devotion knew no limits: he pursued knowledge tirelessly, he

taught and lectured unceasingly, he helped others unstintingly, fellow Jesuits, secular priests, nuns and layfolk, in a word he did everything because of his ardent attachment to the Holy Mother. His role, as he conceived it, was to be her champion, ever proclaiming her glories, ever battling her foes. All men and all movements, whether in the historical past or in the present circumstances, he judged by a single measure: their attitude toward the Catholic Church. Her friends were his personal friends, her enemies his personal enemies. It was characteristic that high among his heroes were St. Athanasius and St. Gregory VII, St. Patrick and St. Peter Canisius. Even his vigorous advocacy of Irish causes stemmed primarily from his concern over the Catholic element in Ireland's affairs.

It is not surprising that sometimes this ardent warrior should have become partisan, or that in so many controversies he should have erred occasionally in his judgments of events and personalities. It is more remarkable that his mistakes were so few. Father Murphy was endowed with a keen mind and blessed with a singularly honest intellect, both of which enabled him to pierce the most elaborate propaganda. He was always the brave spirit, who, ignoring either fear or favor, states his considered opinion courageously. The current view, no matter how popularly supported, meant little to him. Moreover his historical knowledge, furnishing him with a wealth of precedents and the widest experience of men and their causes, provided him with strong supports for his decisions. Few men have had the historical perspective in the measure possessed by Father Murphy. Needless to say he never assumed infallibility.

There were some things of which he had little comprehension; one such was athletics. The cult of athleticism was but beginning in his boyhood; although, complete student that he was, it probably would never have had any appeal to him. Later as a professor he was sharp in his criticisms of the athletic policies of our colleges, vigorously citing instances of large sums devoted to athletics and small sums spent on cultural facilities. He had no understanding of the appeal of sports to the American youth, while he was painfully aware of the lack of intellectual ambitions on the part of college students. There was only one sport that had any attraction

for him; amusingly enough, it was the marathon. He never missed watching the runners in the B.A.A. marathon pass Boston College. No doubt they recalled for him the days of classic Greece and he saw in the weary plodders reincarnations of the heroic Pheidippedes carrying the news of Marathon's glorious victory to Athens. Father Murphy was criticised for having buried himself too much in the past and of having failed to keep abreast of the times. The judgment is not a valid one, except for the very last years of his life, when weariness and sickness dulled his zeal for inquiry. But with his long historical experience of human successes and failures, the old observer might have been pardoned his skepticism of solutions, still largely in the experimental stage. After all his was the wisdom of the centuries.

For one particular objective, the recognition of historical studies, Father Murphy fought a lifelong battle. In the beginning, especially, it was a hard struggle, since there were relatively few Jesuits who understood the nature of history or appreciated its cultural and apologetical values. And owing to the paucity of colleague-historians it was a lonely task. Father was often deeply discouraged; and he needed all his sanguine temperament to persevere in the battle until a better day. Hence one of his most satisfying experiences was the reception accorded him at the meeting of the American Jesuit Historical Conference during the Boston Convention of 1948. Despite weak health Father Murphy was present, for the Fathers from the different provinces requested his attendance. Some knew J.F.X. personally, and others, only by reputation; but all welcomed him most heartily and made much of him. And it was inevitable that the old veteran should give one of his fiery talks, which he did to the satisfaction of all. This recognition by his brother Jesuit historians was one of the most pleasing memories of his declining years.

Of Father Murphy's personal virtues it would be difficult to give an adequate appreciation. He was extremely reticent about his interior life; never did he discuss his own experiences in prayer or his own spiritual motivation, not even when he was giving direction to others. With a shyness, almost a bashfulness, he concealed with the veil of a strict, silent reserve this facet of his personality. Yet unwittingly he gave

evidence of holiness. There was the simple devoutness of his saying Mass; more than one observer has remarked his quiet yet complete absorption in the Holy Sacrifice. Now and then a rare incident would reveal his intense devotion to the person of our Divine Lord, as when during a retreat to the novices of the Notre Dame Sisters, while speaking of the sufferings of Jesus on the road to Calvary, he was overcome with grief and had to leave the chapel. An occasional reference to the Blessed Virgin Mary, dropped by chance in a conversation, disclosed his fervent filial love of our Blessed Mother. But these were but brief liftings of the veil of his closely guarded reserve. One must judge his sanctity by its manifestation in his external virtues.

Father Murphy's zeal for souls was first among these virtues, and is evident from this appreciation. Little more need be said, except that he remained to the end the same tireless laborer in the vineyard. Even in his last years he would take any class at any time, late afternoon or night. When some one remonstrated with him that such hours were not good for him at his age, he answered characteristically, "Any time is good to save souls." His labors brought him very much in the public eye and gained him a host of admirers; yet with all the notice and applause he remained a man of profound humility. Praise embarrassed him, and flattery caused him actual suffering. Always he was striving to be unnoticed. No doubt he could have received academic honors; no Jesuit teacher deserved them more; but the mention of such distinctions invariably brought from him an immediate and an almost angry rejection. Public appearance for its own sake he shunned; and he would never attend a public event for merely social reasons. Once only did he consent to attend a banquet in his honor; it was a dinner given by the alumnae of Boston College on the occasion of his golden jubilee as a Jesuit. His consent was obtained by dint of the most persistent persuading and only after a solemn promise was given that there would be no speakers. Father J.F.X. would enjoy the friendship of his students; but he absolutely refused to sit and listen to their praises of himself.

The virtue which endeared Father Murphy to his fellow Jesuits, was his charity. John F. X. Murphy will be recalled

as a savant and as a brilliant lecturer; but just as much must he be remembered as a most generous helper of his brethren of the Society. He was possessed literally with an anxiety to assist his colleagues. If any member of the Order sought from him information, assistance or advice—one of the most common expressions in the community was, "Ask J.F.X. about it"—he always found Father most eager to share his great store of learning with him. Indeed Father J.F.X. often embarrassed the inquirer with the very abundance of the information and with his lavish prodigality of his own energy and time. As for time, it meant nothing to him if he could help a fellow Jesuit. He was always ready to take the class of any member of the faculty who was ill or forced to be absent.

Father Murphy's joyous spirit increased the happiness of every community of which he was ever a member. His pleasant witticisms, his humorous banter, his good-natured jokes rolled on in unceasing flow, enlivening recreations and brightening the whole daily routine. With no group was he more closely connected than with the scholastics; whether by design or not his room was always on their corridor. He was continually waging good-natured war upon his younger brethren, mockingly upbraiding them and playing all sorts of amusing tricks upon them; while they were in constant endeavor to turn the tables on him, usually with a notable lack of success. Yet to the scholastics, above all others, Father Murphy gave the best of his help and inspiration, the largest amount of his time, and the fullest sharing of his intellectual resources. For the sick, Father reserved an especially devoted love. He gave to sufferers the kindest attention, limitless patience and the most heartening charity. He seemed to have a sixth sense of understanding and helping when things went wrong. His very presence in the house bred a confidence in the afflicted. When death came, none were more faithful than Father J.F.X. in attending the funerals of relatives of Ours or of the kinfolk of the students. It is of record that on one single evening Father made visits of condolence to the homes of three bereaved families.

This wide sympathy for the sick and the afflicted came from a man who himself had suffered much. For many years he was not well, and in the last decade of his life he was in

continual and painful illness. Yet Father Murphy, as was noted, never relented in forcing his aching body to its work for souls. Only in the last year or so of his life did he give up, when internal disease and a series of shocks gradually impaired his powers, dulled his mind, and eventually deprived him of speech and memory. Thus he lay a helpless invalid for several months in the infirmary of Weston College until death, on August 2, 1952, brought him rest and eternal reward. He was in his 77th year.

The editorial in the August 9th edition of the *Boston Pilot* makes a fitting closing tribute:

FATHER J-F-X.

Usually the use of letters in the place of a man's name serves the purpose of anonymity. Not, however, in this case. Almost every one knows at once that they refer to the beloved Jesuit Father John F.X. Murphy, although the fuller title seems strange even as we write it.

Father Murphy was a rare character. To have known him is a great privilege and a happy memory. Bubbling over with God's grace, he walked for over a splendid half-century of his life in the ranks of the soldiers of Loyola. Rather we should say he "ran" for few there were who could keep up with him.

His memory was phenomenal, his erudition incredible. He was a professor for whose course students registered before knowing what the subject matter was. Like the ancient writer he could truly say, "Nothing human fails to interest me." But to this, this man of prayer could add "and certainly nothing divine."

MARTIN P. HARNEY, S.J.

* * *

Books of Interest to Ours

HISTORICAL

History of the Popes from the Close of the Middle Ages. Vols. XXXVIII to XL (1769-1799). By Ludwig von Pastor. Translated by E. F. Peeler. St. Louis, Herder, 1952-53. Pp. xv-602, xv-496, xv-410. \$7.50 per volume.

These three volumes contain the translation of the last two sections of the sixteenth and final volume of Von Pastor's monumental work. Volume XXXVIII contains the history of the pontificate of Clement XIV, opening with an interesting account of the conclave. The future pope seems to have made it sufficiently clear to the enemies of the Jesuits that he considered it necessary to yield to their desires. At the same time he kept the good will of the majority of the cardinals who favored the Society. After his election he tried to put off the decision and gain time but the representatives of the Bourbons were inexorable. The pope finally capitulated in 1773. He died the following year in a state of depression but there is no proof that he repented of having issued *Dominus ac Redemptor* nor that he claimed to have been forced to issue it (*Compulsus feci*). It is well known that Pastor had personally composed this volume, although it was published after his death.

Volumes XXXIX and XL contain the history of the pontificate of Pius VI (1775-1799). Pius is shown to have been too haughty, too generous with his relatives and too anxious, at least in the beginning of his reign, to please the Courts, but he also appears as a remarkable pope who did all he could to restore the waning prestige of the Holy See. Independent of character and jealous of his authority, Pius' long reign was a series of struggles with the Jansenists, the disciples of Febronius, and the Free Thinkers. He lived through most of the French Revolution and suffered as pope and individual from the cataclysm.

During his reign the forces which were to bring about the Catholic revival of the 19th century were beginning to appear. Pius VI did what he could to encourage them.

EDWARD A. RYAN, S.J.

The Life of Bishop Anthony J. Schuler, S.J., D.D. By Sr. M. Lilliana Owens, S.L., Ph. D. El Paso, Revista Catolica Press, 1953. Pp. 584.

This book is a third in a trilogy of historical studies which the REVISTA CATOLICA is publishing to commemorate the 75th year of its founding, 1875-1950. The two other studies already published are: *Jesuit Beginnings in New Mexico, 1867-1922* and *Reverend Carlos M. Pinto, S.J., Apostle of El Paso*. What the author had uppermost in mind

was not so much a definitive and historical biography of the late Bishop of El Paso—but a just tribute to the memory of the saintly Bishop and his apostolic labors. This study contains a varied history of Catholic movements, institutions and important personages connected with the late Bishop Anthony J. Schuler's episcopacy. His 27 years as a Bishop coincided with the first 27 years of the history of the Diocese of El Paso, Texas.

Anthony J. Schuler was born of poor Catholic parents of German descent. His father, a coal miner, died as a result of injuries sustained from a falling rock. With a mother and 3 other children dependent on the 14-year old Anthony, the young man stopped his formal schooling and served as a parish sacristan to Father N. Matz who was later to be consecrated second Bishop of Denver. Father Matz taught his young sacristan Latin and English at night. In 1886 Anthony entered the Jesuit novitiate at Florissant, Mo., to start his 58 years as a Jesuit.

The field of his priestly labors was both educational and parochial. From 1901 to 1915 his assignments brought him to Regis College in Denver and to different parishes in El Paso, Texas, and Denver, Colorado. When the Holy See decided to create the new Diocese of El Paso in 1914, Pius X appointed Father Anthony Schuler as the first Bishop of the new diocese despite his protests and representations to the contrary. He served humbly and tirelessly as Bishop of El Paso for 27 eventful years. Two years before he died, he resigned his bishopric, asked the Jesuit General to be readmitted to a Jesuit community, and joined the Regis College faculty in Denver. He died on June 3, 1944.

To appreciate adequately Bishop Schuler's apostolic works, one has but to consult the statistics gathered from the *Official Catholic Directory* at the beginning and end of his episcopacy. He had 64,000 multi-lingual Catholics spread over a mountainous area of 68,394 square miles. Only 31 priests took care of the 22 parishes, 58 missions, 3 academies, 9 parochial schools and 3 Catholic hospitals in his diocese. When he retired 27 years later the faithful in his diocese numbered 123,000. There were 118 priests to care for the 49 parishes, 97 missions, 5 academies, 13 parochial schools, 4 hospitals, 3 day nurseries, 1 maternity clinic and 1 large Catholic Action center. The story of how he managed to care for his flock despite the difficulties of language and race barriers, the competition of Protestant sects, poverty, lack of personnel, and rugged terrain makes quite engrossing reading. Throughout this interesting 584 page study, Sister M. Lilliana Owens, S.L., has gathered a tremendous number of facts, figures and photographs spread out in 35 different chapters and 124 illustrations. Most interesting chapters are those on the split of the Jesuit New Mexico-Colorado Mission in 1919, and the erection of the now famous National Monument to Cristo Rey at El Paso.

Rather than being a strictly historical biography, this book is a chronological collection of various data about the late Bishop Schuler and his works. In her diligence to note down minutest details, v.g. enumeration of Archbishops and Bishops and prominent laymen present

at a ceremony together with a time schedule of the program, the author seemed to have sacrificed historical continuity. Furthermore the organization and interpretation of the facts cited are oftentimes quite faulty. Every congregation, institution, personage in any way connected with Bishop Schuler is allotted a chapter. As a result, endless repetitions were unavoidable. However the publication of this study should stimulate further research about the saintly Jesuit Bishop. The bibliography of primary and secondary source materials covers 27 pages. The list has been most diligently compiled and therefore will be extremely valuable to a historian and research worker.

FEDERICO O. ESCALER, S.J.

The Spanish Jesuit Mission in Virginia: 1570-1572. *By Clifford M. Lewis, S.J. and Albert J. Loomie, S.J.* Published for the Virginia Historical Society by the University of North Carolina Press, Chapel Hill, 1953. Pp. xviii-294. \$7.50.

It is a real pleasure to see this book. Most of us are too occupied with the problems of the present to be greatly concerned about the distant past. Yet if the blood of martyrs is the seed of Christians, the American Assistancy, so strong and numerous today, should remember with gratitude those early Jesuits who are the seed of our American Provinces. Fortunately, White and Copley are not forgotten, Kino is not unknown, Jogues and his co-martyrs are held in veneration. But few of us know about the first Jesuit attempt to gain a foothold within the boundaries of the present United States.

It is a gallant story, written in blood, of but a few years—the effort, under the direction of St. Francis Borgia, to plant the Standard of the Cross in Spanish Florida, that tremendous area stretching from the Florida Keys to the Chesapeake, and from the Atlantic to the unknown territories of the distant West. The story opened in blood—the martyrdom of Pedro Martinez, the proto-martyr of the Society of Jesus in the Western Hemisphere. It closed in blood, with the death at the hands of the Indians of the eight Jesuit martyrs of Virginia.

It is the final chapter that Father Lewis and Father Loomie have told so well and with such loving care. It is safe to say that their work will remain the definitive volume on the Jesuit mission of Ajacan. It leaves nothing to be desired. Divided into three parts, it first recounts the history of the mission in Virginia. The second part reproduces the original documents on which the authors' narration is based, together with translations and notes. The final section discusses the topography and other elements of the area of the Virginia mission. The text is interspersed with almost a score of illustrations, chiefly reproductions of ancient maps of the Chesapeake. The publishers have done a magnificent job on the volume. Its only drawback is its price, necessarily high.

Of special interest is the site of the Jesuit mission in Virginia, long

a moot question. The authors advance and ably defend the theory that the Jesuits sailed up the James River, landed a few miles from the spot where the English were to settle a generation later, crossed the peninsula to the York River, and there erected their primitive chapel and dwelling. Unless new evidence is forthcoming, their solution of the problem will not be seriously questioned by historians.

The book is not designed for popular consumption. But it is to be hoped that all of Ours will become acquainted with the narrative section of this splendid volume.

FRANCIS X. CURRAN, S.J.

One Shepherd. By Charles Boyer, S.J. New York, Kenedy & Sons, 1952. Pp. xvi-142. \$2.00.

One Shepherd, a translation of the French *Unus Pastor*, by Charles Boyer, S.J., president of *Unitas*, the international association coordinating the Church's apostolate to Separated Christians is a readable little book giving the Church's position on the question of ecumenical unity. With chapters like "The Present Situation," "The Ecumenical Movement," "Prospects for . . ." and "Attempts at Reconciliation," "Difficulties," and "Means to the End," it presents a careful study of the various movements toward reunion on the part of the Eastern Churches, Anglicanism and Protestantism. In a Foreword, Father LaFarge, S.J., indicates the importance of *Unitas* and stresses also the solution it offers for the problems of our "agonized world situation."

JOHN J. MCCONNELL, S.J.

The Story of the Romance. By William E. Rively, S.J. New York, Rinehart, 1953. Pp. 241. \$3.50.

Father Rively, Maryland Province missionary in the Caroline Islands, reveals himself as a zealous and ingenious fisher of souls as well as a captivating spinner of sea-yarns in the old Nantucket tradition. Several harrowing experiences in typhoons, one of them on the open sea in a frail native outrigger of breadfruit wood and twine, dramatized the need of a well-built sailing vessel for his watery and widely scattered mission parish.

After introducing the reader to some indigenous pastoral problems, Father Rively devotes a major part of his personal narrative to the trial and error adventure of acquiring and then navigating his dream ship. Divine Providence, almost miraculously it would seem, provides the first two installments towards the purchase money. High points of suspense dot the subsequent business transactions. First the reluctance of the purported owners to part with the *Romance*, a sturdy brigantine custom built in 1934 in Hong Kong according to specifica-

tions of a retired skipper, then an almost prohibitive price, and a final despairing leave-taking of San Francisco for the western Pacific—all point to apparent failure. At Honolulu, however, the Mission Superior, a veritable *deus ex machina*, contacts Father Rively via short wave and orders the purchase of the *Romance*.

Father Rively's experiences mustering a seemingly acceptable crew of five, a particularly inauspicious "shake-down" cruise on which the ship first ran aground and then pitched and tossed in heavy seas enough to send the would-be salts scurrying to their bunks—all form an appetizing prelude for the five-thousand mile sail across the Pacific to the Mortlocks in the Carolines.

After a voyage reminiscent of Kon-Tiki, replete with several "near tragedies" due to the imprudences of the amateur seamen, the *Romance* completes the first leg of its voyage at Honolulu. Here captain, cook and two crew members, who had come to think more respectfully of the moods of the Pacific, terminate their association with the *Romance*. With an even greener crew than before, Father Rively hoists sail and points the prow toward the Marshalls across a two-thousand mile stretch of open ocean. Undoubtedly intrigued by his newly acquired skill with sextant and chronometer, Father Rively gives an account of charting his uncertain course, which reads like an authentic ship's log. The reader may regret the absence of a map giving an exact plot of the ship's course, particularly as the ship island-hops among the unfamiliar atolls of the Marshalls and Carolines.

The book is handsomely printed, and attractively illustrated with eight pages of photographs. The reader may well close this book with the hope that another volume will follow recounting Father Rively's missionary endeavors with the assistance of the rechristened *Maris Stella* in this isolated corner of Christ's kingdom.

ALLEN J. CAMERON, S.J.

Saints and Ourselves. Edited by Philip Caraman, S.J. New York, Kenedy & Sons, 1953. Pp. 146. \$2.50.

"Take a dozen pre-eminent lay thinkers and writers thinking and writing at their distinguished best, plus a dozen or more of the most interesting saints interpreted in all their astounding contemporaneity, and you have the formula—and also the best description—of this book."

So says the book-jacket, and it is essentially correct. Originally these essays appeared in *The Month* in 1952. They have been collected into the book described above—a group of good writers writing well about worthwhile subjects.

Especially good among the efforts are the chapter on the Early Martyrs by Donald Attwater, St. Thomas Aquinas by Antonia White, and J. B. Morton's treatment of Therese of Lisieux. Also outstanding is the section on St. Francis of Sales. Only one chapter did not make

a good impression (though Rosalind Murray's on St. John of the Cross seems to labor heavily at times). The one chapter is on the one person not a saint in this book—Ven. Mary of the Incarnation. The author seems to have realized this, since he begins his sketch with the words: "Few of the great saints have been entirely amiable." Whether or not this is true, it is surely true that his subject does not emerge as entirely amiable. However, she is most assuredly interesting, and this part of the book, just as every other chapter, is rewarding to the reader.

Perhaps the most rewarding to the lay reader would be the sections on St. Francis of Sales and St. Therese of Lisieux. Both of these speak directly to the busy man, the ordinary person. St. Francis of Sales' *La Vie Devote* and St. Therese's "little way" both have great appeal to those who are living in an atmosphere of such material pressure that the very frail vase of spirituality is severely strained.

The book is ideally suited to be read in snatches of fifteen minutes or so, since each selection hovers around that length. It is at its best when not merely relating facts, but is a reflection or a series of observations on a saint's words or life.

E. B. Strauss, writing on Maria Goretti, says: "I am assuming that the question which the editor really has in mind is: 'The life of which saint has in your opinion special significance for the modern world, and why?'"

Each writer has at least picked the saint he thought valuable, and though the choice is so varied in time, personality, and circumstances, the same ideal is verified in each saint, outstanding success with God.

Not that these chapters contain complete systems of spirituality, of course. The book is not meant to be exhaustive. It is an introduction to a singularly charming and successful group of human beings, some of whom the reader may like so much, or whose company he may find so valuable, that he would like to make them better friends.

ARTHUR E. GORDON, S.J.

Blackrobes in Lower California. By Peter M. Dunne, S.J. Berkeley, University of California. Pp. x-540. \$6.50.

Father Peter M. Dunne, S.J., the author, is no stranger to the field of early Jesuit activities in lower California. His excellence as a historian and a stylist is attested to by this present volume. He has achieved to a remarkable degree the ideal of combining historical facts with an interesting and readable narration of these facts. The fast-moving account, singularly free of ponderous sentence constructions, yet satisfyingly complete with historical data makes this work a magnificent contribution to the field of history.

The story of the early Blackrobes in lower California dates from the years 1697 to 1768, the date that marks the expulsion of the Society from that area. The author treats in some detail the founding and the

development of each of the seventeen missions during this time. Special interest and space are given, also, to the saintly missionaries, fifty-five in number, who dedicated their lives and talents to the Indians of California. As Father Taraval, S.J., an early California Padre, expressed it: "The missionary in charge frequently had to be father, mother, brother, son, servant, cook, doctor, confessor, gravedigger and priest at the cost of almost superhuman effort." Three missionaries, the pillar of strength during the first days of the struggling missions, deserve special mention. They were Juan Salvatierra, S.J., the first superior and efficient organizer of the whole mission system of lower California; Francisco Maria Picolo, S.J., who arrived but a few months after Salvatierra, and for thirty-two years endured the privations and great hardships of this barren land; and finally, Juan Ugarte, S.J., who conquered all the odds of nature amidst California's rocks and cacti, and made his mission, San Javier, succeed. He arrived but two years after Salvatierra and Picolo, and devoted thirty years of his heroic life to the salvation of the Indians.

During this period, nearly three-quarters of a century, the Jesuits proved themselves tireless explorers. Beginning with Father Kino in 1697 to Father Link in 1766, the Blackrobes made five exploratory expeditions to determine whether this southern section of California was an island or a peninsula. The careful records of these journeys, the description of the terrain and the visits with the various tribes of Indians are invaluable historical documents. Added to these expeditions were others of a less official nature, but of great importance to the field of discovery, nonetheless.

The results of Father Dunne's labours are singularly impressive and informative. The scholar will find a well-documented book with careful and thorough use of primary sources; the casual reader will be delighted with the numerous incidents skillfully presented concerning the Jesuits and their different activities in the various missions. The over-all impression is highly favorable. It is a history with flesh and bones—a correct evaluation of the achievements of the early Blackrobes of Lower California.

An excellent bibliography is offered at the back of the book, along with several appendices and an index. The author's scholarship and strongly developed literary gift have interwoven together remarkably well in leaving us a true picture that is living history.

JAMES M. BURKE, S.J.

SPIRITUAL

The Two Voices. By R. H. J. Steuart, S.J. Edited, with Memoir, by C. C. Martindale, S.J. Westminster, Newman, 1952. Pp. viii-274. \$3.25.

The first third of this volume is a careful study by Fr. Martindale,

done in his usual fine style, in which he tries to explain to us some of the inner life of the fellow English Jesuit and close friend who seemed to him "the perfect example of 'vocation'." Fr. Steuart, known to the world as a successful retreat-master, emerges as a man of talent, both artistic and spiritual, a man whose life lacked exterior incident because of his shy reserve, sensitivity, and fastidious taste, a man whom you are inclined to admire rather than greatly like. He seems to have puzzled many, to some being almost a dual personality, to others very much the same person consistently. This memoir by Martindale is worth reading, if only as a clear and engaging description of a complex and baffling character.

The title of the book is taken from the first of the twenty-eight conferences of Fr. Steuart which follow the memoir. The "two voices" are the voice of faith telling us that God is almighty and that all things are in His hands, and the voice of experience, of worldly common sense, asking us how God, if He be almighty, can permit the world to come to the present sorry pass. The earlier conferences deal with various "problems" (time, pain, God's love, God's will), with the Christian virtues, with the Mystical Body and the Holy Ghost; the last are concerned with prayer, comprising one general conference and a series of eight conferences on different aspects of prayer.

It is very hard to evaluate spiritual conferences, since so much in these matters depends upon one's own tastes and cast of mind. These talks, however, are the work of a highly effective retreat-master, and on that count alone are well worth reading. They lean to the philosophical side and tend to be abstract, but they are clearly presented and explained, and now and then we catch flashes of originality and imagination, which will repay the thoughtful reader. To quote "only a few examples, which cannot do him justice, we read in "Christian Love of God": ". . . as a poet has said: 'I will not have my thoughts of Thee instead of Thee.' Yet for the most part what we are trying to do is to love our *thoughts* of Him rather than Himself: and indeed, but for the Incarnation, what other resource should we have?" (p. 132). From "God and Time": "It is as impossible for us to *imagine* an order of things in which there would be no time as it is for a blind man to imagine a world of colour: . . ." (p. 115). From "The Mystical Body": "A useful analogy (which, of course, must not be pressed too far) may be drawn between this doctrine and that of the Hypostatic Union. This latter teaches that in Christ there are two entirely distinct natures, the human and the divine, but only one person—one 'I', one 'He'. Similarly, in the baptised, 'Christ-ened' man there are his own simply human self and the divine-human self of Christ, and the two, caused by Baptism, present before God a new Christ-person, supernaturally alive only because he is such; 'I live, now not I, but Christ liveth in me.'" (p. 199).

PAUL V. CALLAHAN, S.J.

Our Best Friend. *By Christian Pesch, S.J.* Translated from the German by Bernard A. Hausmann, S.J. Milwaukee, Bruce, 1953. 220 pp. \$3.00.

Devotion to the Sacred Heart chiefly from the aspect of friendship is the theme of this book. The first fifteen chapters are an analysis of the essence and different qualities of friendship. These are then applied to Our Lord and found to be completely fulfilled only in Him and transcended in Him. Fr. Pesch searches into the meaning of a generous friend, a wise friend, a powerful friend, a profound friend, and in the latter part of each chapter he moves to the Gospel to find that these qualities have been fulfilled more than could be expected in any human friendship. In the last fifteen chapters, the grief of the Sacred Heart and its causes are studied with a concluding section which considers the promises of the Sacred Heart and the essence of the devotion.

The author presents a great deal of dogma in a clear and simple manner. The book is solid devotional reading. The short chapters of about eight pages each are suitable for use in meditation or spiritual reading. Liberal use is made of scriptural quotes and these are well-chosen and inspirational.

Some readers may find the treatment of friendship, which is tinged at times with sentimentalism, less to their taste than a more extensive treatment of the revelations to St. Margaret Mary and of the devotion to the Sacred Heart as such. However, admittedly the book does not have as its chief end the defense of this devotion. Some readers, too, may find depressing the emphasis on the cowardice and indifference of men as a motive for love.

The book must be read carefully for many profound thoughts may otherwise be missed. In fact, the plain, open style with its certain lack of imagination and freshness of approach seems to bring about this very effect.

However, the effort put into reading this book will be repaid by the renewed realization which must dawn on the reader that "this language of the pulsations of the Divine Heart was reserved for later times in order that the ageing world, growing cold in love, might again become rekindled at the recitation of such mysteries."

The translation from the German is uniformly excellent.

JOHN J. HEANEY, S.J.

The Life that is Grace. *By John V. Matthews, S.J.* Westminster, Newman Press, 1953. Pp. vii-196. \$2.50.

In 1944 Father Matthews published *With the Help of Thy Grace* a clear and accurate exposition of the Catholic doctrine of actual grace. The work was divided into more than a score of chapters in question

and answer form, each followed by a "Practice" in which the doctrine given was applied to the events of life. In 1950 under the title *Actual Grace and the Spiritual Life* a revised and considerably augmented edition of this book appeared in Ireland. The catechetical style was dropped but the practical applications were retained and developed.

In his new book Father Matthews passes to the study of sanctifying grace. The basis of the work is not St. Paul's idea of grace as justification but St. John's teaching on grace as life; "I am come that they may have life and have it more abundantly" (John 10:10). At the beginning the author shows how Christ our Lord is a consecrated life-saver, meriting the loving title of Savior given Him by his brethren. Next we learn how our Lord did not labor to bring us a life below our own human life, or merely a human life, or even an angel's life but really gives another and higher kind of life, a life of holiness, a life somehow divine.

We study how this abundant life is possessed by the soul only while ennobling the body also. We learn how it is destined for all men. After recalling how our First Parents lost this godlike life for themselves and all their descendants, Father Matthews recalls briefly how our Savior restored this precious pearl in a more perfect form to those who desire to receive it. The new Holiness and the holy newness of the life of grace is next developed. "How comforting is the fact," exclaims the author, "that as we age daily toward the grave, there is a renewal of eternal youth, a steady growth of undying life within us." The innerness of this new life which shows itself in exterior deeds of virtue and the stages of its growth from spiritual childhood and the adolescence into the full virtue of spiritual manhood are carefully examined. This life of holiness is a start on our life everlasting and should endure eternally. A longer chapter studies the relation between this life and the Sacraments which give and increase holiness in our souls. In a beautiful chapter on the life of grace as a life of sonship, Father Matthews also shows how our Lady mothers us in the supernatural order. Finally studies on the putting on of Christ and the glories of the Mystical Body, that mirror of Christ's holiness, put a crown on the book.

Father Matthews, who has spent years teaching and meditating on the Scholastic treatises on grace gives us in his books, in a Scriptural and realistic form, the substance of Catholic doctrine. Following the Divine Teacher, he uses a number of carefully chosen similitudes and examples to impress his message on the reader. Anyone reading this book cannot fail to conclude that it is the product of personal, constructive and progressive thought, not a mere assemblage of thoughts about the subject. It is the kind of theological work which could only be written by one thoroughly familiar with the dogmas involved in all their implications. The Newman Press also deserves congratulations on a beautifully produced book and on the moderate price.

EDWARD A. RYAN, S.J.

WOODSTOCK LETTERS

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Note to Contributors

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

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The Dogmatic Foundations of The Spiritual Exercises

The theology of the Exercises, fully grasped and personally realized, enriches souls, sanctifies society

PHILIP J. DONNELLY, S.J.

In his 1947 Christmas message "Urbi et Orbi," Pope Pius XII pointed significantly to the world-wide wave of insincerity, which threatens to engulf truth and to crush all attempts for a stable peace.¹ It is this increasing insincerity in international relations, in civil society, and in family life, which is symptomatic of Godlessness. Men who do not know God cannot know themselves; they cannot discern the paths of true happiness from the broad highway that leads only to the dead-end of disillusionment and despair.²

The challenge of Godlessness to Christianity, and to each God-fearing man and woman throughout the world, is as obvious as it is urgent. That this challenge is being confronted, vigorously and honestly, needs no further proof than the many movements among religious leaders everywhere to plan, organize and realize an ever more complete integration between fundamental dogmatic truth and Christian life, not only for the benefit of individuals or of differing cultural levels of society, but for the whole human race in its undeniable and radical social identity as a family—the family of God.³

Man's Need of Dogma

The most heartening feature of these unrelenting efforts to stem the tide of Godlessness is the ever increasing realization among Catholics that the most fundamental need of our age is the knowledge of dogmatic truths. Undoubtedly, personal sanctity, liturgical worship, unselfish interest for others in all phases of the social apostolate, an accelerated zeal for improving the economic conditions of laborers, and countless other manifestations of Catholic Action, must engage the resources of Catholics as never before; but all of these endeavours must spring from, and be integrated with, a penetrating and all-pervasive knowledge of God's revealed plan of salvation.

We Catholics can never be, and do not pretend to be, anything more than submissive and living instruments of God's infinitely wise providence for the full redemption of the human race. Therefore, unless we, especially leaders in various fields of Catholic Action, know God's designs on us personally and His pleasure concerning all men, there is grave danger, particularly in an era of prolonged crisis in which false ideals can be eternally costly, that we shall act, not as instruments of divine grace, but rather as independent agents, and thereby distort for others, perhaps irreparably, the incomparable beauty and attractiveness of God's creative and redemptive plan.⁴

Theoretically, no one can doubt the urgent need of making dogmatic truths operative. Practically, divine providence has supplied us with various excellent means, adapted to the varied exigencies and capacities of widely differing classes of people. Without doubt, the most efficacious and most universally applicable means is the rapidly growing movement of closed retreats. Among the multiple methods of conducting a retreat, the Spiritual Exercises of St. Ignatius Loyola occupy an enviable position of preeminence, because of their remarkable efficacy during the last four hundred years and because of their unparalleled praise by the Holy See.⁵

The year 1948 marked the fourth centennial of papal approval of the Spiritual Exercises. Innumerable examples of the past, and modern experience as well, show that the permanent fruits of a retreat are directly proportioned to the solid dogmatic foundations supporting each single meditation and the entire superstructure of a spiritual life. Without these foundations, beautiful oratory or rhetorical flights will not penetrate beyond the senses, and cannot inflame the will to heroic and persevering action. Accordingly, the purpose of this paper is to focus the light of Catholic dogma on some of the fundamental meditations of the Spiritual Exercises.

THE PRINCIPLE AND FOUNDATION OF THE SPIRITUAL EXERCISES

"Man was created to praise, reverence, and serve God, and thereby to save his soul." To make this fundamental truth truly operative in our lives requires a selfless dedication not

merely to asceticism, but to an asceticism informed and impregnated with sharply defined ideas of God, of His purpose in creating us, and of our ineradicable relation to Him. We shall most certainly adhere closely to the spirit of St. Ignatius and his famous "Rules for Thinking with the Church," if, in our interpretation of this basic truth, we rely chiefly on St. Thomas of Aquin, whom the Church has repeatedly singled out as the guide in all theological learning, and whose principles she wishes to become effective in our own lives and in our dealings with others.

The history of asceticism shows that, in general, all aberrations from sound spirituality can be reduced to two: either we so exalt our creaturehood as to deny our total dependence on God, or we reduce God to the level of a glorified creature, upon whom we are really dependent, but only as a slave is dependent on a tyrannous master, as the poor depend on the wealthy, and as the masses depend on the whims either of a pagan capitalistic state or of an atheistic totalitarian regime.⁶

In either aberration, our essential relationship to God is perverted. The common denominator of this perversion is that we conceive God as only relatively superior to ourselves, because He supposedly receives some sort of advantage, some vaguely imagined aggrandizement from our service to Him. In this line of thought, it is impossible to remove commercialism from our spirituality. If God receives even the slightest benefit from us, are we not entitled in some sort of justice to receive from Him in return? May we not apply the language of the mart: "No one ever receives something for nothing, not even God"?

The history of religions and of individual lives proves that an exaggerated estimate of human autonomy springing from the personal experience of our free will can easily make any one of us succumb to either of these two aberrations; on the other hand, our conviction that we are radically and totally dependent on God does not and cannot arise from any corresponding experience, but only from constant, arduous, and prayerful reflection on the revealed truths of our faith and on bitter experiences of our own insufficiency and misery. The dangers of a fatal misconception concerning the very foundations of spiritual life can only be completely warded off by

penetrating deeply the Catholic dogma of God's purpose in creating us, and this dogma has been stated by no one as cogently as by St. Thomas; because he removed from its interpretation every vestige of Neo-Platonic pantheism and Aristotelian rationalism, St. Thomas' doctrine has been canonized in the solemn definition of God's utter transcendence, given by the Vatican Council.⁷

Divine Transcendence and Communication

God is the only person who is or can be truly liberal; He is the only person who can give without receiving or needing to receive any return. Precisely because nothing apart from Him can exercise the slightest causality upon Him, or be, in even the smallest way, to His advantage, God creates with a freedom totally removed from all necessity or compulsion. God, in the beloved phrase of St. Thomas, is the sole source of all goodness. This divine goodness is not an end which is in any way produced, affected or enhanced by men who are ordered unto God as their unique ultimate end; rather, His goodness is the end, whereby they are brought into existence from nothingness and attracted to their own perfection; therefore the activity of God alone is purely liberal, because nothing whatsoever accrues to Him from the execution of His will or from His operations in behalf of men.⁸

Only the total acceptance of this principle of divine communication can give a solid, permanent and fruitful idea of what our creaturehood really means. By God's utterly liberal and generous act of communication, we are drawn from the nothingness, to which alone we can lay any claim in justice or in truth. Furthermore, God has given to each one of us, not a static and wholly inactive existence, but a share in His power of communicating goodness to others. We are perfected and brought to our completion as men, not as automatons, but by our willing cooperation with the unceasing pouring out of undiminished divine goodness; we are made a teeming reservoir and channel of divine bounty to share with others. However (and this is essential if we are not to transgress the limits of our creaturehood), not only our static perfection of mere existence, but equally every increase of perfection through our cooperation with God, and our power to imitate Him by giving,

all these are His gifts, which add not one whit to His internal glory or to His infinite happiness; not one of these gifts exercises or can possibly exercise any causality on its Giver; rather, they are all simply the effects of His goodness, which can neither be increased nor diminished. These gifts—we ourselves, our growth in perfection, our activity for others, our ultimate perfection in the face-to-face vision of the Blessed Trinity—are all God's external glory, it is true, but His external glory is in no wise the motive of His creative activity, nor does it consist in His aggrandizement, but solely in the benefits which we willingly receive.⁹

Fundamental Truths

Once the deep implications of the principle of divine communication have been grasped and accepted, our essential duties of praising, reverencing, and serving God, without which all of our activity in any walk of life is valueless and barren, are purified from all perversion and assume a richness which makes them supremely desirable and attractive.

Our praise of God, St. Thomas teaches, is in no wise causative; it is only an expressed recognition of the truth that we are completely dependent on Him for all our goodness and happiness, now and forever. On the contrary, when God praises or blesses a creature, His blessing is causative and pours out goodness into us. Our praise of God is only the bedrock humility of our essential nothingness apart from Him, the recognition that in Him alone, by Him alone, and through Him alone, we exist, move, and have our being. It is, then, an utterly pagan attitude, a complete perversion of truth, if we ever imagine that our praise of God affects Him by adding to His happiness, or that it was in any way the reason or motive of His creating us. According to St. Thomas, our praise of God is nothing but truth, the truth of our nothingness apart from Him; the truth that our final perfection and happiness lie only in Him; the truth that we cannot take even one step on the arduous way back to Him, which is not His absolutely unselfish gift to us.¹⁰

Likewise, our duty of reverence, which is a salutary composite of filial love and fear, is totally to our benefit, not God's. Without any possibility of equivocation or of misunderstanding—

ing his clear meaning, St. Thomas writes: "We manifest our reverence for God, not for His sake, since He is infinite God to whom nothing can be added by our acts, but for ourselves, because in reverencing Him, our hearts are fixed on Him, in whom alone our perfection consists."¹¹

Similarly with regard to our service of God. To serve is to fulfill the will of another. But God's will concerning us, as St. Thomas delights to point out, is totally different in its motivation from the will of even the most perfect creature. Not even mother-love, the highest expression of altruism which we ordinarily experience, can act without, in the very act of giving, finding itself increased and made more perfect. Beyond the facts of empirical observation, this is true in the case of the Blessed Virgin, and even of the sacred humanity of Christ, who grew, as man, in wisdom, age, and grace before God and man.

God's will, whose sole possible motive is His infinite and undiminishable goodness, simply cannot act to acquire anything whatsoever for Himself. God can only give, according to His plan of infinite wisdom, based on infinite sanctity and truth. When, therefore, we say that our primary duty in life is to serve God, we can only mean that it consists in fulfilling His will, *which cannot acquire*, but can only communicate. Our duty of service, in accord with the solemnly defined dogma of God's absolute immutability and the teaching of St. Thomas, consists solely and totally in receiving willingly from God what He wants to give—namely, Himself—precisely as in His divine providence He attracts us to Himself sweetly and powerfully. Dogmatically, the famous motto of Saint Ignatius, *Ad maiorem Dei gloriam*, which epitomizes the entire spirit of his Spiritual Exercises, can suffer no other interpretation.

The only alternative to serving God—that is, receiving from Him willingly what only infinite goodness could devise for our happiness—is deliberately to fall back into ourselves, and, living a lie, to try to derive from the emptiness of our intimate relation with nothingness that happiness for which alone we have been made by our loving God.

How eager we and all men would be to serve God, if only we realized the profound truth of the divine paradox that we have

been created to receive, not only something, but everything—God Himself in His Trinitarian life—for the nothingness from which we have been drawn by omnipotent Love, and to which alone we can claim any right. If these fundamental truths, derived from the principle of divine communication, were realized in all their dogmatic richness and practical implications by Christians, the awful insincerity and hypocrisy of our age, so distressing to the Christlike and fatherly heart of Pope Pius XII, would be dealt a death-blow. Our own lives would be elevated and transformed from their comfortable mediocrity; and all our activity would be what it is divinely intended to be—the work of God in us showing forth unmistakably to the world that infinite goodness, which is the first cause and the last end, the Alpha and Omega, of all things.¹²

THE INCARNATION AND THE KINGSHIP OF CHRIST

“. . . that I may not be deaf to His call, but ready and diligent to fulfill His most Holy Will.”

All that we have seen of the work of God as Creator is incomparably deepened and enriched by the revelation of the work of God, made man for our salvation. But revelation itself is not ultimate salvation; the two are separated by the whole complex process of time and history, by the Incarnation of God in a human nature, by the incarnation of man in the myriad changes and fluctuations of material forces, and by the painful effort of human nature, aided by grace, to subordinate matter to spirit, and to allow spirit to be filled “unto all the fullness of God” (*Eph.* 3:19).

The day of Christ’s inevitable triumph in the complete and glorious redemption of His members will not arrive until the absolute, unchanging, and transcendent truths of Christian revelation have been lived dynamically, preserved inviolately, and cherished heroically, not in a vacuum nor in an undisturbed atmosphere of speculative contemplation, but in time, in the terribly vital struggle and conflict centered in every single human heart, and in the cruel clash of tensions between individual and community interests, between national and international welfare. We cannot by our own strength win in this awful struggle involving eternal life or eternal death; we

must have a share through Christ in the very life of God; we must become permeated with the mind and heart and motivation of Christ, if we are to avoid eternal failure.

Can we apply the principle of communication to Christ's motivation? Does not this principle, as outlined and applied to our fundamental duties of praise, reverence, and service seem to be confronted with an insuperable obstacle in the life, teaching, and example of Christ? Did He not point out as the highest goal and aspiration of Christian life that we should be perfect as His heavenly Father is perfect, and was not the *whole purpose* of Christ's life the *glorification* of His Father? Did He not in turn command as His absolute right of Kingship that we should also glorify Him as He glorifies the Father? Does it not then seem to follow that both the Father and Christ seek and demand their own glorification as *an acquisition to be derived from our service*? Consequently, is not the principle of communication false and pernicious? The answer to these questions depends obviously on Christ's motive for glorifying His Father and on His motive for desiring to be glorified in us. The proper understanding of Christ's motivation is, in turn, the key to the meaning of His exhortation that we be perfect as the Father is perfect.

Motivation of Christ

Again, we turn to St. Thomas. Christ in His human nature is a finite being, a creature elevated to the ineffable dignity of being assumed by the Second Person of the Most Blessed Trinity. As finite, Christ's entire humanity, His soul and body, have the same relationship to nothingness that we have. Through absolutely no antecedent merit nor any predisposing factor whatsoever, but rather, due to the ineffably magnificent out-pouring of divine love, this Sacred Humanity was not merely drawn from the abyss of nothingness by creation, but was also gifted from the first moment of conception with the personality of the only begotten Son of God.

Christ's human mind, never for an instant without the face-to-face vision of God, was aware as no other man, no angel possibly could be, of the nothingness of His creaturehood apart from God's creative love, and of the utterly extravagant gratuity of the divine anointing which united His human nature

substantially to the Son of God. Christ knew that nothing in His human nature called forth or in any way attracted the gift of its Deification; He saw, on the other hand, with intuitive vision, the motivation of the Blessed Trinity, a motivation founded solely, founded intrinsically and lovingly on infinite goodness; a motivation, moreover, founded on an inexpressibly perfect freedom, because the humanity of Christ could not possibly add one whit to the eternally infinite happiness of the Blessed Trinity's personal and mutual communion.¹³

Therefore, Christ glorified His heavenly Father in the exquisite love of His Sacred Heart and in the total holocaust of His Body and Blood; therefore, He praised the Father with a humility of truth which we can never attain; therefore, Christ's praise of His Father was expressive of the truth that His human nature had received the highest gift possible in the infinite range of God's freedom and goodness. Can we imagine the human mind of Christ even for an instant entertaining the blasphemous thought that His unceasing human praise was the eternally foreseen motive which had moved God to confer this marvelous gift, or that His human praise in any way accrued to His Father's advantage and increased His infinite happiness?

Christ's reverence for His Father differed from ours only in this, that He could not possibly fear the loss of His Father's good pleasure, the dissolution of the Hypostatic Union; but He did not consider this tremendous grace of impeccability as due to His human nature; He recognized its source in God's goodness alone.

Christ's service consisted in fulfilling His Father's will, the salvific will, which desires all men to be saved through the Kingship of Christ over His Mystical Body. Christ served His Father by humbly accepting His destiny as Saviour as a gift of God and by conforming His human mind and will to the exigencies of the divine economy of salvation, instead of devising His own plan. Having received in His human nature by pure gift everything, the highest that even God can give, He became willingly the humble instrument of the divinity, which alone could restore to fallen men their pristine dignity of God's beloved children. Christ knew that the slightest, almost inaudible sigh of His Sacred Heart was worthy of being

God's unique instrument for saving a sinful race, but He accepted from the beginning the hard and thorny way of the Cross, because, in the eternal designs of infinite wisdom, this way would be more to the advantage of us, His Father's adopted children, His brothers. Having received all from God, He could desire no selfish advantage from us whom He came to save. Because in God, and only in God, was His perfect treasure, His Sacred Heart could cry out with perfect selflessness: "I came, not to be ministered unto, but to minister unto others."¹⁴

We now have the answer to our initial question, an answer which, far from undermining the principle of communication, strikingly illuminates and corroborates it; Christ's motive for glorifying His Father with every breath of His life was the *recognition of truth*, the ecstatic vision of God's goodness which had drawn His human nature from the abyss of nothingness and made it the nature of an Incarnate God. Christ's motive for desiring us to glorify Him was this: His heavenly Father had made Him in His human nature the unique channel of Redemption, the "first-born of all creatures" to be admitted into the family of God; accordingly Christ as man desired to share divine life with all men, actually to produce this life in their souls as its unique source under God; Christ's glory, then, consists *entirely* in our *receiving willingly* what He came to minister to us, *His own divine life*. But we cannot receive this gift, unless we recognize its source and embrace the means which alone unite us to Christ, and through Him, to the Father. In the words of the liturgy, "We praise thee, O Christ, and we bless thee, because by the holy Cross thou hast redeemed the world." We do not glorify, praise and bless Christ, because He came seeking honour and recognition as an accidental, but very real complement to His infinite dignity. Our praise and glorification of Christ have always been and will always be transferred by Him to the source of all goodness, to the fountain-head of all love, to His heavenly Father from whom He has His origin both human and divine, and from whom we too have been given the power through Christ to say: "Our Father!"¹⁵

The Spirit of Christ's Kingdom

The principle of divine communication, applied to the In-

carnation, constitutes the living spirit of the Kingdom of Christ; it has been stated, not in metaphor nor in richly expressed illustration, but in the white light of Catholic dogma, the expression of eternal truth. The spirit of the Kingdom is to be perfect as Christ and His Father are perfect, not indeed with the unlimited and unchangeable perfection of the Godhead, nor yet with the awful dignity and sanctity of the Hypostatic Union, but by receiving willingly, as "the pearl of great price" the call of our King to share, by pure gift, in His divine life.

If we are indeed living members of Christ's kingdom, if we have accepted wholeheartedly the principle of divine communication, we shall share in Christ's unselfishness; we shall recognize humbly that in His gift of Himself and the gift of His Father, sealed with the abiding presence of the Holy Spirit, we, who of ourselves are nothing, have everything; we shall grow in the realization that God's only desire, revealed and manifested unmistakably to us in Christ, is that the divine life within us, which is the very life of Christ hidden in God, may daily increase, until it shall break the bonds of flesh and blood, and shall blossom forth into the splendor of the unending vision of our Triune God completely unveiled.

The outstanding member, i.e. the *insignis* of Christ's Kingdom is one who is so lost to self in the possession of God, so completely in love with God the Giver, that his love overflows, as a faint imitation of divine love; he is one who desires with the very desire of God Himself, through His charity diffused into our hearts by the Holy Spirit, that all men may receive what we have received, the only enduring gift that God wishes to give, because it alone is worthy of Him—Himself. If we wish to signalize ourselves in the service of Christ, we shall live in an atmosphere of constant mortification, we shall take up our cross and die to ourselves daily, but *only* in order that we may be the more firmly rooted in Christ and receive a greater share in His divine life; no other motive of self-denial is Christian. We shall give ourselves over completely to activity seemingly without limit, but we shall be always keenly aware that this activity, no matter how superficially successful, is utterly worthless, sterile, and even pernicious, unless it is a living instrument of God's diffusive goodness, a powerful attraction of souls, not to ourselves, but to the loving God who

is using us as ministers of reconciliation (*I Cor.* 4:1; *II Cor.* 5:18).

Even as Mary, the Mother of Divine Grace, so mastered this principle of communication that God found her worthy to be the unique channel of His greatest gift to men, so we, in the measure that we grasp this same principle and live by it, will be found worthy to do the work of God. And our worthiness, under God, will be measured precisely by the degree of our realization that only in Christ are we truly great; only through Christ and from Christ have we anything worthwhile to give to others. We are truly Christians, we are really doing perfectly the work of God, only when we have made our entire lives, in thought, word and deed, a living prolongation of Mary's prayer: *Magnificat anima mea Dominum . . . quia fecit mihi magna qui potens est: et sanctum nomen eius.*¹⁶

THE PASSION AND DEATH OF CHRIST

"He that spared not even His own Son, but delivered Him up for us all, how hath He not also, with him, given us all things?" (*Rom.* 8:32)

In the third week of his Spiritual Exercises, St. Ignatius confronts us with the awful and unrelieved spectacle of a broken-hearted God, giving, until even infinite love and infinite wisdom could find no more to give. Here, we see the uncompromising truth of St. Thomas' great principle of divine communication, which for all eternity will be a stumbling block of stupid folly to the proud, and the unique source of salvation for the truly humble.

"Why, why?" The narrow confines of the human heart, wedded to self-love and impeded by the senses from the vision of divine charity, need the light- and life-giving grace of faith to grasp even feebly the utter prodigality of a merciful God, who could so love a sinful race as to make His only begotten Son a worm and no man, that by His death we might live with the justice of God.

"All this for me?" is the constant reflection of St. Ignatius. It must be ours, as, following the Ignatian method, we proceed from the application of our senses and imagination before the scene of Calvary, and ascend to the spiritual order of motivation.

Perhaps no one has penetrated more deeply into the motivation of Christ's passion and death than St. Thomas. Despite the eminent place of the humanity of Christ in the work of our redemption and salvation, St. Thomas' doctrine, which is identical with St. Paul's, is fundamentally and radically theocentric. It is absolutely true that the Cross of Christ is actually the unique means of salvation. But the physical aspects of the sufferings and death of Christ are quite secondary; these sufferings could have been greater or less, and derive their sole efficacy for our salvation exclusively from the charity of Christ's Sacred Heart which willingly embraced them.

The Divine Plan

The first essential question to be answered, then, is: why did Christ embrace willingly and accept lovingly the Cross? Was it His own plan, the plan of a loving Son wishing to repair, as it were secretly, the outraged majesty of a loving Father, by presenting Him as a *fait accompli* with an example of unparalleled devotion which would outweigh by its infinite dignity the indignity of all possible sins?

What was the motivation of Christ's charity; what prompted Him to undertake willingly His awful Sacrifice? St. Thomas answers simply: it was entirely the initiative of the Father which impelled Christ to embrace freely the total oblation of His sufferings and death for us. Neither the Jews, nor Judas, nor the High Priests, nor Pilate and Herod, nor the sin of Adam, nor the countless sins of the sons of Adam—none of these had the slightest power to hand Christ, the omnipotent Son of God, over to His torturers or to condemn Him to death. Again, with the simplicity of genius, St. Thomas states: it was the Father who delivered Christ over to His death.

How was this done? In a sentence, which should be the key for our proper understanding and deeper penetration of the redemption, St. Thomas continues in pregnant phrases which deserve long hours of reflective and assimilative prayer: first of all, by decreeing that His divine Son should be made man; secondly, by inspiring into His human heart that affection of charity, whereby He would willingly and freely undergo death for men; therefore, *only through the initiative*

of the *Father* can Christ be said to have handed Himself over of His own will to His death.¹⁷

The series of "Whys?" which must be answered, if we are to appreciate ever more fully God's love for us, must be pushed back further. Why did God the Father will that we should be redeemed only by the bloody way of His Son's complete oblation for us? Was it because of a real loss sustained by God from the sins of men? Did the honor, of which God was deprived by sin, set up such a disequilibrium in divinity, that the tension between divine mercy and charity on the one hand, and divine justice on the other, could only be relieved by the death of an Incarnate God? ~"

St. Thomas, by removing from theology the Anselmian notion that the Incarnation and death of Christ were necessary for the complete remission of sins, rejects absolutely all tentative solutions of this kind. He had too lofty a vision of God's transcendence to picture Him offended by sin as man is offended by the personal affront of a fellow-man. St. Thomas even went so far as to define divine offense as follows: "God is only offended by us inasmuch as we act against our own good."¹⁸ Nothing that we can do in the line of intended insult or even of blasphemy can cause the slightest diminution of God's infinite happiness and self-sufficiency. As the great St. Augustine taught so forcefully, the only one hurt intrinsically by sin is the sinner himself.¹⁹ Inasmuch as the sinner chooses sin instead of God, he chooses nothingness in place of plenitude; he seeks to find ultimate and complete happiness in the privation of the source of all goodness; he strives in vain to possess completely and exclusively for himself creatures which are nothing but the emptiness of a mirage apart from their relation to God; by his perverse act, the sinner condemns his whole being to a hunger and thirst for God, which may remain unslaked for all eternity; he chooses to live a lie instead of the truth of his radical and total dependence on the goodness of God who desires only to give, but can only share His perfection in accord with His infinite wisdom, truth and sanctity; it is utterly impossible that God should welcome into the intimate vision and familiar companionship of the Most Blessed Trinity the unrepentant sinner who has denied that God is the unique source of all goodness.

Our question still remains unanswered: why did God will that we be saved only through the death of Christ? Quite clearly, the reason cannot be found in God's utility or aggrandizement: "God the Father did not spare His Son because He sought some advantage for Himself who is God infinite; rather, *because of our utility*, He subjected His Son to His passion."²⁰ In what does this utility consist? The germ of our answer must be sought and found in the fundamental truth so frequently emphasized by St. Thomas, and so often passed over too rapidly, not only in retreats, in ascetical and devotional books, and in the practical instruction of Catholics, but even in theological manuals: Christ died primarily to remedy, not the actual sins of Adam's posterity, but the racial sin of Adam as it is transmitted to each one of us by natural generation. But the sin of Adam in his posterity is essentially the loss of supernatural life, and the physical impossibility of attaining our unique destiny, which remains the Beatific Vision. Moreover, original sin in us is in no wise due to our personal fault or the responsibility of our personal will, but solely to the sinful act of Adam's will.²¹

Restoration of Supernatural Life in Man

Therefore, according to St. Thomas, Christ died primarily to restore divine life to a race powerless to attain its supernatural destiny because of the sin of Adam alone. Now, although God is infinite simplicity, there exist a perfect order and harmony of cause and effect in the created objects of His eternal decree of redemption, and this order depends solely on His infinite wisdom. We know from the New Testament that God's salvific will did not cease with the sin of Adam, but endured for the whole human race despite original sin. Christ was predestined from eternity; His passion and death were to be the unique means of imparting to the sons of Adam that divine life, which they would have received by pure gift at the moment of conception, had not Adam sinned.²¹

Did not Christ die also for the sins of all men to the end of time, and not merely for the sin of Adam in us? Obviously, He did; this is a revealed truth.²² But this revealed fact, that God willed the death of Christ to be an efficacious remedy for all possible sins, does not touch the question of ultimate divine

motivation; it should not, above all, be taken to mean that *God was motivated by His foreknowledge of actual sins* to decree the death of His divine Son. Such a motivation of the divine will can and must be excluded with certainty, from the following theological consideration, based on revealed truth.

The death of Christ on the Cross was decreed absolutely, with utter gratuity, and independently of God's foreknowledge of even one single actual sin in the descendants of Adam. How can this possibly be true? We answer: because of the revealed doctrine of God's salvific will; all theologians now agree that, after the sin of Adam, all men who are capable of sinning (i.e., those with sufficient use of reason) receive an actual grace, really and physically inhering in their wills, before they sin. But all of these actual graces after the sin of Adam are graces of Christ; they are conferred solely because of the foreseen merits of Christ's passion and death. If this is true, the death of Christ was decreed by God absolutely and before His decree to give graces, which are exclusively due to the actually foreseen merits of Christ as effects are due to their causes. God simply could not confer graces merited solely by Christ's death, unless the death of Christ were decreed absolutely and before the decree of conferring the graces themselves. Consequently, by virtue of God's sincere will to save all men, every single sin of the sons of Adam, which ever has been, or ever will be committed to the end of time, must be the rejection of a grace of Christ actually conferred and existing in the human will before the sinful choice is made. God, therefore, (if indeed He has a salvific will) cannot foresee any actual sin of the sons of Adam except as the rejection of a foreseen grace actually existing in the human will before the sinful act; He cannot foresee this grace as actually existing, except as the effect of Christ's death, actually foreseen and decreed absolutely, because it is the sole meritorious cause of all these graces.²³

This may all be summed up in the principle of St. Thomas phrased so trenchantly: *Deus vult ergo hoc esse propter hoc; sed non propter hoc vult hoc.*²⁴ God willed that the passion and death of Christ should be an efficacious means of remitting all possible sins to the end of time, but He was not, and could not have been motivated in His absolute decree that Christ

should die, by any foreknowledge of these sins as actual: ". . . labor with the Gospel according to the power of God, Who hath delivered us by His holy calling, not according to our works [either good or evil!], but according to His own purpose and grace, which was given us in Christ Jesus before the times of this world" (*II Tim.*, 1:8-9).

Life Hidden with Christ in God

Our question, then, as to God's motivation still remains, but the answer can only be found in the recesses of divine love, or, in what amounts to the same, in the mystery of our supernatural elevation to the life of God. St. Thomas answers that God willed our redemption through the passion and death of Christ, because this was the best means which infinite love could devise to bring men to a lasting and solid conviction of their supernatural destiny to the Beatific Vision, to a share in the very life of the Blessed Trinity.²⁵ For our humility, although we possess by baptism the same supernatural dignity as sons of God which Adam lost, we have not the same consciousness of our internal splendour, and, above all, we have not the same almost angelic strength to ward off temptation and to avoid eternal death. But these internal bulwarks of Adam's preternatural integrity were not immune from the shattering forces of almost diabolic pride. We, as Christians, from the first dawn of reason are generally too exposed to a living awareness of our own insufficiency, our sensuality, our waywardness, and our pride, to rely for long on ourselves, as both Satan and Adam did. Christ dwelling within us, Christ, the Vine whose life-giving grace fills our souls, Christ the Good Shepherd searching for us with tender solicitude when we have gone astray, Christ who came only to minister unto us that we might have His divine life and have it more abundantly—He, it is, who superabundantly makes up for Adam's marvelous interior harmony and equilibrium, which an all-wise God has chosen not to restore to us, because He has seen that it is better for us and more to our eternal advantage, that we place all our hope of conquering the world, Satan, and ourselves in Christ and in Him alone.

Truly the Church is gloriously justified in crying out on Holy Saturday: *O felix culpa quae meruit talem et tantum redemp-*

toem. No longer will men find it impossible to conceive that their nothingness has been elevated to the dignity of divine life hidden with Christ in God, no longer will they think it incredible that they are destined to see God one day face-to-face, if once they shall have grasped the motivation of the heavenly Father, and of Christ Himself in His passion and death. If infinite love can pour itself out for us in the ignominy of Calvary, cannot that same love transform, and divinize, and make sons of God even the most ungrateful and sinful sons of Adam?²⁶

In this perspective of our redemption and of divine motivation, sin stands forth in all its stark repulsiveness. Sin can no longer be even conceived as an intrinsic damage or loss inflicted on God; rather it is the blasphemous assertion of an independence, which is diabolic in the intensity of its ingratitude and in the perversion of its error. Sin is seen to be what it really is, the choice of the awful alternative to God, which is inherent to our freedom. We can either freely allow God to fill us with the plenitude of divine life, for which alone He has created and redeemed us, or we can deliberately embrace the nothingness which we are by ourselves, and worship our hollow emptiness in place of God, and receive from it the only reward that it can give, the gnawing and corrosive torture of the damned.²⁷

For those who grasp and live the principle of divine communication as revealed in the passion and death of Christ, the following statement of St. Thomas forms an admirable summary: "In giving Christ to us, has not God given us everything; the Three Divine Persons to enjoy fully in heaven, men and angels as our companions on earth, all creation for our use, not only prosperity, but also adversity? All things are ours, we are Christ's and Christ is God's."²⁸

CONTEMPLATION TO GAIN LOVE

"All is Thine, dispose of it according to Thy will. Give me Thy love and Thy grace; for this is enough for me."

Even as the Spiritual Exercises find their consummation in the *Contemplatio ad amorem*, so the principle of communication is the circular movement initiated by divine love and cul-

minating in the union of the Church Triumphant in the face-to-face vision and embrace of infinite charity.

Critics of the Exercises have made almost a *cliché* of their unwarranted assertion that St. Ignatius reserves his consideration of charity, the greatest of the virtues, to the end of the retreat. This type of disparagement, authoritatively rejected by Pius XI,²⁹ could be set forth seriously only by those who have a false concept of the only possible theological motivation for loving God; and this false concept, in turn, is derived from failing to consider the entire four weeks of the Exercises in the light of the principle of communication.

From his very first consideration, "The Principle and Foundation," first and foremost in the mind of St. Ignatius is his dominating and controlling idea of the *Bonitas Fontalis*, the infinite ocean of divine goodness, which alone motivates God to share His perfection through creation, and to shower lavishly the unspeakable gift of divine life on the creatures of His hand drawn from nothingness. The goodness of God, stressed in the Foundation as the sole possible motive of God, is concretized in the person of Christ the King, elevated in His human nature loftily above the choirs of angels by the Hypostatic Union, joined by the perfect bond of the Holy Spirit to His beloved Father, sharing the lowliness, the monotony, the hardships, the sorrows, and even the death of men, with a humility surpassing our comprehension, that He might show us the way to the Father and bring forth in our hearts the seed of divine life, born of the charity of God, and tending to the consummation of perfect union.

St. Ignatius' contemplation *Ad amorem*, then, is not a rude and abrupt intrusion of an ideal and a goal totally foreign to the rest of the Exercises. It is rather the complete flowering of the seed of perfect charity planted in the Foundation; protected and safeguarded by the considerations on sin, death, hell, and judgment; brought to an integrated and sturdy maturity through the contemplations on Christ's life, death, and resurrection; strengthened and radicated more deeply in our souls by the great meditations on The Kingdom, The Two Standards, The Three Classes of Men, and The Three Degrees of Humility; and, finally made manifest by contemplating the dazzling splendour of that uncreated beauty and goodness, of which it is the supernatural image and likeness.

It is St. Ignatius' ardent desire that in this contemplation we may imprint so deeply on our souls the infinite love of God for us, that for the rest of our lives we shall need no stimulus of fear to goad us to virtue, no motivation to sanctity except the interior law of love which is the heart and soul, the epitome of the Exercises, as well as the genuine spirit of that Society, which St. Ignatius desired to be, not only in name, but also in truth, the Society of Jesus.

However, this goal of the entire Exercises can only be attained, if the contemplation receives constant illumination from revealed truth; here above all, if the principle of divine communication is applied in all its richness, our whole life can easily become a holocaust of perfect charity, responding generously to the outpouring of infinite love in Christ Jesus.

Divine Love

We can never reach this perfection, however, until we grasp with profound humility the essential truth of Christianity that there is nothing in us which is, of ourselves, lovable. It is only because God has first loved with a transcendent love totally independent of us, utterly unattracted or motivated by us, that we exist, that we tend toward Him, and can find our rest only in Him. As St. Thomas, echoing the beloved disciple St. John, delights in pointing out over and over again, the love of God is the only love which is not solicited by previously existing goodness; God's love is the only love, which, instead of being drawn and attracted by some external goodness to be acquired, creates goodness out of nothing and pours it forth from the undiminished fountain of infinite perfection. The fundamental truth of Christianity—the fact of our total dependence on God—is synonymous and identical with the truth that God's love alone is the source and the goal of our being.

Granted, then, that we are in no wise the motive of God's love, why has He loved us to the lavish degree of making us members in the Mystical Body of His only begotten Son? There can be only one answer; because God can only give; because He has no potency whatsoever to acquire even the slightest perfection; because, totally without needs, He is ineffably free to give in accord with His providence; because, by a *completely gratuitous* decision, motivated *solely* by His

internal and immutable goodness, He has freely chosen to pour into our nothingness the highest gift that even He can give—His own divine life, a supernatural share in His perfect happiness.

The Perfection of Man

What does He wish from us in return? He wishes only that we serve Him, that we fulfill His will according to the motivation which prompted Him to create us and to re-create us unto the image of His beloved Son. He wishes, first of all, that we cooperate with Him by receiving willingly what He wants to give, in accord with His infinitely wise plan. Here, there can be no question of selfishness on our part in fulfilling God's will, no disorder whatsoever, but only the humility of truth, which recognizes that creaturehood in relationship to God can only mean *receiving*; or as St. Augustine stated so forcefully: "You imagine that you are making some return payment to God? In reality, you are only receiving more from Him."³⁰

It is utterly absurd to imagine that anything finite can exercise any causality on our infinite God. It is the insidious heresy of Pelagianism, if we grant that our initial existence is a gift of God, and then try to convince ourselves that our activity is not also His gift, that our virtue is His aggrandizement, and that our sanctity is a prize eagerly coveted by a God seeking to acquire the admiring praise of His creatures. In his constant refrain, that God intends His external glory not for Himself but for our utility and benefit, St. Thomas is the faithful disciple of the great St. Augustine, crying out: "By so much is a man more like unto God, by the degree to which he is removed from any desire or seeking of glory."³¹ It is then essential for our sanctity that we desire for ourselves eternal life with Christ in God, because from all eternity God has willed this glorious destiny for us. It is equally requisite that we conform our lives in all their free choices to the directives of infinite wisdom, pointing out the path which alone can lead us to salvation.

We can now ascend a degree higher in our quest of perfect charity, and ask: what is the moving power of God's outpouring of His gifts? For we must not only will what God wills; we must also strive to will it for the same reason which moti-

vated him.³² We find God's motivation exclusively in the all-lovable, internal, and unchangeable goodness which is Himself. In Him alone is the fountain-head of our initial being and of our consummated perfection. He, then, alone is worthy of our complete love, the total and irrevocable surrender of our wills. In this complete oblation of our emptiness, we lose nothing to gain all; we desire, in the words of St. Paul,³³ "to be filled unto all the fullness of God," because He, who can only give, invites us, attracts us, and entreats us sweetly but powerfully, to lose our hearts, to detach them from everything created, and to center all our affection, all our devotion on that ineffable goodness and beauty; in which alone our Triune God possesses infinite happiness. Here is the pinnacle of sanctity and of perfection—the love of God for the same reason that He loves Himself with an infinite love: because He is infinite goodness.

However, unless we have made the principle of divine communication a part of our very being through humble and persevering prayer, the insidious question will keep coming back: "But surely God expects, demands, and was motivated by a desire of acquiring some greater return from us than our love, which is, after all, His gift?" The cynical, materialistic, commercial-minded spirit of our age, gauges every promise, every offer, by the promptings of self-interest: "How much is this going to cost *me*? What hidden returns must *I* make?"

In return for His infinite love calling us to the all-holy intimacy of the very life of God, what return does He expect from us; what can we add to His infinite riches and happiness to make His giving worthwhile? In the words of the Psalmist: "What return shall I render unto the Lord for all that He has rendered unto me?" And the answer to these questions—an answer which epitomizes the principle of communication—is given to us daily at the altar of Christ's complete oblation for us: "I will *receive* the chalice of salvation; with a heart full of praise, I shall call upon the name of the Lord, and I shall be saved from mine enemies."

This is all that God expects us to do, because this is all we *can* do as creatures. We can only cooperate, by disposing our nothingness through His prevenient grace, toward *receiving* more and more of His divine life—of Himself. God would

no longer be God, if He could receive some return from us; we would no longer be creatures, if we were co-partners of God.

Only by accepting completely the fact of our undeniable and indelible creaturehood, but in this very acceptance and in its interior power of transforming us through divine grace unto the likeness of God, can we become living instruments of omnipotent divine love. This essential humility is the exclusive stepping-stone to that lofty degree of charity, whereby we refer all that we are, all that we have, all that we hope to be, to God, the giver of it all. In this humility and charity, we possess even in this life a happiness which no human effort alone could achieve, and no diabolic power of man or Satan can destroy; we become a light illuminating those that sit in darkness and the shadow of eternal death, and pointing the way, not to ourselves, not to our own grandeur or renown, but to the Giver of all, our strength and our joy, to Him who wishes that all men may share in the same undiminishable and infinite riches which we have received in Christ Jesus.

By the principle of divine communication, we become identified in mind and will with the First-Born of God, who, having received everything through no merit of His own, burned with the consuming zeal of His Father's infinite charity to pour forth the Holy Spirit of Love into men's hearts.³⁴

As it was divine charity alone which created the immortal souls of men; as it was divine charity in Christ Jesus which alone has reformed men from sin to their pristine image of the Father; so in this dark period of the world's history, men can still be saved from themselves and their own folly, only by divine charity, no longer as made manifest in the overpowering munificence of an earthly paradise, no longer as made palpable in the visible presence of Christ on earth, but by the charity of God in Christ, cogently and powerfully reflected in living human instruments of divine grace, in human hearts so completely transformed by the gift they have received, that they now share in the selflessness of their infinite Lover.³⁵

NOTES

¹ *Acta Apostolicae Sedis*, XL (1948), p. 9: "Lo stigma, che porta sulla fronte il nostro tempo e che é causa di disgregazione e di decadimento, é la tendenza sempre piu manifesta alla 'insincerità'."

² *loc. cit.* "Non é Nostro proposito di descrivere qui specificamente le rovine prodotte da questo torneo d'*insincerità* nella vita pubblica; abbiamo però il dovere di aprire gli occhi ai cattolici di tutto il mondo—ed anche a quanti hanno la fede in Cristo e in un Dio trascendente—sui pericoli che questo predominio della falsità fa correre alla Chiesa, alla civiltà cristiana, a tutto il patrimonio religioso ed anche semplicemente umano, che da due millenni ha dato ai popoli la sostanza della loro vita spirituale e della loro reale grandezza."

³ *loc. cit.*

⁴ *Ibid.*, p. 11.

⁵ cf. Pius XI, "Mens Nostra," *Acta Apostolicae Sedis*, XXI (1929), 689-706; English translation: "On Promoting the Wider Use of Spiritual Exercises," *The London Tablet*, January 4, 1930, or *The Catholic Mind*, February 8, 1930, *America Press*, New York: "If the Spiritual Exercises be extended everywhere through all the classes of Christian Society, and if they be diligently performed, spiritual regeneration will follow; piety will be enkindled, the forces of religion will be nourished, the apostolic office will unfold its fruit-bearing branches, and peace will reign in society and in the hearts of all." (*The Catholic Mind*, p. 57).

⁶ cf. Henri Rondet, S.J., *Gratia Christi: Essai d'histoire du dogme et de théologie dogmatique*; Paris: Beauchesne et ses Fils, 1948, p. 15: "Mais l'homme peut prétendre se passer de Dieu pour atteindre sa fin dernière, soit qu'il se leurre sur la véritable nature de cette fin, soit qu'il se dresse orgueilleusement en face de Dieu comme un être affranchi de toute tutelle supérieure, sinon pour échapper à la loi morale, se situer par delà le bien et le mal, du moins pour observer la loi avec ses seules forces."

⁷ cf. Denzinger, *Enchiridion Symbolorum*, 1782, 1783, 1785.

⁸ cf. Saint Thomas, *C. Gent.*, III, 17-18, and "The Ultimate Purpose of Creation according to Saint Thomas Aquinas," *Theological Studies*, II (1941), 53-83.

⁹ cf. Pope Saint Celestine I, "Indiculus de gratia Dei," Denzinger, *op. cit.*, 134: "Quod omnia studia et omnia merita ac opera Sanctorum ad Dei gloriam laudemque referenda sunt; quia nemo aliunde ei placet, nisi ex eo, quod ipse donaverit"; cf. also St. Thomas: "Illud quod est volitum sicut finis est movens voluntatem, et perficiens eam: et sic nihil movet voluntatem divinam nisi Deus: sed illud quod est ordinatum ad finem est volitum ab eo sicut *effectum* a voluntate et *motum* ab ea; sicut patet in voluntate artificis quae est principium operationum ordinarum in finem. . . . Deus non ordinat creaturas in finem bonitatis suae, quasi per eas suam bonitatem assequatur, sed ut ipsae creaturae divina operatione similitudinem aliquam divinae bonitatis acquirant. Quod esse non posset, nisi eo volente et faciente (in *I Sent.*, d. XLV, a. 2, ad 2, ad 4)". "Res vero creatae, quas Deus vult, non se habent ad divinam voluntatem sicut fines, sed sicut ordinata ad finem. . . . Nec tamen quia Deus vult creaturas, sequitur quod a creaturis movetur; quia creaturas non vult nisi ratione suae bonitatis (*De veritate*, q. XXIII, a. 1, ad 3, ad 7)." "Ad primum ergo dicendum, quod licet nihil aliud a Deo sit finis, tamen ipsemet est

finis respectu omnium quae ab ipso fiunt; et hoc per suam essentiam, cum per suam essentiam sit bonus (*Sum. Theol.*, I. q. XIX, a. 1, ad 1)."

¹⁰ cf. St. Thomas, *In II ad Cor.*, lect. II. cf. II, II, p. 91, a. 1 "Sed ad Deum verbis utimur [the same is true of mental prayer. cf. II, II q. 83, 9.2. "Utrum sit conveniens orare"], non quidem ut ei, qui est inspector cordium, *nostros conceptus* manifestemus, sed ut *nosmetipsos et alios audientes* ad eius reverentiam inducamus—et ideo necessaria est laus oris, non quidem propter Deum, set *propter ipsum laudantem*: cuius affectus excitatur in Deum ex laude ipsius," etc. cf. also esp. *C. Gent. III*, cap 119,120. "Exercentur ab hominibus quaedam sensibilia opera non quibus Deum excitent, sed quibus seipsos provocent in divina—quae non fiunt quasi Deus his indigeat, qui omnia novit et cuius voluntas est immutabilis et qui affectum mentis et etiam motus corporis non propter se acceptat; sed propter nos facimus ut . . . intentio nostra dirigatur in Deum et affectus accendatur; simul per haec profiteamur Deum animae et corporis auctorem." For notion of Divina *Acceptatio*, cf. *De Veritate*, q. 27, a. 1. "Deum acceptare aliquem, vel, *diligere quod idem est*," etc. This chapter is a magnificent compendium of the doctrine of the Principle of Communication and destroys at its base the juridical notions of praise and glory, as if they were in any wise the motive of God's will, and not entirely *in nostram utilitatem*, etc.

¹¹ *Summa Theol.*, II-II, p. 81, a. 7.

¹² cf. St. Thomas, *Summa Theol.*, I, q. 19, a. 1, ad 1m; a. 4, ad 3m; a. 7.

¹³ cf. St. Thomas, *op. cit.*, III, q. 2, a. 11.

¹⁴ *Mc. 10:45*; cf. the comment of Jules Lebreton on this verse; "Tout le dogme de la Redemption est là." *La Vie de Jésus-Christ*; Paris; Beauchesne, 1947 (16th ed.), II, p. 151.

¹⁵ *In Rom.*, C. VIII, Lect. VI.

¹⁶ cf. St. Thomas, *In Galat.*, C. VI, Lect. IV: "Unusquisque enim in ea re gloriatur, per quam reputatur magnus. Sic qui reputat se magnum in divitiis, gloriatur in iis, et sic de aliis. Qui enim in nullo alio se magnum reputat, nisi in Christo, gloriatur in solo Christo."

¹⁷ cf. St. Thomas, *In Rom.*, C. VIII, Lect. VI.

¹⁸ *C. Gent.*, III, 122: "Non enim Deus a nobis offenditur, nisi ex eo quod contra nostrum bonum agimus."

¹⁹ "Ut bonus sit, Deus nobis non indiget, nec nobis tantum, sed . . . nec ipsis caelestibus, nec supercaelestibus, nec caelo caeli quod dicitur, indiget Deus ut aut melior sit aut potentior aut beator" (*Enarr. Ps.*, 70, II, 6; *PL* 36, 896); "Ne putemus fratres charissimi quia beneficium praestamus Deo. . . Non enim unde augeatur illi damus" (*Sermo* 117, 4; *PL* 38, 664); "Nullius peccatum aut tibi (Deo) nocet aut perturbat ordinem imperii tui vel in primo vel in imo" (*Conf. XII*, 11; *PL* 32, 635); "Et ideo nec angelus, qui cum spiritibus aliis satellitibus suis superbiendo deseruit obedientiam Dei et diabolus factus est, aliquid nocuit Deo, sed sibi. . . Itaque nec diabolus aliquid Deo nocuit quia vel ipse lapsus est, vel hominem induxit ad mortem; nec ipse homo in aliquo minuit veritatem aut potentiam aut beatitudinem Creatoris sui" (*De Cat. Rud.*, 18;

PL 40, 333); "Nihil Deus iubet quod sibi prosit, sed illi cui iubet" (*Sp.* 138, I, 6-7; *PL* 33, 527-8); cf. also *Ep.* 102, III, 17, *PL* 38, 377; *Civ. Dei*, X, 5, *PL* 41, 282.

²⁰ St. Thomas, *In Rom., C. VIII, Lect. VI*: "Non tamen Deus pater filio suo non pepercit, ut ei aliquid accresceret, qui est per omnia Deus perfectus, sed propter nostram utilitatem eum passioni subiecit."

²¹ cf. St. Thomas, *Summa Theol.*, III, q. 1, a. 4.

²¹ bis cf. St. Thomas, *Ibid.*, q. 24, aa. 3, 4.

²² cf. 1 *Tim.* 2:4.

²³ cf. St. Thomas, *Summa Theol.*, III, q. 49, a. 1, ad 3m: "Ad tertium dicendum, quod Christus sua passione nos a peccatis liberavit causaliter, id est, instituens causam nostrae liberationis, ex qua possent quaecumque peccata quandocumque remitti, vel praeterita, vel praesentia, vel futura; sicut si medicus faciat medicinam, ex qua possint quicumque morbi sanari, etiam in futurum." This doctrine shows forth the depth of divine love, and provokes us to gratitude, much more than if we imagine that God's motive in delivering Christ up to His death was the prevision of our actual sins. It is also a much more profound motive for avoiding sin. cf. Scheeben, *The Mysteries of Christianity*, (Herder: St. Louis, 1946, transl. C. O. Vollert, S.J.), pp. 344-56; Mersch, S.J., *La théologie du corps mystique*, (Desclée de Brouwer: Paris, 1946), Vol. I, pp. 302-22.

²⁴ *Summa Theol.*, I, q. 19, a. 5.

²⁵ *Ibid.*, III, q. 1, a. 2.

²⁶ cf. St. Thomas, *Comp. Theol.*, 201: "Non enim restat incredibile, quin intellectus creaturae Deo uniri possit, eius essentiam videndo, ex quo Deus homini unitus est, naturam eius assumendo. Perficitur etiam per hoc quodammodo totius operis divini universitas, dum homo, qui est ultimo creatus, circulo quodam in suum redit principium, ipsi rerum principio per opus incarnationis unitus."

²⁷ It is due solely to the incomprehensible depths of divine love, that we are offered the inestimable grace of making reparation to the Sacred Heart of Jesus, after we have made a mockery of His Cross by grievous sin. Only by a true miracle of divine condescension did Christ during His earthly life forego those connatural effects of the Hypostatic Union which would have made it impossible for Him "to be bruised," both in body and in spirit, for our offenses. We shall not grasp adequately the human tenderness of Christ's love for us, nor the profound implications of the theology of reparation, unless we keep in mind the following dogma, defined by the Second Council of Orange: "Ita sunt in vite palmites, ut viti nihil conferant, sed inde accipiant unde vivant: sic quippe vitis est in palmitibus, ut vitale alimentum subministret iis, non sumat ab iis. Ac per hoc, et manentem in se habere Christum, et manere in Christo, discipulis prodest utrumque, non Christo." (DB, 197.)

²⁸ St. Thomas, *In Rom., C. VIII Lect. VI*.

²⁹ Pius XI, "Mens Nostra," *America Press*, translation, p. 56: "In very deed, the excellence of spiritual doctrine altogether free from the perils and errors of false mysticism . . . the wonderful and lucid order in the

meditation of truths that follow naturally one from another . . . lead a man . . . up to the supreme heights of prayer and Divine love." cf. also Hugo M. de Achaval, *El Problema Del Amor En Los Ejercicios Espirituales De San Ignacio De Loyola*; Buenos Aires: Editorial Verbum, 1948, p. 167: "Ignacio no nos lega con ésta su obra maestra, ni un humanismo, la palabra es muy equívoca, ni una teoría, ni un libro siquiera; Ignacio nos lega un corazón que supo de amores, pero al cual el mismo Dios como dice la esposa de los Cantares, enseñó el amor: 'ordinavit in me caritatem'." (*Cant. Cant.* II, 4)

³⁰ St. Augustine, *Sermo* 333, 4; *PL* 38, 1466: "Certe retribuemas? Accipis, adhuc accipis."

³¹ St. Augustine, *De Civitate Dei*, I, 5, c. 14, *PL* 41, 158.

³² St. Thomas, *De Malo*, q. 1, a. 5, corp.

³³ *Eph.* 3:19.

³⁴ St. Paul, *Rom.*, 5:1-4.

³⁵ The principle of divine communication as outlined in this article should be complemented by the brilliant and profound development of the same notions in the light of St. Paul by Jean Levie, S.J., "La méditation fondamentale des Exercices de Saint Ignace à la lumière de S. Paul." *Nouvelle Revue Théologique*, LXXXV (1953), pp. 815-28.

* * *

POPE PIUS XI

In the Apostolic Constitution, Summorum Pontificum

"We regard it as certain that most of the ills of our days start from the fact that 'none considereth in his heart.' We deem it proved that the *Spiritual Exercises*, made according to the plan of St. Ignatius, have the greatest efficacy in dispelling the most stubborn difficulties with which human society is now confronted; and we have studied the rich crop of virtues that ripens today no less than of old in spiritual retreats, not only among members of religious congregations and the secular clergy, but also among the laity, and, what in our age is worthy of special and separate remark, among the working classes themselves."

Scholarly research in the Society's historical records brings to light the truth that dispels error and reveals an inner spirit which engenders pride.

Monumenta Historica Societatis Jesu (1894-1954)

E. J. BURRUS, S.J.

Nineteen hundred and fifty-four marks 60 years since the first volume of the *Monumenta Historica Societatis Jesu* came off the press in Madrid, and 25 since the editorial staff transferred to Rome. With volumes LXXIV and LXXV in press, this collection of early Jesuit documents forms the largest and most important single source for the history of the Society.¹

Its pages have been studied not only by the official historians of the various assistancies, provinces and missions, but by numerous other historians of more general Church history, or of a more limited biographical nature. Thus, Pastor drew, whenever possible, upon the *Monumenta* for his history of the popes beginning with Paul III. Further, members of the Jesuit Historical Institute in Rome collaborated with him on later volumes, even those that appeared posthumously. In another field, Father Brodrick, with his broad culture and irrepressible humor, has given us such

¹ Some of the more complete accounts of the *Monumenta* are: D. Fernández Zapico, S.J. and P. Leturia, S.J., *Cincuentenario de Monumenta Historica S.J.* in *Archivum Historicum S.J.*, XIII (Rome, 1944), pp. 1-61; P. Leturia, S.J., *Historia y contenido de la colección documental "Monumenta Historica S.J."* in *Revista Javeriana*, XXXVIII (Bogotá, 1952), pp. 144-159; this same article appeared later with slight changes—mainly emphasis on the German participation in the work of the Institute—in *Historisches Jahrbuch*, LXXII (Munich-Freiburg, 1953), pp. 595-604, under the title *Geschichte und Inhalt der Quellensammlung "Monumenta Historica S.J."* Father Thomas Hughes, S.J. gave a brief account of the early Roman Institute in the WOODSTOCK LETTERS, XXIV (1895), pp. 247-256, in the form of a letter from Rome and bearing the title *The Vatican Archives*; 40 years ago, Father Hughes wrote for WOODSTOCK LETTERS an account of the first 20 years of the publication of the series under the caption *Monumenta Historica Societatis Jesu* (Volume XLIII [1914], pp. 293-298).

delightfully readable and reliable volumes as *The Origin of the Jesuits* (1940), *The Progress of the Jesuits* (1946), *Saint Francis Xavier* (1952), to mention but three, that draw copiously upon the volumes of the *Monumenta* and other publications of the Historical Institute.

Accounts of the various phases of Jesuit apostolate have all profited from the use of this collection. Thus, Farrell, Herman, Schröteler, Barbera are deeply indebted to the documents found in this series for their studies in pedagogy; Arens, Schurhammer, Leonhardt, Leite, Decorme, Astráin, for the missions; Dudon, Casanovas, Aicardo, Iparraguirre, Leturia, for Ignatius. Particularly through the scholarly Oblate Father Streit, *Bibliotheca Missionum* (1916 ss), the *Monumenta* have entered into mission bibliography. The series have given much direct and indirect help to such Protestant scholars as Boehmer, Van Dyke, and Sedgwick, making their lives of Ignatius more scholarly and favorable to the Society. But, above all, it has been for the inner spirit of the Society that the *Monumenta* are of capital importance. The numerous letters and other writings of Ignatius and Xavier, the critical edition of the Exercises, Rules and Constitutions, the reports from the mission front, pulpit and classroom, are all expressions of this inner spirit in the daily life of the Society.

The *Monumenta* extend their influence incalculably through the books, articles and apostolate that it has inspired. Thus, the critical edition of the Exercises has set off a veritable chain reaction in the written and spoken word: handy and accurate texts in Latin and Spanish which served as the solid basis for more exact vernacular translations (Esperanto included), commentaries using the notes of this and other volumes of the *Monumenta*, manuals of retreat for religious and lay people furnishing in turn the retreat director or missionary with the weapons each needs.

The present brief account will attempt to sketch the background of the foundation of the *Monumenta*, the activity of the editorial staff in Madrid from the inception of publication in 1894 and the work of the contemporaneous historical institute in Rome. It will record the transference of the Madrid staff to the Eternal City in 1929, the foundation of

the Jesuit Historical Institute, the publication of an historical review from 1932, and the inception of a new collection in 1941. In conclusion, a word will be said about a few of the more important publications of the Institute.

BACKGROUND OF THE MONUMENTA

A two-fold realization has gone into the publication of the *Monumenta*. First, many unreliable and inaccurate publications about the Society were due not to ill will but to the almost total lack of trustworthy sources, and scholarly refutation to numerous misstatements was to be found only in the documents. Secondly, it was mainly in the Society's own archives that the most abundant material would be found; this could be best studied and edited by members of the Society.

A. Archives of the Society

Providentially, already during the generalate of Ignatius, the more important archival material was preserved at central headquarters next to the Gesù.² The archives emerged almost intact in 1814 at the restoration of the Society; but with the uncertainty that resulted from the taking of Rome in 1870, they were transferred to central headquarters established at Fiesole near Florence. A few decades later they traveled first to Exaten and then to Valkenburg in Holland. With the Nazis poised to strike, the archives set out on a new journey in the summer of 1939, this time by sea to an Italian port and then overland to Rome to repose in the new Curia within the shadow of St. Peter's, a few days before the beginning of hostilities.

There are two main funds at the central headquarters today. The first is the archival material of the Curia proper; the second contains mainly the documents of the old Procurator's office. It is customary to designate the first, *Archivum Romanum Societatis Jesu*, and the second, *Fondo Gesuitico*.

The *Archivum Romanum* has furnished by far the greater number of documents for publication. The reason for this

² G. Schurhammer, S.J., *Die Anfaenge des Roemischen Archivs der G. J. (1538-1548)*, in *Archivum Historicum S.J.*, XII (1943), pp. 89-118.

will be clear when it is remembered that it contains nearly all the extant correspondence from and to the Curia, the catalogs of all the provinces, the numerous reports from officials, the acts of the general and provincial congregations, general and particular histories of the Society, an entire section devoted to the lives of Ours, another to matters controversial, and a more important one to outstanding manuscripts of Jesuits. Add to these the autographed formulas of vows of thousands of Jesuits through the centuries, the death notices arriving from every part of the world and carefully filed, regulations on the studies of our schools, and one catches a glimpse of the wealth of material for the history of the Society.

Sections of special interest to the historian in the *Fondo Gesuitico* are the foundation of schools throughout the world and the more than fourteen thousand extant letters of those pleading to be accepted for the foreign missions—surely an impressive monument of the generosity, not to say of heroism, ever vital in the sons of the Society. There are letters from novices, professors of philosophy and theology, and preachers of fame. The pleas are penned by future martyrs, renowned explorers, eminent scientists, writers, but signed at the time for the most part by “a student of first year juniorate,” or “still in regency,” “in my third year of theology,” “a tertian”; there is an occasional exuberant ending “en route to the missions.”

B. Other Sources of Documents

But it is not only the historical treasures of the central archives upon which members of the Institute can draw. The Vatican Library and Archives are only a few minutes away. The Italian National Library is of special significance because its nucleus is the library of the old Jesuit Roman College confiscated in 1873. The Spanish Embassy to the Holy See possesses the library of the *Professa*. These together with numerous other libraries and collections make Rome the ideal center for the editing of the *Monumenta*. Archives and libraries in very many other cities, from Florence in Italy to Tokio in Japan, through their catalogs and the personal consultation of the members of the Institute, have made a gen-

erous contribution to the series, but it is the Society's own archives that constitute the really decisive source for the *Monumenta* and other similar publications.

C. Scientific Editing of Documents

To the Bollandists belongs the credit of first issuing a critical edition of some of the treasures of the central archives. Such was their 1731 edition of the Autobiography of Ignatius and other documents concerning the life and work of the Saint. The example of the Bollandists inspired the Spanish Jesuit historian, Andrés Marcos Burriel, to whom the history of America owes so much; to plan the foundation in 1750 of a research Institute in Madrid which would have initiated the work that had to wait for nearly 150 years.³ The year seventeen hundred and fifty-five saw the removal of Father Rávago, Burriel's intermediary with King Ferdinand VI, and 12 years later Charles III expelled the Jesuits from all his dominions; the suppression of the Society followed in 1773.

In 1870 a young scholastic who had just finished his regency in Havana as Professor of Physics came to Woodstock to study four years of theology. He was José M. Vélez, destined to translate into reality the plans of over 100 years earlier. When in 1889 he saw the thousands of Ignatian letters in the central archives in Fiesole, he realized that the 1874-1889 edition of 850 letters prepared in Madrid by a staff of Jesuits of whom he was one, was completely inadequate and an entirely new edition would have to be undertaken. The General, Father A. M. Anderledy, seconded Vélez' plan.

In 1883, Johannes Janssen, author of the *History of the German People*, who had encouraged young Ludwig Pastor to write the story of the papacy from untapped sources, counselled another historian, Father Bernhard Duhr, S.J., not to attempt to write his history of the Jesuits in German-speaking countries until the main sources had been published. This advice of the learned prelate inspired Father Duhr to work out a plan for the establishment of an historical institute to edit such documents and sent the outline of it to Father Anderledy.

³ José Simón Díaz, *Un erudito español: el P. Andrés Marcos Burriel* (Madrid, 1949), especially page 35.

With Vélez' more complete edition of Ignatian letters in the making and Duhr's very practical plan before them, it is not surprising that the delegates to the 24th General Congregation in 1892, should unanimously request the new General, Father Louis Martín, to have the history of the Society published according to the more critical exigencies of the time. The history of the various assistancies would be written to serve as the basis for that of the whole Society.

FOUNDATION OF THE MADRID AND ROMAN INSTITUTES

To write such scientific accounts from primary sources, it was decided to found two distinct institutes: one in Rome, the other in Madrid. The first was to work more directly on the history of the various assistances; the second, to publish the historical sources until the death of Borgia in 1572. This series was called the *Monumenta Historica Societatis Jesu*. The Roman institute was guided by Father, later Cardinal, Ehrle, prefect of the Vatican Library, and made up of such well-known historians as Pollen, Hughes, Astráin, Duhr, Pastells, Gaillard and Tacchi-Venturi. The last, in the 93rd year of his life and 76th in the Society, is the only surviving member of the first Roman institute. Part of the staff was assigned to catalog the Jesuit documents reposing in various archives and the remaining members were to utilize their findings. But as the research scholar needs the inspiration imparted by published results and the writer, in turn, must have first hand acquaintance with the sources, the Roman institute as such was doomed to an early death, although the individual historians persevered successfully in their appointed tasks.

The Madrid institute, on the other hand, continued to work corporately publishing six volumes within a few years, five of the volumes under the guidance of Father Vélez. The years 1897-1913, with Father Cecilio Gómez Rodeles as Superior, are the golden age of the Spanish *Monumenta*, inasmuch as during that period thirty-six volumes appeared in rapid succession.

Father F. X. Wernz, General from 1903 to 1914, deserves

an honored place in the history of the *Monumenta* for his decision to continue the series beyond the original narrow limits. In 1911 several Jesuit historians in Rome advised that the editing of the *Monumenta* be done in the Eternal City and that the efforts of individual historians be coordinated through a real historical institute. Twenty-eight years were to pass before their recommendations could be put into effect.

TRANSFERENCE TO ROME

Father Ledóchowski's dynamic genius has left its impress upon every sphere of apostolate to which the Society dedicates itself. His deep interest in Jesuit history led him to encourage in every way the scientific publication of its sources. In the same spirit he decided upon the definite transference of the Madrid institute to Rome. Further, he initiated a most important section of the series, that of the foreign missions. He was inspired to take this last step by Pastor, who pointed out the need and importance of such sources for the general history of the Church.

HISTORICAL REVIEW FOUNDED

Father Ledóchowski's interest in the work, however, did not end here. He encouraged the founding of an historical review that would present the history of the Society in a scientific spirit, free from all controversy or propaganda. It would publish articles dealing with the Society for the most part prior to its suppression in 1773. The first number of this semi-annual review, the *Archivum Historicum*, appeared in 1932. The issues have continued uninterrupted to the present, even during the war years, forming a collection of 22 volumes with a general index for the first 20. The publication has an exchange list of over 200 historical reviews.

The impartial and international character of the review has won for it historians in every land, both as readers and as contributors of articles. The main European languages (English, French, Spanish, Portuguese and German) as also Latin offer a wide choice to contributing historians. Quotations and notes have no language restrictions.

Besides the articles on some phase or problem of Jesuit history, the review strives to offer as complete a bibliography as human diligence can compile. This handy reference catalog of *Jesuitica* lists other recently published bibliographies, the general history of the Society, then, according to countries and missions, the various forms of apostolate, such as pedagogy, literature and art, and lastly the numerous biographies of Ours. The bibliography is indexed for quick reference. Our historians, writers, teachers, lecturers, retreat and sodality directors, missionaries and many others will find this bibliography a copious, reliable and current catalog of all that pertains to the history of the Society. The Institute's 32,000 volume library owes much to the review section of the publication for obtaining current historical books.

Approximately 120 pages are devoted each year to reviewing the more important current books on Jesuit history. The last section of the review contains a brief chronicle of the activities of the Institute and the death notices along with bibliographies of the historians who have written on the history of the society.

A NEW SERIES OF PUBLICATIONS

In 1941 appeared the first volume of a new series published by the Institute. This series is designated *Bibliotheca Instituti Historici Societatis Jesu*. The most recent volume of the collection is the classic account of the Spirituality of the Society by Father Joseph de Guibert. Plans call for a minimum of two volumes a year. The publications are in the nature of monographical studies on the Society. Father Felix Zubillaga's history of the first Jesuit mission to North America and its tragic end in Spanish Florida opens the series. The same author also published the first volume of the *Monumenta* on the missions in the New World, those of Florida, and is now preparing the first of a series of tomes on Mexico.⁴

Besides the *Monumenta*, the historical review and the series

⁴The scholarly study by Fathers C. M. Lewis, S.J. and A. J. Loomie, S.J., *The Spanish Jesuit Mission in Virginia 1570-1572* (Chapel Hill, 1953) owes much to the two volumes on Florida by Father Zubillaga as the authors generously state in their preface.

of monographs, members of the Institute publish numerous other volumes and articles, issued either by the Institute (but in no special series) or by other publishers. All will call to mind the numerous publications of the Xavier specialist, Father Schurhammer, praised so highly by Father Brodrick in his life of the Apostle of the Indies. Father Wicki, co-editor with Father Schurhammer of the new edition of the letters of Xavier, wrote a scholarly life of the founder of the Sodality, Father Jean Leunis.

MORE IMPORTANT VOLUMES OF THE MONUMENTA

In conclusion, a word about some of the more important publications of the *Monumenta*. The series opened with the *Chronicon* of Polanco, of special interest to all Jesuits because it contains his life of Ignatius and the history of the Society during the lifetime of the Founder. Seven years before the death of Ignatius, the first province in the New World, that of Brazil, was established. The documents pertaining to the early years of this province are being edited in the *Monumenta* by the well-known Portuguese historian of the Brazilian Province, Father Serafim Leite, author of the ten volumes of the colonial history of the Society in Brazil and of numerous other studies on the same area.

Mention has already been made of the new edition of the letters of Xavier prepared by Fathers Schurhammer and Wicki. Father Schurhammer has the first volume of the definitive life of Xavier ready for the press. Father Wicki besides publishing the life of Xavier by Valignano as the second of the monographs in the collection *Bibliotheca Instituti Historici Societatis*, has edited two volumes of *Documenta Indica* in the mission section of the *Monumenta* and has a third volume in press. Father Edward Hagemann of Alma College, formerly a member of the Jesuit Historical Institute in Rome, helped prepare the early documents for the *Indica* series. The Institute is indebted to Father Hagemann on another score; through the generosity of his parents, the tottering finances of the library were bolstered to allow for the purchase of needed books.

The letters and instructions of Ignatius were published

in twelve volumes; these together with the letters of the companions of Ignatius, Broët, Le Jay, Codure, Rodrigues, Salmeron, Laynez, Bobadilla, Fabre, and his early associates, Nadal, Polanco and Ribandeneira, constitute a precious legacy for every Jesuit. The Exercises, Directories, Constitutions and a series still in progress, *Fontes Narrativi* on Ignatius and companions edited by the present Director of the Institute, Father C. de Dalmases, are so many classic manifestations of the inner spirit of the Society.

MEMBERS OF THE INSTITUTE

A final word about the members of the Institute. From 1929 until 1953 they lived in the Curia. With the growth of the work, more space was needed. Father General graciously placed at their disposal the nearby retreat house, the former Barberini Villa, adjacent to and even connected with the Curia building. The largest number of historians are engaged in publishing documents on the missions: Father Schuette on Japan, Father Wicki on India, Father Sebes, now studying at Harvard, will prepare the series in the *Monumenta* on China; Father Zubillaga and the present writer are working on Mexican history, Father Egaña on Peru. Father Batllori, editor of the *Archivum Historicum Societatis Jesu*, has published several studies on Latin America, the most recent being his important study of the precursor of Spanish American independence, J. P. Viscardo. Father M. Scaduto is continuing the history of the Italian Assistancy begun by Father Tacchi-Venturi. Father Pirri is best known for his life of Roothaan and especially for his studies of the Roman Question. Father E. Lamalle was editor of the review for the period 1939-1950, and compiled its bibliography for nearly twenty years. The other members of the Institute have been mentioned in the course of this article. But the work of one and all has been made possible only through the competent and self-sacrificing work of a staff of devoted Brothers, coadjutors in the fullest sense of the term. Brother Amescoa has been assisting the Fathers since the Institute opened here in 1929 as *amanuensis* and librarian; Brothers Arana and Ferreira for nearly as long as expert *amanuenses*,

copying and deciphering the most difficult manuscripts. Other Brothers have come in more recent years to take care of the humbler but necessary tasks of the Institute. Not participating in the work of the Institute yet forming part of the same community, are the speakers of Vatican Radio. But I leave the account of this international group and their interesting apostolate for another time.

* * *

Enemies in the Household

Perhaps nowhere more clearly than in mission lands, rich in souls, are the lines of battle drawn between the salvific will of God and the damnific desires of Satan. And one cannot help but feel that in this daily Armageddon, the devil reserves the choicest laurels of hell for America's bad Catholics in fields and seas afar. Bluntly, they are the missionary's sorest trial and greatest agony. His spirit suffers keenly as he witnesses the damage that they do upon the souls of those who would otherwise be Christ's.

Against the infallibility of Christ's Vicar pontificating from the very site of the tomb of St. Peter, they range the impregnability of their own personal prejudice. As quickly as they crush a cigarette they would gut the flaming charity of the harried missionary in the ashes of their spiritual isolation. Standing afar off, they view the challenging Faith of a simple Ulithi native with agnostic speculation. They would combat the dedication of the few with the defection and revolt of the many.

To the frankness of the truth they oppose the attitudinizing of hypocrisy and deceit. Modernistic Scribes and Pharisees, they have long since pushed even the chair of Moses aside. Neither in word nor in deed do they offer to our newly converted devotees of Christ, these Gentiles of the Farther East, anything but one more desolating witness to the ancient adage: *Corruptio optimi pessima*, "Corrupt a saint and you have a devil on your hands."

Yet for these also, after their brief and foolish day, there comes another: *Dies Irae, Dies Illa*. And one can only wonder, when sentence is pronounced, if there will be even one, except paradoxically the very natives they scandalized most in life, who will say: "May God have mercy on your souls."

BISHOP THOMAS J. FEENEY, S.J.

Obedience

JAMES B. REUTER, S.J.

Sermon delivered on the feast of St. Ignatius Loyola,
at Padre Faura Chapel, Manila, July 31, 1953

Four hundred years ago, on the twenty-sixth of March, 1553, Ignatius Loyola signed a letter to "the Brethren of the Society of Jesus who are in Portugal." He probably dried the signature with sand, folded the letter and sealed it, and gave it to a messenger, who carried it over the mountains by coach and horse to Portugal. Today that letter is read in every Jesuit house in the world, in every language, every month. It has become relatively famous as "the letter on obedience." This morning, on the feast of St. Ignatius Loyola, and on the four hundredth anniversary of the writing of that letter, suppose we meditate for a few moments on Jesuit obedience, as it was conceived in the mind of the founder of the Company of Jesus.

**"It is the voice of God
through human lips."**

A man's approval or disapproval of this letter will vary in direct proportion to his approval or disapproval of religious orders. I say that your like or dislike of this letter will vary in direct proportion to your like or dislike of *religious orders*; I do not say that it will vary with your like or dislike of the *Society of Jesus*; because the doctrine contained in this letter, which has been branded as Jesuit obedience, might just as well be called Benedictine obedience, or Augustinian obedience, or Franciscan obedience, or Dominican obedience, because all religious take the same vow to the same God; we try to lay our lives on the altar in the same way; we give to God as best we can our whole heart, our whole soul, all our mind and all our strength. And every religious obeys the voice of God as it comes down to him through the lips of the superior. He may be a Benedictine superior, or a Carthusian superior, or a Carmelite superior, or a Dominican superior; he may be brilliant or dull; he may be gentle or rough; he may be charming

or rude—but always it is the voice of God coming down to the subject through human lips, and the way in which that command is obeyed is essentially the same in all religious orders. That is our common bond. All religious live and work and grow old and die under obedience.

It is true that Loyola *did* say: “. . . in true and perfect obedience I greatly desire that those who serve God in this Society should be conspicuous, and they should as it were be distinguished by this mark . . .” but he said that because of the peculiar nature of the company which he had founded. He looked upon the Jesuits as a little body of trouble shooters for the Holy See; it was “according to our vocation to travel to various places and live in any part of the world, where there is hope of God’s greater service and the help of souls.” He wanted the Society to be extremely mobile, and therefore obedience was perhaps more fundamental for us than for any other order.

**“The spirit of the Society gives
the meaning of the words.”**

But the letter has drawn fire down through the centuries, not because the ideas were new, not because obedience was peculiar to the Jesuits, but because of the *words* that Loyola used. He said *blind obedience*. “In doing that which your superior commands you must be carried with a kind of *blind* impulse of your will, desirous to obey. . . . You must not only obey the superior in doing *exteriorly* the things which he enjoins, entirely, readily, constantly and with due humility, without excuse, though the things commanded be hard and repugnant to nature . . . you must endeavor to be resigned *interiorly*, and to have a true abnegation of your own will and judgment, conforming your will and judgment wholly to what the superior wills and judges . . . proposing to yourself the will and judgment of the superior as a rule of your own will and judgment . . . and this at the mere sign of the superior’s will, though he should give no express command . . . persuading yourself that all things are just, denying with a certain kind of *blind* obedience any contrary opinion or judgment of your own. . . . You must be like a dead body, to be treated in any manner whatever; you must be like an old

man's staff, which serves him who holds it in his hand where and in what use soever he pleases."

Loyola said all that, and when you read those words four hundred years after, you might think: "This is hard. This is calculated to suffocate thought. This is meant to stifle inspiration, to smother personality."

Well, it is not just to judge by the letter of the law. . . . Suppose, four hundred years from now, some cold-blooded German historian unearthed a copy of the training rules for an N.C.A.A. basketball team. He would study it scientifically—the rigid regulations on diet and exercise and sleep and practice—and he would say: "Why, this N.C.A.A. was . . . puritanical! Basketball is supposed to be a game, but these rules smother all the joy in it!"

What he has is the *letter* of the law; what he does not know is the *spirit* of the N.C.A.A. He can not see Rizal Memorial as it will be this Sunday afternoon. He does not know the boys for whom the rules are written. He does not know what the rules are meant to produce. He can not know what it means to a player to intercept in the last minute and go dribbling down the floor with the enemy guards racing beside him. He can not see the boy go high in the air and shoot, while ten thousand people stand up and scream. In that moment, all the training rules are understandable. All the hours of practice seem a very small price to pay for that instant, because if the ball goes in, five thousand people will go mad with joy; and if it misses, five thousand people will groan. You can not judge the letter of the law unless you know the spirit in which it was written, and the spirit in which it is obeyed. And so it is with the letter on obedience. You can not know the meaning of the words unless you understand the spirit of the Society of Jesus.

In 1553 the world had just broken open. The horizon had cracked like an eggshell. A new world had been discovered. There was a whole new continent to be conquered. The old framework of Europe was gone. They had opened up the route around Africa to India and the East. In Europe there was a sudden surge of new life, youth gushing like a fountain, a violent vitality. Some of this power ran wild and produced the Protestant revolt. But within the Church the energy was

channeled, and one of the channels was the Society of Jesus.

**“Loyola wrote his rules
for iron men and saints.”**

Loyola wrote his rules for men like St. Peter Canisius, who went tramping over Germany, looking for the spires of the next city to come up over the horizon; Canisius—who taught catechism and founded colleges; who heard confessions and preached every day, though his head was filled with the thousand problems that fill the mind of every Provincial; in the morning he shopped in the market place, buying furniture for the new schools, and at night he wrote so much and so well that he became a doctor of the Church.

Loyola wrote for St. Francis Xavier, who trudged over the sands of India, looking for the next village to come shimmering up out of the heat; the hungry Xavier, who sailed into typhoons, heading for the next island, the next continent. He wrote for men like St. John de Brebeuf, who slogged over the snow in Canada, stronger than the savages, and when finally he was martyred they tore out his heart and drank his blood, in order to drink in some of his courage.

Loyola wrote for men who were impatient with time and space; men who wanted to conquer the whole world, right now. They wanted to go and teach all nations, personally. They were impatient with the existing framework of Christianity; they were always on the far horizons, throwing back the frontiers. The rules presuppose power. Loyola presupposes a surging joy in the service of God. He is the only writer on record who ever called weariness a vice. He says that if we do not have obedience of the understanding, “there arise pain, trouble, reluctance, *weariness*, murmurings, excuses, and other *vices* of no small moment.”

Did you ever see a lead horse? A lead horse is a horse that will not be headed. He must be first. If any other horse tries to pass him, he will let out, despite all the efforts of the rider. To control a lead horse you use two bits—one under the tongue and the other over it, and one of the bits has saw-tooth edges. When you tighten the reins you can strangle the horse; you can make him bleed at the mouth. When you first see this bridle, you say: “This is cruelty!” But when you see the

horse for whom it was made, then you understand. You appreciate the bridle when you see the horse, and so you understand Jesuit obedience only when you know the men Loyola was thinking of. He wrote for iron men and saints, men who were bursting with ideas of their own, great-souled men, with powerful minds and strong wills; they were all leaders and the rules were meant to guide them like a bridle. The rules were meant to control great power, and to unleash it in the right direction.

Jesuit obedience is like a bridle, and so it is hard, but strangely enough it is no harder than the obedience you find in the world. Loyola insists on blind execution of the command, in all things where there appears no sin. How is that harder than the obedience you find in any army? When, during World War II, a tired captain said: "Lieutenant, at 1400 hours your platoon will take Hill 75"—what lieutenant would say: "Why?" He would obey, blindly, subjecting his will and judgment. How many men died on Okinawa and Iwo Jima under blind obedience, for an island in the Pacific on which nothing will grow?

And not only in war, but in time of peace, in the streets of the city, even in the schools. Next Sunday a coach will send some eager young boy into a basketball game at Rizal Memorial, and the coach will say: "Go in for the right guard, and stay back. Don't shoot. I want you in there for security on defense!" When the boy reports to the scorer, the radio announcer will not even know his name; he will have to look up the name in the program. And every unknown boy would love to be the star; he would love to take that shot from the center of the court and score the winning goal; he would love to make the crowd stand up and roar; but this boy will do exactly what he is told, entirely, readily, constantly and with due humility, without excuse, though the thing commanded is hard and repugnant to nature. He will obey without question, blindly, in order to win a game.

**"Religious obedience is our
supernatural service of God."**

Religious obedience is of course deeper than that. It aims at more than mere efficiency. It is not only the natural, pru-

dent subjection of one intellect and will to another, as we find it in the soldier or the athlete, it is our supernatural service of God. When we subject our will to the will of a superior, and when we try to conform our intellect to his, we are putting all the powers of our soul into the hands of God; it is the greatest sacrifice a man can make, and it is our greatest consolation, because we can say of our every action: "God wills it! God wills it!" just as certainly as if Christ had come down and appeared to us in a vision. Of all the causes for which men live and die, ours is the best. And yet, in obedience, we are sometimes surpassed by clerks in an office! There are salesmen selling soap who obey the slightest suggestion of their superior more swiftly, and with greater good will, than we obey the voice of God.

That is the only disconcerting thing when we meditate on men like Loyola, and on the rules he wrote. There is no difficulty with what he said; the trouble is with his presuppositions. He presupposed a flaming love of God. He presupposed that we were all cheerful givers, running with great strides in the service of the Lord. He presupposed that we would have no other interest in life but to spread the kingdom of God. He presupposed that we would be men like Claver in Cartagena, like Campion in England, like Pro in Mexico. He says we should be like a dead body, but his concept of a dead body was a sixteenth century cannon ball which went-smashing through until it met an immovable object. He says that we should be like an old man's staff, but his idea of an old man's staff was Canisius in Germany, the Hammer of the Heretics. We feel, sometimes, that they were giants on the face of the earth in those days, and now we are unworthy sons of noble fathers. We read the rules and we are ashamed. We think: "Here we have the harness, but not the horse."

**"By small trials
great saints are made."**

That is not entirely true. Hidden here and there among us, even now, are great saints. If St. Benedict or St. Dominic or St. Francis or St. Augustine were to look down today at the quiet men who wear their robes, they would say, with a certain pride: "These are my own." And so too, with Ignatius Loyola.

Down in the leper colony on Culion there is a man whom some of you may know. He has been in the Philippines for a long time. In 1898 he stood on the roof of the old Ateneo in Intramuros and watched Admiral Dewey sail into Manila Bay. At that time he was procurator, and when Dewey began slinging shells into Manila, he buried the books in the crypt of San Ignacio. In 1904 he defended all of scholastic philosophy and theology at St. Louis University, and there in the audience was Theodore Roosevelt, the president of the United States. Later he was Rector of the Ateneo de Manila, Superior of the Philippine Mission, Provincial of the Province of Aragon in Spain, Ecclesiastical Visitor to the whole Philippine Islands, Superior of Ahmedabad, Prefect Apostolic in India . . . and now he is eighty-six years old, going through the wards in Culion each day, moving from bed to bed, hearing the confessions of the lepers. The spot for his grave he has already chosen. He will be buried there among the lepers, without a coffin, and on the wooden cross over his grave they will put his name: Father Joaquin Vilallonga.

Like all great men, he has little peculiarities. He is firmly convinced that what keeps him strong and vigorous are vitamin pills. One day he ran out of vitamin pills. He came to the superior with the empty bottle and very humbly asked for more. At that moment—it was just this past summer—I was the acting superior of Culion, for a month. He was Spanish, I was American. He was fifty years older than I. He had a Grand Act in St. Louis, while most of the theology I know was learned here during the war, in the Japanese occupation. Yet I was the superior, and he was the subject. I looked through the cabinet, and there were no more pills like the ones he had, but there was another kind. So I offered him this substitute, saying: "They are probably just as good."

The moment I had said it, I knew it was a mistake. At eighty-six a man has deep confidence in what he is used to. Father Vilallonga did not want a substitute. I could see that. I could feel the effort he was making to take it well. He said: "Yes. They are . . . probably . . . just as good." And he thanked me, and took the bottle, and went off into his room—that great old man.

It was such a trivial thing—a bottle of pills—but life is

made up of little things and it is by small trials like this that great saints are made. Any of us would obey willingly, joyously, if we were commanded to go into Russia and die; what hurts is the command to go into the class of 1-F and teach the third declension. The big things are easy; it is the little things that try the soul.

But if St. Ignatius had looked down that morning at the little nipa shack in the leper colony, and at the old man sitting at his desk, trying by the force of his will to bend that great intellect, trying to persuade himself that all things are just, denying with a certain kind of blind obedience any contrary opinion or judgment of his own, trying to convince himself that the substitute was probably just as good as the original—if Loyola saw the great effort of that grand old man to be religiously obedient in this small detail, I think that he would say, with a kind of quiet pride: "That old priest, with the white hair—he is a Jesuit. This is the order I founded. This is the Company of Jesus."

* * *

Modern City Pays Tribute to 16th Century Jesuit

On a bright February morning, Cardinal Motta, Archbishop of Sao Paulo, offered Mass at the site of a hermitage established in 1554 by the Portuguese Jesuit, Father Jose de Anchieta. Throughout Sao Paulo, Brazil's most prosperous and highly industrialized city with a population numbering 2½ millions, church bells pealed in jubilation and factory sirens re-echoed with salutes; inaugurating a year of civic celebration in commemoration of its founding 400 years ago by a zealous missionary. The city's historic coat of arms, which depicts an armored arm gripping a white flag with a cross, symbolizing the struggles and victories of the Christian explorers and colonists of the region, proudly hung everywhere in display.

St. Andrew Through Fifty Years

A half-century gives witness to the life and growth, friends and benefactors of the New York Novitiate

WILLIAM BANGERT, S.J.

Father Mercurian, fourth General of the Society, anxious to have the recollections of one who participated in the foundation of the Society, asked Father Simon Rodriguez to write what he recalled of the Order's early days. In 1577, when he and two others were sole survivors of the original seven at Montmartre, Father Simon *pro suo erga Societatem amore* looked back over the years and wrote what he called *De Origine et Progressu Societatis*.¹ That was thirty-seven years after the *Regimini Militantis* of Paul III and forty-three years after the vows on the Hill of Martyrs in Paris.

It is over fifty years since the community of St. Stanislaus Novitiate, Frederick, Md., moved to the new Novitiate of St. Andrew-on-Hudson, Poughkeepsie, N. Y., and twenty-two members of that group still labor and pray in the ranks of the Society. The recollections of these men would be treasured with reverence and interest. A few have played the part of good Father Simon and have written some of their memories, which, along with two early articles in the WOODSTOCK LETTERS,² might be called *De Origine et Progressu Novitiatu Sancti Andreae*.

Old Memories

One of them, Father Eugene Kenedy, a rhetorician in 1903, recalls that a feature of the journey from Frederick to Poughkeepsie was the planned avoidance of family reunions along the way.

I remember Father Joseph Murphy, later provincial, then a junior, sitting next to me as we stopped for a few minutes in the streets of Trenton, N. J., pointing to a window of a business establishment not fifty feet away and remarking to me that his father was working right there. And he couldn't meet him! We had the tertians in the first car behind the engine. The juniors were in the second while the novices were in the third. There was absolutely no fusion all day! Father O'Rourke said, probably in jest, that as the tertians

were the most valuable they would be in the safest car behind the engine. As the juniors were the next most precious they were in the second, while the novices brought up the rear. However, they were protected by two baggage cars after them.³

Father John J. Bernard, a novice at the time of the migration, has the same memory as Father Kenedy of a meal that never attained its *fnis subjectivus*. Father Kenedy's version is:

My saddest recollection of the trip is that of the swell lunch that we almost had, but missed. The Visitation Sisters, our great friends in Frederick, decided to surprise us by ordering an expensive lunch (almost a dinner) from the best hotel in town (almost the only one). This was sent to the train and packed away somewhere so that no one knew of it. Imagine our dismay when on unloading the freight car a week later we discovered the *gaudiosa-haustus* spoiled beyond redemption. After fifty years I have never quite gotten over that "so near and yet so far feast" that still tantalizes me in retrospect.

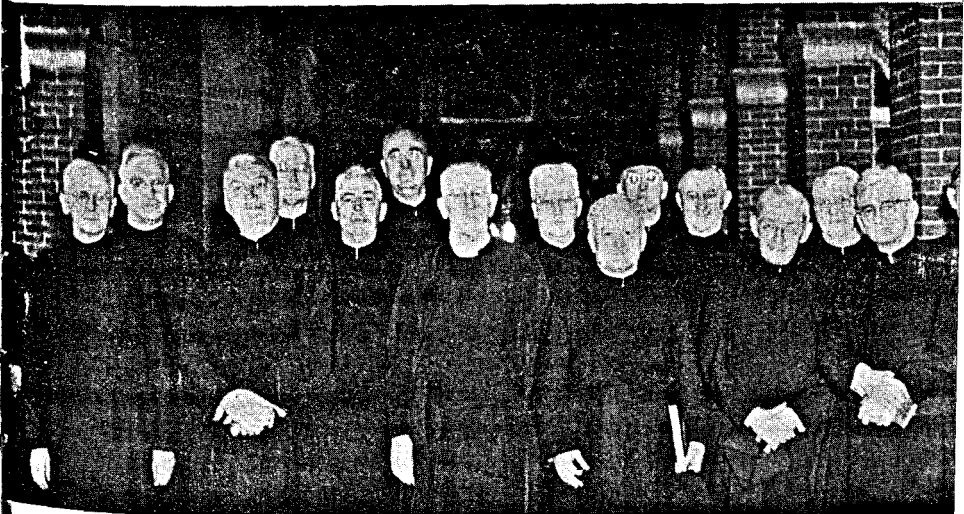
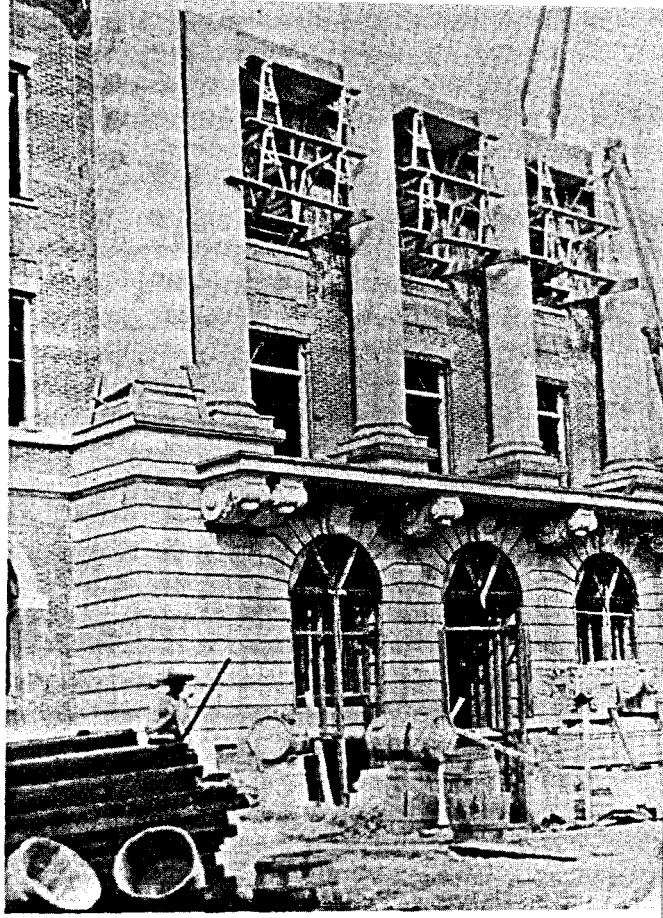
After the arrival at St. Andrew one of the immediate concerns was that of providing for the athletes in the group. Father Bernard recalls, "A tour of inspection was in order the night of our arrival. A few of us ascended to the garret to inspect the terrain. The first discovery and decision we made was the site of our ball field; big enough for two stadia. Were we disappointed the next morning when we realized the expanse was the Hudson frozen and covered with snow!"

Father Ferdinand C. Wheeler, a novice at the time of the transfer, recalls the presence of the Provincial, Father Thomas Gannon, during the labor of arranging the furnishings of the house. "The following morning Father Gannon personally superintended the placing of the desks in the novices' ascetory. We brought them up from the cellar covered with dust and were being reprimanded at the door of the ascetory by Father William Walsh, the Father minister, until he spied the Provincial, who had ordered us to bring them at once from the cellar."

Father Henry M. Brock, a rhetorician who assisted Father Rector in serving lunch to the community while on the train, remembers that the lights in the juniors' coach went out just before reaching the Poughkeepsie bridge so that "it was easy to see objects outside. The frozen river below and the

the Novitiate, erected fifty years ago on a site overlooking the grandeur of the historic Hudson, has always welcomed gratefully young Jesuit aspirants to its asceteries, dormitories, classrooms, chapels; and yearly from its portals have come men trained in the wisdom of Jesuit asceticism and imbued with the spirit of its founder: *ad majorem Dei gloriam*.

The Jesuits who first crossed its threshold numbered 123. They endeavored the traditions, established house customs and initiated the "long back line" which in the course of two generations totaled 2145. Only one of the Jesuits who long ago arrived at St. Andrew's in the darkness of a winter's night were a hand for the joyous re-union.



Jesuits Who Knew Frederick Returned for Joyous Festivities

From left to right: Frs. M. Clark (N.Y. '01), H. Brock (N. Eng. 1900), E. McNamara (Oreg. '02), G. Treacy (N.Y. '98), F. Wheeler (Md. '02), I. Cox (N.Y. '02), A. O'Leary (Md. '03)*, E. Kenedy (N.Y. '99), V. McCormick (N.Y. '03)*,

C. Connor (N.Y. 1900), J. Murphy (Md. '03)*, D. Cronin (N.Y. 1900), J. Parson (Md. '03)*, J. McGehee (Md. '01), J. Duston (N. Eng. '03)*, G. Kiehne (Md. '03)*. (Asterisk indicates Jubilarians who entered St. Andrew August 14, 1903)



lights of the city in the darkness seemed to be at the bottom of some deep chasm."

It was natural that memories of Frederick would be intertwined with the adventure of opening the new Novitiate. Father O'Rourke confessed this in a letter he sent to the *Frederick News*.

We have so many and such dear friends in Frederick that we will always have an interest in everything connected with our old home. As I look out over the frozen Hudson to the hills beyond, somehow a feeling of lonesomeness comes over me and I think of Frederick Valley, sequestered amid the old familiar peaks of High Knob, Sugar Loaf, and White Rock, and of our many true friends, in whose thoughts and affections I trust we shall long remain.⁴

This affection for Frederick is one of the memories of Father Michael Clarke, a novice at the time. "Antiquated as the Novitiate at Frederick was, it was rather sad in many ways to leave the old homestead with all its many memories and traditions. It was very much like parting from a dear old friend."

New Home

Time was not lost, however, in setting the customs and shaping the routine of the new home. All the things that find their way into the diaries of ministers, beadles and manuductors, were entered throughout 1903 and 1904 as though the house had been running since the days of Father Andrew White. The community arrived on January 15. On the 18th Mr. Ferdinand A. Muth preached in the refectory;⁵ on the 19th the Novices had catechesis;⁶ on the 25th two Novices taught catechism at the Wayside Shrine.⁷ On February 12, the Juniors had their first debate:⁸ Messrs. Corcoran and Duffy vs. Messrs. Viteck and Rankin, *quibus est flos victoriae*. Father Errasti, rector in Cuba, arrived on August 9 to spend the summer learning English.⁹ September 3 was a picnic day for the Juniors at Pleasant Valley.¹⁰ "We had our picnic in Mr. Kirk's field. The old bachelor considered himself highly favored by our presence on his property and would be only too delighted if we came often. He says he does not go to any church, but he would not live in a place where there was no church. He feels he would not be safe." On September 29 the long retreat opened.¹¹ November 30 was a skating holi-

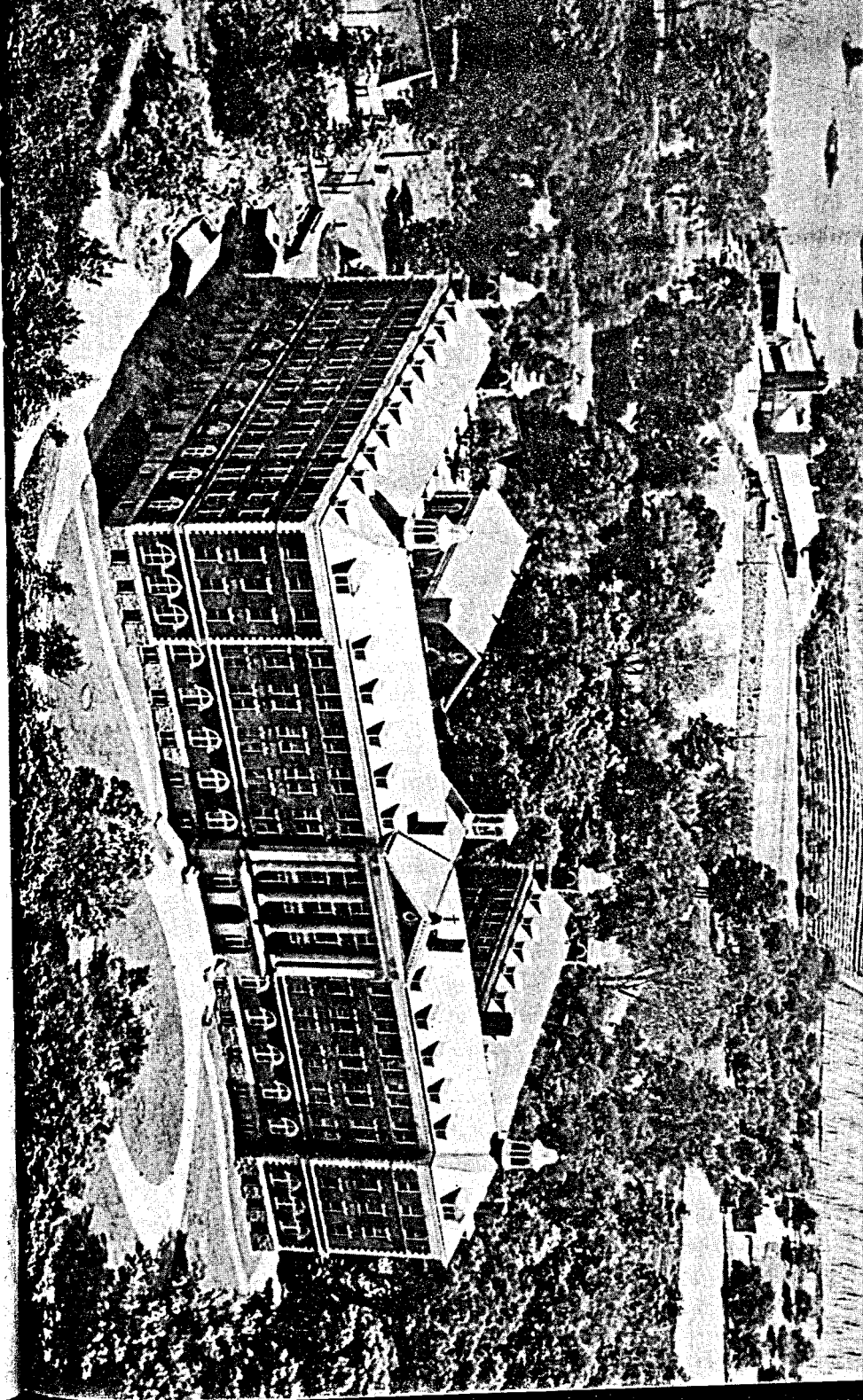
day. Father Minister made the note: "While skating on the ice, Brother Breen managed to fall on it and break three teeth, two of them right close to the gums."¹² Holy Innocents' Day came in due time, but was not observed as the novices' feast day. Father Minister's notation has the air of decisiveness: "Reverend Father Provincial, Thomas J. Gannon, crossed it out at the Visitation. It is now history."¹³ Later generations of novices know that this feast day of theirs had not been irrevocably consigned to the domain of Clio.

So the days passed and Frederick became more remote. The fifty years ahead were to be years of blessing, especially in the great numbers who would come to the Novitiate. From 1903 to the beginning of 1953 St. Andrew's has received 2145 novice scholastic candidates.¹⁴ Of these, 280 or 13.05 per cent left the Novitiate during the first twelve months; 88 or 4.10 per cent left during the second twelve months; 1605 or 74.83 per cent pronounced their vows at St. Andrew's. One hundred and seventy-two or 8.02 per cent are accounted for in other ways: five died as novices, eight left after two full years of noviceship, one went to Florissant to pronounce the vows of temporal coadjutor, one became a member of the English Province, forty-three were transferred to Wernersville where all pronounced their vows, sixteen went to other houses, Yonkers, Woodstock, Los Gatos, Shadowbrook, to pronounce their vows; ninety-eight are still novices: Excluding those who are still novices and those who died as novices, 81.6 per cent of all who entered pronounced their vows, 18.4 per cent left as novices.

Every month of the year is credited with the reception of scholastic novices. August leads with 816 candidates; September is second with 584 and July is third with 561.

After Father O'Rourke there have been five Novice Masters at St. Andrew. Father George Pettit trained 550 novice Scholastics, Father Peter Cusick 287, Father Clement Risacher 321, Father Leo Weber 565, Father William Gleason 602. These figures include those who had had a year under the previous master.

The Novice Master who was longest in that position, Father





Leo Weber, (1928-1942), received the smallest average annual group, 36.4 novices. Father Clement Risacher who had the shortest term, (1923-1928), received the largest yearly average, 55.4 novices. The figures for the average annual groups of the other Novice Masters are: Father George Pettit (1904-1917), 40.5 novices; Father Peter Cusick (1917-1923), 39.5; Father William Gleason (1942-), 52.

Between 1903 and 1939, tertian Fathers coming to St. Andrew to make their Tertianship numbered 1027, of whom 323 were not from the Maryland-New York Province. During the same period there were ten instructors of tertians, Fathers James Conway, William Pardow, Edward Purbrick, Thomas Gannon, Michael Hill, Augustine Miller, John O'Rourke, Anthony Maas, Elder Mullan, Peter Lutz.

In recording the number of Novice Brothers received it is necessary to make a division between before and after the new Code of Canon Law and the prescription of a six months postulancy. Between January 15, 1904 (when the postulancy record begins) and April 30, 1918, 131 coadjutor postulants were received, of whom 18.3 per cent left during postulancy, 30.5 per cent left as novices, 51.2 per cent pronounced their vows either at Saint Andrew or elsewhere. Between May 1, 1918 and February 28, 1953, of the 255 coadjutor postulants received, 38 per cent left during postulancy, 13.7 per cent left during the noviceship, .8 per cent are still postulants, 4.4 per cent are still novices, 2 per cent were sent to other houses, 41.2 per cent pronounced their vows. These are the impersonal figures behind which are hidden the noble desires and saintly aspirations of the novices and the untiring and loving guidance of the novice masters through fifty years.

St. Andrew soon became a source of help to those who needed the assistance of priests. Fathers were soon helping in places like Pleasant Valley, Highland, Cragmoor, Saugerties.¹⁵ Father Minister wrote in his diary on January 9, 1904: "Father Brock to Saugerties, crossed river at Poughkeepsie in a sleigh. Father Mulligan left on N. Y. Central at 8:50 to make connection for Kingston. On reaching Rhinecliff he had to walk over the river."¹⁶

On March 3, 1905, some Marist Brothers paid a visit to St. Andrew to find out where they might hear Mass. They

had recently bought the MacPherson-Coddington Estate for their novitiate. It was arranged that they would hear Mass in St. Ignatius' Chapel and then, when the weather would be warmer, in the Wayside Chapel. Father Clark was to be their confessor. Father Minister's cryptic conclusion was: "This is all we shall have to do with them for the present."¹⁷ From this casual acquaintance has developed a close association and at present a member of the St. Andrew's faculty is assigned as chaplain to the community of Marian College.

A month after arrival at Poughkeepsie our Fathers took up the work of caring for the Catholic patients at the Hudson River State Hospital, then numbering 1350 of the 2300 persons confined there.¹⁸ Previous to this time, Mass was said at the Hospital but a few times a year. Father Casey began to say Mass each Sunday at a portable altar in the old amusement hall of the main building. Father Gaffney attended to the sick calls. One of the names fondly remembered at St. Andrew in connection with the Hudson River State Hospital is that of Father Charles Schmidt, who in his years of service there and at Kings County Hospital had administered the sacrament of extreme unction over 40,000 times.¹⁹

The Grounds

The landscaping at St. Andrew is a tribute to artistic conception, persevering labor and dynamite. St. Joseph's Garden, the Lourdes Shrine, the Compassionata, the Campo degli Angeli are but a few names in the long litany of improvements, each of which is an area of conquest from a difficult terrain. Judging from the liberal use of dynamite during the years, one of the chief enemies to progress seems to have been rock and shale. Dynamite was used by teams of novices and juniors between 1914-18 in the reduction of a rockpile on the west side of the house.²⁰ In 1918 Messrs. Bouwhuis, O'Keefe and Hewitt had to blast so that Mr. Edward Coffey could proceed with erecting the Lourdes Shrine. As late as 1933 Brother Joseph Rock had to call on the blasters in order to carry through his project of cutting into a shale bluff twenty feet high.

An intricate system of roads and paths is part of the landscaping at St. Andrew. One of the first tasks was the con-

struction of the main road, or rather, the reconstruction of what had been sort of a carriage road. That was in 1903. In 1907 Father Dillon supervised the landscaping of the oval in front of the house. The route of this main road was devious in the extreme, winding from the State Highway, through the present parking lot, to the front door. On March 26, 1925, Father Schmidt had a collision with a taxi at the curve near Our Lady's statue.²¹ This emphasized the danger of the blind curves and gave impetus to the idea of straightening the road. Under the direction of Father Dominic Hammer the job was begun April 6, 1926. On the day the surfacing was being completed a steamroller happened along and worked over the entire road. Not until the work was done did it become known that the operator of the roller had been looking for the Marist Brothers.

The Tertians Road-Berchmans' Lane system is the result of the ambition to give St. Andrew a mile path somewhat like the Via Sabettina at Woodstock. It was originally planned by a professional landscape artist, hired by Father Dillon. Between 1914-16 novices, working under Brother John Pollock and Brother Joseph Wieckmann, cut trees and hauled shale for the road to the present basketball courts. In 1916-17 the tertians, headed by Father Louis Young, started in the direction of St. Andrew's statue. A year later the juniors worked toward the statue from the other direction. Plans called for a tunnel under the statue, but the contemplated blasting had to be dropped because of a wartime restriction on the use of dynamite. After 1935 the work on this version of the Via Sabettina was pushed to completion.

From the winter of 1904 on through to 1935 a series of lakes was created so that St. Andrew was well on the way to becoming a sort of Dutchess County Interlaken.²² It started with the temporary dams erected by the juniors in the winter of 1904, resulting in the Upper Hollow Pond, now known as Xavier Lake. By a skillful placement of dams the overflow of Xavier Lake was used to make the swimming lake and the hockey lake. In both of these projects Father Lawrence Stanley assumed the role of dam-builder, in 1916 as a novice and again in 1934 as a tertian. Father Clement Risacher is responsible for the enterprise of completing and purifying the

swimming lake. Father Peter Lutz, the tertian instructor, inspired the formation of the northernmost lake in 1934-35. This is known as Tertians Lake or Lake Lutzerne.

The present cemetery site was chosen by Father Hanselman on May 19, 1907. Father Minister's diary speaks of the former site as being northwest of the house. It was not long before they found this an undesirable burial place. Brother Ranahan was buried on August 13, 1903, and Father Minister noted, "Brother Ranahan buried among the rocks at 11 A.M. He could not be buried immediately after Mass as the grave was not yet ready. In the present place it takes us two days to dig, or rather quarry a grave."²³ On November 30 of the same year Brother Michael Hogan's requiem Mass was celebrated, "but the funeral could not take place as the grave was not yet 'quarried'." The burial was put off until the next day.²⁴ The first burial in the new cemetery was that of Father John B. Gaffney and six days later the five who had been buried in the original site were transferred.

Mr. Timothy McCarthy, Brother Rossi and one or two others were sent to West Park to transfer the Jesuits buried there to St. Andrew. Father McCarthy recalls: "We were sent to West Park to dig up the old graves and carefully collect every little bone from each grave separately, placing them reverently in a separate box bearing the name of the person whose name was on the headstone. To make sure we had all the bones, we even screened the clay of each grave. We then carted the bones down to the Hudson River and rowed them across."²⁵

The oratory in the cemetery was the gift of Helen Morton in memory of Father John Young. The first Mass was celebrated there on the Feast of All Souls, 1930.²⁶

Mrs. Morton's name is associated with another structure, now demolished, but for a number of years affiliated with St. Andrew's. She contributed most of the money toward the repair of the old house on the former Webendorfer Estate so that it might be used as a rest home for the ailing members of the Province.²⁷ On June 3, 1920, the building was blessed. Holy Mass was celebrated and the Blessed Sacrament was reserved there.²⁸ The next Sunday an informal reception was held during which Mrs. Morton inspected the building and

gave evidence of her pleasure with what had been accomplished. At Benediction of the Blessed Sacrament the juniors' choir sang, and "after Benediction a cup of tea was served."²⁹

The March of Time

The major modification of the main building was of course the erection of the domestic chapel, the gift of Mrs. Thomas F. Ryan. Archbishop Farley consecrated the chapel on November 19, 1907. The Mass, at which but a few outsiders were present, began at about 11:15 A.M. It followed upon the consecration ceremonies that started at 8:30 A.M. Neither Mrs. Ryan nor any of her family was present. She requested that very little be said about her connection with the chapel and nothing whatsoever about the vault.³⁰ Father Thomas Campbell preached what the *Poughkeepsie News-Press* called a "powerful sermon."³¹ Work on the foundation trenches had been started on December 19, 1905.³² The first stone was laid on the foundation on January 22, 1906, and the workmen had their own little ceremony for this event. "The man who laid it is a Protestant, but Mr. Kelly, the hod-carrier, who seems to be somewhat of an overseer, made him lay the stone 'In the name of the Father and of the Son and of the Holy Ghost'."³³

During the fifty years since 1903 important changes in church law and practice and severe trials in the nation's life were felt at the Novitiate. In 1905 Pope Pius X issued his decree on frequent Communion. Scholastics had received the Holy Eucharist only on certain days designated by Father General or on special occasions such as the one noted in the juniors' diary the day after the death of Pope Leo XIII: "*Communio generalis in requiem Papae Nostri concessa est.*"³⁴ It took almost a year for the force of the decree to be felt in the Novitiate because it was not until December 5, 1906, that Brother Manuductor entered in his diary the note: "*No-vitii communionem quotidie recipiunt.*"³⁵

A question of canonical importance was highlighted by the first vows of Brother Edward Donnelly, Scholastic, and of Brother Peter Murphy, temporal coadjutor, on March 19, 1918. The new Code of Canon Law would become obligatory from the 19th of May of that year and by virtue of Canon 574 temporary vows of three years would be required before the

pronouncing of perpetual vows. In the light of this legislation Father Minister noted in his dairy: "If the new code stands these are the last to take perpetual simple vows in this house."³⁶ The Society's vows, however, remained unchanged because on June 29, 1918, the Commission of Cardinals for interpreting the canons of the Code declared that the Society was not obliged by Canon 574.³⁷

America's entry into the first World War brought up the question of the military status of the men of eligible military age. The question was not as facilely handled as during the World War II. The possibility of some of the men being called to serve in the armed forces was a real one and its imminence was probably the reason why Father Minister used red ink to write on January 19, 1918: "One of our Lay Brothers, Anthony Nolan, was classified in Class I Div H and will leave to serve in the army if called."³⁸ Three days after, a trip to New York to try to obtain exemption for Brother Nolan was unsuccessful.³⁹ Eventually, however, Brother Nolan's classification was changed and he was not called.⁴⁰ Ten first year novices celebrated Christmas of 1917 as exorcists, acolytes, readers, and porters, because just three days before they had received minor orders from Bishop Collins and thus could claim the distinction of ordination when seeking exemption from military service.⁴¹ The ceremony was repeated on May 16, 1918, for 82 Scholastics, most of them juniors.⁴² The next day 69 more received minor orders; the majority of them were novices.⁴³

Wartime restrictions on food were felt at the Novitiate. Notice was given the community of certain dietary changes which would give the men at St. Andrew an opportunity of complying with the President's proclamation on food conservation. Some of the changes were: "Only one dish of the secondary meat will be served to each table; only one pot of tea will be served to each table; corn bread shall be served three times a week when possible, once only with syrup and twice with stew; one breakfast each week shall be meatless (besides Friday)." The notice concluded with the following caution: "Our house doctor says that we eat altogether too much meat and advises that we eat very little meat for break-

fast and supper."⁴⁴ On February 5, 1918, Father Minister wrote: "There is no hope of getting any coal."⁴⁵

Closely associated with the sorrows of the war was the influenza epidemic which paralyzed the country and which brought acute grief to the community of St. Andrew. Twice within an hour on January 29, 1919, the *De Profundis* was tolled. Mr. Harry Annable and Mr. Edward Reilly died victims of the epidemic. Two days before, two others had died, Mr. Andrew Ramisch and Brother Francis P. O'Sullivan, novice Scholastic.⁴⁶

Even the much debated Eighteenth Amendment embraced St. Andrew in its tentacles, for on April 28, 1924, a federal prohibition inspector came to examine the books. No mention is made of what he did or did not find.⁴⁷

The 1920's were days of the fiery crosses of the Ku Klux Klan. In 1924 they had burned a cross at Shadowbrook.⁴⁸ On May 6, 1927, a junior interrupted the Fathers' *Casus Conscientiae* to report that the KKK were at Della Strada burning down the chapel. Father Farrell, armed with a cane and accompanied by Brother Hart, went forth to meet the Klan. Father Farrell entered the chapel to see two women dressed in white with white handkerchiefs on their heads making a visit to the Blessed Sacrament.⁴⁹

A House of Study

Through the years there has been a wide variety of academies and dramatic productions which are but the more obvious indications of the earnest and active intellectual life veiled behind the oft repeated phrase *de more* on the juniors' side of the house. A few months after the arrival from Frederick, to honor Father Rector on his feast day, the juniors presented some scenes from *Julius Caesar* and Mr. Joseph Murphy honored the occasion with a poem entitled, "So I Will Have Him Remain Till I Come."⁵⁰ At the academy honoring St. John Chrysostom in 1916 Mr. Torpy delivered an English poem, "The Golden Tongued" and Mr. Hoar rendered a vocal solo, "The Bell in the Light House."⁵¹ On April 25, 1917, the poets presented an academy on "The Writing of Poetry." Two of the papers were: "The Combination of Images" by Mr. William Glaeser and "Plain and Figurative Language" by Mr.

John F. Treubig.⁵² On December 19, 1929, the juniors enacted the "Trial of Warren Hastings."⁵³ Debating has had its part in the intellectual life at St. Andrew. The pros and cons were weighed of such questions as: "Is Cicero's use of the exordium superior to that of Burke's?" and "Does our province have a greater need of preachers than writers?"⁵⁴

This house of studies has been singularly blessed by a long line of refined, capable, and inspiring professors. Those who have taught ten or more years at St. Andrew are: Father Edward S. Pouthier, ten years; Father Matthew J. Fitzsimons and Father George F. Johnson, each thirteen years; Father Francis P. Donnelly, sixteen years, and Father Francis A. Sullivan, seventeen years.⁵⁵ "For about two years, walls that had for a long time listened in on the metre of *Maecenas atavis* heard unusual and strange phrases as professors discoursed on *Barbara, celarent, darii, ferio*, and Scholastics discussed the Porphyrian Tree. They were the years when the first year philosophers were at St. Andrew, as revealed by the Province catalog for 1921 and 1922."⁵⁶

The Novitiate Experiments

While the juniors were at study, the novices were being tested, especially in the various *experimenta*. The hospital trial in its most memorable form was probably the one started in 1919 at the Home of the Little Sisters of the Poor at 183rd Street and Belmont Avenue in the Bronx.⁵⁷ Brother John J. Long and Brother Vincent de P. O'Beirne were the first novices to be chosen for this trial. Their daily order of time called for arrival at the Home at 10:30 A.M. from the Yonkers Novitiate where they spent each night. The novices made beds until examen time and then they served dinner. In the afternoon they did house work, washed windows, took care of the tonsorial needs of the old men. Each novice delivered an eight minute talk to the old men and women in their respective dining halls each day and once a week to the entire community, men, women, and nuns. Mother Superior was referred to as "Good Mother." The novices recorded on Ash Wednesday, March 5, 1919, the following experience: "When we arrived at the house we were not a little surprised when Good Mother asked us to distribute the blessed ashes to the men and women

in the infirmary who couldn't receive them in the chapel at Mass. We performed the ceremony as though we had done it all our lives, but as for the indulgence, well . . ."

Two years later a change was made in the style of the dress of the novices on this trial. Brother Sub's diary for January 2, 1921, has the note: "The hospital men henceforth to wear Prince Alberts and stiff hats." Brother Manuductor's version is a bit different: "They wore Prince Alberts and derbies. The latter were very conspicuous, but the former were hidden by overcoats."

The trial was suspended on January 28, 1923, because of the closing of the Yonkers Novitiate. It was soon resumed, however, and lasted from September 2, 1923, until December 23, 1924, during which time the novices spent the nights at Fordham University. Other phases of the hospital trial were the one at St. Joseph's of the former Webendorfer Estate from 1921 to 1925 and the one at Monroe from January, 1923 to May, 1929.

Even more unusual for the American novice was the pilgrimage trial. The Master of Novices, Father Peter F. Cusick, in August of 1920, wrote to the pastors within a radius of about forty miles of St. Andrew explaining his desire to inaugurate a pilgrimage trial for his novices, and offered the pastors novices for manual work, clerical work or catechetical instruction. "They are to receive absolutely no compensations for their services, the only remuneration being their food and lodging, for which, as this is a pilgrimage, and inconveniences are welcomed, any room with two cots or beds would suffice." The novices were to be with the pastor from Monday evening to Saturday morning, these two days being spent traveling on foot from and back to St. Andrew.

Father Lavelle, the pastor of Amenia, was the first to grasp this exceptional opportunity and on September 20, 1920, welcomed the two pioneers of this experiment, Brother Francis G. Power and Brother Glen E. Walsh, who had set out that morning "with knapsack and umbrella." While they were at Amenia Brother Power and Brother Walsh sent a letter back to St. Andrew each day and these letters were read at conference. Father Lavelle's enthusiasm for the pair and their work was nearly limitless. To Father Cusick he wrote: "Your

choice of novices for the trip here was splendid. If all the novices at St. Andrew's are like them, then I say 'the Jesuits in America are safe, the Church is safe'."⁵⁸

This experiment was terminated in 1923, but re-established by Father Clement Risacher in a different form in 1928. In that year the destination of the pilgrimage was Auriesville. The novices were given seven sealed envelopes containing instructions and identifying places where a church might be found in order to hear Holy Mass. The first envelope was opened on leaving the grounds, the others on succeeding days. Before setting out each day the pilgrims wrote a letter to Father Master. June 2, 1928, was the initial day of this experiment when Brothers James J. Shanahan, Joseph J. Parrell and James J. Ball set out on the road to the Mohawk Valley. Seven bands made this pilgrimage which was ended on September 10, 1928.

At present the novices have an *experimentum* at Auriesville where they assist the director of the Sacred Heart Retreat House in the care of the building and in attending the priest retreatants.

Temporal Necessities

But whether the novices were on pilgrimage or at home or whether the juniors were in class or on a picnic, the smooth running of the house in its numerous offices, bakeshop, sacristy, infirmary, is largely attributable to the Brothers. It has been in their daily contact with them that the novices have learned many a lasting lesson in humility and charity. It would be difficult to mention some names without others. But all who have lived at St. Andrew sometime during the past forty-seven years have known Brother John F. Cummings who has been at the Novitiate since he entered nearly a half century ago. During those years he has brought his gentle wisdom to the offices of buyer, cook and infirmarian. Innumerable are the novices and juniors who received from Brother Cummings an extract from Rodriguez' *Christian Perfection* with a pill, a bandage, or a prescription of "pink and whites."^{58 bis}

It is a major accomplishment that is never ending to keep a community as large as that at St. Andrew supplied with its needs. Cups and saucers, linen and hats recur time and

again as entries on the invoices, but it is possible to identify with almost pinpoint accuracy the decade when any particular invoice was received, so widely diverse are the prices. In 1908 St. Andrew bought from Wm. R. Farrington of Poughkeepsie three dozen plates at \$1.50 a dozen; six dozen saucers priced at 42c a dozen.⁵⁹ In the same year the Baltimore Bargain House sold the Novitiate two dozen tea pots at \$2.77 a dozen. In 1910 five yards of table cloth were purchased from Wallace Company of Poughkeepsie at 30c a yard. There was at least one item, however, where the 1910 price was in excess of the present price. In that year the Novitiate was billed by John van Benschoten for three dollars for the use of an auto to the Landing and three dollars for the use of a car to and from the depot.

Misunderstanding can occur in business affairs. In 1906 Father Dillon received a letter which might have led him to believe that he was a member of the Dutch Province. The letter was from Leonardi, Hayman and Co. of Tampa, Florida, and read in part: "At the request of Father Navin we are sending you today samples of our cigars. As we understand you order cigars in lots of about two thousand we will quote you the following wholesale prices." Then follow the prices for "Conchas Especiales," "Puritanos," "Perfecto Especial," etc.

In a transaction involving the turn-in of an old Chevrolet and Ford, on June 30, 1924, a new Chevrolet station wagon was obtained. The retail price was \$734.00.⁶⁰

At Thanksgiving in 1921 it seems that the price of turkey suggested the idea of slaughtering the ducks, for Father Minister records: "A good dinner was served, our own ducks replacing turkey which is 60c and 70c per pound. The ducks were raised by a junior, Mr. Horn."⁶¹

The River Boats

During the summer months, swinging at anchor near the small landing dock, is the St. Andrew fleet of five sturdy boats, including two life boats from the ill-fated French liner *Normandie*. These are successors to the small craft that for many years had given the St. Andrew community the op-

portunity of enjoying more fully the length and breadth and beauty of the Hudson River.

The boats, every now and then, have been the occasion of Scholastics enjoying something unplanned. Three Juniors, Messrs. Whelan, Diehl, and Rooney, on November 17, 1921, went to Yonkers by early train to bring to St. Andrew a motorboat and two other new boats. Off Ossining, in a low tide, they ran the ships on the river flats and were compelled to seek the hospitality of the Maryknoll community with whom they spent the night.⁶² On June 28, 1947, the novices sailed up the river on an all day villa outing to the Cardinal Farley Academy at Rhinebeck. The schedule called for arrival home at about 7:30 P.M. Because of motor trouble the novices with full-throated song drew near to St. Andrew's shore at about 10:30 P.M. Fortunately for Father Socius, who was in charge, the Master of Novices was three thousand miles away in Europe for the canonization of St. John de Britto and St. Bernardine Realino.⁶³

But late homecoming was not without precedent. It had happened forty-one years before, on July 2, 1906. Some juniors, on villa order, went up the river for an evening boat ride. A violent thunderstorm broke and forced them to beach the boat off Rogers'. After 9:00 P.M. a phone call came through "Central" that all were safe in the signal tower of the railroad. They arrived home about 9:45 P.M.⁶⁴

Distinguished Visitors

St. Andrew has been a place of retreat for many distinguished men, especially members of the American hierarchy. Bishop-elect Hanna of San Francisco, Bishop-elect Dunn of New York, Bishop-elect Brennan of Scranton, Bishop-elect Curley of Syracuse came to the Novitiate to prepare themselves for the high office they were assuming.⁶⁵ Two more recent retreatants were Bishop-elect Kearney of Salt Lake City and Bishop-elect Stephen Donahue of New York.⁶⁶ In 1924 Mr. Kinsman, ex-Episcopalian bishop of Delaware, came to make a retreat, at the close of which he spoke to the juniors.⁶⁷ In the first year of the house and some years before his conversion Friar Paul of Graymoor came, not as a retreat-



His Eminence Francis Cardinal Spellman Presides at the Ceremonies of the First Day's Celebration. On the Cardinal's Right is Father McCormick, Father Assistant.

The first Solemn High Mass in thanksgiving for God's blessings over the past fifty years was offered by the Fathers Provincial of the three eastern provinces. Father Joseph Hogan, a novice at the time of the transfer of the

novitiate from Frederick to Poughkeepsie, preached the sermon. Later in the morning His Eminence Cardinal Spellman graciously greeted each guest and member of the community and posed for photographs.



ant, but to pay a visit, having travelled to Poughkeepsie in what Father Minister called his "regimentals."⁶⁸

Archbishop Farley of New York paid a number of visits to the Novitiate. "Deo gratias" was given for the first time at supper since the evening of arrival from Frederick when the Archbishop came on November 13, 1905. It was another visit of the Archbishop that occasioned the first "Deo gratias" at breakfast in the history of the house. That was the morning of the consecration of the chapel, November 19, 1907.⁶⁹

The Anniversary

The skillfully planned and excellently executed three day celebration was a proper expression of thanksgiving for the fifty years of blessings received from Almighty God. Of the community that travelled from Frederick to Poughkeepsie in 1903 four rhetoricians, four poets, thirteen novices and one novice Brother are still living. From New York, Maryland, New England, Oregon, and Canada thirteen returned to Saint Andrew to share in the joy of those who are following them as members of the 1953 community. They were joined by six other Fathers who had entered the Novitiate in 1903.

On the first day His Eminence Francis Cardinal Spellman presided at the Solemn High Mass, the officers of which were the Fathers Provincial of the three eastern provinces. The sermon was preached by Father Joseph S. Hogan who was a novice when the change was made from Frederick. His Eminence could not have been more gracious as he met each community member and guest after the Mass. On this day the pastors of the area were guests. At Solemn Benediction of the Blessed Sacrament Father William F. Maloney, the Provincial of Maryland, was celebrant, and Father James P. Sweeney and Father Francis A. McQuade, former provincials of New York, were deacon and subdeacon.

The Solemn High Mass of the second day was celebrated by Very Reverend Vincent A. McCormick, assisted by Father Ferdinand C. Wheeler (1902) and Father Ignatius W. Cox (1902) as deacon and subdeacon. Father Charles F. Connor, a poet at the time he moved from Frederick, preached at the Mass. At Solemn Benediction the officers were Father Arthur A. O'Leary (1903), celebrant, Father Henry M. Brock (1900),

deacon, and Father Eugene T. Kenedy (1899), subdeacon. Representatives from the different religious communities in the neighborhood were the guests of the second day.

On the third day the Solemn Mass was offered by Father John A. Hughes, rector, assisted by Father John J. Killeen, rector from 1939 to 1943, as deacon, and Father Thomas A. Henneberry as subdeacon. Father Henneberry was substituting for Father Francis X. Byrnes, rector from 1933 to 1938, who was not able to be present. Very Reverend Father Assistant preached. The officers at Benediction were Father Master, celebrant, Father Minister, deacon, and Father Dean, subdeacon. The rectors and superiors of the New York Province, the rectors of Shadowbrook, Wernersville, and Weston were the guests of the third day.

The novices presented a delightful academy the first night. Excellently prepared papers were read on various aspects of the antecedents and growth of St. Andrew. On the second night the juniors staged a universally applauded and enjoyable Latin play written by a seventeenth century Jesuit, Father Gabriel Le Jay, called *Damocles seu Philosophus Regnans*. The sure hand of Father Anthony D. Botti was in evidence throughout the three days in the renditions of the choir. The great success of the celebration was the gratifying fruit of the hard work and generous labor given by all members of the community under the modest and competent guidance of Father John A. Hughes, the rector.

Fulfillment of a Trust

In 1907, in his sermon at the consecration of the chapel, Father Thomas Campbell had said: "This house will be true to its trust. Everything in it and round it proclaims its mission. The first rays of the morning sun illumine the chapel where round the altar the community is kneeling for instruction and strength; the mighty arms of the edifice stretch to the north and south in benediction, and as it faces the mountains on the west it is contemplating the eternal hills towards which all are tending."⁷⁰

When the history of St. Andrew is written it will be a story that will give prophetic quality to the words of Father Campbell. St. Andrew has been true to its trust. But the

people and the events that will fill the pages of this history will give but an intimation of why St. Andrew has been faithful to its purpose, for the substance of its being is the *vita abscondita cum Christo in Deo*.

NOTES

¹ *Mont. Hist. Soc. Jes.*, Epist. PP. Paschasii Broeti, Claudi Jaji, Joannis Cordurii et Simonis Rodericii, p. 438.

² *Woodstock Letters*, XXXI, p. 430; LVII, p. 223.

³ Fathers Kenedy, Bernard, Clark, Brock, Ferdinand Wheeler kindly sent to the author letters containing some of their recollections.

⁴ *Minister's Diary*, Jan. 15, 1903.

⁵ *Juniors' Diary*, Jan. 18, 1903.

⁶ *Novices' Diary*, Jan. 19, 1903.

⁷ *Ibid.*, Jan. 25, 1903.

⁸ *Juniors' Diary*, Feb. 12, 1903.

⁹ *Ministers' Diary*, Aug. 9, 1903.

¹⁰ *Ibid.*, Sept. 3, 1903.

¹¹ *Ibid.*, Sept. 29, 1903.

¹² *Ibid.*, Nov. 30, 1903.

¹³ *Ibid.*, Dec. 28, 1903.

¹⁴ Brande, Edward W., N.S.J., Brochure entitled "Facts in Figures. A Statistical Survey of the Novitiate of St. Andrew-on-Hudson, 1903-1953."

¹⁵ *Minister's Diary*, Aug. 16, 22, 29, and Sept. 5, 1903.

¹⁶ *Ibid.*, Jan. 9, 1904.

¹⁷ *Ibid.*, Mar. 3, 1905.

¹⁸ *Woodstock Letters*, XXXVI, p. 306.

¹⁹ Personal recollections of author.

²⁰ O'Malley, William J., N.S.J., Brochure prepared for anniversary.

²¹ *Minister's Dairy*, Mar. 26, 1925.

²² O'Malley, N.S.J., *op. cit.*

²³ *Minister's Diary*, Aug. 13, 1903.

²⁴ *Ibid.*, Nov. 30 and Dec. 1, 1903.

²⁵ O'Malley, N.S.J., *op. cit.*

²⁶ *Ibid.*

²⁷ *Minister's Diary*, June 6, 1920.

²⁸ *Ibid.*, June 3, 1920.

²⁹ *Ibid.*, June 6, 1920.

³⁰ *Ibid.*, Nov. 19, 1907.

³¹ *Poughkeepsie News-Press*, Nov. 20, 1907.

³² *Minister's Dairy*, Dec. 19, 1905.

³³ *Ibid.*, Jan. 22, 1906.

³⁴ *Juniors' Diary*, July 21, 1903.

³⁵ *Novices' Diary*, Dec. 5, 1906.

³⁶ *Minister's Diary*, Mar. 19, 1918.

³⁷ *Acta Romana*, 1918, p. 607.

³⁸ *Minister's Dairy*, Jan. 19, 1918.

- ³⁹ *Ibid.*, Jan. 22, 1918.
⁴⁰ *Ibid.*, Jan. 19, 1918.
⁴¹ *Ibid.*, Dec. 22, 1917.
⁴² *Ibid.*, May 16, 1918.
⁴³ *Ibid.*, May 17, 1918.
⁴⁴ *Ibid.*, Feb. 5, 1918.
⁴⁵ *Ibid.*
⁴⁶ *Woodstock Letters*, Vol. XLVIII, pp. 391-399.
⁴⁷ *Minister's Dairy*, April 28, 1924.
⁴⁸ Personal recollection of Father Anthony Keane.
⁴⁹ *Minister's Dairy*, May 6, 1927.
⁵⁰ *Ibid.*, May 6, 1903.
⁵¹ *Juniors' Diary*, Jan. 27, 1916.
⁵² *Ibid.*, April 25, 1917.
⁵³ *Ibid.*, Dec. 19, 1929.
⁵⁴ Minutes of "Sti. Ignatii Societas," October 1909.
⁵⁵ Brande, N.S.J., *op. cit.*
⁵⁶ Province Catalogue 1921 and 1922.
⁵⁷ Sullivan, Patrick T., N.S.J., Brochure for Anniversary.
⁵⁸ *Woodstock Letters*, Vol. L, p. 175.
⁵⁸ bis Brother Cummings died on November 14, 1953, at St. Andrew, after the completion of this article.
⁵⁹ Invoice files for years indicated.
⁶⁰ *Minister's Dairy*, June 30, 1924. "Newman (the dealer) expects to get enough from the sale of the old Chevrolet and Ford to pay the cost price of the new wagon. The retail price of the station wagon would be \$734 delivered."
⁶¹ *Ibid.*, Nov. 24, 1921.
⁶² *Ibid.*, Nov. 17, 1921.
⁶³ Personal recollection of author.
⁶⁴ *Minister's Dairy*, July 2, 1906; *Juniors' Dairy*, July 2, 1906.
⁶⁵ *Minister's Dairy*, Nov. 25, 1912; Oct. 18, 1921; April 17, 22, 1923.
⁶⁶ *Ibid.*, Oct. 18, 1932; April 21, 1934.
⁶⁷ *Ibid.*, March 2, 1924.
⁶⁸ *Ibid.*, Sept. 9, 1903.
⁶⁹ *Ibid.*, Nov. 13, 1905; Nov. 20, 1907.
⁷⁰ *Poughkeepsie News-Press*, Nov. 20, 1907.

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The Past at Georgetown

Georgetown College dates its institution from January 25, 1789, when the first piece of property was purchased for seventy-five pounds. The history of Georgetown is not traceable to Bohemia Manor nor to a school in St. Mary's City, though its inception may be pushed back a few years earlier to the Reverend John Carroll's idea of a school.

W. C. REPETTI, S.J.

Traditional privileges and conflicting jurisdiction ended with appointment of India's first native Cardinal Archbishop.

Why I Resigned the See of Bombay

ARCHBISHOP THOMAS ROBERTS, S.J.

The substance of this article was recently delivered as a speech to the Catholic Students Union in Bombay

This meeting offers me the chance of explaining for the first time the circumstances of what I expected in August, 1948, to be my final departure. An Archbishop does not usually leave his diocese by signing on at the docks as one of the crew of an oil tanker, or boarding a ship completely vague as to his destination.

What was the point of doing so and what relation had this departure to His Eminence's presence here tonight as first Cardinal Archbishop of Bombay?

To answer these questions, I must go back a little. Eleven years before this, in August, 1937, I was about my lawful occasions as Rector of St. Francis Xavier's, Liverpool, when I was rung up one afternoon by the *Daily Post* and asked for a statement on my new appointment. I said, "What appointment?"

They said: "Well, you are the new Archbishop of Bombay, aren't you?"

"Not if I know it. Where did you get the rumour?"

"It isn't a rumour; our evening edition has printed the announcement already, and the authority is a Vatican release to the British United Press."

So I cabled this news about the news and asked Rome for comment. It came next day.

Archbishop Goodier

I have had bigger surprises since, but I am not under anesthetic now and discretion holds me paralysed. My concern is to remind you of the conditions that obtained at the time of my appointment.

Reprinted from The Catholic Herald, Feb. 12, 1954

Archbishop Goodier, then living in England, had resigned the See of Bombay in 1926.

Reasons of health were alleged—as they were to be later in my own case—but that is a Roman convention due possibly to the extreme rarity of episcopal resignation.

It was the health of the diocese that was Archbishop Goodier's concern; he had seen, first as Rector of St. Xavier's College here, then as Archbishop from 1919, the effects of a double jurisdiction. That system by which a comparatively small number of Catholics in a single city were divided between an Archbishop of Bombay holding not much more than the title, and a Portuguese Bishop also resident in Bombay, was itself a compromise designed to settle disputes which had often brought this part of India very near to schism.

The story of those times as told from documents by Father Hull in his two-volume *Bombay Mission History* is not a matter of simply academic interest. I recall it now because you and I have been and are affected by it here and now.

Bombay History

The overwhelming majority of Catholics in Bombay have Portuguese names. That is because your ancestors, some four hundred years ago, received in this part of India, the Christian faith through priests usually Portuguese, brought here always by Portuguese ships, dependent on Portuguese money.

The Portuguese kings who sent them—and also claimed an admitted monopoly in the matter—could not, of course, as Catholics, claim to commission them as missionaries. Only Peter's successors could do that; but since the men sent by papal authority could not, in fact, function at all in Portuguese territory without Portuguese permission and good will, the relations between the spiritual and temporal powers concerned were regulated by a number of treaties called "cordats."

The right to make such treaties follows necessarily from the conception admitted by all Christians before the Reformation of divine authority flowing in two channels, one providing chiefly for our souls, the other for our bodies.

Obviously, two spheres of operation so intimately connected

need co-ordination, definition. That part is not easy. You may know all about navigation and take your ship successfully over the stormiest oceans, but when you get into a river liable to change course every day, to put a sandbank in a channel where there was none yesterday, you need an experienced local pilot. Ecclesiastically, Bombay is on a river trickier to negotiate than even the Ganges.

When the British took over the civil bank of the river from the Portuguese, the latter still claimed control of the ecclesiastical side.

“Double Jurisdiction”

That is why there have been times when Bombay Catholics did not know who had lawful jurisdiction in Bombay; then there was the compromise of “double jurisdiction” with one Bishop, a Portuguese, and one of any nationality except Portuguese.

Archbishop Goodier's resignation ended—as he meant it to—that situation, and Portugal was compensated by the right to have a Portuguese Archbishop in Bombay whenever a British one died or resigned.

That was the situation when letters and cables from Bombay began to pour in on me at Liverpool. Only one of them suggested my immediate resignation of the appointment just received. Most of them were generous offers of safe pilotage.

Now it has always seemed to me that one way of understanding a point of view that seems to you strange is to study on the spot the situation that produces that view, and to listen carefully to its authorised exponents. That was why I began my ministry by two weeks spent in Lisbon.

Through the rector of the English College there, and the British Embassy, I was given access to all the authorities, from the Prime Minister downwards. The result of this friendly contact was that I was enabled to ignore the advice of pilots here who warned me gravely of certain channels studded with mines. Some of them were swept, others exploded harmlessly.

For example, there was no substance in the belief that Portugal would always demand, for the sake of prestige, that her two national parishes in Bombay should retain a vague

undefined jurisdiction all over the city. When I pointed out to the then Consul General that the effect of such a claim was to impede the normal delimitations and healthy functioning of some fifty-five parishes, he undertook to secure the approval of Lisbon, hence of Rome—to the division as you have it now.

War Time

Big as these storms seemed to us in our Bombay teacups, they were reduced to their proper proportions when the great war broke out. My contacts with the British Government as delegate for the armed forces and quasi-official link with certain government departments gave me a preview of probable developments.

So, even before the end of the war I went to Europe where the R.A.F. gave me both access and transport to Rome, still under military occupation.

There I had an hour with the Holy Father, apprised him of the facts, proposed to him the appointment of Father Gracias as Auxiliary Bishop; to him I was authorised to hand over without prejudice to the final decision of the Holy See, all my authority over the archdiocese.

Meanwhile, an interval would be needed for the revision of the "Concordat" to enable the Holy Father to appoint not a Portuguese but an Indian Archbishop. Only the two parties to the concordat could rescind or alter it by mutual agreement. Nobody knew whether or when I should be able to resign a title freely disposable by the Pope for an Indian successor. Neither in Lisbon nor in Rome is there a cult of speed.

Five and a half years elapsed between the presentation of my plans and their implementations. Under orders to remain Archbishop of Bombay, I could not take any permanent position inconsistent with that office; holding indefinite leave of absence at my own request, my experiment required me to stay out of Bombay.

The time came when living anywhere on land proved more difficult than living at sea. That is why I signed on for the first time in an oil-tanker in August, 1948, armed spiritually with the Holy Father's blessing on an attempt to visit world ports in the interest of the Apostleship of the Sea; that the

British Tanker Company and, later, other British companies, gave me the widest and most generous facilities for free travel on their ships all over the world is proof that the "Catholic State" is not the only pattern of co-operation. Neither did these companies ask of the Church any return. There were "no strings" to their aid.

And this leads me to a little grandfatherly—your father being His Eminence—advice, with your permission.

Catholics Today

A small minority in a secular State, you are liable to view as a heavy liability the Christian allegiance once presented as an asset—yes, even a worldly asset—to your ancestors. The association of the Church in the past with a Christian non-Indian State, the benefits and privileges so conferred are alive in the memory of your non-Christian rulers, not always to your advantage.

You may not find it easy to explain, still less justify, events of the past in a new context contrasting violently with the old. The most intelligent and educated Catholic may fail in that endeavour, through no fault of his own.

May we not at this juncture "forget" with St. Paul "the things that are behind and stretch ourselves forward to the prize of our Christian vocation?"

More today than ever before in history has the Christian become champion of fundamental human rights. Formulated in your Indian Constitutions, there is rooted in reason and conscience, the patrimony you share with Hindu, Muslim and Parsee.

Yours peculiarly is the Christian heritage of the inspired learning that defined those rights; yours the experience of two thousand years of struggle to defend them; yours the sacred duty of witnessing by your lives to your faith in these values.

Concretely, your national leaders appeal passionately today for discipline; for honesty in government and business; for patriotism proved by deeds.

India's need is the Christian's opportunity. It is by showing good deeds as a light that our Master will have us glorify our Father Who is in Heaven.

HISTORICAL NOTES

EARLY AMERICAN MISSIONARIES

Some time ago there appeared in the Catholic papers a charmingly written article on our foreign missions telling of the wonderful achievement of American missionaries in the past several decades. Unfortunately, there crept into the story one brief line that was not in harmony with the facts. It was stated that at the beginning of this century American-born missionaries did not exist. It would have been nearer the truth if it had said that there were American-born missionaries before there was a United States.

Since it is an historian's duty, they insist, to keep the record straight, let me first name some American-born missionaries of whose American birth and of whose missionary careers before the year 1900 I can personally vouch. I was intimately associated with Maurice Sullivan, William Stanton, William L. Hornsby, Henry B. Judge, Francis Barnum, William Wallace, all priests of the Society of Jesus, and Bishop John J. Collins of the same Society.

Maurice Sullivan, S.J., born in Michigan, died before 1900, in Belgium, in the East Indies.

William Stanton, S.J., whose life is written by Father William Kane, learned Spanish in Central America, which acquisition fitted him for labor in the Philippines when those islands came under the American flag. He was a native of Stanton, Ill.

William Hornsby, S.J., a native of St. Louis, whose ancestors were in America contemporary with those of George Washington, was a missionary in China during the Spanish-American War. He went as chaplain in Dewey's fleet to the battle at Manila Bay.

The Judge family, of which *Father Judge, S.J.*, was a member, is numerous in St. Louis; he, however, was a Marylander, and a pioneer in Alaska, where he died in Dawson City, when that place was under the U. S. government. It was later found to be in Canada.

Francis Barnum, S.J., was in Alaska about the same time, but was transferred later to Jamaica to join the Eastern Province Jesuits who had been working there before the be-

ginning of the century. Jesuits of the Western Province were missionaries in British Honduras.

William Wallace, S.J., born in or near Milwaukee, was superior of these Missouri Jesuits in British Honduras.

John J. Collins, S.J., was in Jamaica, soon to be the first American bishop there. He was a native of Kentucky, but belonged to the Eastern (Maryland) Province.

These are only some Jesuits with whom I was acquainted intimately. The American-born Jesuit foreign missionary history certainly goes back to the time when the future Archbishop Leonard Neale of Baltimore was wading through the jungles of British Guiana in South America. He returned, broken in health, to his native Maryland about the time Washington was being inaugurated the first president of the United States.

Enough has been said about the Jesuits as missionaries before the beginning of the century. Perhaps as much might be added about various other Orders, particularly the Franciscans. Mention must be made of Father James Kent Stone, the Passionist, a native of Boston, graduate of Harvard and president of Hobart College in Ohio before his conversion to Catholicity. Few ecclesiastics were better known at the turn of the century than the author of *The Invitation Heeded* by Father Fidelis, his name in his Order. About 1880 he was conducting notable missionary works in Argentina and a little later in Chile.

Catholic women, American-born, were not unknown in the mission field before 1900. The two Jesuit Fathers, Boudreaux, were proud of their little sister, a Religious of the Sacred Heart, who was among those missioned to New Zealand in the early 80's. She was a native of Louisiana.

These random items indicate sufficiently, I imagine, that the statement which declared at the beginning of the century that American-born missionaries did not exist was out of harmony with the facts. The enemies of God are so many and so fierce in the missionary fields that one cannot but rejoice at the astounding achievements of recent years. At the same time the achievements of earlier American trail blazers should not be forgotten.

LAURENCE J. KENNY, S.J.

OBITUARY

FATHER JAMES J. DALY

1872-1953

A surprise it must have been to many younger American Jesuits to hear of the death at the University of Detroit, August 17, 1953, of Father James J. Daly. He had lived so quietly on the margins of Jesuit activity for so many years that many scarcely thought of him as still belonging to the "gallery of living authors."

Never having had more than slight reserves of strength, the quiet life had been his necessary portion. Throughout almost the whole of life his guard was up, warding off threatening ill health. The effort was reasonably successful. He finally died with all preparations, of mere shortness of breath, aged eighty-one, sixty-three years a Jesuit.

Early Life and Training

Father Daly was a product of Holy Family Parish, born there in 1872, almost literally among the ashes of the great Chicago fire. Passing from parish school to St. Ignatius High School and College, he showed himself a devoted student and lover of the classics both ancient and English. He there laid the foundations of that culture and chaste English style that eventually won him a reputation as a stylist of impeccable taste.

Despite his delicate health, his scholastic years were not without some physical achievements. In his old age he used to speak at times of the baseball triumphs of the scholastics over the town teams at the summer villas. His biggest moment came when he knocked a three-bagger in one of those games off a pitcher from a Big Ten university. When slender Jimmy Daly pulled up at third, the surprised pitcher looked over in silence a moment; then inquired, "Young fellow, what did you eat for breakfast?"

His course of Jesuit studies was that customary in the Missouri Province of his day—Florissant and St. Louis, tertianship also being made at Florissant; much later he was given



FATHER JAMES J. DALY



a year of study and travel in Europe. The first two years of his regency were spent at St. Mary's College, Kansas, where he made its literary magazine, the *Dial*, outstanding in collegiate circles.

Recalled to St. Louis University, he was again for three years in charge of the literary magazine, the *Fleur-de-Lis*. He remained in St. Louis for his theology and ordination. His first two years of teaching as priest were at St. Xavier University, Cincinnati.

In 1909 Father Daly joined Father John Wynne and associates in launching *America*, Father Daly being literary editor. He ever afterward expressed high admiration for the power and initiative of Father Wynne. That the admiration was mutual was shown by Father Wynne's never forgotten lament at the recall of Father Daly after a scant two years, to Campion College. "The greatest loss *America* ever suffered," said Father Wynne, "was the severance of James J. Daly from its list of editors. His literary column was more than enough to make a reputation for the Review."

In the Classroom

Of Father Daly the college teacher we have an affectionate picture drawn for the Chicago Province *Jesuit Bulletin* by one of his old students, describing him as he appeared a few years after his return from the editorial board of *America*. This is from the pen of Clement J. Freund, for many years the distinguished dean of the College of Engineering of the University of Detroit.

On a cool and sunny September afternoon in 1913, some thirty of us freshmen waited in a classroom for the opening of the semester's English course. There was no horseplay; the spell of the professor's fame was already upon us. He was reputed to be of the literati, and to write articles and poems for the *New York Times* and the *Literary Digest*.

In the meantime, a slender man, with his biretta on the back of his head, was slowly walking across the grounds from ancient Kostka Hall, the Jesuit residence. He clasped two armfuls of books in front of him and wore a

black overcoat about his shoulders with the sleeves flying in the wind.

He paused at the door of the classroom and looked us over. The look was kindly but each of us immediately understood who was to be boss in the place. He knelt on the platform to pray briefly in an undertone, crossed himself, dumped the books on the desk, sat in the chair, pulled the chair up until the back of it crushed him against the desk, drew his overcoat up around his neck, and proceeded to prove to the thirty of us that he was a great teacher.

We were ordinary boys, slipshod, lazy, and indifferent, but before long he succeeded in putting us to work. More than that, he made us like work. We explored Shakespeare, Milton, Pope, Addison, Burke. Gradually we learned to write clearly, and that done, acquired at least the rudiments of style. But Newman was the climax. In our senior year we analyzed and argued about every paragraph, every sentence in the *Idea of a University*.

The Teacher and Friend

Father Daly's teaching of English literature was not the deadly, critical, specialized sort of thing which modern scholarship too frequently inflicts upon American undergraduates. He flavored ideas and arguments with colorful and convincing references and illustrations. His resources were boundless: Elizabeth's London, and Hamilton's New York; Cape Town, Singapore and Vladivostok. He drew upon the great authorities of other years and ages, and so graphic were his anecdotes and quotations that Ruskin, Gladstone, Jefferson, Lee, Pitt came to life again in their cutaway coats or velvet suits or ruffled shirts. The stalwarts of our time he introduced to us in the flesh, and James Walsh, Father Finn, T. A. Daly, Joyce Kilmer and others visited the class and either spoke to us or, to our immense delight, sat with us and recited and took part in the discussions.

There was a trace of languor in Father Daly's actions. He always sat, and gestured only with his forearms. But there was nothing languid about the vast power of his speech, derived from wide range of inflection, crisp enun-

ciation, dramatic facial expression, overwhelming conviction, superior knowledge of his subject matter and, most of all, his astonishing knack of making each of us feel that he was speaking principally to him.

Whenever the trend of his discourse permitted, he inserted pithy and epigrammatic advice:

"Pray for common sense if you can't think of anything else to pray for."

"You don't have to be a drunkard to kill yourself by drinking."

"It is dangerous to be too bright; you get into the habit of taking it easy."

Discipline was never a problem; our work was too fascinating. When, very occasionally, some hapless lad ventured a remark inspired by flippancy or folly, correction was instantaneous and a masterpiece. And the gleeful sympathy of his classmates was always against the culprit.

Father Daly's teaching reached beyond the confines of the classroom. In his own room, in the library, even on campus benches, he conferred at great length with the students harassed by debate assignments, stories for publication in the college magazines, theses, or the fearful oral examinations. During these interviews the student and his problem completely absorbed him, and had the Pope himself joined them, I fear he might have finished what he was saying to the boy before turning to greet the illustrious arrival.

Very quickly he became our close friend and companion, and on a "free" afternoon in spring or autumn, arrayed in suitable sweaters and high shoes, he would join a dozen of us and tramp along the lanes or over the hills and through the forests, miles from the college.

The friendships lasted. Until advancing age prevented, he kept in touch with the boys, visited them, married them, and blessed their homes.

He was always extremely modest. Although he had many distinguished friends, he never sought out the lion in a company, the bishop, statesman, scholar, artist, author or hero; you could find him in a corner somewhere, conversing with the obscure and the humble.

After nine years at Campion, Father Daly became associate editor with Father Garesche on *The Queen's Work*, St. Louis. In 1927 he was teaching again at St. Louis University; then on to the University of Detroit in 1931 where he finally left the classroom in 1940. During the thirteen years ending in 1939 he was literary editor of *Thought*, begun as an adjunct of *America*, but later taken over by Fordham University.

Writer and Works

The bound writings of Father Daly comprise a scant six volumes, beginning with his *St. John Berchmans*. He contributed a lengthy paper on "Catholic Contributions to American Prose" to the five-volume *Catholic Builders of the Nation*. *The Jesuit in Focus* was his offering to the celebration of the four hundredth anniversary of the Society. His *Memoir of Nicholas Brady* he wrote by request in tribute to that great benefactor of the Maryland-New York Province.

But biographical and historical writings were not his forte. His best works were *The Cheerful Ascetic* and *The Road to Peace*. In those volumes he shows a style and a breadth of culture that would have won distinction at Newman's Oxford. The essay form gave him the opportunity for the expression of the slowly ripened wisdom of the quiet mind.

His was always the quiet way. Of him with proper measure can be used the words he himself wrote of the Incarnate Word: "It was not His way to organize enthusiasms on a huge scale with the aid of posters and music and committees for the purpose of swinging sentiment and converting nations wholesale. It was characteristic of Him while He walked among men to win back errant love by individual approaches." But gentle as was his voice, it will not soon lose its charm wherever the "eternal fitness of things" is appreciated in the English speaking world.

Father Daly's only published volume of poetry is *Boscobel and Other Rimes*. Its one sustained number, "The Grand Review," describes the final triumphant march of the saints led by the King of Kings. In God's scattered acres he pictures:

Some orient morn their hushed communities
Will hear the rising bell: and they shall rise,
And know . . . the tumultuous thrill



In 1916 Kilmer Visited Father Daly at Campion. Two years later he died in France, a hero. At Campion in 1937 the Joyce Kilmer Memorial Library was Dedicated.

They loved the simple things of life and sang of them sweetly—Kilmer of "Trees" and Father Daly of the little town with the musical name of "Bosco-bel." Friendship between them began

in 1912. Correspondence increased and occasioned their first meeting at Campion, Prairie du Chien, Wis. A year later the young litterateur and his wife, Aline, entered the Catholic Church.

Sr. Mary Michael, O.S.B., Daughter of Kilmer, Visits Father Daly in his Declining Years





Of glorious legions, swinging in review
Down golden pavements on God's holy Hill.

Generous Personality

Friendship was another of Father Daly's gifts. Joyce Kilmer's interest in Campion dates from the time that Father Daly lived there. If he received inspiration from names greater than his own in the literary world, he gave no less than he received, as his correspondence with Louise Imogen Guiney attests.

What is particularly remarkable about Father Daly's achievements is that they were accomplished without benefit of special courses, credits, and degrees. The scholastic of his day had to rely on his own enthusiasm and initiative to make his way; the fact that Father Daly could cultivate so faultless a taste for what was right and good in prose and poetry and so sound a knowledge of the whole of English literature is a great testimonial to his natural talent.

The familiarity he shows in all fields of writing must have been acquired only at the cost of great effort, an effort which speaks volumes for the zeal and industry with which he carried on in spite of delicate health.

Father Daly wrote too little to satisfy the discerning, but he never wrote a line that he need wish blotted out. Nor do those who lived with him during what he called "the old years, the grey years, with their dull time and their sick time," recall his having spoken a single word that had better have remained unsaid. It was not that with the years his words too had mellowed. Father Daly never seemed to know any other than mellow words. He lived all his days in that "stillness of mind in which the perception of beauty and harmony and fitness can grow up." Ever mindful, as he himself put it, of "the *memento mori* of the falling leaf," he lived with mildness and without offense. Now he himself moves into line for the Grand Review; on his white charger, well forward in the ranks of the sons of Ignatius. Those who know him best can hear his quiet chuckle as he reflects, "Imagine seeing Jimmy Daly here!"

JOHN E. COOGAN, S.J.

BROTHER PETER WILHALM, S.J.

1885-1954

On Friday evening, January 29, God called to its everlasting reward the great soul of Brother Peter Wilhalm of the Society of Jesus. For nearly five years Brother had waged a courageous battle against cancer, a battle fought with an ever present wit and sense of humor, and a battle which brought into clear relief the unmistakable holiness of this humble Jesuit Brother.

Born on June 29, 1885, at Fond du Lac, Wisconsin, Peter Wilhalm spent his boyhood and youth on the family homestead near Jackson, Minnesota. Shortly after the turn of the century he and his older brother, Edward, emigrated to the Pacific Northwest to seek their fortunes on wheat farms in the rich-soiled Big Bend country of Washington's Inland Empire. When Edward married, Peter, undecided about the future, came to Spokane where he worked for the sisters of several religious orders. A sister at Holy Name Convent observing his quiet and steady piety suggested that he talk to the Jesuit Fathers at Gonzaga College about the Jesuit Brother's vocation. After a conference there was no longer any doubt about his future and he was received into the Society of Jesus on the nineteenth of January, 1909, at St. Regis Mission, Colville, Washington.

The young novice Brother was sent to Sacred Heart Novitiate, Los Gatos, California, and two years later on February 2, 1911, Peter Wilhalm consecrated himself to God forever in the Society of Jesus. He returned to the Northwest immediately and served in Montana at St. Ignatius and St. Paul Missions and at the parish in Missoula. The year 1916 found him a member of the community at Seattle college in the city known as the Gateway to Alaska, that fabulous and rugged expanse which had been a United States possession for nearly fifty years. Later that same year a letter came from Father Provincial instructing him to proceed to the Alaska Mission. As the steamer plowed its way through the gray and icy North Pacific the little Jesuit Brother rubbed shoulders with men of all descriptions who had but one ambition, to get rich quick in Alaska's incredible gold mines or prolific fishing industry.

**For 32 Years in the Cold Alaskan North Bro.
Wilhalm's Talents Worked for God's Glory** ➤





Peter Wilhalm, S.J., was not going to Alaska to take his bit of her extravagant wealth; no, Alaska was to receive the prayer, patience, and sweat of the next thirty-two years of his life.

Alaskan Missioner

Fairbanks, a bustling little boom town on the Tanana River, was his first station where he assisted Father Francis Monroe. There he remained until 1920 when he was called hundreds of miles west to the new missions at Hot Springs and Pilgrim Springs, seventy-five miles north of Nome.

The best description of the labors that took up the next twenty-nine years can be found in the province catalogues for those years. After Peter Wilhalm's name are two little words with big meanings, *ad omnia*, which mean that no task was too large or too small. Father Hubert Post, the superior of the mission, soon found Brother Wilhalm to be an indefatigable worker who utterly scorned a minute's idleness. During the summers he and Brother Hansen cultivated a large vegetable garden and supervised the catching and storing of the fish supply for the winter; they cut and stacked wood to fight the freezing, fierce Arctic wind. An air strip was constructed and the heating plant was given constant care. All of this work was absolutely necessary that God's little Arctic mission could continue in operation. Many were the summer nights that he could be found working at midnight, unaware of the time because of the long hours of daylight. And when the bitter cold of winter kept all inside, Brother would busy himself with carpentry and improving the heating system. Upon Brother Wilhalm fell the task of recovering the frozen body of Father Frederick Ruppert, S.J., who died trying to bring a crate of oranges to the children for Christmas.

The mission finally had to be closed down in 1941 and Brother Wilhalm was transferred to St. Mary's Mission at Akulurak on the delta of the Yukon River. St. Mary's was a larger mission and Brother gave himself to his work as tirelessly as he had at Pilgrim Springs. The rigor of thirty years of hard work began to tell on his robust frame and in 1947 Brother Wilhalm returned to Fairbanks where he spent the last two years of his long stay in the North.

In the summer of 1949, because his health continued to fail, Father Small, the Provincial, thought it best that Brother return to the States for treatment. Brother had spent thirty-two years in the land of the midnight sun; he had weathered storms on the Bering Sea and had traveled far across the desolate tundra; the magnificent aurora borealis and arctic sunsets never ceased to thrill him. There he left his heart as he boarded the airliner that would hurdle in a few hours the Gulf of Alaska which had required days to cross by boat three decades before.

Patient Sufferer

Now came the greatest task that God was to ask of him, for cancer was the verdict of the doctors in Spokane. Almost five years remained and during this time he underwent with remarkable patience and courage numerous operations and constant treatment. As he had always done, so at Mt. St. Michael's, he still worked with all the strength he had. His vegetable garden made considerable savings in the house grocery bill; the fascinating stories of experiences in Alaska, made the more delightful by his clever wit, thrilled the young scholastics; his prayers and sufferings, offered always with complete submission, constituted a treasure known to God alone.

In October of last year the physician broke the news to him that further treatment would be of no avail. Henceforth Brother's prayer was that God would come and take him quickly to heaven, but three months remained during which he grew steadily worse. Then, in the middle of January he was taken to Sacred Heart Hospital where on the evening of the twenty-ninth after a final agony he became very peaceful and breathed forth his soul.

On a cold cemetery tombstone are recorded the simple facts of Brother Peter Wilhalm's life, his birth, entrance into the Society and death, but inscribed in the hearts of all who knew him is the enviable, forty-five year record of consecrated devotion to work, fidelity to rules and vows, and a deep, personal love of God.

WILLIAM C. DIBB, S.J.

Books of Interest to Ours

EPISTEMOLOGY TEXT

The Philosophy of Human Knowing. By *Joseph D. Hassett, S.J., Robert A. Mitchell, S.J., and J. Donald Monan, S.J.* Westminster, Newman Press, 1953. Pp. viii-174. \$3.00.

This book is a lucid, simple, very readable text-book of epistemology for the undergraduate. The style is concrete and down-to-earth, the pupil is never forgotten. Despite the triple authorship the work is a remarkably unified and objective whole.

The book first gets the student to wonder about human knowledge by raising the questions: "How can man justify the fact that, under proper circumstances, he knows some truths with certitude; how can man recognize the norm for true and certain knowledge; what are the sources of error; what are the limits and weaknesses of man's knowing faculties?" (p. 10). It is quite clear, throughout, that the critical question cannot be "an inquiry into the possibility of true human knowledge" (p. 159). The basic position of the authors with respect to the questions they do raise seems to be that of Fr. Boyer, with generous approval, however, of that of Gilson.

Chapters two, three and four are negative, showing the impossibility of holding (1) the position of complete scepticism, (2) the position of those who would deny the basic validity of sense knowledge, and (3) the position of those who would deny the validity of all but sense knowledge.

Chapter five is the high-point of the book, showing that though we do not demonstrate, we do justify, by reflection and analysis, the validity of our acts of knowing.

Next follows a chapter of applications, "Human Problems", with a section on first principles; a section on the degrees of certitude; a section on testimonial, historical and statistical certitude, concluding with a neat discussion of certitude from the convergence of probabilities; an unusually helpful section on speculative and practical judgments; and a final section on deduction and induction.

Chapter seven discusses the various sources of error, while the concluding chapter ventures to summarize the book with a definition of epistemology as: "a philosophical investigation into true and certain human knowledge, through reflection and analysis, in order to make explicit the criterion of true and certain human judgments; and to analyze the motives, limits and conditions of various types of human knowing" (p. 163).

The whole is an orderly and progressive structure and, besides fulfilling its avowed aim, will be of service for integrating epistemology with metaphysics (section on first principles), with psychology (sections against sensism), and even with ethics (section on speculative and practical judgments). Integration with theodicy might find an obstacle in some of the variant formulas given to the principle of causality (pp. 54,

91, 95, 96). At least, a pupil who equates "contingent being" with "a being that begins to be", may fail to appreciate the irrelevancy, in a proof for God's existence, of the possibility of an eternal world.

Explicit discussion of historical aspects of the various problems are deliberately omitted (imagine! a whole book of epistemology without the name of Kant so much as once appearing!) However the readings suggested at the end of most of the sections supply for these omissions. These references should be readily available in any Catholic college library. A few, however, are to works in foreign language and will scarcely help the average student. References, say, to Brother Benignus' *Nature, Knowledge and God*, could have been helpfully substituted for the foreign titles. On p. 85, the authors could have pointed out that the French article of Fr. Boyer to which reference is made, appears in English as the Appendix of the English translation of Fr. Hoenen's *Reality and Judgment*.

A most unfortunately-worded sentence appears on p. 71: ((The adoption of the position of the complete sceptic)) ". . . has always been, and must always be, both the initial and closing chapter of all epistemology."

ARNOLD J. BENEDETTO, S.J.

COLLEGE RELIGION

Christ Our High Priest. *By John J. Fernan, S.J.* Syracuse, Le Moyne College, 1953. Pp. xiv-284.

This is the second in a series of four volumes comprising the course in College Religion at Le Moyne College. As in the case of Volume I, *Christ as Prophet and King*, the author acknowledges his indebtedness for outline and inspiration to Father John Courtney Murray, S.J., as well as to the various members of the Conferences on College Religion which have been held during the past years in the New York and Maryland Provinces.

In a fine preface Father Fernan declares that the aim of the College Religion Course "is to help the student come into a vision of his Christian faith as a whole, wherein all the parts are organically related, and are referred to one common center, the living figure of Christ." Briefly, the basic elements of the course are: The Life of Christ, Christ's Life in the Church, Christ's Life in the Member of the Church, and Asceticism. The present volume, designed for Sophomore Year, begins with an historical study of Christ's Passion, Death, and Resurrection. The question concerning the precise significance of this historical account finds its answer in the doctrinal synthesis which follows, embracing man's original justice, fall, redemption, and rebirth through Christ into his original heritage. From a study of these doctrines there will issue a fuller realization of the mystery of Christ.

Relying heavily on Scripture, the author follows the psychological and historical method of presentation: the redemption of mankind is

dramatized through an analysis of the liturgy of Baptism; the Priesthood of Christ is viewed through the eyes of St. Paul in the Epistle to the Hebrews; finally, the sacrifice of the Church is presented through a study of the Mass and its liturgy.

Should the Life of Christ be presented in its entirety in Freshman Year; what place does Moral Theology have in the Religion Course? Whatever be the answers to these and other controversial questions concerning the content of a College Religion Course, there is, in the case of the present volume, no obscurity about the general and specialized objectives to be achieved; and this clarity of purpose throughout the text affords the student—and the teacher—opportunity for constant reorientation. The clarity is further implemented by the format, sub-headings, and a comprehensive index.

It has been maintained that if the college textbooks are solid and scholarly, the student will be much more likely to keep them as a part of his permanent library, to refer to them in the future, and even to read them again when he is more mature. *Christ Our High Priest* is such a text-book. Perhaps the inclusion in a later edition of a bibliography of standard reference works would enhance its permanent value.

EDWIN H. CONVEY, S. J.

LITERARY CRITICISM

Norms for the Novel. By Harold C. Gardiner, S.J. New York, The America Press, 1953. Pp. ix-180. \$2.00.

This is not a new book, but a revised and enlarged edition of the widely read pamphlet, *Tenets for Readers and Reviewers*, which was itself a development of several articles published in *America* in 1943. Those original articles, many will recall, were occasioned by an adverse reaction to Fr. Gardiner's estimate of *A Tree Grows in Brooklyn* as a "classic". It is to Fr. Gardiner's credit that he raised the level of discussion above the particular criticisms leveled at Betty Smith's sentimental novel of light and shadow in a city slum (no strict "classic", to be sure, but still less a corrupter of public morals), and focused his attention on the broader question at stake: to what extent should a Catholic's moral principles enter into his evaluation of a piece of art? Through the years Fr. Gardiner has mulled over the answer he gave at that time, developing a thought here, appraising a more recent novel there; the result is in every respect worthy of the permanent book form in which it now appears.

The semi-inductive, tentative method of literary appraisal, the method of Aristotle's *Poetics*, is employed throughout. In this method lies both the strength and the weakness of *Norms for the Novel*. On the one hand, Fr. Gardiner's conclusions, emerging from and tested upon several dozen best-sellers of our time, are far more convincing and digestible than would be a collection of *a priori* dictums. And no one will

deny that the balance, taste, and sense of fair play demanded by such a method are possessed by Fr. Gardiner in an eminent degree. On the other hand, however, one fears that in too short a time this study will be dated; for while Aristotle had a Sophocles and a Euripides to provide his models, Fr. Gardiner is perforce enmeshed in a group of novels few of which are likely to be remembered in another decade.

Perhaps, however, this drawback is not too great. Fr. Gardiner's "mission" (if the word is not too strong) has been to call a halt to narrow puritanism in Catholic literary criticism and remind American Catholics of some forgotten principles of literature and morality. Few will doubt that in recent years Catholic readers have grown more mature in their approach to this problem and Catholic teachers more conscious of their responsibilities. It is, indeed, quite possible that in another decade there will be little need for *Norms for the Novel*, for the problem it sets itself to solve will be behind us and another problem—that of Catholic literary *creativity* in America—will be in the forefront.

If, then, *Norms for the Novel* does soon go out of date, if even now many of its pages seem like a dreary rehearsal of a battle already won, let us remember that no small credit for the victory should go to Fr. Gardiner. His courtesy in controversy and persistence in drawing a point to its logical conclusion have done much to call a halt to a quarrel that never should have started among the spiritual descendants of Geoffrey Chaucer and Thomas More.

JOSEPH LANDY, S.J.

HISTORY OF PHILOSOPHY

A History of Philosophy, Vol. III, Ockham to Suarez. By Frederick Copleston, S.J. Westminster, Newman, 1953. Pp. ix-479. \$5.00.

The philosophical developments which took place in the three centuries dividing Duns Scotus from Descartes are of crucial importance in the history of modern thought. In the fourteenth century northern Europe was swept by a nominalistic trend which went far to pave the way for the Fideism of a Luther or the Empiricism of a Locke. Italy, during the Renaissance, was the cradle of a naturalism which was to mature into modern secularistic humanism. Finally, in the sixteenth century, under the leadership of Catholic Spain, scholasticism re-emerged as a fully systematic philosophy, in a form in which it could no longer be taken for a mere footnote to Aristotle or a mere prenote to sacred theology.

These three great movements furnish the subject-matter for the three parts of Father Copleston's latest volume. With his genius for synthesis, he has exhibited the main lines of development without artificially forcing the thinkers of the age into an *a priori* pattern. In the first section of the book he shows how the metaphysical principles which had been taken for granted in the thirteenth century were subjected to

a severe logical critique by the Ockhamists. Ockham, he maintains, was primarily concerned with vindicating the liberty and omnipotence of God; but in his preoccupation with these attributes he was led to deny the reality of the divine ideas, and consequently found it difficult, if not impossible, to admit the necessary character of the natural law or the objective validity of universal concepts. While he succeeds brilliantly in expounding the voluntarism of Ockham, Father Copleston's treatment of terminism is somewhat disappointing. One would wish, for example, that he had indicated the precise points wherein terminism differs from moderate realism, and where Ockham's theory of *suppositio* departs from that of the Thomists. His reluctance to dilate upon these points may be due to the unavailability of satisfactory texts of many of Ockham's works—a lacuna to which he calls attention.

In the remaining chapters on the *via moderna* (the more ancient and suitable designation for what is commonly called Ockhamism), Father Copleston gives an enlightening survey of Nicholas of Autrecourt's critique of metaphysical knowledge, the scientific conjectures of Nicholas of Oresme and John Buridan, the secularist pamphleteering of Marsilius of Padua, and the theological speculations of the fourteenth-century German mystics.

The second portion of the volume deals with the non-scholastic philosophy of the Renaissance. After two preliminary chapters on the Italian Platonists and Aristotelians, there follows a more detailed account of the philosophies of nature propounded by Nicholas of Cusa, Telesio, Campanella, Bruno, Boehme, and others. This portion of the history concludes with three eminently wise and balanced chapters dealing, respectively, with the scientific movement of the Renaissance (including the Galileo controversy), Francis Bacon (with special emphasis on his theory of the sciences), and the Renaissance political philosophers (Machiavelli, Hooker, Bodin, Grotius, etc.).

In the final hundred pages Father Copleston indicates the main features of the scholastic revival. Although he deals adequately (considering the limitations of space) with the controversy about grace and free-will and with the political speculations of Mariana, Vitoria, and others, he devotes scant attention to other aspects of sixteenth-century scholasticism. His treatment of the great Dominican commentators on St. Thomas seems unduly brief, but perhaps he will have more to say about John of St. Thomas in the next volume of the series. As for Cajetan, Father Copleston would lead one to believe that he contributed very little other than an ingenious, yet totally indefensible, doctrine of analogy. Perhaps Father Copleston is repelled by the partisan spirit with which some modern Thomists have adhered to the letter of Cajetan.

In his treatment of Suarez, on the other hand, Father Copleston is able to give full scope to his sympathy for a mind which was liberally, in some sense, eclectic. He presents a valuable, if somewhat dry and mechanical, précis of the *Disputationes Metaphysicae* and the *De Legibus*. Stressing the points of agreement between Suarez and St.

Thomas, Father Copleston declines to express a preference between them on those questions (such as the principle of individuation and the distinction between essence and existence) which, as he acknowledges, they answered in opposite ways. He also makes it clear that he finds no justification for the charge of "essentialism" which has been leveled against Suarez by some contemporary Thomists.

By and large, the present volume has the merits of its predecessors—meticulous scholarship, synthetic power, balance of emphasis, and breadth of appreciation. The style is clear, flexible, and interesting, though at times more informal than seems appropriate for a history which is, in many ways, monumental. Often enough the author makes no effort to disguise the fact that he is setting forth his own personal, and indeed tentative, opinions. In the concluding review with which he closes the present volume, he mentions various after-thoughts which he would incorporate into the first two volumes if, as he explains, he were to rewrite them.

Such humility, in a historian, is refreshing. Especially in view of the subject matter of the present volume, it is not without justification. The period is too complex, and as yet too little understood, for a single scholar to reduce it to a final synthesis. Without presenting a definitive history, Father Copleston has done all that one can reasonably ask. He has given a more complete and reliable account of the entire panorama than is currently available, I believe, in any language. For those desirous of further study he has provided helpful bibliographies for each chapter. The present volume, then, may be warmly recommended not merely for those academically concerned with the history of philosophy, but for anyone aspiring to a clearer insight into the process by which the European mind cast off the tutelage of the medieval doctors. Jesuits, particularly, will appreciate this volume because of the light which it sheds on the efforts of the early Society to revitalize the scholastic tradition.

AVERY R. DULLES, S.J.

PRACTICAL APOLOGETICS

The Hidden Stream. By Ronald A. Knox. New York, Sheed & Ward, 1953. Pp. vi-248. \$3.00.

Delightful! Intriguing! Stimulating! These are the qualities of Msgr. Knox's lectures on apologetics given at Oxford in recent (the last 12) years. He has salvaged, as he puts it, these studies which range from the nature of religion and the necessity of revelation through the proof of Christ's divinity to the problems of faith, marriage, and divorce.

The book is delightful because it is rich in humane and humanistic insight into man's nature, his problems, and his efforts at solving those problems. There are broad vistas of human history from Adam through Aristotle to Aldous Huxley to make his audience aware of the reality of God. There is a splendid chapter on the *preparatio evangelica* which

reaches the broad scope of the whole of human history and leads into that special and most extraordinary segment of man's story, the Jewish people and the messianic hope. Here the author insists on the importance of the Old Testament prophecies without which the Bible is a mutilated story.

It is intriguing because there is ever before the reader the hidden pathway to a new vision, the ripe and tender leading of a truly intricate mind. He can integrate Columbus's discovery of America with Luther's revolt against man's goodness and Descartes's isolated idealism; demonstrate their influence on the divorce between philosophy and theology. He can show the integration of the two in his excellent study on the Christology of St. Paul—a really brilliant chapter.

It is stimulating because it challenges. And the challenge is to the emotions as well as to the mind. There is an effort at reaching man in his totality—not as a separated substance or as a bundle of nervous ganglia. This total approach to his listeners makes Msgr. Knox's words intoxicating. They goad to thought and to warmth. They might even lead one into the "hidden stream" where he will find freedom from negation and despair. For it is his intense conviction that not all the philosophies of Oxford are cloaked in despair and negation. Oxford, like the world, is also fed with the secret streams of God, Christ, the Church, the Sacraments. The reasonableness of the Faith is marvelously shown in the witness of the New Testament through the claims and miracles of Christ. And the Roman Catholic Church is vindicated through the marks which Christ stamped upon His Church.

JAMES T. GRIFFIN, S.J.

MARQUETTE UNIVERSITY

The Story of Marquette University. By *Raphael N. Hamilton.* Milwaukee, Marquette University Press, 1953. Pp. xii-434. \$6.00.

Father Hamilton's impressive history of Marquette University deserves a place in the libraries of all of Our houses. It should provide a source of inspiration and encouragement to Ours, whether working in the educational field or not, because of the universal qualities which the author has imparted to this account of a particular school. As drawn in this study, the initial undertaking of Marquette University resembles other tasks that have been entrusted time after time in every period and in every Province to courageous Jesuit pioneers.

To begin with, the physical aspect of this book is pleasing. It is large and well printed; a colorful perspective sketch of the Marquette campus and surrounding Milwaukee is supplied as a dust-jacket for the book, and is well-worth preserving for its own sake. The end-papers form a helpful map of the entire city, with points of interest to the University marked out. Sixteen pages of photographs preserve for posterity early pictures of the buildings, and depict some of the latest projects under way. The index, which occupies thirty-four double-

column pages, makes the book an instrument of easy reference for dates, names, and accounts of historical importance to the University. In addition to this, appendices list the names of presidents of the institution, award recipients, and others.

In planning this work, Father Hamilton was, of course, faced with a choice which must be made by every institutional historian: he had to decide whether his history would be an all-inclusive storehouse of facts, where future information-seekers could find ready answers to historic queries on the University, or whether the account would be oriented to the tastes of the "continuous reader,"—the person who would wish to read the book from cover to cover. Usually, if a history is the first or only recent account of an institution, the choice is made in favor of the former, with the idea of keeping for future generations the wealth of pertinent facts available now, which might very well be lost in the century to come. The cost of this worthy decision is paid for in some loss of general-reader interest, for it is almost impossible for an author to crowd in all the details of dates and names and places for any given episode, and, at the same time, maintain the smooth narrative and the clear, over-all view of the historic landscape which the general reader would demand in return for his attention.

Credit is due to Father Hamilton for the skill with which he has attempted to serve both of these needs, although it is clear that his decision has been the traditional one in favor of the factual treasury.

However, if selectivity of incident was sacrificed for comprehensiveness, the book has the accompanying advantages of such encyclopedic structure: it can be opened-at random and provide, in addition to formal history, countless samples of curiosity-stirring information and anecdote. There is, for example, the account of one of the founders, who, as a young man, had been helped in the beginning of his law practice by Abraham Lincoln. And later in the book, the story of the University's intriguing motto: "God and the River." For older Marquette men, moreover, there is pleasant nostalgia awaiting them as they scan again litanies of almost-forgotten names and incidents.

There is no question but that this book is a scholarly and definitive history of the University. Whoever, in the future, writes of Marquette will have to build on this foundation constructed with such loving dedication by Father Hamilton.

DAVID R. DUNIGAN, S.J.

MYSTIC OR FRAUD?

The Riddle of Konnersreuth. By Paul Siwek, S.J. Translated by Ignatius McCormick, O.F.M. Cap. Milwaukee, Bruce, 1953. Pp. xvi-228. \$3.50.

The results of Fr. Siwek's scholarly scientific investigation into the Konnersreuth phenomena are already familiar to readers of *WOODSTOCK LETTERS* (cf. *WL.*, 80 (1951) 92-94). This smooth version of his *Une stigmatisée de nos jours* is, however, more than a direct translation of

the original edition. While substance, aim, and method have remained unchanged, the whole text has been rewritten; many sections have been expanded to develop ideas passed over quickly in the French book or to introduce new problems: thus, for example, the pages on Theresa's moral imperfections, on the naturalist approach to the wonders, and on the Church's attitude to Konnersreuth. Throughout the section on Theresa's healings, further data has been added from Benedict XIV's classic treatise on the beatification and canonization of saints and from psychosomatic medicine; the chapters on stigmatisation, ecstasy, and visions have also been enlarged.

The chief merit of Fr. Siwek's book, in contrast to the often naive descriptive literature on Theresa, is its scientific character. Guided by the Church's hard-headed scepticism, summed up in the principle that "we should appeal to a supernatural cause only when the insufficiency of natural causes has been proved" (p. xii), the author examines the Konnersreuth phenomena in the light of medicine and the psychological sciences. His own conclusions are confirmed by those of the majority of the savants who have studied Theresa: "All the extraordinary phenomena seem amenable to a natural explanation, except Theresa's continuous fasting, and this has never been proved factual" (p. 222). For many, Fr. Siwek's book will be in addition an initiation into the mysterious world of parapsychology; some knowledge of the latter can be helpful these days when your neighbor's backyard may become the next scene of signs and wonders.

MATTHEW J. O'CONNELL, S.J.

CATHOLIC PSYCHIATRY

Fundamental Psychiatry. By John R. Cavanaugh, M.D. & James B. McGoldrick, S.J. Milwaukee, Bruce, 1953. Pp. x-582. \$5.50.

This book, which has been written by a practicing psychiatrist in collaboration with a teaching psychologist fulfills "a definite and pressing need for an organized presentation of psychiatric studies duly based on a full and adequate picture of human nature." It is truly an organized presentation of the etiology of psychiatric disorders, the clinical approach to psychiatry, the psychoneuroses, the psychoses, and what the authors call the borderlands of psychiatry (the psychopathic personality, epilepsy, mental deficiency, disturbances of sex, and homosexuality). What is particularly well handled is the concept of marginal consciousness and the repressed unconscious of Freud. The points of agreement and disagreement with Freud are neatly outlined at the end of this section of the book. From time to time the reader would perhaps like to see a fuller treatment of various topics, but since the text was written to provide basic and fundamental information, he cannot expect a complete presentation. The bibliographies at the end of each chapter are ample for those who wish to make further investigations on a particular topic that might receive scanty treatment.

The manner in which the various topics are considered is facilitated by clear definitions, of psychiatric terms, outlines, case reports, and summaries. From a cursory inspection of the text one gets the impression that it was especially edited for the professional student—nurse, medical student, or seminarian. The authors point out that “no professional student should be allowed to complete his training without a good understanding of psychiatric concepts.”

The chief contribution that this book offers is not so much an organized presentation of psychiatric studies in themselves, as a presentation of these facts against a background of a dualistic, mind-body approach. Many of our modern psychiatric manuals are based on a materialistic philosophy of life which can do harm not only to the professional student but also to those whom he or she will later treat in psychiatric practice.

JAMES A. MCKEOUGH, S.J.

CANON LAW

The New Eucharistic Legislation. A Commentary on *Christus Dominus*.
By *John C. Ford, S.J.* New York, Kenedy, 1953. Pp. x-129.

In his introduction to this booklet on the new Eucharistic legislation Father Ford states that he had in mind a manual that “carefully and conservatively applies the new law to cases likely to occur in practice.” Everyone who reads the booklet will agree that he has successfully achieved his purpose; it is careful, conservative and practical.

One could not begin to list Father Ford’s opinions on the many practical questions which he takes up in his commentary. It is packed with a wealth of valuable material. But here are the positions he takes on some of the more controversial issues that have arisen in connection with the legislation. He believes that where the advice of the confessor is required by the law, it is necessary for the validity, and not merely the liceity, of the dispensation. Though he presents a good case for this position, it does not seem to have many followers. Those who have commented on this part of the legislation thus far seem to feel that since the confessor neither grants the dispensation nor, in the strict sense, gives permission to use it, his intervention is required only for liceity.

He has more of a following in the opinion that the advice may be given only by a priest who has faculties to hear the confession of the petitioner. In fact, this is the more common opinion, though there are those who maintain that a priest who has faculties to hear confessions somewhere may advise anyone anywhere.

He presents a strong argument, too, for the opinion that even the priest, celebrant or communicant, needs the advice of a confessor, though he realizes that here he is championing a lost cause. Commentators are almost unanimously on the other side. He is of the opinion, finally, that for the faithful in the special circumstances mentioned in Norm V there must also be a grave *personal* inconvenience; for the priest the special

circumstances alone will suffice. But though this opinion adheres very closely to the wording of the Instruction, several other positions have been defended by different commentators. Some authors demand a personal inconvenience for all; others would allow the special circumstances to suffice for all; still others would allow only certain of the special circumstances to suffice. This question may demand some authoritative clarification on the part of the Holy See.

Some may consider Father Ford's approach to the legislation at times a bit too conservative. Working on the principle that it is easier to broaden an interpretation than to tighten it, he seemed to feel that until opinion has crystallized on the interpretation of the various parts of the *Christus Dominus* and the accompanying Instruction, it would be wiser, particularly in a manual, to follow a conservative course. This is a viewpoint with which one can certainly sympathize. A commentary on new legislation, and particularly on legislation of such practical and universal application, is bound to have a strong impact on the immediate solution of the countless cases that will occur. As a result, a lenient opinion, even though expressed by only one author, might quickly be reduced to widespread practice. It would be difficult later to root it out in the event that it received no further support, or at least, insufficient support to give it extrinsic probability.

Father Ford has given us the most comprehensive treatment of the legislation which has appeared up to the present. While one may differ with some of his interpretations, no one will deny that he has done a thorough piece of work and that he has given all opinions a fair hearing. Besides the commentary, the booklet contains the original Latin text of the Constitution and the Instruction together with an English translation of both. It includes also several appendices in which the matter is summarized for confessors and helpful notes added for the use of religion and catechism teachers. In his foreword to the booklet Archbishop Cushing stated that it "should be warmly received." Father Ford has indeed performed a valuable service in making available to the clergy a handy little booklet to which they can safely refer in the countless questions that arise regarding the recent legislation.

JOHN R. CONNERY, S.J.

ASCETICAL AND MYSTICAL THEOLOGY

The Theology of the Spiritual Life. *By Joseph de Guibert, S.J.* Translated by Paul Barrett, O.F.M.Cap. New York, Sheed and Ward, 1953. Pp. x-382. \$4.50.

In 1937 Father de Guibert well known French theologian of the Gregorian University published his *Theologia Spiritualis ascetica et mystica: Quaestiones Selectae in praelectionum usum*. There was a second edition in 1939 and a third in 1946, after the death of the author (March 23, 1942). The present translation was made on the third

edition. The outline of the complete treatise on the spiritual life which Father de Guibert intended to write is given in pp. 13 f. with an indication of the place in it of these select questions. Actually the author did publish articles on many other points. The questions treated in this book concern the more fundamental and difficult problems of the spiritual life. In their English garb they are sure to extend the influence of a theologian whose thought had depth as well as clarity, whose erudition was immense, and whose judgment—all important point in these matters—was finely balanced.

Part One (pp. 3-34) contains an introduction of great value. Definitions, divisions, methods, sources, the relationship between theological treatises, and allied topics are discussed with unusual competence. Practical suggestions for learners are also given. Part Two (pp. 37-108) studies the nature of perfection. The learned author examines the notion of perfection, the relation between it and charity, the other virtues, the evangelical counsels, union with God and with Christ, abnegation, and conformity to the divine will; finally he treats of the desire of perfection. Throughout this section Father de Guibert clears up the meaning of many vague notions which are presently current.

The inspiration and gifts of the Holy Spirit and the discretion of spirits form the object of the Third Part (pp. 110-144). In the Fourth Part (pp. 146-186), which treats of man's cooperation with God in the spiritual life, most of the space is given to spiritual direction. Part Five (pp. 189-254) is devoted to mental prayer. Its nature, kinds, necessity and fruits are studied in turn; the states of mind that favor or impede it are explained, methods of making it, and acts which prolong it are examined. In the Sixth Part (pp. 256-301) the degrees of the spiritual life are examined and the active and contemplative lives are compared. The Seventh Part (pp. 304-367) treats of infused contemplation. The author exposes its nature, degrees, its relation to perfection and to the extraordinary phenomena which at times accompany it, and ends with some practical considerations on the desire of such contemplation, the reading of mystical writings and the direction of contemplatives.

Father Barrett's translation is competent throughout. He has seen fit to omit the special bibliographies with which the author begins each section as well as the long and useful list of spiritual writers included as an appendix of the original. This could be done without much loss since those to whom these pages are of special value will probably have access to them in the Latin edition. Father Barrett has added a useful bibliography of works mentioned by the author which were originally written in English or are available in translation. An index of names and an index of subjects are also furnished.

Father Barrett is to be congratulated on giving the English speaking world a readable version of one of the soundest manuals of ascetical and mystical theology, and at the same time one of the most representative of the Jesuit School.

EDWARD A. RYAN, S.J.

WOODSTOCK LETTERS

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Note to Contributors

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

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The Medical Apostolate of the American Assistancy

ALPHONSE M. SCHWITALLA, S.J.

Editor's Note: At the request of WOODSTOCK LETTERS the author wrote this general survey of the work of American Jesuits in the field of medicine. Opinions on phases and problems of Jesuit medical activities, administration, place and importance of a Regent, cooperation with sisterhoods reflect Father Schwitalla's experience of over thirty years.

The extensive apostolate of the Society reflects the many-sided character of its saintly founder, and since this article ambitions to report, probably for the first time, on the medical and related activities of the American Assistancy, it is particularly apt to begin with a short summary of St. Ignatius' medical interests.

Throughout his life many activities manifested his concern for medicine—he gave personal service to the sick, associated with physicians in great numbers both as a friend and as a patient, was the beneficiary of many hospitals as a patient or guest, and the benefactor of others as a propagandizer and promoter in hospital campaigns for funds. He also served in an administrative capacity for several hospitals and until his death was associated in a more than transient way with no fewer than ten or twelve institutions.

Ten months of prayer, activity and suffering were spent at the Hospital of St. Lucy in Manresa. While attending the University of Alcala he lodged at the Hospital of Antezana, and later in that same city during one of his trials for preaching without authorization, he stayed at the Hospital of St. Estella. The Hospital of Saint Jacques housed him when he went to the University of Paris, and Ignatius speaks with considerable concern of a conflict between his scheduled classes at the University and the daily order at Saint Jacques which served not only the sick but also travelers, making the hospital known in the Paris of his day as both a *nosokomeion* and a *xenodokeion*.

When Ignatius returned to Spain to regain his health, prior

to the foundation of the Society, he lived at the Hospital of St. Magdalen in Azpeitia, the town of his birth. Here, too, he was largely instrumental, perhaps even predominantly so, in founding a new hospital by a group of public-spirited citizens for those patients who were sensitive about their poverty. Half of the building funds was contributed by some relatives of Francis Xavier and by a merchant, probably at Ignatius' solicitation, since this donor was a friend of our saint. On another occasion he mediated a peace between the parish priest at Azpeitia, a relative, and the administrators of the public hospital regarding an old controversy about the hospital's relation to the parish.

At Venice Ignatius lived in a Hospital for the Incurables at the same time that Francis Xavier and four companions were at the Hospital of Sts. John and Paul, waiting for transportation to the Holy Land.

And when advanced in age and forced by health and the expressed wishes of his advisors to relinquish some of his duties, he revealed his predilections, no matter how indifferent he must have been, in the petition that he be allowed to keep the responsibility for the operation of the infirmary in the Professed House. He carried out his self-selected task with the utmost faithfulness and kindness.

An achievement of Ignatius was the drafting of regulations for hospitals that required regular contributions from the people of a community and forbade appeals for funds except authorized and conducted by recognized agencies. He thus led the way into the future Society's medical and health activities.

Ignatius' attitude towards medical matters did not fail to impress itself upon his followers. Xavier, Laynez, Nadal, Borgia, Canisius, Aloysius and thousands of other Jesuits have followed his hospital interests. Early missionaries practically all made significant contributions to the history and practice of medicine. Marquette, the early Canadian missionaries, Father Boym in China, and the missionaries of the Malabar region of India made numerous references to topics of medical interest—in fact, even detailed descriptions of disease conditions and remedies, as well as directions for the maintenance of health. Between the years 1700 and 1825, we find listed in

Sommervogel a large number of special treatises of medical interest: a physiological discussion of the human body as a machine, an account of the differential diagnosis of tertian fever, a case history written by a Brother infirmarian, and a large number of descriptions of epidemics in Europe and other parts of the world. Such accounts and narrations form the stock content of many a missionary letter. These are mentioned here to emphasize the fact that the medical activities of the American Assistancy maintain a Jesuit tradition centuries old.

PART I. ACADEMIC AND EDUCATIONAL ACTIVITIES

A. SCHOOLS OF MEDICINE

At the present time, there are five schools of medicine in the American Assistancy: at Creighton University, at Georgetown University, at Loyola University (the Stritch School of Medicine), Chicago, at Marquette University, and at St. Louis University. At one time, Fordham University had a school of medicine, founded in 1905 but discontinued in 1921. St. Louis University had a school of medicine as early as 1838 but because of the dangers threatening the school from the disorders occasioned by the Know-Nothing movement, it severed its relationship with the University in 1855 and continued independently as the St. Louis College of Medicine until 1891 when it became the School of Medicine of Washington University. The present medical school at St. Louis University dates back to 1903.

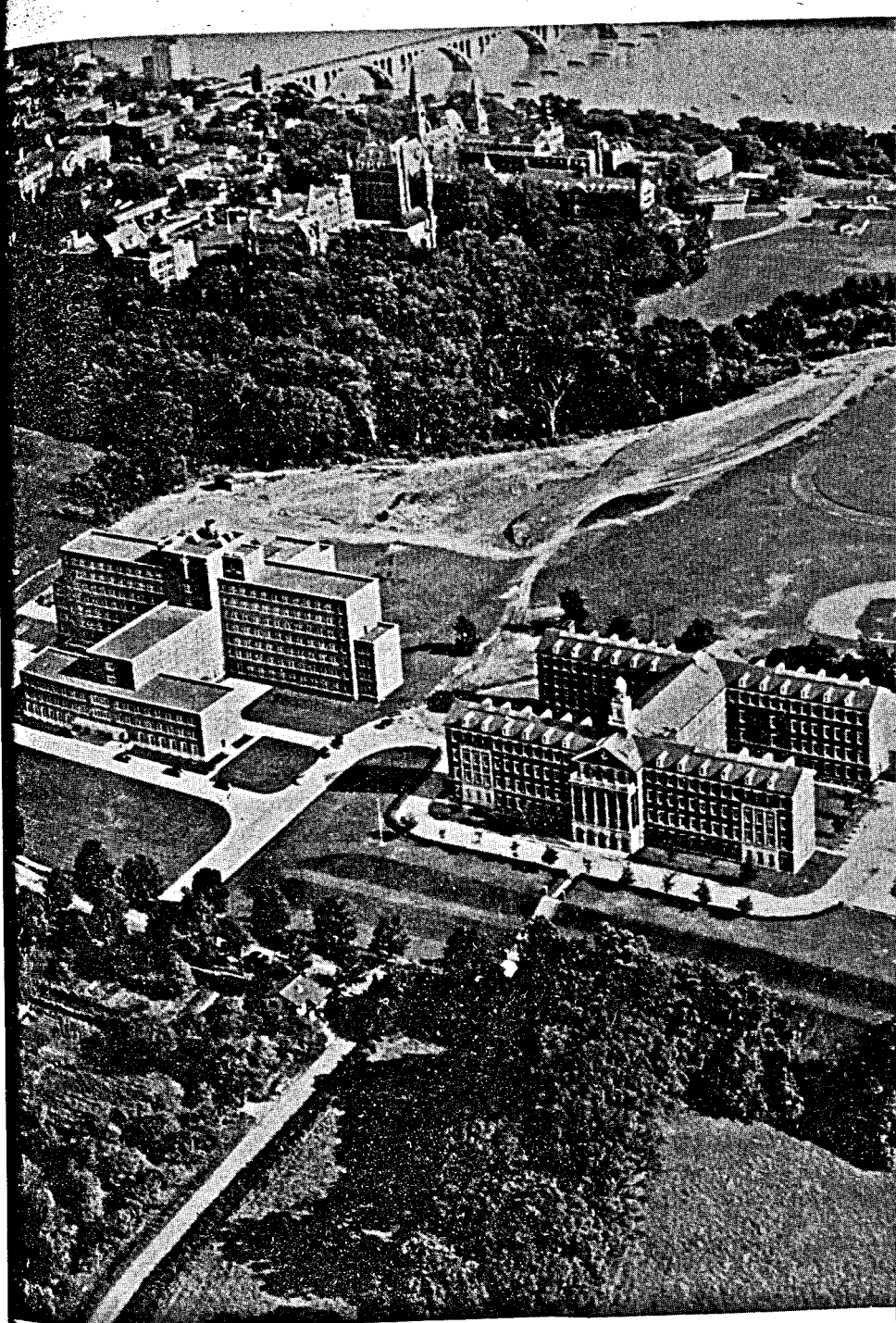
1. Historical

There may be a close historical connection between the original school at St. Louis University and that of Georgetown University. The first school of medicine of St. Louis University was founded by a future provincial of the Maryland Province, Father Peter Verhaegen. From the all too meager available details of his experiences in organizing the school of medicine, he must have lived through a stormy year or two. On January 5, 1845, he took up his residence at Georgetown University and remained there until January 1848. Three years after, Georgetown opened its school of medicine. While

no documentary evidence has been found, it still may be surmised with a high degree of probability that he must have carried to his new field of labor, the results of his experience in initiating the school of medicine at St. Louis. At any rate, when in 1849 four physicians decided to establish a medical school of their own and appealed to Georgetown to take the new school under its protection, little time was wasted in deciding to get the school started, thus giving some indication, it would seem, that the ground had been prepared by Father Verhaegen's attitudes and activities.

It is a matter of interest that of the schools of medicine now conducted in this Assistanĉy, the first schools of medicine at St. Louis, Georgetown University and Creighton University were founded entirely *de novo*, while the other schools, including the present schools of medicine at St. Louis University, Marquette and Loyola Universities, were founded by absorbing previously existing schools into the university. At St. Louis University the medical school became part of the University after it had existed as two separate and independent schools, one (Beaumont Hospital Medical College) founded in 1886, the other (the Marion Sims School of Medicine) founded in 1890. They were amalgamated as the Marion Sims Beaumont School of Medicine in 1901, and in 1903 the combined school was purchased by Father William Banks Rogers, then President of the University, and one of the most far-seeing, resourceful and energetic educational administrators of the Missouri Province. Georgetown University School of Medicine, as already indicated, arose as an independent school without a previous school of medicine. The same is true of Creighton.

At Marquette University and at Loyola University, the schools of medicine on the other hand are developments of previously existing schools; Loyola's predecessor was founded in 1912, Marquette's in 1915. The pre-history of both of these schools, unique in both instances, is full of incident and interest. Loyola University School of Medicine was buffeted by many storms from the approving and accrediting agencies before it finally won its high, distinguished reputation of today with the honor of being renamed after its illustrious patron, His Eminence, the Cardinal.



GEORGETOWN UNIVERSITY HOSPITAL with a School of Nursing, administered by the Sisters of Charity of Nazareth, stands alongside the schools of medicine, dentistry and pharmacy.



2. Characterization

Any attempt to characterize these schools as a group, to reveal identities or similarities which may be assumed to have developed from their filiation by the Society, or their individual differences derivable from the Society's versatility and local uniqueness, would require the presentation of too much detail, scarcely justifiable here. Some interesting suggestions are deducible as matters for intimate controversy from a comparison of the three schools which had their origin inside of our universities and those which were adopted by us. The individuality of each school in its physical facilities, mode of administration, achievements and future capabilities is more obtrusive than its similarities to the other schools, as anyone would expect who knows the Society's unlimited capabilities for variation in expressing its fundamental purposes. In general, it can be said that our five schools have devoted themselves largely to the production of medical practitioners, though all have participated to a significant and successful extent in the development of medical specialists and research workers. Moreover, in each of these schools, there is a well-recognized participation in the affairs of the university and in none of them is there a decentralizing, disruptive cleavage between the university as a whole and the school of medicine. Any comparison of either research success or educational achievements in these different schools, except on the basis of extensive documentation, would prove to be practically impossible without incurring the charge of unfairness since each of the schools boasts of outstanding successes, educational, scientific, professional, and sociological. The interest of each of the five schools is closely interwoven with the welfare interest of their respective dioceses, religious orders of men and women, and lay Catholic organizations. Each of the schools has an active alumni association, has received recognition for distinguished service in both war and peace, has participated in governmental activities, has received grants for research from both the government and from some philanthropic foundations, has rendered noteworthy service to the armed forces, has a diaspora of graduates throughout all states of the Union, has recruited its faculty from some of the best schools of medicine of the United States, Canada, and of Europe, and, in

general, has sought to maintain a high level of educational endeavor, diversified in detail but dynamically unified in total pattern. Each has encountered and overcome large and small difficulties, financial, administrative, and professional. Each has a fine reputation for its relation to the various professional associations, especially the American Medical Association, locally and nationally.

In their inter-institutional relationships with other schools of medicine, the Georgetown school is located close to George Washington University, the University of Maryland, and Johns Hopkins University and various institutions of the government, not to speak of its close proximity to the five schools of medicine of Philadelphia and the five schools of New York City. The Stritch School of Medicine is located in the same city with four other very good schools of medicine and must thus meet a great challenge due to its proximity to, and the local influence of, those schools. In this respect Marquette University School of Medicine seems to enjoy a measure of freedom, although the School of Medicine of the University of Wisconsin offers many a challenge to Marquette University School of Medicine. Creighton University faces a formidable neighbor in the Medical School of the University of Nebraska, as does also St. Louis University School of Medicine due to the propinquity of the Washington University School of Medicine.

In the history of medical education Creighton University's large-minded attitude will always stand as exemplary, since it could have refused its approval to the transfer of Nebraska's clinical departments into the city of Omaha and thus rendered less burdensome its future acute competition. For this Creighton deserves and receives complimentary, even if silent and perhaps grudging, recognition. These relationships of our schools of medicine to their non-Catholic neighbors must be regarded as expressive of cooperative friendship and healthy competitive attitudes that have provoked discussion and elicited much approval and general satisfaction, thus adding to the better understanding of the objectives of our schools and the spirit which actuates them, and promoting better relationships between non-Catholic and Catholic agencies in their several communities. Our professional and educational

relationships are thus placed well above puny antagonisms and petty misunderstandings.

3. Objectives

There are certain characteristics, to be sure, which the five Jesuit schools of medicine could hardly help but have in common. First of all, they are unanimous in their educational objectives. It is proper here to raise the question why in a Jesuit university there should be a school of medicine. In the past there was some lack of unanimity among Ours concerning the question why we should conduct schools of medicine. Even now some of Ours think not only that our schools of medicine absorb a disproportionately large percentage of our university funds, but also that the returns which the schools of medicine make to the Society are scarcely commensurate with the Jesuit effort expended in their behalf. It is not enough, therefore, to answer the question by pointing out that medicine is one of the great divisions of knowledge and professional life. It is difficult to resist the temptation at this point to use Newman's criteria as measures of both religious and professional success of our schools of medicine. One point however must be expanded, certainly not completely overlooked. Newman wrote at the time when he was organizing the Catholic University of Ireland:

"There cannot be a worse calamity to a Catholic people than to have its medical attendants alien or hostile to Catholicity; there cannot be a greater blessing than when there are intelligent Catholics who acknowledge the claims of religious duty, and the subordinations and limits of their own functions. No condition, no age of human life, can dispense with the presence of the doctor and the surgeon; he is the companion, for good or for evil, of the daily ministrations of religion, its most valuable support or its most grievous embarrassment, according as he professes or ignores its creed."

The application of these concepts to and in our schools of medicine constitutes a worthy challenge to our Jesuit resourcefulness in education and to our spiritual purposes.

The further question must then be raised whether our Catholic schools of medicine are achieving the ideal objective thus formulated by Cardinal Newman and if so, how they are achieving it.

For one answer we may turn first to the catalogues of our schools. Four of these schools have published a considered statement concerning their objectives. It is recognized that one may find high idealism in the catalogue of a university sometimes without a *fundamentum in re*. Nevertheless few of Ours have reached the pinnacle of cynical sophistication achieved by the academic punster, who, on being asked how the college quadrangle resembles the college catalogue, answers by saying, "They both lie about the college."

Formulations of our objectives might be cited:

The aim and purpose of this school is the education and adequate training of competent practitioners of medicine in accordance with the principles and ideals of the University. This in general implies the full application of knowledge in the formation of character, in the inculcation of sound moral, ethical and religious principles, and in the awakening of latent talents and skills of the student.¹

The fundamental objective of a school of medicine is to provide an opportunity for education in sound medical science and to fit the qualified student for the practice of medicine. It is also the aim as a Catholic school of medicine to foster in professional students a sense of other values of supreme importance to the physician and to society—ideals of high personal integrity, Christian ethics and human charity.²

The aims of this school of medicine are: Primarily to train physicians of high moral and ethical character, and secondarily to extend the field of medical knowledge by original investigation.³

This school wishes its students so to be formed that with the usual internship and post-graduate clinical training, they shall be competent for the practice of medicine, whether generalized or in a field of intensified interest. . . . It is believed that effective adherence to the most exacting ideal in medical practice will best be achieved if the school and its students have the sort of basic life philosophy, orientation to the truth and science and motivation towards the welfare, the value and the health of human beings, which characterize this school of medicine as a part of St. Louis University which is a Catholic University under Jesuit auspices.⁴

The realization of these objectives by the different schools emphasizing, as they do, the unity of the professional, the spiritual and religious ideals, is achieved in various ways, not

¹ *Creighton University Bulletin School of Medicine*, 1951-52, p. 47.

² *Loyola University Bulletin School of Medicine*, January 1948, p. 27.

³ *Marquette University Bulletin School of Medicine*, 1950-51, p. 23.

⁴ *St. Louis University Bulletin, the School of Medicine*, 1952-53, p. 132.

all of them equally stressed nor emphasized in the same proportion in the various schools, thus providing individuality for each school. All five schools give courses in medical ethics which are followed by Catholic as well as non-Catholic students and they all assume that Catholic students have had some courses in scholastic philosophy. All schools offer their students opportunities for membership in sodalities and other Catholic organizations; they require the Catholic students to make at least a three-day retreat each school year and all students are given opportunities for closed retreats. In each school, there is at least one member of the Society who can be easily reached for conferences and counselling, and in several schools a great deal of attention is given to this particular matter with emphasis upon the specialized applications of medical ethics in the life of the physician or of the nursing Sister, the functioning of the Catholic chaplain, and the needs of the Catholic patients. All five schools have relationships with the Catholic school system, Catholic Charities, as well as other diocesan and parochial activities in their various cities. All schools, moreover, attempt to maintain faculty selection processes which enable them to keep in contact with Catholic physicians and other Catholic professional persons.

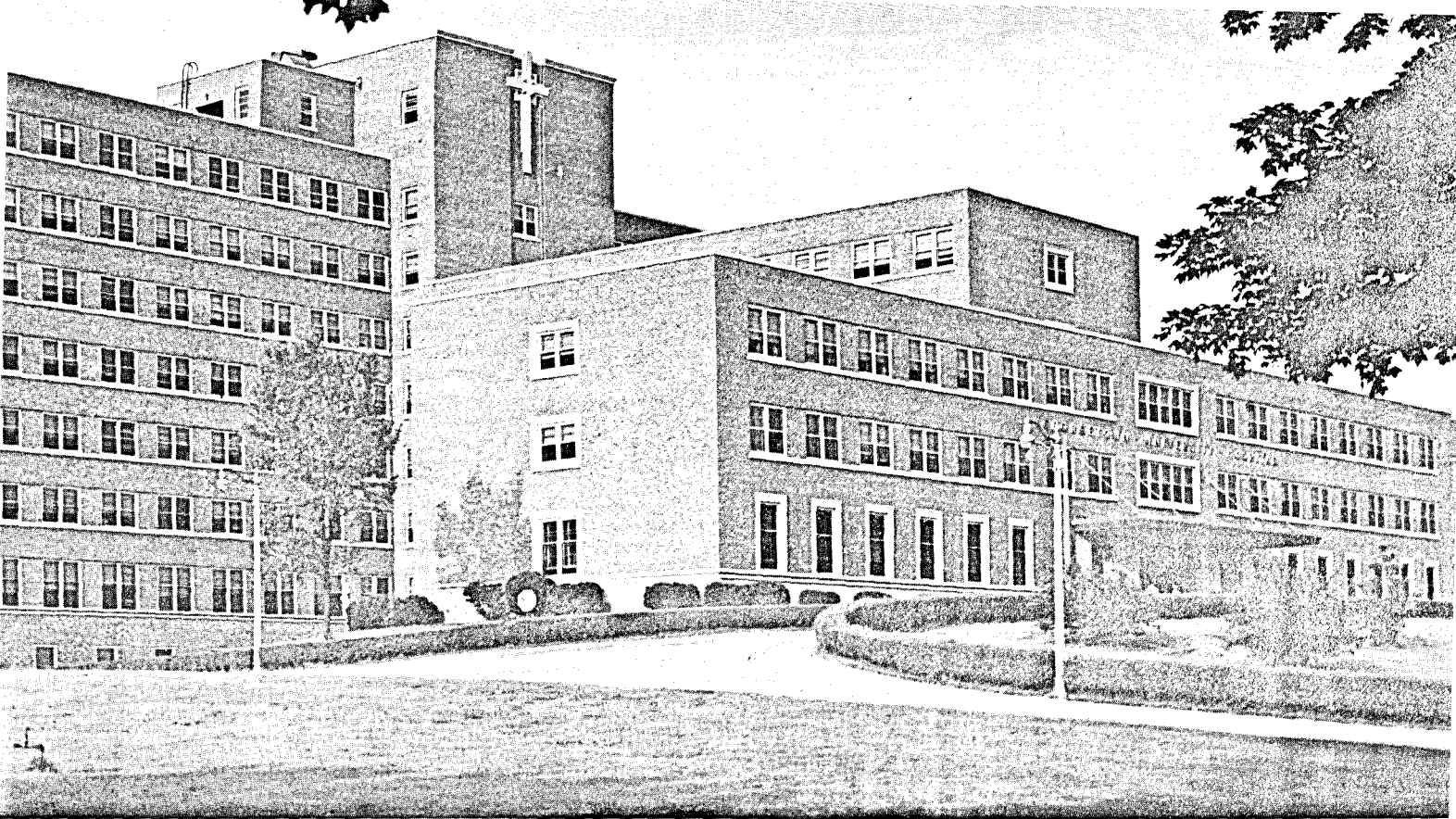
Some schools of medicine emphasize medical research to the detriment of the undergraduate educational program. This is not the case in our schools of medicine. The attitude in our five schools is that research on the part of both the faculty members and the student body must be considered an integral phase of the undergraduate and the graduate teaching activities.

After all, the purpose of a professional school is the preparation of the student for his lifework as a physician. It is universally granted today that a scientific attitude, an attitude of inquiry and endeavor which pushes the borders of knowledge farther into the regions of the unknown, is essential not only for the teacher of a medical subject but also for the practitioner of medicine whether he be the general practitioner or a specialist. Hence, a research attitude is unquestionably necessary in preparing the future doctor. This is all the more true today since the enormous growth of scientific medicine during the past few years would be unintelligible to

a physician who has not kept himself, his thinking and his reading, up to date in the various fields of his professional interest. All of this, however, does not excuse an undue emphasis upon research in a school of medicine since, as has been often and well said, "a doctor who is only a research worker or only a teacher can hardly be a good doctor. He forgets that a physician's major activity is service to the patient." The attitudes of a particular school with reference to this question are detectable and measurable in a great variety of ways, at least as approximations, for example, by studying the percentage of graduates who go into specialization and those who go into general practice, by forming estimates of the percentage of graduates who find their way into administrative, educational or public health positions.

The second factor in unanimity of our schools lies in the details of the personal objectives of the students. There are some schools of medicine in which the choice of rural area for professional practice by the graduates may be contrasted with the numbers seeking urban facilities. Faculty participation in the activities of learned societies and in the publication of scientific journals and their leadership in various communities are also factors. One can often form a judgment as to the character of the school from its graduates. This means, in other words, that not the size alone but also the character of the student body determine the individuality and excellence of the school.

If this paper were an effort to present an adequate report on the schools of medicine alone, no opportunity would be more acceptable to the writer than to attempt an interpretation of medical education as a legitimate activity of the Society. But since the purpose here is simply to draw a base line in general terms for future studies of a similar nature to be made during the next two or three hundred years with the present survey serving as a bench mark, as it were, we must restrict our discussion to a few outstanding phases of medical education. A brief discussion, therefore, may not be out of place on general administration, student administration, faculty administration, and clinical facilities.



In the northwest section of the city of Washington the new Georgetown University Hospital faces the morning sun.



4. General Administration

It is not intended here to reveal all the administrative secrets of the schools of medicine. A more or less identical pattern of administration is observable in the five schools of medicine. This was not always the case in all details. In St. Louis in 1903 the problem of acquainting the president of the University with the activities, needs, policies and future plans of the School of Medicine, was entrusted to a regent, a member of the Society, who, largely because more than a mile separated the administrative group of the University from the School of Medicine, was looked upon as a personal representative of the president in the School of Medicine. It was assumed that this regent would make himself familiar with medical education and be ready to give competent advice to the University authorities. In its general purpose the plan resembles closely the organizational features for administering universities whose schools are located on several campuses, the University of Illinois, for example, located at Urbana and Chicago. This plan was worked out by Father John C. Burke collaborating with Father William Banks Rogers, and over a period of about ten years it was found to be a very effective means for achieving the purposes which the University had in mind. It was carried over into each of the five schools in the course of time.

While for domestic purposes the plan proved to be very workable and effective, it can scarcely be regarded as a success in fostering relations between the accrediting agencies and the school of medicine nor between the general public and the school of medicine. For a time there was some misunderstanding. Certain ambiguities were attached to the terminology and it was not clear whether the regent was administratively superior to the dean or the dean to the regent. More important than this, however, was the attitude of at least one of the evaluating agencies which very frankly stated that unless the dean is the finally responsible officer in the conduct of a professional school, such as that of medicine, it is hard to see how a Jesuit priest acting as regent, supplemental to the dean could serve as the officer who coordinated the very technical and the multi-directional relationships of the school of medicine both within and without the university. In the

course of time, as the universities grew and as the schools of medicine clarified both their objectives and procedure and especially when a member of the Society himself became a dean in one of the schools and the office of regent was there discontinued, the significance of the regent's position became gradually more and more indefinite and at the present moment, seems to be losing most of its importance. In all likelihood, significant changes with reference to this question are bound to take place in the future.

The question may well be raised whether one of Ours should be dean of a school of medicine. It goes without saying that there are certain incompatibilities between Jesuit community life and the obligations of such a position. Whatever may be the objective facts, those outside of the Society believe that a Jesuit dean of a school of medicine is too much under the control of a Jesuit president of a university to permit that freedom of action in public relations and that elasticity in administration upon which the schools of medicine, in America especially, have prided themselves. On the other hand, depending largely on the personal relationships between a Jesuit dean of a school of medicine and the president of one of our universities, the vow of obedience should in itself offer the most secure guarantee that adequate standards of education will be maintained in the school of medicine. As in many other questions of similar import, a solution of the problem lies in the competence, the compatibility and religious spirit of the individuals concerned. One of our schools of medicine was emphatically accused of intolerance and unethical conduct by the Association of American University Professors in connection with the controversies about the Spanish Civil War, but even though the school was listed as unapproved by that Association for years, no serious consequences seem to have ensued.

The impression should not be left that this is the only large administrative problem in our five schools. The financial problem is, of course, the most constantly urging one. The cost of educating a student of medicine is said to range somewhere between a thousand and three thousand dollars per year, the exact amount depending upon the size of the school, its location, ambitions, multiplicity of activities, the availability of clinical facilities, and many other factors. It is clear

that a school of medicine cannot subsist on income from student fees alone and hence must constitute a drain upon the university's finances. It has been said, and the statement is cheerfully endorsed in a spirit of gratitude by the schools of medicine in many universities, particularly the private ones, that the success of the school of medicine is the measure of the administrative unselfishness of the other schools of the university. It is amazing that our schools have done as well as they have, when these facts are kept in mind. God has been providentially mindful of our needs, but if our objective is worthy, the sacrifice must be continued. This, of course, is no reason for lethargy on the part of medical school administrators in seeking ever larger resources, thus to ease the strain upon the universities. In our American pattern Catholic education is a monument which testifies to the value we place upon true education—and that holds emphatically for medical education.

5. Student Administration

Under this heading, again the subjects on which comments should be made are legion; only a few can be selected. Making the selection demands a certain reckless foolhardiness on the part of the writer.

All our schools of medicine must be listed as large schools—the smallest with 300, the largest with about 500 students. As averages from year to year in the late forties and early fifties, there were among the seventy-two four-year medical schools of the United States, twenty-three schools smaller than our smallest, Creighton with 293, and thirteen schools larger than our largest, St. Louis with 475 students.

Moreover, all our schools are what should be designated as national schools, that is, they draw their student body from many states and from a large number of colleges of arts and sciences and colleges of liberal arts. In 1950 the school of medicine, in whose freshman roster the smallest number of states was represented, had selected its incoming class from sixteen states, while the school selecting from the largest number of states had incoming students from twenty-seven states. Four of our schools omitting Georgetown had high percentages of freshmen from their own state, but only one school had its own state registrants to the extent of 33 per

cent; the other three had such registrations to the extent of 22, 18 and 14 per cent. Georgetown's problem in that respect is unique. In some years the greatest percentage of incoming students at Georgetown has come from New York.

The greatest emphasis in this phase of administration must be placed upon the fact that our schools of medicine are Catholic schools. It is estimated that there are about as many Catholics in the non-Catholic schools all together as there are in our five Catholic schools, at least such was the case about fifteen years ago when Dr. Fred Zapffe, Secretary of the Association of American Medical Colleges, himself a Catholic, now dead, conducted a private study.

A discussion of student administration in our schools of medicine brings up a vast number of problems, many of which have been sources of controversy between our five medical schools and the deans of their respective colleges of arts and sciences. It seems important to take this occasion for laying down a few general principles which probably would find rather wide acceptance as abstract principles in the administration of the colleges. Obviously, our schools of medicine exist for the purpose of realizing in our activities all the objectives which the Society has in mind in its educational work. Hence, the further statement seems inevitable that the student body of our schools of medicine should be Catholic to whatever extent may be possible. Does that mean that preferential admission to our schools of medicine should be given to the pre-medical students of our colleges? Let us agree that the term pre-medical curriculum is unfortunate, if it is intended to designate by this term anything more than merely a certain sequence of courses; still it is a convenient term. That the student body should not be exclusively Catholic seems equally obvious from a consideration of the Society's history in education and from our present day successful practice. The student body in our five schools at the present time is made up practically entirely of Catholics at Georgetown, to the extent of 97 per cent at Stritch, 92 per cent at Creighton, 85 per cent at St. Louis, and 75 per cent at Marquette. There was a time when one of our schools, St. Louis, had a serious problem to face in the reduction of the number of non-Catholic students, combatting numerous phases of anti-non-Catholic prejudices from anti-Semitism to anti-Seventh Day Adventism. At one

time, almost half of the student body in St. Louis was non-Catholic. This has been progressively remedied year after year until at present it may be said that our five schools of medicine are surely making a strong contribution, as they should do, to Catholic life in the United States.

To what extent then should emphasis be placed upon the religion of the student in selecting freshmen who, except for their academic origin, Catholic or Jesuit, would probably not be admitted to the schools of medicine because of their low aptitude rating or low college achievement? The applicant may be a leader among the students, a member of Alpha Sigma Nu, an outstanding worker in Catholic Action, the possessor of all the moral qualities which, in the opinion of his generous Jesuit sponsor, would make him a grand doctor.

It will throw some light upon the general situation if we attempt a brief analysis of the problem here. The school of medicine is essentially a graduate school, that is, the curriculum of a school of medicine is of such a character that collegiate preparation is indispensable for a student of medicine. We are apt to forget, however, that the student of medicine takes preparatory college studies for two reasons rather than for only one: first, because a physician must be a broadly educated person, and secondly, because college studies supply proper intellectual tools which the student needs in following the intricate courses of the medical curriculum.

In the achievement of the first of these purposes, it is highly desirable that the future student of medicine should be broadly educated in languages, history, sociology and particularly, philosophy, and should possess the kind of character and personality for which his Jesuit admirers are prone to eulogize him. As far back as the sixth century, St. Isidore of Seville, the first of the European encyclopedists, had emphasized the thought that medicine is the synthesis of all the sciences and all the arts.⁵

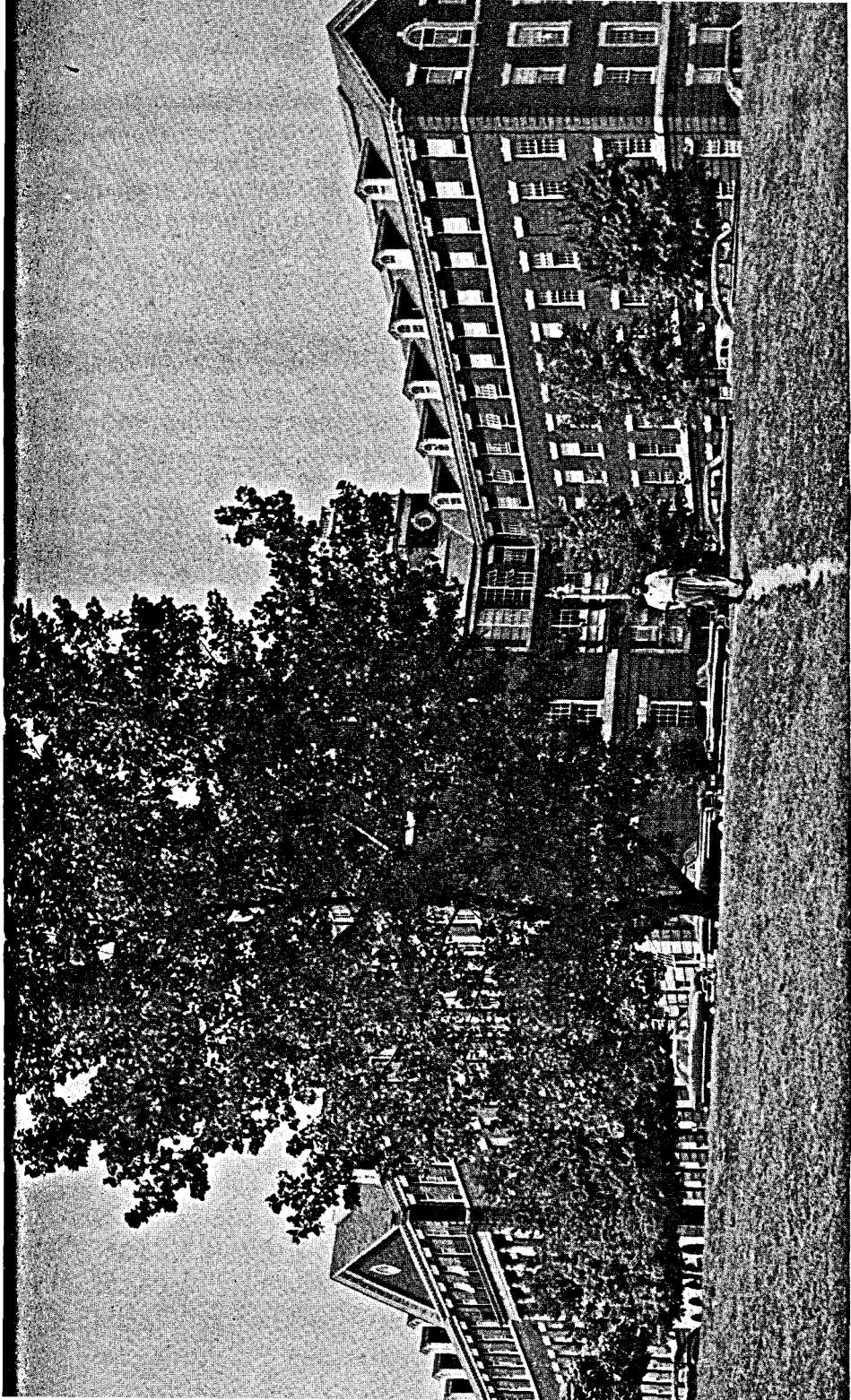
As for the second objective of pre-medical preparation, the student needs physics as well as mathematics, chemistry, biology, and especially recently, social science so that he may be properly prepared for the study of anatomy, physiology, biochemistry, public health and other medical sciences.

⁵ *Libri Etymologiarum, IV, De Medicina, chapter 13.*

No matter how well prepared in a broad way an applicant for a school of medicine may be, if he does not have a sound basic preparation in English, mathematics, chemistry, physics and biology, and sociology, he is unskilled in the use of the tools which he needs for advanced study in anatomy and biochemistry, unless his collegiate foundation is solid and broad. And if in this sequence of prerequisite courses, chemistry seems to have been given an over-weighted emphasis, it is surely because of the preponderant penetration of biochemical viewpoints into the medical sciences and arts, thus requiring commensurate preparation in the numerous branches of chemistry from Descriptive to Physical and Isotopic Chemistry.

As for the quality of the students who are accepted by our schools of medicine, there is available an immense amount of data, the presentation of which would prove inconclusive unless it could be presented in very considerable detail. In brief, it may be said that our schools of medicine are getting from the colleges, Jesuit and others, students who have distinguished themselves by relatively high aptitude scores and college achievement above the average, but that we are still losing all too many distinguished students to other schools of medicine. Secondly, our schools of medicine are receiving from non-Catholic schools, a number of students who are outstanding both for their aptitude and their college achievement record, but it is also true that the presentation of high academic qualifications should be more emphatically stressed in accepting students from other than Catholic institutions.

For a final and very practical suggestion in this matter: letters of recommendation written by Ours for a prospective student of medicine should emphasize those phases of a student's characteristics which an experienced examiner of college transcripts cannot derive by the study of the student's academic performance. All too frequently letters of recommendation are merely summaries or interpretations of a student's transcript, characterized by a Carlylian "genius for the obvious," whereas, the intention in requiring letters of recommendation is to enable the school to inform itself concerning those qualities which are not detectable through the mere mechanical reading or examination of college transcripts. If this point were more emphatically stressed, there would be





much less complaint that our schools of medicine are entirely too impersonal in their selection of students. What are needed in the medical student and the future practitioner of medicine besides strong moral qualities—and in our Catholic students, besides a deep religious faith and loyal Catholic love—are such virtues as unqualified truthfulness, a strong sense of responsibility, a deep interest in human affairs, unselfish concern for others, a profound loyalty and uprightness. But all of these qualities, great as they are and transcending any merely human values and skills, cannot by themselves make a carpenter, neither can they by themselves make a biochemist or a neuro-anatomist such as is needed in the practice of medicine.

6. Faculty

Another administrative area in which our schools of medicine have encountered more or less serious difficulties, is that of faculty selection. The tendency in most schools of medicine today is distinctly away from the dominance of the volunteer faculty. It has been traditional for the last half century that a school of medicine should have a full-time faculty at least in the first two years of the medical curriculum, that is, in the basic medical science courses. For the last two and a half decades, however, the necessity of having a goodly number of full-time instructors in the clinical departments, that is for the junior-senior and graduate student, around whom an effective clinical teaching program by volunteer teachers may be carried out, has been recognized. At the present moment the emphasis is very strongly upon the full-time clinical teacher assisted by volunteer teachers for safeguarding scientific interests in the clinical years of the medical student's curriculum. This tendency undoubtedly has come to stay. Many of these volunteer teachers make literally enormous sacrifices in keeping up a teaching program in addition to a very exacting medical practice. Our five schools owe an unrepayable debt of gratitude to the volunteer teacher in the medical profession.

The educational activity of the school of medicine does not end with the close of a student's fourth year. It extends for another year into the education of interns, and then for three

or four years into the education of residents, and still further into the years of a physician's practice through the organization of postgraduate and graduate courses. It is surely unnecessary to say that any discussion of these various educational activities will lead altogether too far in this place. It may be pointed out, however, that certain effects have resulted from the conscientious and painstaking performance of these various extracurricular activities which are not without their significance at this point. First of all, it should be pointed out that by reason of our five schools of medicine, the Catholic hospitals throughout the United States and Canada and to some extent in other foreign countries, have received more Catholic interns than they would otherwise have received from schools of medicine. The same statement can be made with relatively even greater definiteness of the educational specialist in medicine who is prepared in the residencies.

Many of these residents immediately after the completion of their specialty curriculum, remain as house physicians in Catholic hospitals for several years and thus prepare themselves more and more effectively for taking positions on the faculties of our Catholic schools of medicine. The number of Catholics teaching in our Catholic schools of medicine today is far greater than it was two decades ago. This statement can be made with considerable assurance even though it is impossible to present accurate statistical totals. A similar statement can be made about the increase of medical officers in the armed forces. In this same connection, the question should also be raised as to just how many Catholic physicians there are in the United States. Occasional samplings of the number of physicians in the larger centers would seem to indicate that there are somewhere between thirty and thirty-five thousand Catholic physicians in the United States. The Catholic Physician Guilds will undoubtedly do much to enable us to make a more reliable estimate within the not too distant future.

The maintenance of sound ethical teaching in the schools of medicine depends, to be sure, upon the attitude of the departmental members in the various areas of medical interest as well as upon the guidance which these faculty members receive from the administrative authorities. In a Catholic

school of medicine the principle cannot be defended that the dean of the school need not concern himself with anything other than what pertains to the teaching program in the science and art of medicine. It is a matter for deep congratulation due, no doubt, to a special protection of God, and we may confidently say, in answer to continuous prayer, that as far as can be readily ascertained, no serious erroneous teaching in matters of faith and morals has occurred in any of our schools. This does not mean that occasional lapses have not occurred in the course of hundreds of hours of lecturing and of student guidance by faculty members of diverse faiths and of no faith. During half a century and more, words we should wish never to have been uttered must have been spoken. But it does mean that as soon as a faculty member in one of our schools of medicine is made aware of the attitude of the university, disapproving his position on certain questions, he is generally found to be willing either to modify his position or, failing that, at least to refrain from insisting upon unethical teaching. This latter statement, to be sure, leaves much to be desired. But on the other hand, such situations as here come to mind have been seized upon by responsible officials in our schools as occasions for instructing the non-Catholic members of our faculties. At times many hours of conference have been spent between non-Catholic faculty members and some of Ours, rivalling in dynamic oratory and effectiveness, the inter-religious conferences of the days of the Reformation. Numerous interesting and pertinent instances could be described—some highly dramatic—if space allowed. Most of the problems occur in the various areas of obstetrics, gynecology, psychiatry and urology, but at times controversy pertains also to the morality in medical practice and in the economics of medicine, misleading advertising, participation in community activities inimical to Catholic interests, and to a basic philosophy materialistic in its tendencies and attitudes. In only very few instances has a conflict arisen between one of our schools of medicine and the ethics committees of the local, regional or national medical societies. Instances are, however, on record of a request for a resignation, and in scarcely an instance has such an incident been carried before the public or a professional association or an evaluating

agency. Those who are "in the know" in such matters, cannot but feel deeply grateful to God for what must be special divine guidance and protection.

7. Clinical Facilities

The buildings of the school of medicine for the most part represent facilities for the teaching of the basic medical sciences, such as anatomy, biochemistry, bacteriology, physiology, pharmacology and pathology. Such laboratories and lecture rooms, however, by no means represent the entire requirement for teaching facilities. The clinical content of the medical curriculum, internal medicine, surgery, gynecology and obstetrics, and their numerous sub-divisions, must be taught also in hospitals, out-patient departments and allied institutions. The student of medicine who is a scientist must be made into a physician by his contacts with sick persons. Hence, one of the major responsibilities or perhaps *the* major responsibility of a school of medicine is the maintenance and use of hospitals, out-patient services, so-called medical centers and similar agencies for the diffusion of medical care. In a highly endowed institution, a large part of the available financial resources are taken up with expenditures for the maintenance of such facilities. In our five schools of medicine, we are fortunate enough to have available a number of Catholic hospitals in which, while the care of the patients is the responsibility of sisters and to the support of which our schools of medicine make a more or less substantial contribution, the arrangements redound to the mutual advantages of the school and the hospital. The magnitude of this responsibility of a school of medicine cannot be appreciated by anyone who has not had the duty of dealing with these problems. Our five schools of medicine are successful in their clinical teaching programs by virtue of stabilized agreements and continuing policy in no fewer than nineteen sisters' hospitals which belong to nine different sisterhoods and to twelve different sisterhood jurisdictions.

To understand even in some remote way some of the aspects of these major problems, a word of explanation must be premised. Some of these hospitals to which reference is here made are what are called technically university hospitals, a

term which, seemingly definite and denotative, still has no universally applicable definition. In general, this term is applied to a major teaching center of a university school of medicine. A university hospital is an institution in which the school of medicine has a major responsibility for the care of patients, generally by controlling appointments to the hospital staff. In such a hospital the school of medicine maintains diagnostic and therapeutic facilities in whole or in part as a responsibility of the school; formulates and promotes a teaching program for various groups of medical personnel, such as interns, resident physicians, students of medicine, nurses and members of the auxiliary medical professions, such as laboratory technicians, radiological technicians, dieticians and many others; and finally, exercises supervision over the entire medical activity of the institution.

Our five schools of medicine have solved the problem of developing a university hospital as their chief teaching center in a variety of ways. Georgetown University owns its university hospital, located on the same campus as the school of medicine and the school of dentistry. The Sisters of Charity of Nazareth conduct the administrative and nursing functions. St. Louis University has organized the St. Mary's Group of Hospitals of St. Louis University, three hospitals, all conducted by the Sisters of St. Mary, two of which are owned completely by the Sisters and the third, the Firmin Desloge Hospital, owned half and half by the University and the Sisters. The latter is located across the street from the school of medicine. Marquette University does not have a university hospital in the proper sense of the term but its relations with the Milwaukee County Hospital and with the Veterans Hospital are unusually favorable. At the Veterans Hospital Marquette has full scientific and educational control as well as full control of the staff. Creighton University has made arrangements with the Franciscan Sisters who conduct St. Joseph's Creighton Memorial Hospital and with the Sisters of Mercy conducting St. Catherine's Hospital. Finally, Loyola University is still working on the completion of its university hospital program but already has a working agreement with the Sisters of Mercy Hospital.

Besides their relations with the university hospitals, all of

the schools of medicine have numerous agreements, contracts and informal arrangements with a large number of other hospitals, which as far as university organization is concerned, may be classified into two groups—affiliated or associated hospitals and staff-related hospitals. The distinction between these two groups of hospitals on the one hand, and the university hospitals of the school of medicine on the other hand, is the degree of responsibility which the university exercises in these institutions. The greatest responsibility is, of course, exercised, generally, by the school of medicine in the university hospital. The staff-related hospitals, on the other hand, are institutions whose personnel and programs are controlled by non-university groups including, in some instances, non-Catholic health or welfare institutions. Between institutions of maximal and minimal university responsibility are the associated or affiliated hospitals for which relationships are established sometimes on the basis of personal, and sometimes on the basis of institutional implications. In general, it may be said that our five schools of medicine have very satisfactory relationships with their chief teaching centers due in each case to the fact that a Catholic sisterhood has extended the most generous and, at times, financially costly, courtesies for the furtherance of Catholic higher education in the field of medicine. There are instances on record in which the sisterhoods have literally expended rather large annual sums of money to keep the medical schools' clinical educational program on a sound, satisfactory, and even ideal, basis.

A word must still be added concerning the relationship of our schools of medicine with governmental hospitals, local, state and federal. Each one of our five schools has developed relationships of the utmost value to both the hospital and the school with such agencies as the city hospitals, state hospitals for nervous and mental patients, isolation hospitals, army hospitals, veterans' hospitals and other institutions. That much administrative detail and executive wisdom have been required to build up in each of these five schools of medicine satisfactory clinical relationships with so many institutions, and to do this without the expenditure of vast sums of money which many of the non-Catholic schools of medicine must expend in supporting and developing adequate clinical facilities,



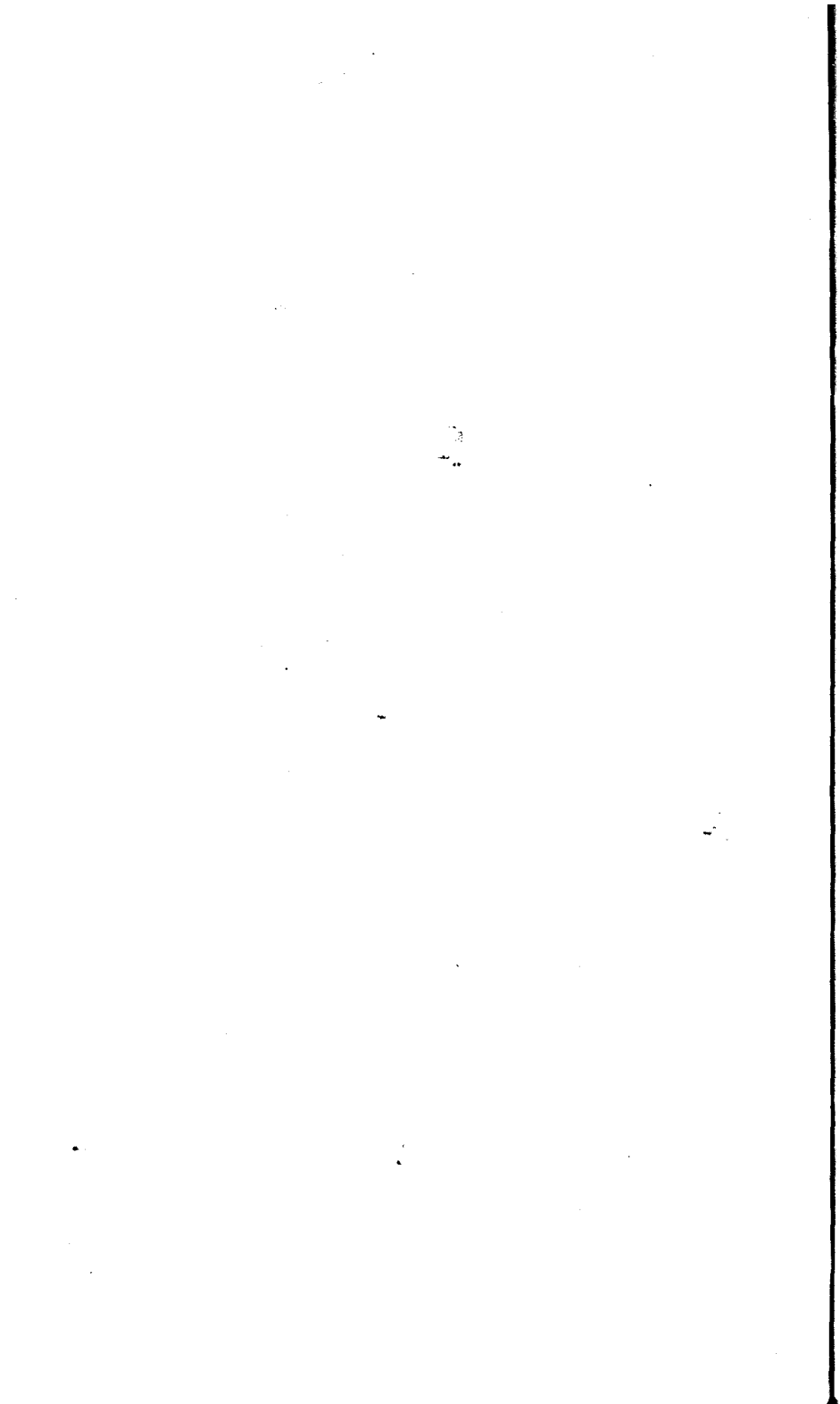
GEORGETOWN WILL HOUSE PAPERS OF ALEXIS CARREL

The Alexis Carrel collection arrives at Georgetown. From left, Drs. W. Proctor Harvey and Charles A. Hufnagel, Medical School professors, and Rev. Thomas J. O'Donnell, S.J., Regent, examine items in the shipment of 63 cases weighing 13,000 pounds. The scientific papers, manuscripts and souvenirs were presented to the University in August by Dr. Carrel's widow.

A collection of manuscripts amassed by Dr. Alexis Carrel, world-famous surgeon who died in 1944, has been donated to Georgetown's School of Medicine. The papers were transferred to Georgetown from the Rockefeller Institute in New York City late in August and were formally presented to the University at a Medical School convocation held at the University September 13 and attended by a number of leading scientists and scholars from the medical and allied fields.

Dr. Carrel, author of *Man the Unknown*, is probably best known for his

experiment with Charles A. Lindbergh on tissues of a chicken heart which were kept alive for several years in a mechanism constructed by Lindbergh. Col. Lindbergh met with Drs. Charles Hufnagel and Proctor Harvey of Georgetown to discuss the content of the Carrel papers. The collection contains a number of unfinished manuscripts and experiments, as well as published works, letters, biological specimens and part of Dr. Carrel's research library. Dr. Hufnagel, an outstanding American heart surgeon, will direct the cataloging and evaluating of the material.



affords dollar evidence, very convincing in character, of the value of the relationships of our schools with the religious sisterhoods. The statement can be proved to the point of demonstration that the schools of medicine owe their continued existence as well as the degree of excellence which they have achieved, under God, first of all, to their own university, and secondly, to the sisters.

As our five schools have been the beneficiaries of the sisters in their educational programs, so they have tried to diffuse their services, in turn, throughout the diocesan and religious institutions in their various localities, providing medical care and other health services in schools, academies, orphanages, motherhouses, custodial institutions of various kinds, and undertaking educational and protective services for health caring and medical administrative projects of the most diverse kind. As examples there may be listed: school health examinations, survey courses for missionaries going into the foreign missions, supplementary health teaching in special educational programs, health examinations of prospective applicants to religious orders, facilitating the admission of sick relatives of priests, nuns and others into health-caring institutions and numerous other services. Similar services are rendered to various community welfare agencies as well as to non-Catholic organizations. In some instances such services have merited and received striking acknowledgment and gratitude from members of the Hierarchy, redounding to the honor of God and the advantage of the Society.

B. SCHOOLS OF DENTISTRY

Much of what has been said about our schools of medicine—except, of course, statistical and historical data—can be said also about our schools of dentistry. Our schools of dentistry are administered for the most part much like our schools of medicine. There was a tendency a few decades ago to entrust the responsibility for both of these professional schools to the same regent—though with us there were always two deans—quite unlike the situation applying in some other universities.

We have been fortunate in gaining possession of some schools which for many years have been looked upon as leaders in their fields, and which have remained among the leaders in

that profession, notably at Chicago, Georgetown and Milwaukee. The number of applications for admission has been very large and continues so, affording an excellent opportunity for student selection. The data about the religion of the students is less easy of access than that about the medical schools, but there is partial indication that the percentage of Catholics in the student body is not much smaller than in the schools of medicine.

The relationships between the schools of medicine and those of dentistry have been increasingly fostered and developed in the last two decades not only in their educational but also in their professional, social and administrative aspects. Several committees of various dental societies are at present studying the medical-dental relationships. A leader in these activities is an outstanding Catholic dentist. Moreover, such organizations as the American Medical Association, several of the surgical societies and various governmental agencies, are developing joint (medical and dental) administrative and hygienic committees in the armed forces and in public health. Thus, an intimate cooperative relationship has been promoted for the development of joint projects.

Research in dentistry and oral pathology is progressing commendably in the special research fields peculiar to dentistry. This is as it should be, and in our schools one finds situations characteristic of the whole field of dental education and dental pathology. Of late, considerable basic research has been undertaken in the field of amalgams and prosthetic materials, thus greatly furthering dentistry's indispensable efforts in promoting human welfare. With all such projects and the implied viewpoints, our universities which conduct schools of medicine and schools of dentistry are in hearty sympathy and have manifested this both in their statements of policy and in their practice. This point deserves special mention since contrary views are entertained in some educational and professional quarters.

In the American Assistancy, seven of our universities conduct schools of dentistry: the universities already mentioned that conduct schools of medicine, and two others, the University of Detroit and Loyola University of New Orleans. The development of dental education in the Jesuit universities took

place between the years 1891 and 1932. The Chicago College of Dental Surgery was founded in 1883 but it was not until shortly after the opening of the medical school that the Chicago College of Dental Surgery became an integral unit of Loyola University. The Chicago College of Dental Surgery was not only the pioneering school of dentistry in Illinois, but from its earliest days the distinguished leadership which it possessed, secured recognition and acceptance of this school as one of the great schools of dentistry of the world. Georgetown University School of Dentistry functioned at first as a department of the school of medicine, but by 1901 it was administered as a separate school. The integration of the St. Louis Dental College into St. Louis University was a gradual process beginning with a loose affiliation in 1903 at the time when the University acquired its school of medicine. The relationship between the school of dentistry and the University was not finally established until 1908 when the school of dentistry was purchased by the University. Marquette University School of Dentistry also has a stratified history. It began in 1894 as a department of the Milwaukee Medical College; in 1907, it was affiliated as a unit of Marquette University separate from the medical school and finally, in 1913, it became a constituent unit of the University. The other schools of dentistry in the American Assisntancy, that of Creighton University, of Loyola University, New Orleans, and of the University of Detroit, began *de novo* as creations of their several universities in the years 1905, 1914 and 1932, respectively.

All these seven schools now have enviable standing among the schools of dentistry in the country for the excellence of their educational program, for the adequacy of their clinical facilities, which are considered unusually good, for their administration, for the high level in student selection and faculty recruitment, and for their participation in the activities of the professional associations. A noteworthy development has taken place in the last decade in their research activities and in the number and excellence of the papers published by the faculty members. In more recent years, the full-time staffs of all seven of our schools have been greatly enlarged. The volunteer teaching plan is still in effect at some places achieving excellent results.

The average student enrollment per school (1952) of the forty-two schools of dentistry in the United States is 227 students. Of our institutions, five are larger and two are smaller than the general average size. The average size of our seven schools is 298 students; therefore these must be counted among the larger schools. Although they constitute 16.6 per cent of the dental schools of the country, their combined student bodies make up 21 per cent of all students of dentistry. While statistics are not reliably available concerning the number of Catholics in the student body of these schools, it must be pointed out that in each of the schools, there is a noteworthy and proud awareness, on the part of these students, of their place in the university. The students take enthusiastic interest in the various university religious activities, membership in the Sodality, attendance at open and closed retreats, participation in the routine religious exercises and so forth. Moreover, these students become active and enthusiastic alumni and our graduates have been pointed out as noteworthy in their religious, parochial and professional environment for their loyalty to the Church, the Society and their school, and for their cooperation in projects of dental interest in the affairs of our parochial schools.

A comparative feature should here be mentioned in passing as having some significance. While our medical schools constitute somewhat less than 6 per cent of all the schools of medicine in the country and our students of medicine comprise 7.4 per cent of all medical students, the corresponding percentage for the schools of dentistry are, as just stated, 16.6 and 21 per cent respectively. This fact seems pregnant with suggestion for the emphasis which might be placed upon the educational program of our universities.

At Detroit's school of dentistry the much desired and comparatively rare opportunities for the education of dental assistants (one year post-high school prerequisite) and dental hygienists (two year post-high school prerequisite) are offered. Marquette, too, has had a curriculum for dental hygienists for years, a two year and a four year course; and in the summer of 1953 a course was given for dental assistants. At Loyola in New Orleans some training in dental lab is given on a non-credit basis.

C. SCHOOLS OF PHARMACY

Of the seventy-two approved schools of pharmacy in the United States, only twelve are being conducted in non-tax supported institutions. Of these twelve schools, six are Catholic and of these six, three are conducted by Jesuit universities. It is worth emphasizing this point for many reasons: chiefly, because an enormous revolution has taken place in the curricula of schools of pharmacy, and secondly, because the indirect services which a good pharmacist can render in the maintenance of proper ethics among the clientele of a pharmacy exceeds by far the opportunities which were available for the promotion of sound ethics among pharmacists of three or four decades ago. Reference is here made, as can readily be surmised, first, to the responsibility for dispensing restricted drugs, secondly, to the ethical implications in the sale of birth control preparations, and thirdly, to the obligations arising from the sale of obscene literature and permitting obscene and lascivious conversation in the modern drug store. The modern drug store is apt to be more akin to a variety store, such as a five, ten and twenty-five cent store, or a bargain basement of a department store than it is akin to the old time pharmacy. This movement is due in great part to the modern revolution in medical practice. The compounding of drugs is avoided. Individual symptoms of a sick person are met by specialized therapy directed to relieve a particular symptom only. With this in mind, it can easily be understood why changes in the curriculum of the school of pharmacy have been so far-reaching and radical. By 1956 all Jesuit schools of pharmacy will be on a five year program.

The three schools of pharmacy in Jesuit universities were organized respectively: at Creighton University in 1907, at Fordham in 1915, and at Loyola, New Orleans, in 1913. The total student enrollment in these schools numbers 729 students, our largest school being that of Fordham University which has more than doubled the student enrollment of either of the other two schools. There are three Catholic non-Jesuit schools of pharmacy whose combined enrollment is somewhat larger than the combined enrollment of our three schools, being 747 as compared with 729.

The objectives in conducting schools of pharmacy

are worthy of Jesuit purpose in education. Fordham says in its catalogue that: "The whole curriculum in the college of pharmacy tends to stress the professional and the cultural." It then points out that "pharmacy was looked upon as a non-essential business" while Fordham led in the attempt "to emphasize the professional aspects." Creighton University expresses an identical objective but insists that it "has adapted to modern conditions the fundamental principles set forth by prominent educators who have been members of the Society of Jesus during the four centuries of its existence." The total census of undergraduate students in the seventy-two approved schools numbers 16,639. There are in addition 548 graduate students in pharmacy schools. The development of a graduate program leading to a Master's degree emphasizes particularly the physiological and the biochemical aspects of pharmacy and thus leads directly into highly specialized areas of research. At the present time, research in our schools of pharmacy requires development but there are encouraging indications that a change in this situation is imminent and will prove successful.

D. THE SCHOOLS OF PROFESSIONS ANCILLARY TO MEDICINE

The growing complexity of the scientific aspects of medicine has affected its practice in a vast number of ways. During the last three-quarters of a century, the mere physical actions made imperative by the increase in diagnostic and therapeutic procedures, resulted in a vast increase in the number of assistants whom a doctor needs to carry out the necessary specialized procedures for a particular patient. In the beginning of this era, which must be dated as beginning approximately in the 1870's, physicians appointed unskilled persons as their assistants and by some form of apprentice-training, developed techniques and skills as each physician wanted certain procedures carried out. The various areas in which this was true were in the practice of chemical, bacteriological and pathological diagnosis, in the application of radium and x-rays for the diagnosis and treatment of disease, in the field of record keeping, in the field of physical medicine or biophysics, in nutritional techniques, in administrative fields, such as hospital administration and hospital finance, and perhaps in many

other subdivisions of these various fields, as for example, in electrocardiography and encephalography. The second stage in the development of these assistants to the physician was that of training technicians in schools of medical technology. These schools became very numerous throughout the country. Every large city has a number of them. Some of these schools became very generally known not only in this country but also abroad.

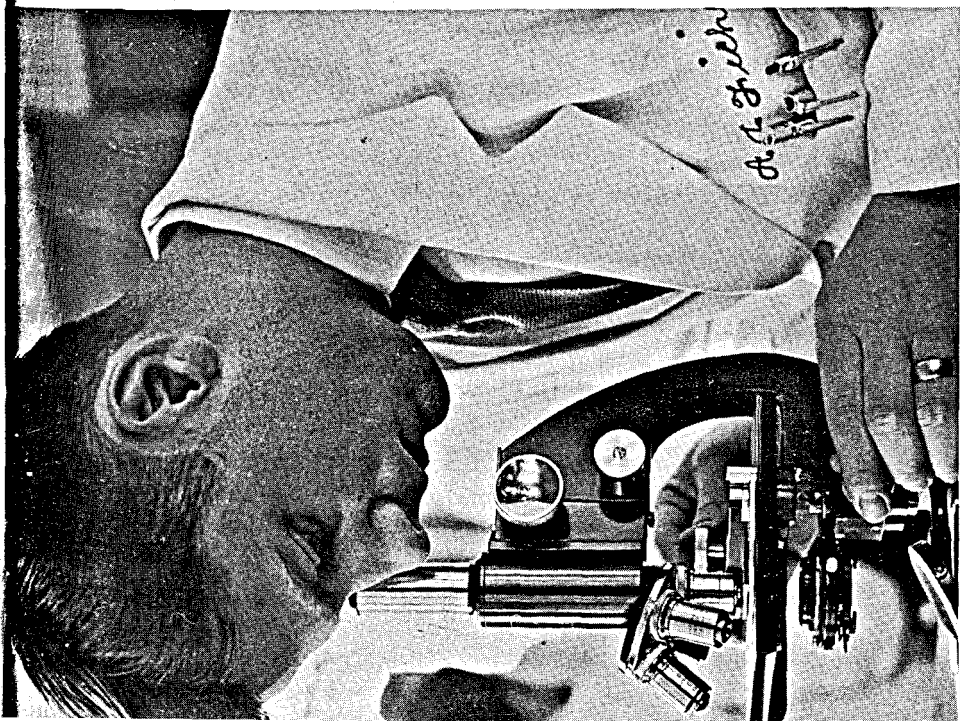
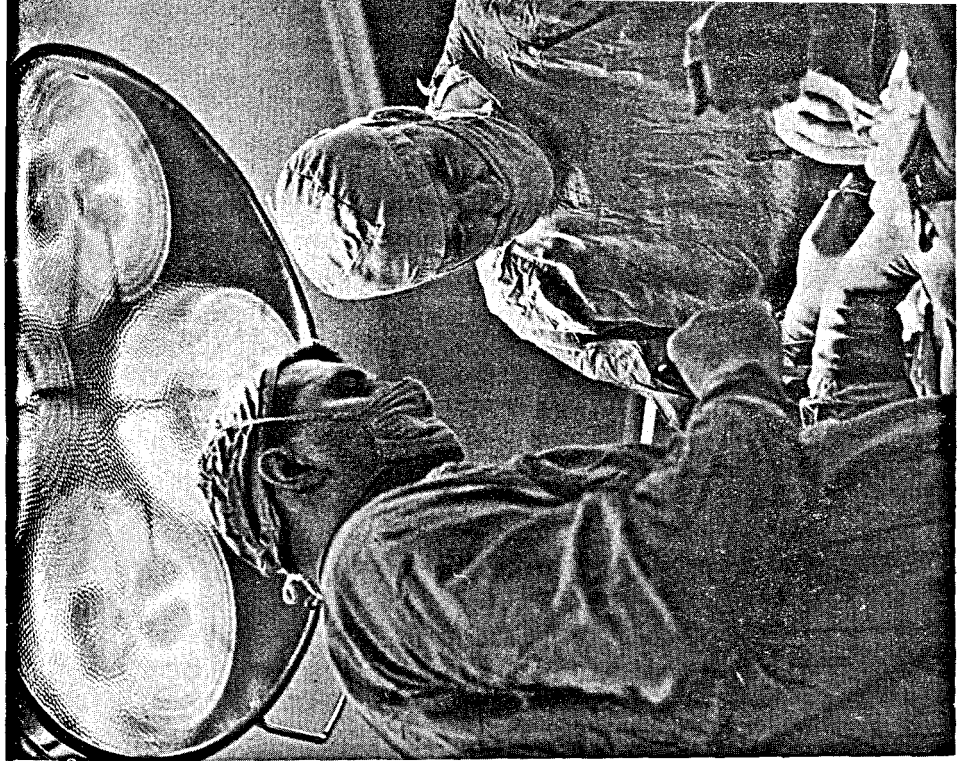
Without attempting too accurate a generalization, it may be said that these schools were actually doing what a description of them indicated, namely, they gave training to the student in skills, teaching the use of hands and eyes in the performance of the various procedures that were necessary for diagnosis and treatment. It was soon found, however, that assistants trained in this way had only a limited usefulness to the physician. This became emphatically evident first of all in the field of medical research in which a mere training in skill produced a technician fully capable of performing repetitive procedures, but incapable of adjusting such procedures to changing demands as would be required for a research assistant.

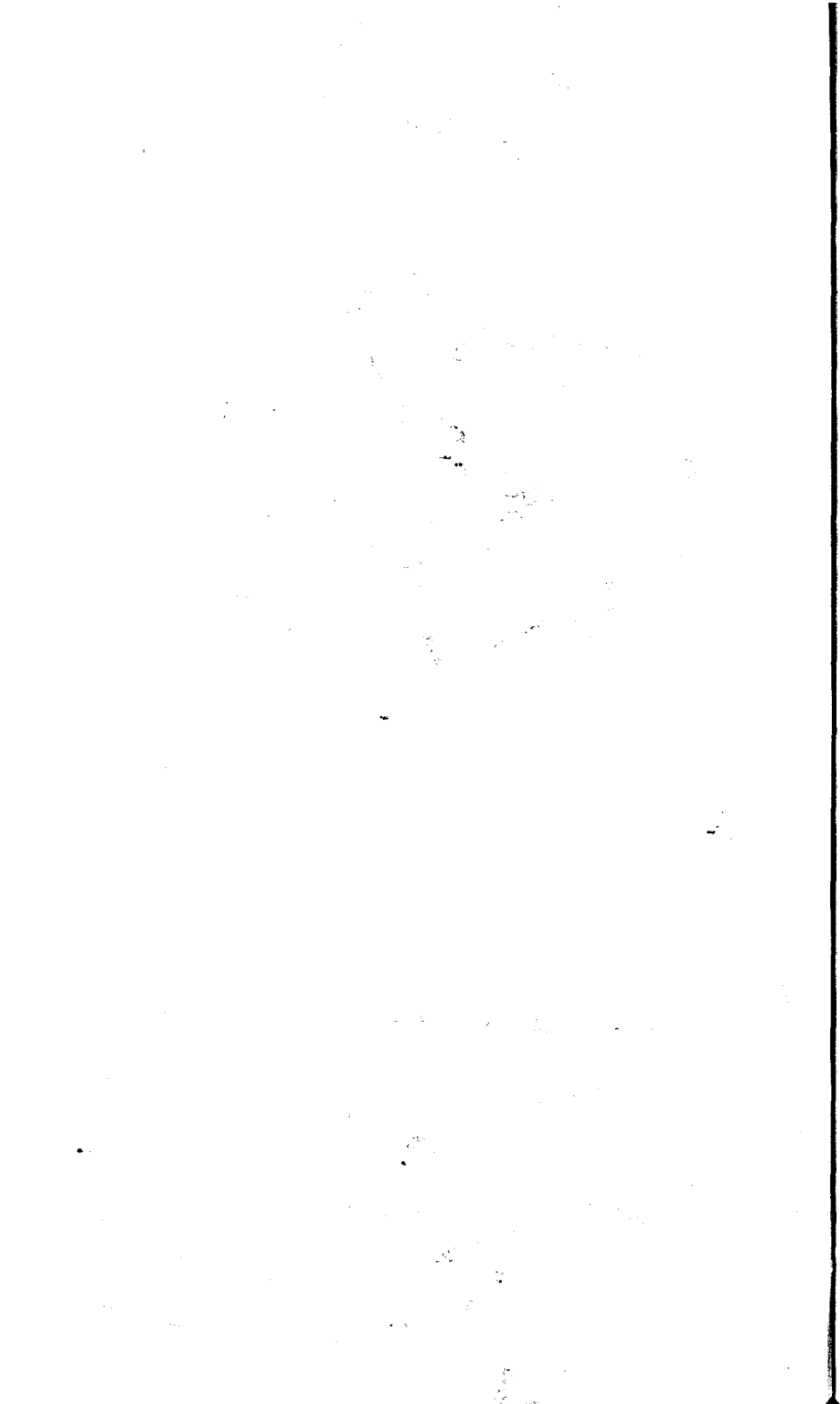
Approximately at the beginning of the third decade of the present century, the desire was expressed by educators in these fields that the assistants should have some basic knowledge of the various sciences, and skills which they were using in assisting the physician. Thus the demand grew that the medical technician should have a basic course in biochemistry, for example, before he or she learns biochemical techniques; in bacteriology, before he or she learns bacteriological techniques; and so for the many sub-divisions of various other medical activities and medical sciences. From this in turn grew the realization that persons so qualified could be best prepared in colleges and universities, particularly in those institutions of higher learning to which a medical school is attached, and in this way in the course of time, an undergraduate degree program was developed. Presently there are still two-year schools of medical technology, side by side with the four-year schools. It may be said, however, that the student who has a Bachelor of Science degree in one of the medical technologies is by preference chosen as a faculty mem-

ber of a hospital school or a specialized school of medical technology, and is being increasingly preferred by general hospitals. Institutions which conduct research in one of the medical fields find it is highly desirable to choose a person who has graduated from one of the four-year curricula.

The various schools and colleges in the American Assistancy have participated to a very large extent in these developments and have adjusted their programs in a very satisfactory manner to keep pace with the scientific developments. The sisters have practically led the country in these developments. There are 144 Catholic hospitals which are carrying out educational work in these various fields. Each of our five universities having medical schools has participated in introducing collegiate curricula. The number of students in these various fields has grown until in some of our schools, the student body in these curricula numbers sixty or seventy. Obviously, the capacity of each school for this kind of education cannot be unlimited, since so much of the work must be individualized, supervised and conducted by highly specialized instructors. The fields in which our schools in the Assistancy have offered educational facilities are: medical laboratory technology (in six or seven specialties), medical record library science, radiological technology, hospital dietetics, physical medicine technology, occupational therapy, and a highly important field which may become one of our greatest contributions in our medical activities, hospital administration. Not too many years ago, only two schools were approved for the preparation of hospital administrators, namely, St. Louis University and Chicago University. Since that time the number has increased.

The significance of these developments is many-sided. Apparently from the very beginning, this kind of work made a strong appeal to the nuns, so that today when this area of education has blossomed forth into many professional organizations, into evaluating and accrediting agencies, and into social organizations of various kinds, we find Catholic sisters as officers of these various professional groups, as members of executive committees, as members of accrediting committees and, in general, as members whose participation, advice, and





influence are accepted as most significant for promoting the high-level care of the sick.

This development too has influenced the missionary field. The number of Catholic medical missionaries, either lay persons or nuns, and Catholic nursing missionaries is growing, and interest in these various fields is being progressively intensified. The medical technician today is carrying her or his share of these new and greater responsibilities, corresponding to the changing needs of the medical activities not only in civilized but also in less favored cultural areas of medical interest. It is found that the nun who has familiarized herself by her professional studies and by her experience with diagnostic and therapeutic procedures is most useful particularly in outlying isolated hospitals where there is an inadequacy of physicians.

In this work too, the American Assistancy has produced results of the utmost importance. If at first sight it seems that so much of this lies outside of the spiritual activity of the nun in the Missions, our fears on that score can be readily set at rest if we recall the attitude of Father Pierre Charles, S.J., who points out that the medical missions to be sure have an objective in common with all the religious orders and with the priest missionaries, namely, the salvation of souls, effected by the numerical increase of the Church and the progressive prestige of the Church enabling it to influence wider and ever wider circles of men. Our Holy Father has repeatedly emphasized the need of thorough professional preparation for missionary priests and nuns.

E. SCHOOLS OF MEDICAL SOCIAL WORK

Medical social work, which must now be considered an integral part of the medical activities in our Assistancy, sprang from two sources as can be seen when the origins of the various curricula in this field and its activities are studied. In one or two of our universities it sprang from the progressive recognition of the need for establishing a closer liaison between the patient and the physician on the one hand, and between hospitals and social service agencies on the other. In other of our universities it has developed as a specialized form of social service very much as group work, psychiatric social

work, or school social work were developed as specialized forms of a general program in social work.

Of the six Catholic approved programs in medical social work, four are conducted under the auspices of one of our universities, one of the other two under the auspices of the Catholic University and the other, by Our Lady of the Lake College of Texas. A number of partial programs are conducted in some of our Catholic institutions (orientation courses, review courses, etc.) but these have thus far failed to impress themselves in any tangible way upon the general field. A number of general social workers employed in various Catholic agencies have begun informal specialization in their activities by a division of responsibilities after graduating from a recognized general curriculum in social work. In other words, not all of the social workers who are referred to as medical social workers have actually completed a specialized curriculum. Similarly, not all of the schools offering a curriculum in social work are emphasizing the need for specialization.

How great the need for such specialization is can be seen from the type of problems, which are today recognized as the field for the medical social worker, demanding not only basic knowledge of several medical fields and a knowledge of community health and welfare resources, but also highly specialized understanding of the problems which may develop in the relationships between patients and physicians and between patients and social agencies. It is equally true that almost every social worker no matter what the field of specialization or field of practice, must have at least some rudimentary understanding of the kind of problems which at times confront the medical social worker. It should also be pointed out that not everyone interested in the field of social service fully understands the need of specialized curricula in medical social work, with the result that often the responsibilities of a worker in the field of sociology are confused with those of a social worker. It might be well to illustrate this point by a brief review of a publication concerning the graduates of Fordham University in the field of social work.

The school was established in the fall of 1927. Of the graduates who received the Master's degree in one of several fields of social work, 59 are now occupied in hospitals, 39 in one of

the federal bureaus, 87 in the governmental agencies of the city of New York and of the state of New York, 18 are employed in foreign service and 125 in state agencies outside of the state of New York. Among these graduates, there were 17 priests, 4 of whom are Jesuits, and approximately 60 sisters. These graduates have served as vehicles to carry Jesuit influence and Jesuit philosophy into many environments, which it would be quite impossible for us to reach in any other way than the one we have used. The four recognized curricula in medical social work were all established between 1927 and 1940.

F. THE SCHOOLS OF NURSING

Thirty years ago this section would have been very easy to write with little if anything to say about the activities of the American Assistancy in the fields of nursing and nursing education. Today these areas of education represent two of the largest and very influential phases of the medical activities of the Society.

Today it is fairly generally understood that nursing education is given in collegiate as well as non-collegiate programs, that is, in colleges and universities and in hospitals. All of the programs are partly theoretical and partly practical. The difference between the collegiate and the non-collegiate programs arises from the content of their curricula, the form of organization of the school, the extensiveness of the programs and the general patterns of administration. Many of the hospital schools, as a matter of fact, have some form of affiliation with colleges affecting the hospital school program in various ways. Sometimes the colleges accredit the curriculum of the hospital school as a whole (institutional or "block" accreditation), or accredit one or several selected courses (course accreditation), or share instructional or administrative personnel with the hospital school. A number of such hospital schools have one of Ours giving one or more courses—Religion, professional and general Ethics, English, or Philosophy.

Thirteen of the colleges and universities in the Assistancy are listed in the School Directory of the Catholic Hospital Association as having such relationships with twenty-six hospital schools of nursing. It can be asserted safely, however,

that there are more than the number just stated, as either the college or the hospital school may have failed to report pertinent facts. The non-collegiate program is, in general, the old three-year school of nursing program, enriched by supplementary courses in the humanities and the sciences. The educational terminology in this relatively new professional field is not as yet sufficiently stabilized to permit uniformity of definition and classification. This statement holds true for many phases of the subject here under discussion.

To return for a moment to the relationship between our schools and universities and the Catholic hospital schools of nursing, in the twenty-six schools to which reference has just been made, Jesuits were reaching somewhat more than 2,520 student nurses during the year 1951-52. The importance of the influence thus exerted gains greatly owing to the fact that, for the most part, the members of the Society thus engaged are teaching the most dynamically effective courses in the nurses' curriculum. Opportunity is afforded for exerting influence in educational, religious, social, spiritual and vocational guidance, inclusive of spiritual direction towards religious vocations, and promoting the increase of membership in such organizations as the Sodality, the Apostleship of Prayer, the Children of Mary, various Social Action groups and other spiritual organizations. Our activity in these hospital schools of nursing also affords opportunities for the promotion of closed retreats and for effective influence upon the religious, some of whom may not have, up to very recent years, felt the influence of the ideals and spiritual activity of the Society. Most immediately also, the Society is given an opportunity to influence a greatly needed, highly responsible group of nurses and through them, to affect their patients not only during illnesses but in an increasing number of instances, for years after their first contacts with members of the Society. Furthermore, Ours thus receive a measure of stimulation for zeal through the indirect effect exercised by the diocesan nurses' guilds.

In passing, just a word must be said about certain very recent developments in areas of educational interest related to nursing and nursing education. Some of the hospital schools of nursing have also introduced programs in sub-academic

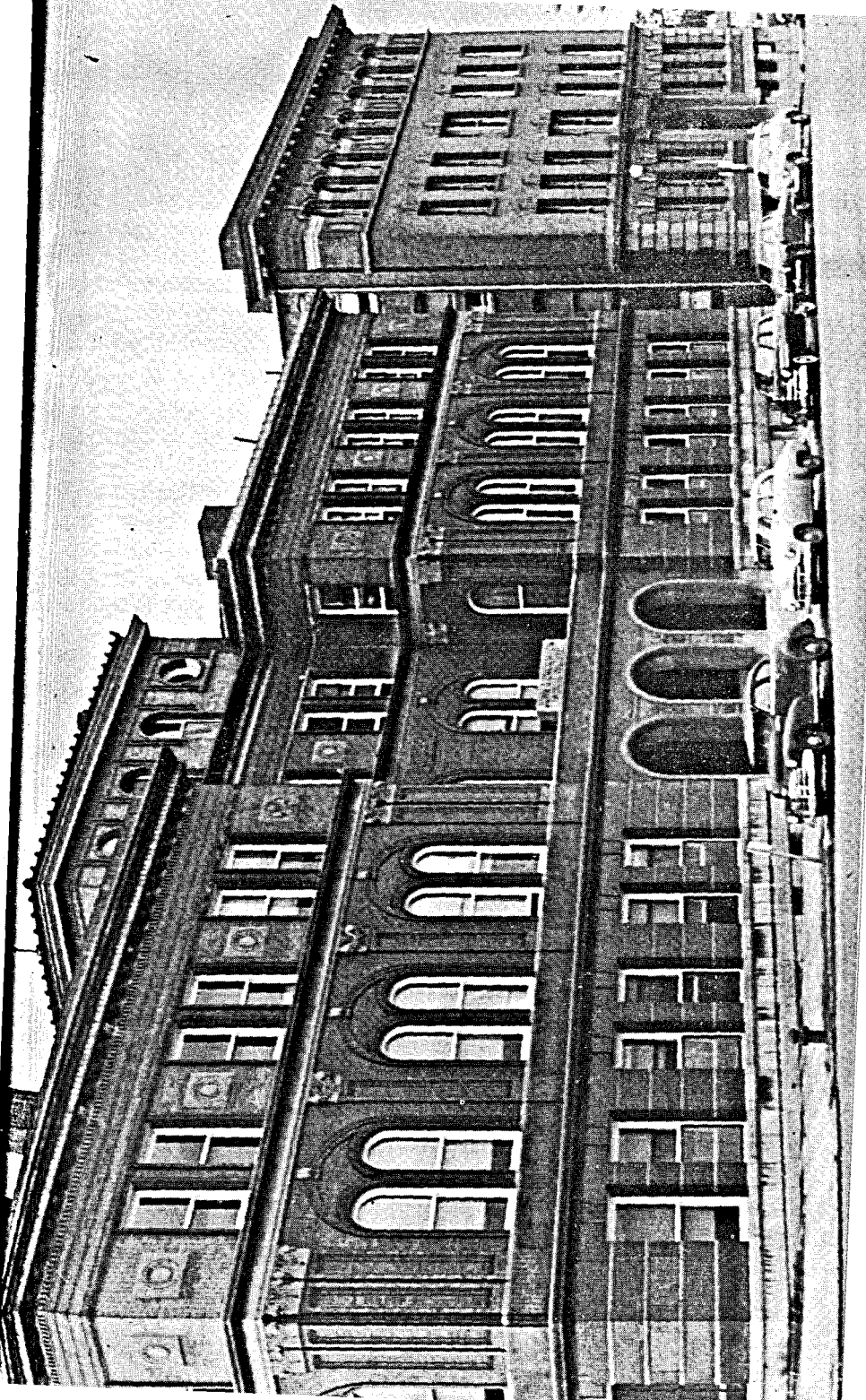
nursing activities, such as courses for practical nurses, first aid workers, Red Cross workers and Grey Ladies, and nurses' aides. No doubt other groups in diverse places of our country have felt effective influence from schools of nursing in which Ours are more or less active,—all this, we may confidently hope, redounding to the glory of God through the practice of virtue and the promotion of the salvation of souls. All students in these sub-professional groups are peculiarly responsive to such influences as we can exert since they have experienced the heightened susceptibility to the inspirations of grace which is apt to come to those who have been in contact with the spiritual realities and other implications of human suffering. It would seem too that a rich spiritual harvest is reaped by those of Ours who give aid by teaching administration and counseling to these students, Catholic as well as non-Catholic, particularly in non-Catholic schools of nursing.

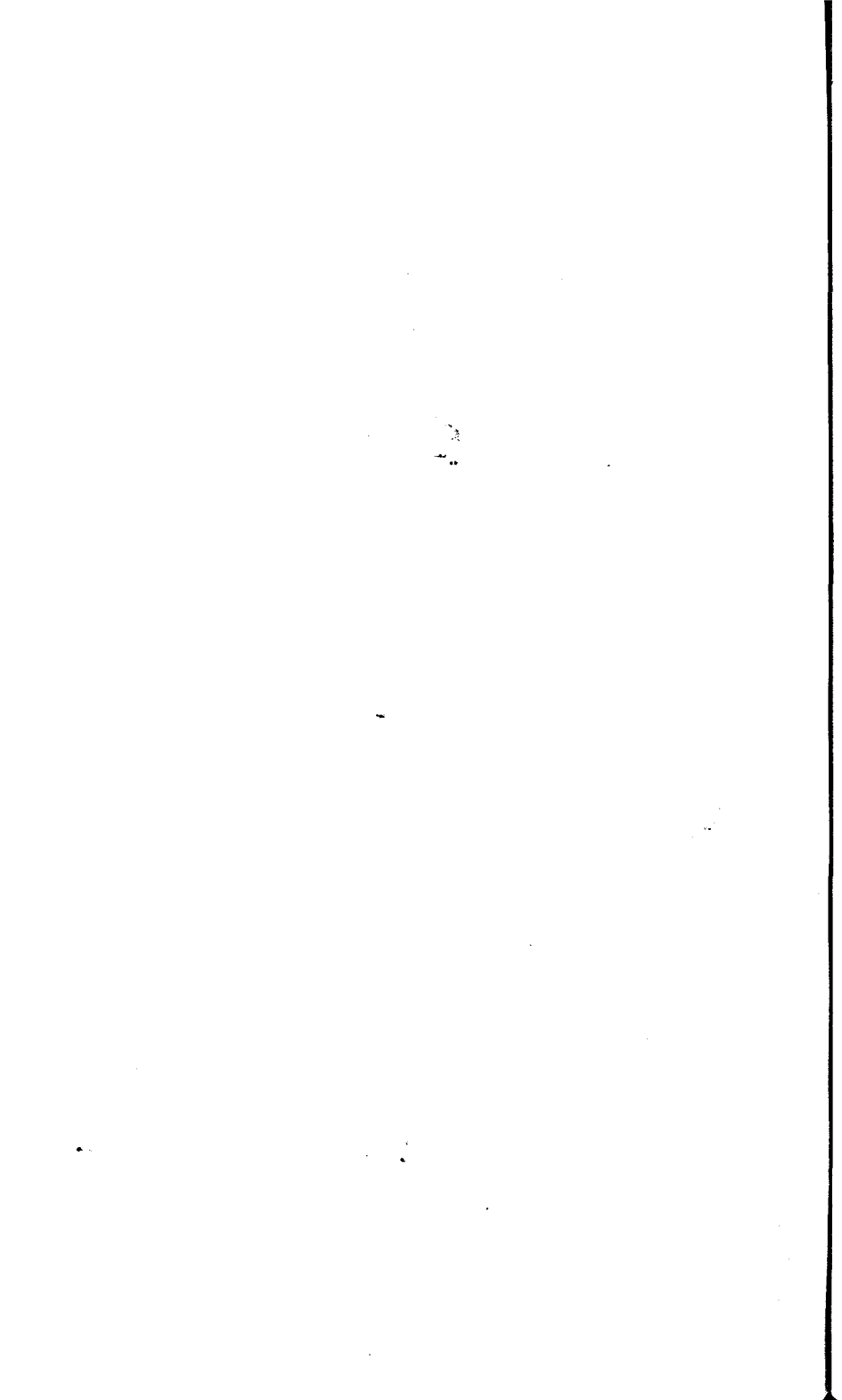
In addition to the participation of our colleges and universities in the basic professional education of nurses, they participate also to an even greater degree in the nurses' collegiate education. Here again it is not easy to summarize and define either from a professional or an educational viewpoint the distinctions between the various activities of the colleges. Chiefly two classes of programs must first be differentiated: the program for the Bachelor of Science Degree for those nurses who have already completed their basic professional program and have graduated from a hospital school (a program which is described briefly as "the degree curriculum for R.N's." or some similar title), and the program for those who are following a basic professional curriculum integrated with courses of a humanistic, literary, mathematical and scientific character. The latter program is usually designated as "the Bachelor of Science Curriculum in Nursing." Historically speaking, the latter program was the one which was developed in the early activity of colleges in its education of nurses. By reason of the intermingling of professional and academic courses and the consequent intermingling of professional and academic objectives, very considerable confusion developed in the administration of these various programs and some of the difficulties which then developed still haunt the colleges up to the present time. Various schools "allow" thirty to sixty

credit hours towards the B.S. degree for the three years of the basic nursing curriculum, depending more or less upon the student's academic performance and the extent of sound educational control of the basic professional curricula by an academic institution. As for the content of these supplementary courses through which the nurse earns sixty to ninety hours of credit for the degree, she is offered a choice of taking the Bachelor of Science degree in Nursing or in Nursing Education or in Public Health Nursing.

The first differentiation which occurred was to offer diverse numbers of hours of credit for curricula taken in different kinds of hospital schools—for example, thirty semester hours of credit for the curriculum in an unaffiliated hospital school, forty-five semester hours of credit for nursing schools affiliated with an academic institution, and sixty semester hours of credit for the nursing curriculum given under strict university or college auspices. Paralleling these differentiated awards of semester hours of credit, the nursing schools were described as hospital schools, university affiliated schools, and the university schools. At the present time the situation has been greatly simplified by programs of combined academic and basic professional courses into a four- or five-year curriculum. The four-year curriculum also calls for the completion of three full additional summer semesters to compensate for two regular session semesters demanded by universities which require five years for the Bachelor of Science degree in Nursing or in Nursing Education.

The Jesuit schools of the American Assistancy became interested in these various educational activities almost from the very beginning of the movement and have been largely influential in the Catholic educational field of promoting the advanced education of nurses. Ten of our colleges and universities are offering programs leading to the Bachelor of Science degree for students who have already completed their professional education. Seven are offering curricula leading to the Bachelor of Science degree in Nursing and in Nursing Education for students who are taking an integrated professional and collegiate curriculum. Four of our universities are offering advanced studies leading to a Master's degree in Nursing, and in Nursing Education or in Public Health Nurs-





ing. At present there are only two of our universities offering a certificate course in nursing (the basic professional curriculum) and it is very likely that in time, all academic sponsorship of the segregated basic professional curriculum will be completely eliminated. The tendency at present is to restrict the basic professional educational activities to the hospital schools. In the various Jesuit colleges and universities at the end of the school year 1952-53, there was a total of 2,264 students in the various degree programs and 82 students following a Master's program.

The Jesuit schools in the American Assistancy represent approximately one-third of the total number of Catholic colleges and universities offering such educational opportunities. Our ten colleges and universities, however, contain almost 80 per cent of the number of students availing themselves of such opportunities in Catholic institutions. If in addition to this it is kept in mind that the Catholic schools of nursing represent a total of 30 per cent of all student nurses in the United States, one can form some idea of the great influence which the colleges and universities of the Society have exerted on the profession of nursing.

A further word of interpretation cannot be considered out of place regarding the total results of education in a profession which only a very few years ago was looked upon with suspicion. Some results of our activities in this area might be briefly summarized as follows. We have introduced an additional group of approximately twenty thousand girls to some initial understanding of Catholic philosophy and religion, thus giving them a better insight into Catholic living, Catholic action and the practice of the ascetical and religious life. In the same way, our colleges and universities have fostered religious vocations to the various sisterhoods and particularly to the missionary sisterhoods. The nursing and hospital sisters have been brought more closely into harmony with the teaching sisters, especially in those groups that carry on both nursing and teaching activity. A deeper appreciation of Catholic education for the professions has thus been spread among the religious of the country with a result that could have been achieved in no other way to the same extent. Another intangible but very real result has been the extension of Catholic

education into non-Catholic areas through participation of Catholic nurses in the various nursing organizations, accrediting organizations, social and professional groups, and the development of leadership by Catholic women in agencies formerly completely closed to them. To offer statistics in proof of these statements is all but impossible in a summary of this type, but various aspects of this subject have been competently and exhaustively treated by a wide diversity of authors. Jesuits have been well represented among authors dealing with such matters. It must also be pointed out that through these various activities, the Society has been able to exercise a greatly increased influence upon some of the sisterhoods which not too long ago were almost immune to suggestions for their educational development.

The new development which confronts those engaged in these professional activities promises even larger opportunities for Catholic influence. The history of school accreditation in the nursing field is one of many disappointing or inadequate starts and incomplete efforts. In the general nursing field the quest for valid objectives and their definitions continued for many years and has only recently begun to yield definite and clear results. Upon the definitions of such objectives the problem of accrediting schools became clarified. In the meantime, in the Catholic group, an effort was made to develop an accrediting agency of its own, an effort which for many reasons failed in its primary objectives but which as a by-product produced the result that the Catholic schools, both hospital and collegiate, were well prepared to face the investigations and examinations preliminary to accrediting.

Specialization in nursing, especially in the overlapping areas of education and welfare, for example, school nursing, psychiatric nursing, home nursing and similar activities, have felt the stimulation of the newer social attitudes and a large field is thus opening to our colleges which have already exercised leadership in these various fields. As a third comment, we find many of our Fathers participating in local nursing guilds and in nursing school alumnae associations both of the hospital schools and of the collegiate schools. Details concerning these activities can hardly be presented. It will probably, however, be quite generally conceded that these many and

varied activities offer an excellent field for the promotion of the Society's aims and purposes.

PART II. NON-ACADEMIC MEDICAL ACTIVITIES

The medical activities of the Assistancy extend also into many non-academic directions, into the areas of welfare organizations, welfare work, the visitation of the sick incidental to the *cura animarum* and to an even greater extent, into missionary activities.

A. ORGANIZATIONS

1. Medical Interests in Welfare Organization

The Catholic Hospital Association, the first of its kind, it is believed, in the Catholic world, has achieved untold good in the thirty-eight years of its existence. It was founded in 1915 at Minneapolis, Minnesota, at St. Mary's Hospital, by a group of sisters, whom Father Charles B. Moulinier, S.J., (died 1941), had invited to discuss the possibility of organizing the Catholic hospitals of the country into an association. The sisters were enthusiastic at the prospect and Father Moulinier defined its purpose to be to place emphasis upon the spiritual viewpoints, principles, and practices in the management and operation of Catholic hospitals of the United States and Canada, to preserve an understanding and to foster dissemination of knowledge concerning the religious backgrounds of all hospital activities, and finally, to foster the achievement of progressively higher idealism with reference to religious, professional, social and charitable activity of the Catholic hospital, as alone worthy of the dignity of an institution which glories in its designation as a Catholic hospital.

Father Moulinier immediately undertook to visit members of the American and Canadian Hierarchy as well as the professional health and medical agencies of the country, such as the American College of Surgeons, the Association of American Medical Colleges and the American Medical Association. He then visited a large number of Catholic hospitals, as a committee member of the hospital standardization program of the American College of Surgeons. His work on this committee

was most effective and influential. On all sides his project received generous endorsement. His Excellency, Sebastian G. Messmer, the Archbishop of Milwaukee, took a hearty interest in the new venture from the first moment that he heard of Father Moulinier's plans. The meeting in Minneapolis convened with his approval and blessing.

The active membership of the Association is institutional, that is, the Catholic hospitals rather than the sisters are the members. However, all the sisters and brothers occupied in such institutions, were regarded as associate members and thus the organization became popularly known as the Sisters' Hospital Association. This form of organization was, unfortunately, not clearly understood and led to controversies even years after the beginning of the Association.

Another source of misunderstanding was the somewhat unique method of electing the president and other officials during the entire first quarter of a century of the organization's existence. Father Moulinier himself acted as president on the basis of repeated re-elections from 1915 to 1928 and was succeeded by the writer who served as president from 1928 to 1947. It should be noted, however, that in all probability for the earlier years no other form of organization or management could have been equally successful.

In 1944 negotiations were begun to place the organization under the more immediate direction of the Hierarchy. The National Catholic Welfare Conference accepted responsibility for the re-organization and placed it under the care of His Excellency, Karl Alter, then the Bishop of Toledo and now Archbishop of Cincinnati. The new form of organization among other features modernized the election of officers. A president was elected from among the Diocesan Directors of Hospitals through usual parliamentary procedures and a member of the Society, Father John Flanagan, was appointed to act as the Executive Director of the Association. At the same time, the headquarters of the Association were fixed in St. Louis in connection with St. Louis University. Previous to that time the headquarters had been for a number of years at Marquette University in Milwaukee, then at Spring Bank, Wisconsin, also in connection with the University, then in Chi-

ago but independent of any Jesuit dependency, except that the president was a Jesuit.

At the time of Father Moulinier's foundation of the Association, he was Regent of the School of Medicine of Marquette University. He was not alone, however, in his epoch-making work. Father Edward F. Garesche of the Society deserves much more than the passing mention that can be given to him here for his stimulating and resourceful activity. Father Garesche supplemented Father Moulinier's efforts in a hundred ways and invented new outlets for the Association's influence. Mention must also be made of the devoted interest of Father Albert C. Fox, (died 1934), Father Patrick J. Mahan, (died 1938), Father William P. Whalen, (died 1938), and no doubt many others of the Society, also of many diocesan priests, many physicians and Catholic laymen and literally hundreds of devoted sisters in every corner of the United States and Canada.

To evaluate the results achieved by the Association in terms of the Society's objectives would be a difficult project. Such an evaluation should be made to reveal the compatibility of the Association's objectives with those of the Society. It must suffice to say that the Catholic hospital of the United States and Canada is today one of the pillars of the faith. It is a leader in health-caring activities and welfare work among the people of the United States and Canada, Catholic as well as non-Catholic. If the sisters of the Catholic hospitals are generally regarded today as conducting hospitals and schools of nursing upon a high level of professional excellence in the many fields of hospital service, these results, under God, are attributable probably in a dominant degree to the work of the Catholic Hospital Association. There is a well founded guarantee that continuance of these successes is ensured under the new leadership and within the new organizational framework. Ever greater results are to be expected because of the Association's more intimate contact with members of the Hierarchy in both countries.

The international expectations and results can be summarized with even greater difficulty. Many of the countries of Europe and of Asia have their Catholic hospital associations modelled after the great exemplar which under God and under

the permissive stimulation of the Superiors of the Society, we owe to Father Charles B. Moulinier.

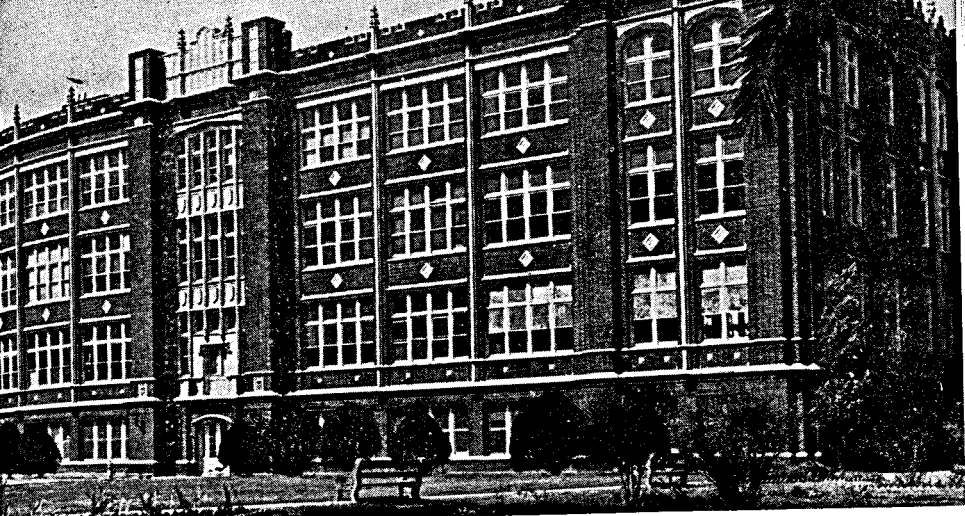
2. The Federation of Catholic Physicians Guilds

The retreat given to fifty-nine prominent physicians of Manhattan and the Bronx by Father Gerald C. Treacy, at that time Director of the Mount Manresa Retreat House in April, 1927, culminated in the formation of a retreat group of physicians. Dr. Rendish was elected president of the group. Before very long, the retreat group was changed into the Physicians Guild and Father Ignatius W. Cox accepted the responsibilities of moderator. Father Cox actively promoted the development of similar organizations in other cities and in 1929, at the annual Convention of the American Medical Association, representatives of several of these Physicians Guilds met to form the Federation of Catholic Physicians Guilds. At the beginning of 1953 there were eleven such guilds, one of them, the Hamilton Guild of Canada. Since that time there has been a meeting of the Federation of Catholic Physicians Guilds each year in connection with the convention of the American Medical Association. At the last meeting in 1952 there were no fewer than 150 physicians in attendance at the meeting and a full afternoon's program was carried out, including noteworthy papers and discussions.

The writer of this article took the responsibility for the Catholic Physicians Guild when requested to do so by the National Catholic Welfare Conference to which organization the Federation was affiliated. Father Cox found it necessary on account of the pressure of his numerous duties to relinquish this responsibility. At the present time the moderator of the Catholic Physicians Guild is the Right Reverend Monsignor Donald A. McGowan, who is also the representative for Catholic hospitals in the National Catholic Welfare Conference.

3. Catholic Medical Mission Board

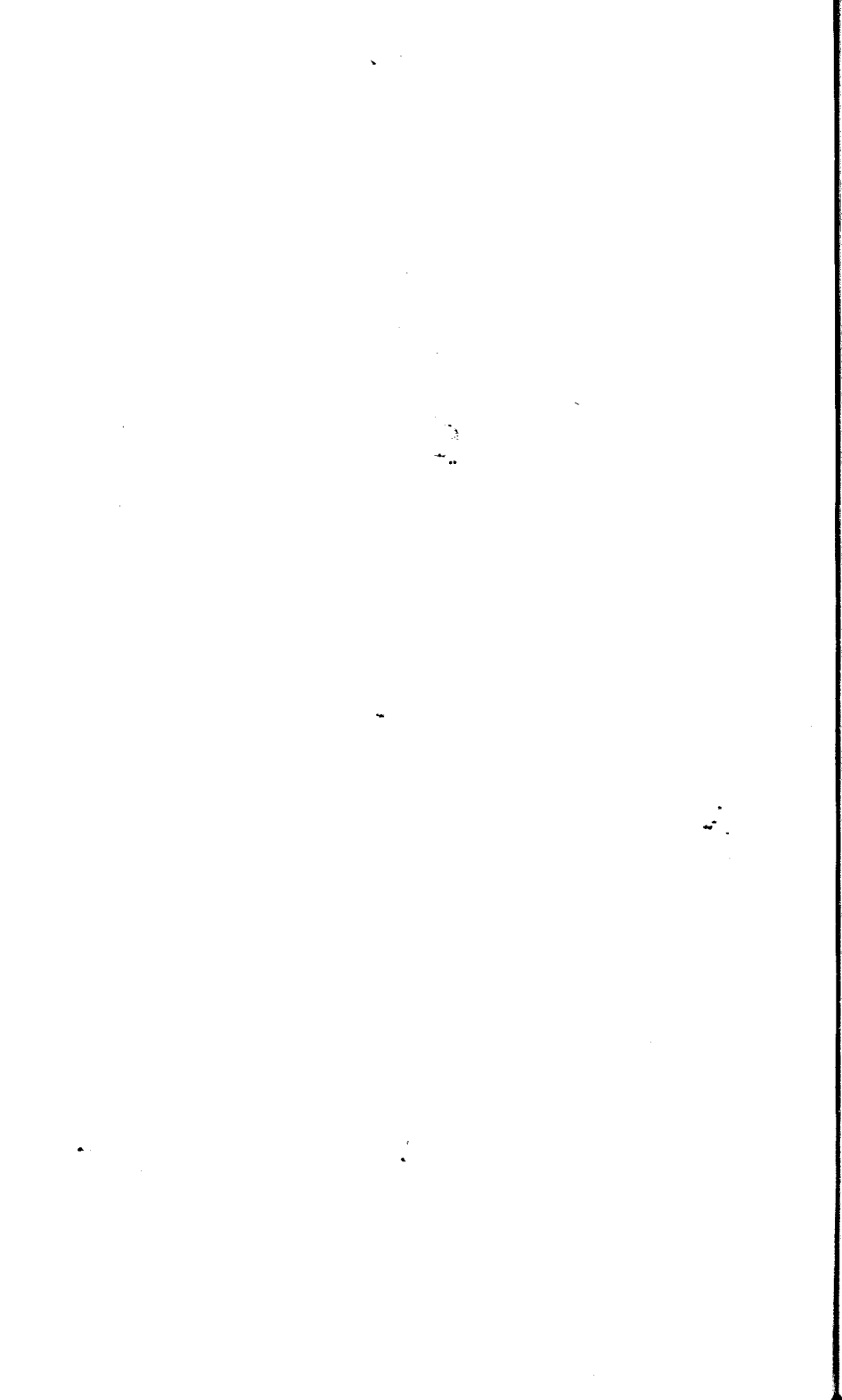
An editorial in *America* of March 14, 1953, calls attention to the fact that the Catholic Medical Mission Board has concluded a quarter century of practical assistance to the missions which was "nothing short of amazing." Since 1928 the Cath-



the Pharmacy-Chemistry Building (Bobet Hall) of New Orleans' Loyola University.

Cardinal Stritch College of Medicine of Loyola University, Chicago.





olic Medical Mission Board has shipped a total of six million pounds of needed medical supplies.

The Catholic Medical Mission Board founded by Father Edward F. Garesche, is unique among Catholic organizations throughout the world. It is a voluntary society which aids Catholic missions medically anywhere and everywhere on earth, and in fact has helped about three thousand missions conducted by about one hundred missionary communities and bishops. Governed by a board of clerical and lay directors, it is supported by voluntary contributions from all over the United States. With headquarters in New York City it carries out an active apostolate, gathering funds for the medical work of the Catholic missions, collecting and distributing drugs, medical instruments and other equipment. It supplies information in answer to inquiries from any Catholic medical mission center in the world, rendering medical advice, and in general, promoting the medical activities of the Catholic medical missions. The Board acts as intermediary between the medical centers in the mission fields and the mission areas. As soon as new drugs are put into use, as for example the recent introduction of "D.D.S." as a curative drug in leprosy, the Catholic Medical Mission Board attempts to secure such drugs and give the Catholic medical missions the benefit of new discoveries as promptly as possible. It is not surprising that an editorial in *America* gives the impression of being literally overwhelmed by the magnitude of Father Garesche's agency.

4. The Daughters of Mary, Health of the Sick—The Sons of Mary, Health of the Sick

Father Garesche's activities in connection with the Catholic Medical Mission Board, draws attention to the enormous responsibilities assumed in his great zeal for the missions by the organization and promotion of two new religious communities, both of them distinct from the Catholic Medical Mission Board and yet both organized to support the activities of the Catholic missions throughout the world. The Daughters of Mary, Health of the Sick, is a community that was established under the authority of His Eminence, Patrick Cardinal Hayes, then Archbishop of New York, "to help the catechetical and medical interests of missions both at home and in foreign lands." This

Community, in its early days, greatly assisted Father Garesche in carrying out his enormous activities for the missions. The headquarters of the new sisterhood are now at Vista Maria, Cragmoor, New York.

Paralleling the work of the Daughters of Mary, Health of the Sick, a mission order of men, The Sons of Mary, Health of the Sick, with headquarters at Silva Maria, Framingham, Massachusetts, was established in Boston under the authority and approval of His Excellency, Archbishop Cushing, on March 27, 1952. A community of this brotherhood was incorporated as a religious association under the laws of Massachusetts with His Excellency, the Archbishop, as Honorary President and with officials of the Boston Archdiocese among the incorporators. On August 15, 1953, two brother novices and two novices who aspire to the priesthood took their first vows, a solemn and deeply significant occasion.

The event was signalized by the presence of His Excellency, the Archbishop, and all who were in attendance felt that they had witnessed the beginning of a truly significant event in the history of the Church in our country. Father Garesche wishes it understood that while both of these religious communities owe their origin in some direct manner to the Catholic Medical Mission Board, all three agencies are separate so that any responsibilities incurred by one are in no way binding upon the other two.

5. Nursing Organizations

Over the years several attempts were made to form an organization of Catholic nurses under the auspices of the Catholic Hospital Association. These efforts, however, did not secure permanent results partly by reason of a failure to define objectives. In the organization of the Catholic Hospital Association the desire of making the sisters associate members of the Association if their hospital was an institutional member could not be applied without some modification to the schools of nursing. First of all, in the earlier years and up to about 1940, the schools of nursing were organized as integral parts of the hospital. It would have been logical to declare the nurses, lay as well as religious, as associate members of the Catholic Hospital Association, but that would have meant destroying the special character of the Association as a Sisters'

(and nursing Brothers') Association. Besides with the coming of the second world war several events occurred which influenced this situation. Many efforts were made to secure the independence of the hospital schools of nursing from their parent hospitals, and the hospitals' alleged exploitation of the schools of nursing was emphasized. The development of the collegiate and the university schools of nursing intensified this emphasis as did also the inauguration of the Nurses Cadet Corps under new Congressional legislation. At the same time the development of new nurses organizations, the emergence of new schools, and the inauguration of nursing schools accrediting agencies, brought about temporary confusion out of which has evolved the present status of the nursing field.

The Catholic Hospital Association, with several of Ours, was vocal and active in these movements. Long before they became critical, Father Garesche had attempted an organization of nurses without attempting an organization of nursing schools, directly dependent upon the C.H.A. In many dioceses local guilds of nursing sprang up and sought incorporation with the C.H.A. During the decades of 1930-1940 and 1940-1950 the Association expended its resources and energies largely in the development and organization of a Council on Nursing Education and most recently, the Conference of Catholic Schools of Nursing. It was recommended furthermore that the nurses' guilds should be formed on a diocesan pattern, and should become affiliates distinct from the National Council of Catholic Women, much as the groups of the Catholic Physicians Guild are part of the N.C.W.C.

At present, therefore, many of Ours are active and influential in administering Catholic schools of nursing. Some are in contact with national organizations, while others serve as moderators or spiritual directors of the nurses' guilds in various dioceses. Thus far it has not been feasible to develop a complete list of Ours, who labor in these fields.

Lastly we mention an appointment by our present Holy Father of Father Edward F. Garesche, as the International Secretary of Catholic Nurses Organizations throughout the world. The disturbed world situation has impeded a better understanding of the role Ours are taking in these international matters in which His Holiness and several Roman dignitaries, especially Cardinal Pizzardo, have shown a deep and

enthusiastic interest. The Catholic lay nurse, as well as the Catholic religious nurse, have "arrived," as one might colloquialize, and it is a source of satisfaction for us, that Ours have had their part in these large developments.

B. PUBLICATIONS

As in so many other phases of the Catholic apostolate so too in the medical phases of our Assistancy's work, the press has served a very effective purpose.

1. *Hospital Progress*

Hospital Progress, the official journal of the Catholic Hospital Association, is in its thirty-fourth year. From 1919 to 1928 it was edited by Father Moulinier with Father Edward F. Garesche, as associate editor; from 1928 to 1947, by Father Schwitalla and since then by Father John Flanagan. It is a worthy journal dealing with hospital affairs. Despite its avowedly limited appeal, it wields an influence far beyond its subscription list. It has been eminently successful in achieving its primary purpose, the promotion of a high level of excellence in Catholic hospital service but it has also been very successful in achieving its several secondary purposes, such as development of sisters and brothers as competent experts in their various fields of hospital interest, and the assurance of a source of funds for maintaining the Association.

A summary glance over the thirty-three completed volumes of *Hospital Progress* reveals the striking parallel between the content of the journal and the Association's history and contemporary general hospital history. The first ten years of the Association's life was the period of progressive growth and hospital standardization; the second decade was a period of internal development and the achievement of relative perfection in service; and the third decade, a period of extension of the hospital into the community's interest through public relations and participation in community service and activities. Similarly during the first world war, the Catholic hospital was not as ready as it became later to take a large part in wartime hospital responsibility. Later, however, in the formulation of federal legislation concerning hospital construction, emergency maternity and infant care, and the Cadet Nurses

Corps, the Catholic hospital played a commanding role in planning, developing and implementing federal and state legislation. Many questions of far-reaching Catholic interest were faced and solved during those important war and post-war years, such as the evaluation of the Sisters' Contributed Service, the participation of Catholic hospitals in federal funds for institutional capital costs, the acceptable methods of co-operation in technical service and in professional education of Catholic with non-Catholic agencies and many others. His Excellency, the Most Reverend Karl J. Alter, D.D., at that time, Bishop of Toledo, gave his time and efforts most liberally in those busy years and proved to be an enlightened, wise and prudent leader of the Association. As the appointee of the National Catholic Welfare Conference, his leadership and direction proved to be powerful and effective. The Bishop's Committee on Hospitals, in Canada, was no less powerful. It may be said without exaggeration that *Hospital Progress* contains as complete a record of all these matters as could be assembled under existing limitations.

2. *The Linacre Quarterly*

The Linacre Quarterly is now in its twentieth year. From 1933 to 1943 it was edited by Father Ignatius W. Cox, and since 1947 it is now edited by Father John Flanagan. During the intervening years responsibility for this journal rested with the present writer. The *Quarterly* announces as its sub-title banner line "A Journal of the Philosophy and Ethics of Medical Practice." As the official Journal of the Federation of Catholic Physicians Guilds, it has gained enormously in influence, distinction and authority by Father Gerard Kelly's valuable, regular contribution on current medico-moral problems during the last five years. *The Linacre Quarterly* promises a significant and influential future.

3. *The Medical Mission News*

The Medical Mission News is edited by Father Edward F. Garesche for the Catholic Medical Mission Board. Published bi-monthly, it serves as the propaganda vehicle for the Board and contains articles about and for the missions. You may find in it an article about Mother Dengel's missionaries, one

on tropical medicine by a professional physician, an article on techniques by a nurse or a graduate medical technologist, side by side with an article by a missionary bishop or priest, detailing the points of a morning's meditation that lightens and sweetens the bearing of the Cross. Besides these articles, we find Father Garesche's stirring appeals.

4. Medical Interest in Other Publications

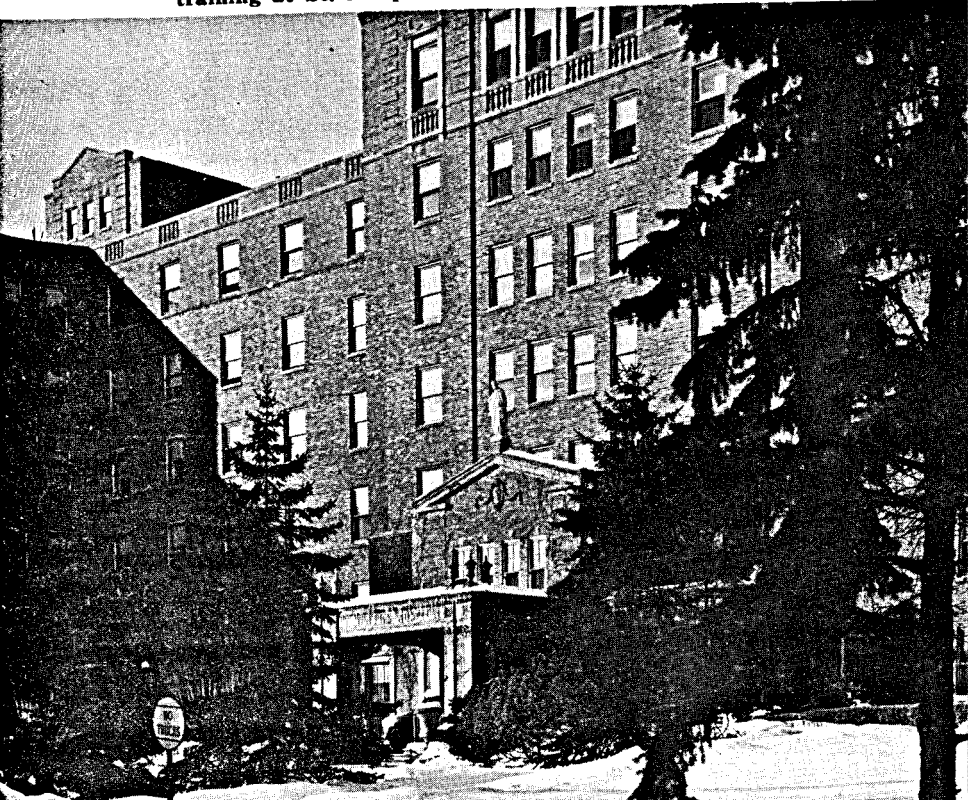
These three Journals deal explicitly with medical activities of the Assistancy. In addition, much incidental medical interest may be found in the numerous publications of the Assistancy. Now and then, an article of medical interest occurs in almost any one of our American Jesuit publications, *America*, *Thought*, *Jesuit Missions*, *Jesuit Seminary News* (two of them), *Jesuit Bulletin*, *Southern Jesuit*, *The Patna Mission*, *Letters*, *The Western Jesuit*, *The Oregon Jesuit*, *The Jesuit*, *Philippine Jesuit*, *The Review for Religious*, *Theological Studies*, *The Theology Digest*, *Sacred Heart Messenger*, *Revista Catolica*, *Queen's Work*, *Action Now*, *Mid-America*, and probably in other Jesuit publications which may have escaped the writer's notice. Jesuit contributions to professional journals, such as the *Journal of the American Medical Association*, and *Medical Education* may be occasionally found.

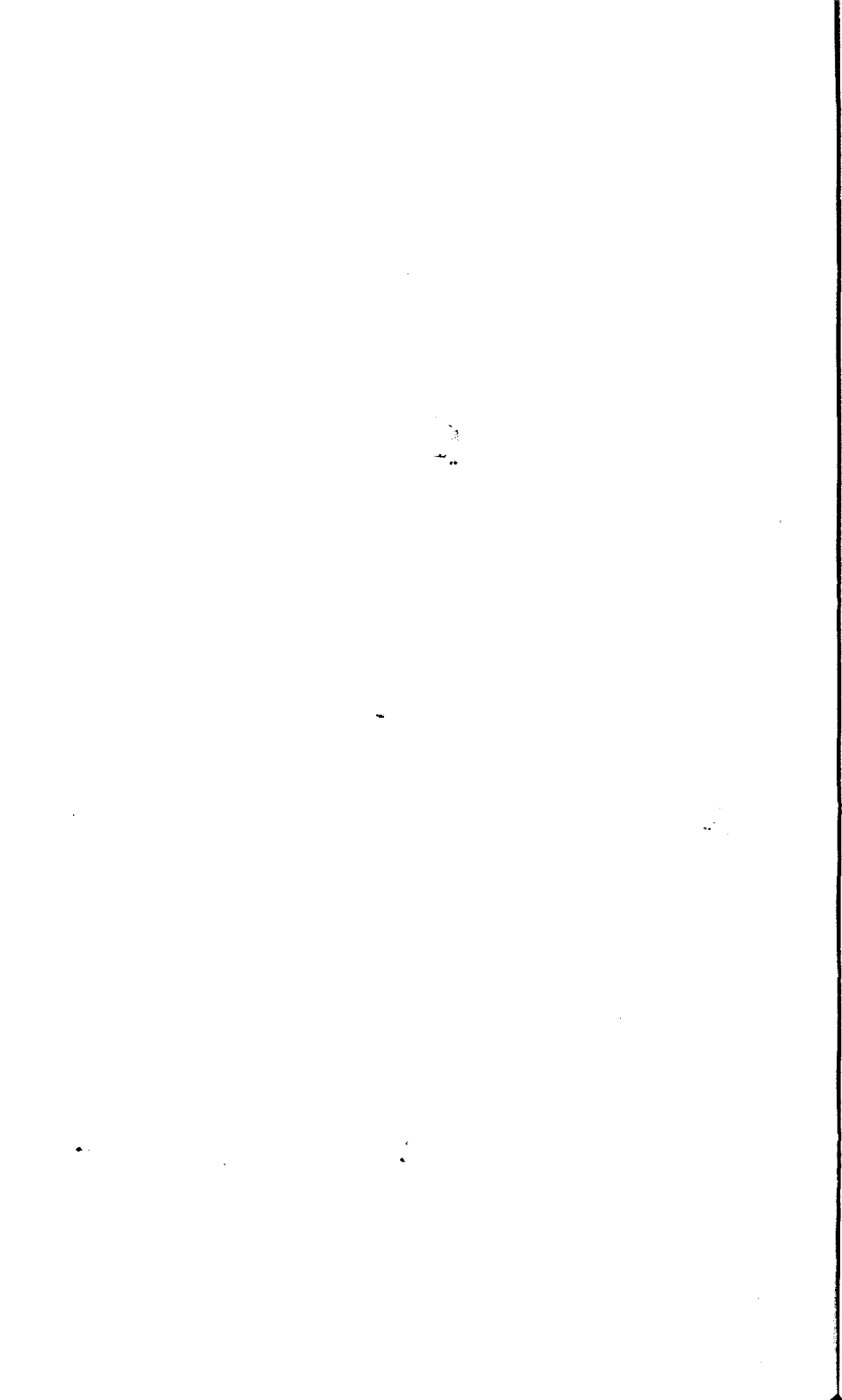
Another great area of pertinent interest must here be passed over with only a brief mention since opportunities have not as yet been taken by the writer to compile scattered available information. In current publications, Catholic and occasionally non-Catholic, reference is sometimes made to some of Ours whose work lies in medical missionary fields. In the back numbers of Mother Dengel's periodical, *The Medical Missionary*, in numbers chosen at random, dated between April, 1939, and October, 1949, there occurs mention of twenty-two Jesuit missionaries in India in connection with the medical activities of Mother Dengel's sisters. Four Jesuit missionary bishops receive more or less extensive mention and biographical details are given concerning eighteen American Jesuits. Eight articles were written by Ours. Materials written by Ours, but not readily available for analyzing, have been found in some ten or twelve other missionary journals. It would be interesting to reprint here a list of these names with a sum-



The Carey Memorial addition to Marquette's School of Medicine.

Student nurses in Marquette University's College of Nursing receive their professional training at St. Joseph's Hospital in Milwaukee.





marizing statement of the reason for their inclusion, as it would show to what extent, in the mind of a sister medical missionary, the "job analysis" of American missionary activity in India must include Jesuit activities.

PART III. MEDICAL ACTIVITIES IN THE MISSION FIELDS OF THE AMERICAN ASSISTANCY

It will not be difficult for any of Ours to understand that this section of the present paper will suffer much more than the others from condensation and from swivel-chair authorship.

Among the many achievements of Father Pierre Charles, of the Belgian Province, in furtherance of the missions, probably none is more lastingly significant than his clarification of the purposes of missionary endeavor. In his pamphlet, *Medical Missions*, he gives five sound and convincing reasons why the *objectum formale* of the missions is not the salvation of souls but rather "the building of the visible Church in countries where this is not yet done" and thereby, to save souls.⁶ In this way medical and other welfare activities of the missions receive not only justification but a reasonable explanation for their existence. Whatever controversies this pronouncement may have aroused among Ours and others, this much must be admitted: Father Charles's view constitutes much more than merely a probable justification for medical missions.

Father Charles recalls that: "In Annam, in the seventeenth century, the Jesuit, Alexander de Rhodes, started the big drive for Catholicism chiefly through his catechists who were properly trained in medicine, and went about as doctors and teachers."⁷ In this way we can better understand how and why the Church regards a mission center as a temporary unit. A mission country graduates out of the sponsorship of the *Congregatio de Propaganda Fide*, and in its adulthood is integrated into the permanent organization of the Church. That viewpoint disposes of many objections to Catholic medical activity in the missions.

⁶ Charles, Pierre, S.J., *Medical Missions*, New York: The America Press, 1949.

⁷ *Ibid*, p. 16.

At the beginning of 1952, out of the total number of 7,348 Jesuits of the American Assistancy, 1,216 were listed as laboring in the various mission fields allotted to the American provinces. This is more than one-sixth of all the Fathers, Scholastics, and Brothers of the Assistancy. Each of the eight provinces has at least one assigned foreign mission field while the Missouri Province has three; the Oregon, the Chicago, and the New York Provinces have two fields each. The New York Province has the distinction of supplying one-third of the American Jesuits in the mission field.

Perhaps all too few persons, inclusive of Ours, realize how much missionary work still remains to be done before our dear Lord permits us to gather in the complete potential harvest. It is strange that while in most affairs we emphasize quantitative and are prone to overlook at first the qualitative aspects of a subject of study, we have emphasized the difficulties of, and the obstacles to, missionary effort and have disregarded the quantitative aspects of the problem. It is estimated for example, that of the 370,000 Indians and Eskimos in the United States, only 110,000 are Catholic, about 100,000 are Protestants, and approximately 160,000 have not as yet any Christian affiliation. In other words, while 31 per cent are Catholics and 27 per cent are Protestants, 42 per cent still claim to have no religion. The relatively great "scatter" of the Indian and Eskimauan population complicates both the religious and the medical problem. In contrast with this situation, "convertibles" in India cannot be enumerated in terms of thousands only or even hundreds of thousands, but in terms of millions. Moreover population density is in equally sharp contrast to that among the Eskimos and the American Indians. These contrasts in population illustrate, inadequately to be sure, how diversified are the problems which the various missions of the Assistancy present. Equally obtrusive are the contrasts in the character of the medical needs of our missions and hence in our medical mission activities. The opportunities for contacting the prospective Catholic, as well as the patient, are reduced to almost none in some places, while in others they approach the limits of the individual missionary's capacities. It must be admitted

that people, when in need, are at times a bit more eager to find a dispensary than they are to seek the Church.

A. THE INDIAN MISSIONS

Three of the provinces, Oregon, Chicago, and Missouri, are laboring among our American Indians. These three provinces have sixteen residencies on various Indian reservations in seven states. Their influence extends to no fewer than twenty-one tribes. Eighty-three members of the Society labored in these localities in 1952. Generally speaking, each of these residencies qualifies under Father Charles's definition as a center of Catholic life and has some responsibilities which may be properly designated as medical activities. All report very satisfactory cooperation with governmental agencies, federal, state, and local. In several of these centers there are satisfactory public health facilities such as a medical center, a diagnostic hospital, the mobile X-ray, the public health laboratories and health agencies, the travelling dental clinics for children, and similar opportunities. Wherever in these residencies there is a school (in sixty-one localities), there is also provision for a satisfactory dental infirmary for the children and, generally, a more or less adequate school health program. In several stations the mission school is a sort of medical center for the general population of the locality, attended in some places several times a week by a visiting physician and in some cases by a resident doctor.

A few details may prove interesting. Father Louis E. Meyer, of the Holy Rosary Mission, South Dakota, reports that at Pine Ridge there is a forty bed government hospital with four doctors and six nurses in residence. Service costs are defrayed out of Indian Bureau funds. The hospital is visited frequently by one of Ours, to whom, it is said, every courtesy is shown.

Father Paul Prud'homme's apostolate is in the upper peninsula of Michigan, where there is a noteworthy, though scattered, Indian population, and where there are four Catholic hospitals. One of the hospitals, conducted by the Sisters of St. Joseph, is located at Hancock, Michigan, where an Indian is only rarely seen. The other three, conducted by the Franciscan Sisters of Peoria, are located at Marquette, Escanaba,

and Menominee. Father Prud'homme estimates that approximately one hundred Indians a year are hospitalized in these private hospitals. Government agencies defray the expense. In his territory, the various stations have very complete school health services: visiting school nurses, a well-organized school dental service, special facilities for orthopedically handicapped children. Unfortunately there are no Catholic schools in that territory so that the hospital really represents the "front line" of Catholic cultural and social welfare progress. A beginning has been made to attract native Indian girls to the sisterhoods and to encourage the girls to enter nursing or some other health caring profession. Father reports that in his opinion the relations of our various stations with different public organizations are particularly good. He notes with considerable satisfaction that the missionaries have frequent dealings with the various social and welfare departments of the different counties and are often called upon by these agencies to assist in meeting problems for Catholic clients. He calls particular attention to the fact that tuberculosis sanatoria have been very cooperative. It will be extremely interesting to watch developments, if and when contemplated new legislation goes into effect, and Indians are legislated out of their alleged preferential position as a protected minority group.

The *National Catholic Almanac* for 1952 summarizes the work of the American Jesuits among our American Indians:

The Jesuit Fathers have missions among the Eskimo Tinneh Indians in Alaska, the Yakima, Colville and Spokanes in Washington, the Umatillas in Oregon, The Coeur d'Alenes and Nez Perces of Idaho (the Oregon Province); the Flatheads, Crows, Assiniboines, Gros Ventres and Blackfeet in Montana, the Sioux in South Dakota, (the Pottowatami in Kansas, dispersed), the Arapahoes and Shoshones in Wyoming (in the Missouri Province); the Chippewas in Michigan (the Chicago Province).⁸

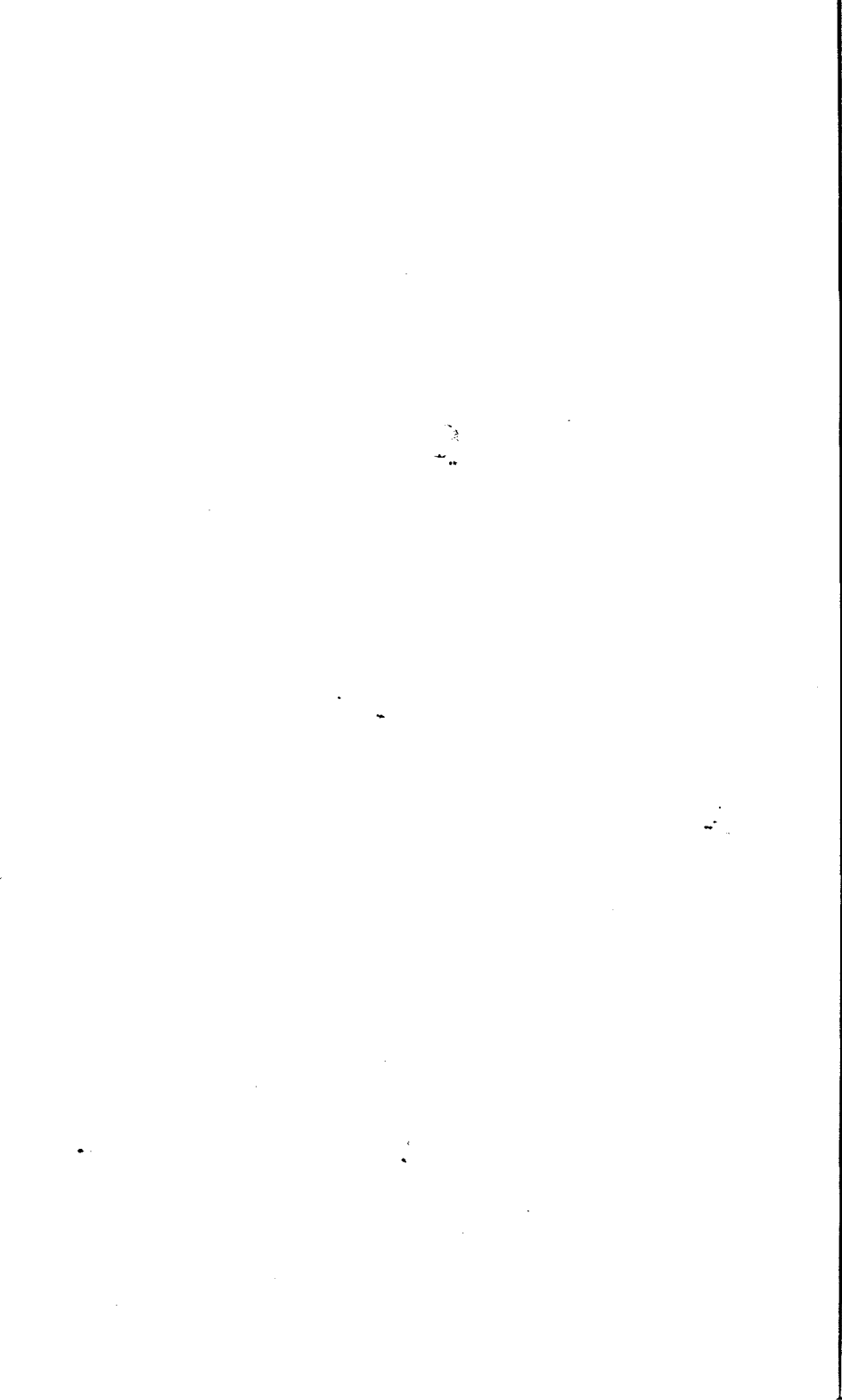
It may be safely assumed that public health measures have been instituted under governmental regulations and at governmental expense among the various Indian groups. As a generalization, however, it may be stated that personal medical and nursing care are as yet inadequate.

⁸ *National Catholic Almanac*, Paterson, New Jersey: St. Anthony's Guild, 1952, p. 350.



1. Firmin Desloge Hospital
2. Convent
3. Pathology Institute
4. Out-patient Division
5. Location of the Cardinal Glennon Memorial Hospital
6. Catholic Hospital Association
7. Extension of Chemical Laboratories
8. Firmin Desloge Hospital Chapel (Ralph Adams Cram, Architect)
9. Student Health Service

THE FIRMIN DESLOGE HOSPITAL, owned jointly by the University and the Sisters of St. Mary, is the heart of the St. Louis University Medical Center.



B. THE NEGRO MISSIONS

Approximately forty Jesuits are assigned to the care of Negro parishes and stations in eight states. Interesting as the problem is, it has not been practical in a short time to secure much data about medical activities in this field. One recent health development with which Ours were in intimate contact is the dedication of St. Mary's Infirmary, St. Louis, with 110 beds, for the exclusive use of Negroes. This institution is owned, administered, and staffed by a white sisterhood, the Sisters of St. Mary. The medical staff is exclusively colored and a special committee of the St. Louis University School of Medicine serves as a professional advisory committee. Several members of the St. Mary's Infirmary staff are faculty members of the St. Louis University School of Medicine. The School of Nursing is maintained on a high level of excellence. One of the most gratifying results of the new project is the admission into the St. Mary's Sisterhood of several young negroes, and their perseverance, to date, for more than ten years.

C. THE ALASKAN MISSIONS

The missions of Alaska conducted chiefly by Ours must certainly be regarded as among the most difficult locations for our missionary activity. Aside from the physical encumbrances resulting in great privations and actual suffering, there are countless difficulties which arise from the strangeness and taciturnity of the people, the inconveniences in housing and travelling, the language problems, routine monotony in sustenance, and many other physical and psychological conditions which impose very severe hardships upon all of Ours working in this apostolate. The greatest physical obstacle to effective missionary work is said to be the wide "scatter" of the population.

With reference to the medical aspects of this apostolate, a notable, outstanding circumstance is the inadequate professional personnel for coping with the numerous health problems. The Oregon Province catalogue lists eighteen stations at which Ours are permanently or temporarily housed. The *Hospital Directory* of the Catholic Hospital Association lists three hospitals at which Ours serve as chaplains: St. Joseph's Hos-

pital, Fairbanks, conducted by the Sisters of Providence of Seattle; the Ketchikan General Hospital, Ketchikan, conducted by the Sisters of St. Joseph of Newark; and the Griffin Memorial Hospital, at Kodiak, conducted by the Grey Nuns of the Sacred Heart. Ours are interested also in a number of hospitals conducted by the government either as public health institutions or as hospitals for members of the armed services. Medical care of the patients in some of these hospitals demands unusual and, at times, even heroic sacrifices.

The outstanding reaction in reviewing the activities of Ours in these far off regions is admiration for the enthusiasm and devotedness of our Fathers in their work. The number of quotations which one might wish to submit as samples of attitudes towards so difficult an apostolate is somewhat embarrassing. Father F. M. Menager went to Alaska twenty-five years ago and has been occupied continuously in one or another of the numerous mission stations. He tells us:

The doctor here is yours truly. Ever since I came to Alaska twenty-five years ago, I have practiced medicine among the Eskimos since there was nobody else to do it. I was born in a family of doctors of medicine and I imbibed medicine on my mother's knee. My father was a doctor, one of my brothers and one of my brothers-in-law were doctors, and in our home, medical questions were always in order. I have been accustomed to go with my father on his calls and from my earliest years, especially after I became a Jesuit, I was interested in science and biology and followed with keen eagerness the modern development of medical science. When I came to Alaska, I made sure to be prepared not only to take care of souls but also of bodies as need might be; my father gave me plenty of help in the shape of books and instruction. I was given a surgical kit and, armed with this and the grace of God, I took care of the sick Eskimos on the Bering Sea coast; at that time, there was not doctor or a nurse within three hundred miles of Hooper Bay. When I was appointed to St. Mary's Mission three years ago, I took up medicine again and with the help of Mother Antoinette, an Ursaline nun, we handle all ordinary cases and manage to cure the sick or at least to improve their condition. We have 780 Eskimos in our district and 125 children in the school. We attend to all of them. In case of a serious emergency, we contact the government hospital at Bethel by radio and our patients are taken there by plane. The nearest Catholic hospital is four hundred miles from here at Anchorage. The hospital at Fairbanks is even farther. Somehow our big problem, that is, the procurement of the newer drugs, can generally be solved in some way by means of airplanes.



St. Mary's Hospital with a School of Nursing is the principal unit of the St. Mary's Group of Hospitals of St. Louis University.

Mt. St. Rose Sanatorium, tubercular, chest and heart hospital, administered by the Sisters of St. Mary of St. Louis.





Father Menager speaks of two dispensaries, one at the priest's residence and the other in the sisters' convent. Thanks to Father Garesche both of these dispensaries are equipped with medicine and bandages.

The early history of Father Menager as a priest-physician was anything but encouraging. When first assigned to a mission station, the local medicine men, who were uneducated Eskimos, felt that he had come to displace them and they did everything in their power to interfere with his activities. After a number of encounters, one of the medicine men suffered an accident and had to call upon Father Menager to care for him "professionally." From that time onward Father's position among the Eskimos was secure.

While there is no complaint about failure to secure support from the government for local health care, it is still obvious that the missionaries would welcome more support for their Eskimo charges. The Alaskan Native Service is subsidized by the federal government. The Territorial government of Alaska subsidizes some of the orthopedic hospitals and obviously, some of the physicians are paid by the Territorial government. One of the visiting nurses also is salaried by the Territory. Preparations are under way for the extension of hospital facilities for tuberculosis patients. In securing all of these developments, Ours have been greatly active.

Private control of hospitals and agencies is one of the outstanding needs of the Alaskan Missions. Several letters recently received point out the great expectations which the Fathers could entertain if a Catholic hospital development could be foreseen in the not too distant future.

Father Lawrence A. Nevue has a different but equally interesting story to tell about his medical activities at Sitka. There is a home for men and one for women, financed by the Territory. In each there are Catholic inmates with some Catholic nurses on the staff. Father says Mass there on Saturdays. In addition to a small hospital, chiefly maternity, conducted by the Presbyterians, the Alaska Native Service conducts a General Hospital, a Tuberculosis Sanatorium and an Orthopedic Hospital. Father distributes Holy Communion in these hospitals on the First Fridays, donates reading matter to the patients, and gives religious instruction over the hospitals'

public address systems every Sunday morning. He also finds time to give religious instructions by correspondence.

Father Endal at Kanakanak, not too far south of Dillingham, has other problems to meet. He walks five miles to the hospital, gets reluctant cooperation from a Seventh Day Adventist doctor who fears that extreme unction excites the patients. Father brings religious comfort to the Russian Orthodox, whose religion is dying out because of a lack of their own clergy, encounters problems concerning abortion, and successfully secures the cooperation of the nursing staff among whom there are some Catholics.

D. THE CARIBBEAN AREAS

There are two mission areas in the Caribbean Sea in the charge of the Assistancy, both of them Crown colonies of Great Britain: Jamaica, under the care of the New England Province, and the mission of British Honduras, which includes the area of Yoro in Spanish Honduras, under the Missouri Province.

1. Jamaica

By reason of the rather complete organization and governmental administration of Jamaica, the activities related to medicine of the more than seventy-one priests consist of little more than the visitation of the sick in homes and hospitals. Father Gerald F. Heffernan, the editor of *Catholic Opinion*, says that the Public Health Department in Jamaica achieves a great deal of good in preventing and controlling such diseases as syphilis, gonorrhoea, malaria, tuberculosis, and yellow fever. Four or more venereal disease clinics are operated in Kingston, Montego Bay, and Port Antonio. Our missionaries have cooperated in the preventive work being done by the Public Health Department and have interested themselves greatly in the development of the King George V Memorial Sanatorium. Mobile health units have been provided and our Fathers have served on the boards of several of the hospitals and other public health agencies. There is a leper home with about three hundred patients under the management of ten Marist sisters from Bedford, Massachusetts. Our missionaries actively maintain their own and the public's interest in this institution.

There is also a hospital for nervous and mental diseases, under government auspices. Ours have served on its directing board. A privately operated Catholic hospital is conducted in Kingston, the capital, by fifteen Dominican sisters from Blauvelt, New York. One of Ours acts as chaplain in this hospital. The outstanding impression which Father Heffernan's letter conveys is his satisfaction over the relationships that exist between Ours and these public and private agencies in the care of the sick. He indicates also his satisfaction that the Catholic institutions have assumed so large and difficult a share in the care of the sick in his field of labor.

2. British Honduras and Spanish Honduras

The colony of British Honduras, though not as well organized, is divided into five districts whose chief centers are also the focal points of Catholic interest in each district. The situation here is in many respects similar to that of Jamaica. There is one striking difference. In Jamaica there are approximately 500 physicians, many of them private practitioners, for a population of approximately 1,200,000 persons, i.e., 1 for each 2,400 persons; whereas in British Honduras, there are probably no private physicians and all health care is in the charge of the district medical officer, who, however, is allowed private practice to supplement his low governmental salary. In Belize a government-operated hospital is regularly visited by Ours, and in each of the districts there is at least one small government hospital. Maternity cases are treated like other patients, the fees ranging from twenty-five cents a day to three dollars, often paid by the Jesuit pastor, while poor and indigent patients are received free, fortunately without too much ceremony or too penetrating a "needs test." There are nine rural public health nurses in the colony. Provision is made for reaching distant and secluded spots by motor launch wherever possible or, on rare occasions, by air, since satisfactory roads are not available to many points in the interior. Our work is greatly simplified by these arrangements which are regarded in general as satisfactory, though of course, physicians are hard to reach for accidents and cases of sudden and critical illness. The missionary in the outlying districts must frequently enough serve as a first aid attendant.

The situation at Yoro in Spanish Honduras differs greatly from that just described. Details are not as yet available. It is apparent, however, that as the interest of Ours in the new area intensifies, more and more will be done to render physical assistance also to the hundreds of thousands of persons who have been under our spiritual care for only the last five or six years and who stand woefully in need of some health care.

E. INDIA

Of the eleven missions of the Society in India at the beginning of the year 1952, three, the New Delhi, Jamshedpur, and Patna Missions, assigned respectively to the Missouri, Maryland, and Chicago Provinces, constitute slightly more than 11 per cent of Jesuit missionary activity in that section of the world. The most complete medical program in any of the missions of the American Assistancy is carried out at Patna. This is due very largely to the fact that Mother Dengel's medical missionaries have worked in such close cooperation with the Society at Patna. There is also at Patna the Prince of Wales Medical College which in 1952 celebrated its silver jubilee. Such highly concentrated local medical interest demands cooperation on our part, and it is being given generously, as the medical missionary sisters amply testify. The new Holy Family Hospital of the sisters is in process of completion. Numerous as these medical activities are, there still remains ever so much more to be done. A former inspector general of the State of Bihar in which Patna is located, pointed out that there is only one hospital bed for every forty thousand, one doctor for every twenty thousand and one hospital or dispensary for every sixty thousand of the state's population.

Some medical problems in India seem well nigh beyond solution. Among the Hindus, the non-Christian section of the population, there is still a great deal of prejudice against nursing as a menial profession. Father Saldanha writes: "But there are parts of India where this is being rapidly improved, though the majority of nurses and hospitals are still Christian." The Catholic Medical Mission Sisters have plans to organize a medical school under Catholic auspices in the Province of Bihar, but just at present the costs would be entirely prohibitive.

Such are some of the difficulties which Ours are encountering in furthering medical activities. The nursing problem is one of the most serious. Fortunately, as Father Bernard G. Dempsey has pointed out, the social status of the nursing nuns is regarded as excellent. In Hindu society, he says, woman has no status except within the home. In some homes the grandmother exercises matriarchal authority but it is assumed that any woman is "no good" apart from such a sheltered environment, unless protected by her social status as a *Maharani*. This implies a superior status for the Catholic nun, always above suspicion, and the only exception to "the ironclad rule that a father who does not provide his daughter with a husband protector is a failure." Some sisters, such as Sister Barbara and Sister Elice of the Medical Missionaries, whose reputations as physicians extend far and wide throughout India, have secured great advantages and respect for all others. These physician-nuns and nurse-nuns have been very influential in elevating the social status of women throughout India.

Another phase of the medical activities which threatens to become of major importance is the birth control propaganda, reaching as it does from the highest social levels to the lowest. A powerful but morally vicious scare seems to have been put into the minds of the inhabitants of India by the threatened famine which is ascribed so largely to overpopulation. The occasion was quickly utilized by American and other propagandists for birth control and planned parenthood. It is taken for granted by those who have given some study to the question that this problem may constitute a very great obstacle to the future spread of the Faith. Whatever one may say about the reliability of fertility statistics for India, it must be admitted that the future holds many a hidden and mighty problem.

In addition to the four high schools which are conducted in the territory designated as the Patna Mission (which until recently included mysterious Nepal), there are also twenty-six mission stations where some health clinics are conducted and annually visited by travelling public health equipment.

During the year 1953 the Nirmala College at New Delhi was closed and the six Jesuits, five priests and one Brother, have

returned to their home Province. High hopes for its wholesome influences are now gone.

The Province of Maryland within the last few years opened a mission in one of the large inland cities, Jamshedpur. Of the medical activities going on in this area, Father Carroll I. Fasy writes: "In five of our stations situated in industrial areas, there are hospitals conducted by the various industrial companies or collieries. In each of these, one of our Fathers looks to the care of the Catholic patients by weekly or daily visits. In one of these hospitals, one of our Fathers conducts a lecture course in medical ethics for nurses." And then he adds a word of comment on the situation which has been previously discussed: "The Hindus for the most part shy away from nursing as a task so menial that it can be done only by the lowest classes or castes. At four of our stations, there is a dispensary to take care of the needs of the very poor; these are administered by our Fathers."

F. CEYLON

No long argument is needed to make us realize that the mission field of the New Orleans Province is, from a hygienic point of view, perhaps the most hazardous and stubborn of the mission fields cared for by the Assistancy. Ceylon's population is predominantly Buddhist and hence predominantly self-satisfied, fatalistic, and obstinately stolid. The island, moreover, is one of the chief reservoirs of tuberculosis in the East. With such a combination it is still regarded as a paradise in the Pacific for its beauty and scenic variety. Father James Brodrick, S.J., in his recent biography of St. Francis Xavier, notes: "An old Portuguese chronicler, Ribeiro, described Ceylon as 'the loveliest parcel of land God had put into this world.'"⁹ In the larger cities, Colombo and Trincomalee, typhoid prevails, largely perhaps for the lack of a pure milk ordinance. Malaria still claims its victims by reason of popular opposition to modern remedial programs and to the anti-mosquito campaign. Indifference is so much harder to manage than active opposition. Evidently the health situation was dynamically appreciated in the past by one of Ours

⁹ Brodrick, James, S.J., *Saint Francis Xavier*, New York: The Wicklow Press, 1952, p. 212.

since in a mission station at Akkaraiputtu, the church is dedicated to "Our Lady of Good Health," a unique dedication in our Assistancy's mission fields, as far as the writer knows.

The urgency of the problem cannot be overstated. It was estimated in 1948 by the Minister of Health that there were 150,000 cases of active tuberculosis in a total population of 7,000,000 persons, that is, one tubercular person in every 47. The incidence in the cities, however, is thought to be as high as one among 15 or 20 persons. The comparative gravity may be understood from the fact that the death rate from tuberculosis in 1945 (the year of the last sampling survey) was 451 per 100,000 of the population, as compared with 19.2 deaths per 100,000 in the United States in 1951, and 6.5 per 100,000 in Wisconsin in 1952. Surely the tuberculosis situation in Ceylon presents a challenge which, it is said, is realized by our American Jesuit missionaries.

There are numerous other phases of the health situation, too complicated to be discussed here. One of these, however, must be briefly referred to as potentially influencing our schools in the Trincomalee Mission. The infant death rate from tuberculosis is gratifyingly decreasing; not so the child death rate which in the one to five year group has shown no improvement. Living is said to be scarcely above a subminimal level of mere existence because of malnutrition, inadequate housing, intestinal parasitism and respiratory infections. In perusing governmental and other reports, one misses the reference to the use of church agencies and other voluntary agencies in case finding, follow-up, and other phases of preventive or therapeutic health work. And yet our missionaries are doing their share and more in these activities. It would seem to be important that a summary of such activities should be available for its possible apologetic value. It may be expected, moreover, that Ceylon's new status as a Dominion will result in more effective health legislation.

G. THE PHILIPPINES

The New York Province has the distinction of administering probably the largest mission area in the whole Society, namely, the Philippine Islands. It is unnecessary to point out that this mission is one of the most important in the whole

Society; its traditions include the customs and procedures of the Spanish provinces as well as of the New York Province, and for that reason, as well as others, this mission demands the utmost administrative wisdom of any of the missions of the Assistancy. We read in the life of St. Francis that even as far back as 1538, St. Francis himself became conscious of the very great importance of the Philippines as a base for the evangelization of the whole of Asia.¹⁰ There are indications in his correspondence that the Philippines might eventually be considered a better base for missionary endeavor than India. St. Francis himself, it is said; was careful never to intrude upon Spanish rights. But the Spaniards were not so careful of Portuguese feelings and claimed the Moluccas on the ground that they were on their side of Alexander the Sixth's famous line.¹¹

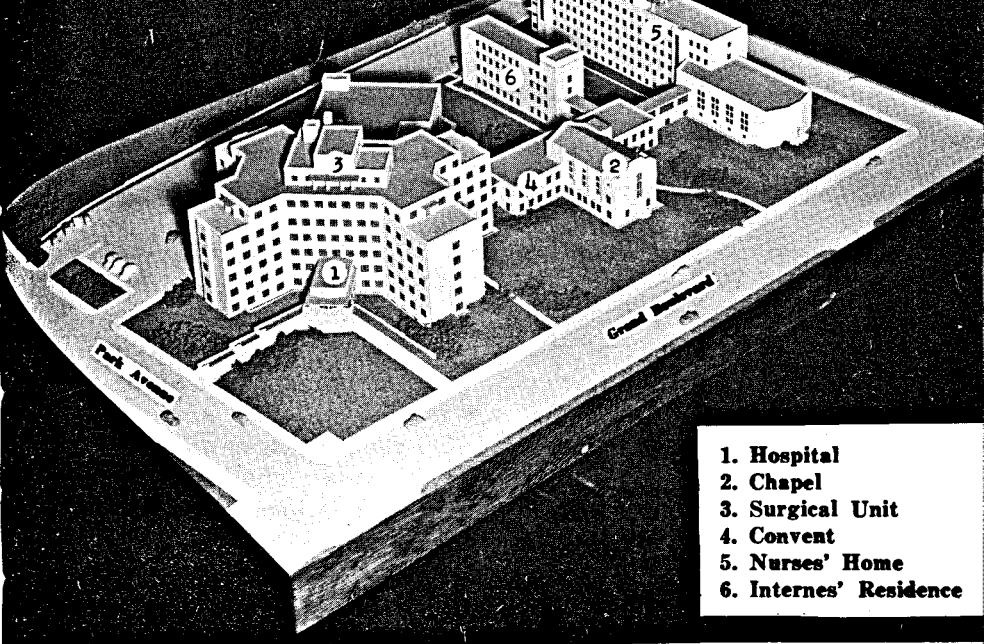
In 1921 Maryland-New York Jesuits arrived in Manila to take over teaching at the Ateneo. Six years later the Philippine Islands were entrusted as a mission area to the Maryland-New York Province of the Society. Today, the Philippine mission is a Vice-Province of the Society but still dependent upon the New York Province.

The care of the Philippine mission is a matter of pride to the American Assistancy. For many years the mission activities paralleled the governmental care given by the United States to these Islands, in pursuance of its purchase of the Archipelago from Spain after the Spanish War. Today, we have in the Philippine Islands, the most important Catholic educational institution in Asia, the Ateneo de Manila. Other schools include the Ateneo de Cagayan de Oro City, Berchman's College in Cebu City, Ateneos at Naga City, Davao City, San Pablo City, Tuguegarao, and Zamboanga City, a novitiate at Novaliches and San Jose Seminary. In all of these various institutions no fewer than 175 Fathers, 222 Scholastics, and 38 Brothers, a total of 435 persons are occupied in educational, parochial, and missionary activities.

The medical activities in this vast missionary field are far flung, massive, and remarkably stabilized. "In the entire mission," writes Father Arthur A. Weiss, "our Fathers supervise

¹⁰ *Ibid.*

¹¹ *Ibid.*, p. 247.

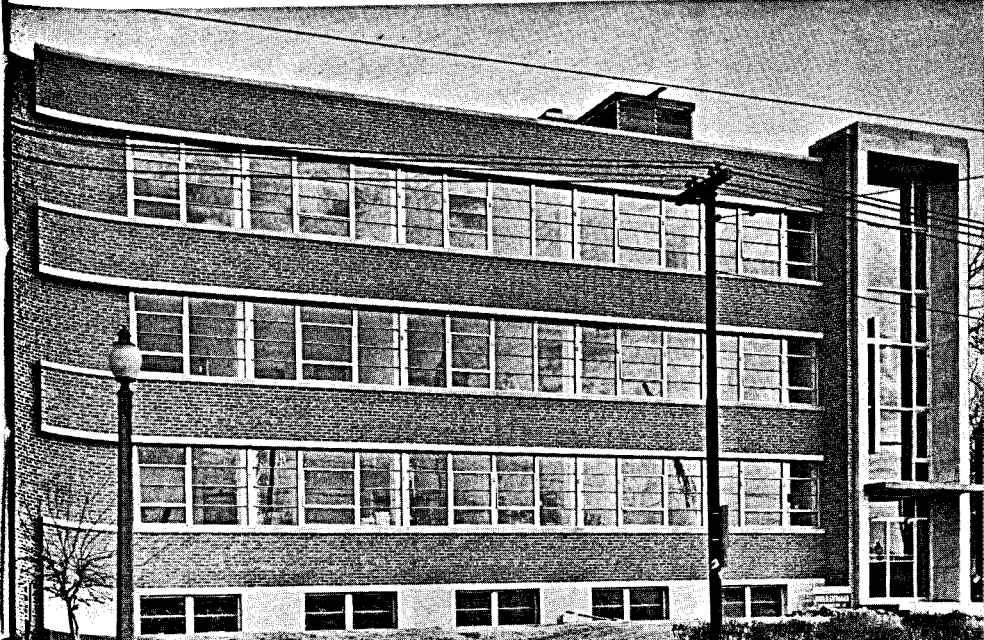


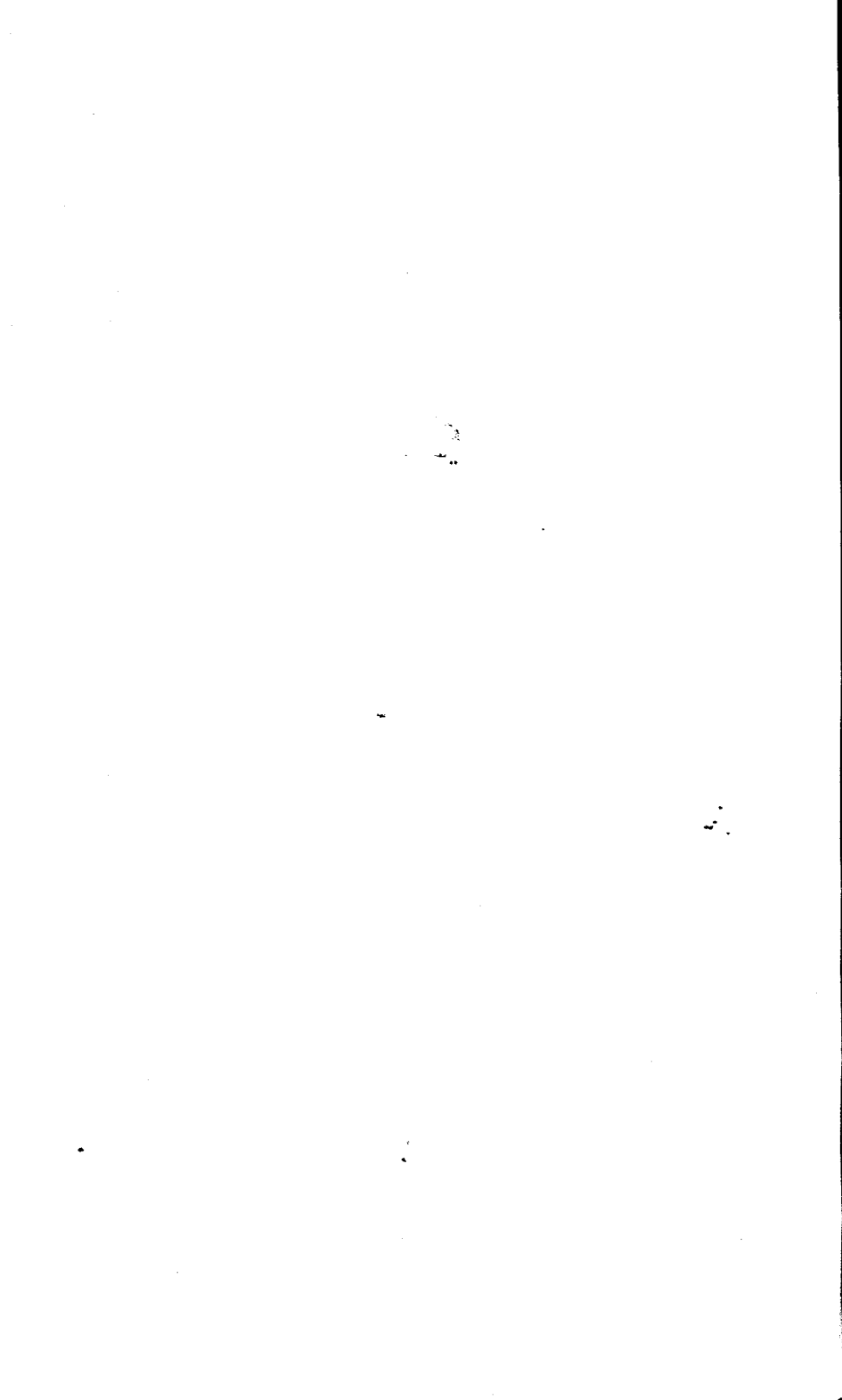
1. Hospital
2. Chapel
3. Surgical Unit
4. Convent
5. Nurses' Home
6. Internes' Residence

ARCHITECT'S MODEL (above) of the Cardinal Glennon Memorial Hospital for Children. Now under construction along Grand Boulevard and Park Avenue, this

modern hospital, 750 ft. by 325 ft., will open in 1955 and be administered by the Sisters of St. Mary and staffed by the St. Louis University School of Medicine.

CATHOLIC HOSPITAL ASSOCIATION
(below), a recent addition to the Catholic hospitals of St. Louis.





ten medical clinics . . . parts of mission parishes. There are only about five doctors in charge and that same number of nurses, and these only part-time. The clinical activities consist mainly in distributing medicines, taking care of minor ailments and first aid. During the past year (1951) about 19,200 of such treatments have been given in these clinics."

These clinics, however, are not the only outstanding feature of the medical activities in the Philippine missions. Father Weiss tells us that in the great eruption of the Hibok-Hibok Volcano a few years ago, our Fathers distinguished themselves in helping the Red Cross taking over to a large extent the work of burying the dead. It seems that no fewer than five hundred dead were buried personally by our Fathers on Camiguin Island.

Besides, our Fathers are responsible for five hospital chaplaincies: two in leper hospitals, one in a mental hospital, another in the General Hospital at Manila, the Islands' largest, and the fifth in the General Hospital at Zamboanga. Three of these chaplaincies are full-time.

Both of the leper hospitals, one at Culion and the other at Novaliches, are institutions of great importance and effectiveness. At the latter, the Tala Leprosarium, our novices from nearby Sacred Heart Novitiate, assist the Dominican chaplain by teaching catechism once a week. The Leprosarium at Culion was called to the world's attention in 1940 by the publication of Perry Burgess' book, *Those Who Walk Alone*. This book is now being used by the American Leprosy Foundation in propagandizing for the Leonard Wood Memorial, thus reviving the interest of the American medical profession and the public in this outstanding unsolved medical problem, as much a feared menace today as it was in the days of our Blessed Lord's public life, and as much deserving of His miraculous blessing. In passing it may be noted that one of the resident chaplains at Culion is Father Joachim Vilallonga, now in his 86th year, whose name will live in high honor in the Assistancy as St. Louis University's champion in the Grand Act of 1904, the year of the St. Louis World's Fair, on the day on which President Theodore Roosevelt visited the University.

The American Assistancy cannot but glory in a profoundly spiritual sense, in the heroism of Ours at Culion, rivalling as

it does the complete self-immolation and heroic martyrdom of the Spanish Jesuits at the Fontilleo Leper Colony. Every American Jesuit must find strength and encouragement to heroism in the self-incarcerating martyrdom of our fellow American Jesuits of the New York Province at Culion.

H. IRAQ

A letter dated February 13, 1952 from Father Joseph Connell of Baghdad, Iraq, of the New England mission, points out that "the medical activities of our missions in Iraq are nil. The needs, of course, are manifold."

The Iraq government has undertaken health supervision, providing some ten hospitals and five hundred clinics in different parts of the country for five million inhabitants, without adequate staff, and "under an appalling shortage of trained personnel." He points out that the American Seventh Day Adventists have a small hospital in Baghdad and the Iraq Petroleum Company "a very up-to-date hospital at Kirkuk." There are in addition several nursing homes, and a nuns' hospital, but these are the only health facilities under private auspices. Father Connell concludes that "Baghdad could very well make use of a hospital, owned and operated by United States nuns. The field of work is vast; and the field is theirs, if they come. . . . We are twenty-two priests ready and eager to help."

I. CHINA AND THE MARSHALL-CAROLINE ISLANDS

Finally, little as has been said about the medical activities of some missions, even less can be said about such activities in the Yangchow (China mission of the California Province) and of the Marshall and Caroline Islands (mission of the New York Province). Our knowledge about the first is practically nil since the closing of the mission stations, the arrest and incarceration of practically all of Ours. Those at liberty are living in the Philippines and in Formosa.

In the Trust Territory of the Pacific Islands with a population of 50,000 living on about 250 islands, health care and medical facilities are patently inadequate, though the govern-

ment maintains a very satisfactory chain of hospitals in the main islands and provides health aides for the outer ones.

Jesuit missionaries dispense first-aid treatment in a limited way and, laboring without the assistance of a group of nursing sisters, look despairingly into the future for immediate improvement of the present, staggering problem.

CONCLUSION

By way of conclusion, it may be repeated that this study makes no pretense at completeness. Too many areas of important Jesuit activities have not even been touched upon. Thus for example, no mention has been made of hospital chaplaincies such as those on Welfare Island (Blackwell's Island) or of Cook County Hospital, Chicago. These represent huge responsibilities, medico-religious in character, and imply many activities besides the care of souls. There are similar chaplaincies in the Philippines, for example, those in the general hospital of Mindanao, which also deserve particular study. At Camp Phillips in the Philippines, Ours are very active not only in religious matters but in medical administration. Neither has it been possible to assemble data concerning "the hospital experiment" as conducted in our novitiates and tertianships. Much more should be said about the literary activities of Ours in medical fields especially in the area of medical ethics in which several of Ours in the Assistancy have rendered distinguished and important service. Again, it has been impossible up to the present to offer a satisfactory discussion of student health services in our high schools, colleges, and universities, or to report on courses dealing with health and medicine offered in our various schools or departments of sociology, social work, social welfare, or kindred subjects. But even with these omissions, there is some satisfaction in having assembled a report on what was more easily accessible. This paper, therefore, seems to the writer to offer convincing evidence that the medical interests of the American Assistancy are consonant with the objectives and the spirit of the Society in achieving results for God's greater glory and the welfare of souls.

Appendix

THE FRESHMAN CLASS OF 1953-1954

The Jesuit Medical Schools

Since the preceding article was submitted to the editors, there has appeared in the April 1954 number of the *Journal of Medical Education* (Volume 29, Number 4) an article entitled "The Study of Applicants for Admission to the United States Medical Colleges, Class Entering in 1953-1954" by John M. Stalnaker, the Director of Studies for the Association of American Medical Colleges. A note under the title reads, "A four-year trend shows the number of students applying to medical schools is decreasing steadily. The current study indicates that even among schools having a large number of applicants, competition for the able student has increased." It was thought wise to present here a brief review of some features of Dr. Stalnaker's article so that such information as is now available on several of the points touched upon in the preceding paper may be brought up to date. The points here reviewed are:

- I. The number of applications, applicants, acceptances and freshmen in the schools of medicine in the United States, 1953-1954.
- II. Some student statistics concerning the current freshman class in the Jesuit schools of medicine.
- III. Means of the scores made by applicants to the schools of medicine in the Medical College Admission Test.

I.

The number of applications for admission to the schools of medicine for the classes entering September 1953 was 48,586; the number of applicants, 14,678; the number of acceptances given to applicants by the 79 schools of medicine (including the two schools of the medical sciences—two-year schools) was 7,756; and the number of freshmen enrolled in all of these schools was 7,276. During the past seven years, the number of applications for admission to the schools of medicine has decreased from a peak of 88,244 in 1949-1950, to 55 per cent of that peak, namely, 48,586, in 1953-1954, as stated above. The number

of individuals applying has decreased for the same two annual periods from 24,434 in 1949-1950, to 60.8 per cent of that number, namely, 14,678 in the current year. The highest number of applications per individual applicant was reached in the year 1950-1951 when all the schools of medicine combined received a total of 3.7 applications per applicant. This figure has now decreased for the current year to 3.3, the lowest that it has been since 1947-1948 when it was 3.0 per individual applicant.

It is unnecessary to say here what the significance of the average 3.3 applications per applicant is. From these figures it is apparent how intricate the problem of the multi-applicant has become. Dr. Stalnaker attempts to give his readers some understanding of the situation. He assumes a medical school which actually has 1,000 applicants. "These 1,000 applicants filed a total of 7,550 applications, or 6,550 applications to other medical schools in addition to the original school to which application was made. (Taking the averages as revealed by the statistics for the current year), 955 acceptances were given by the schools, including 100 from the first medical school. However, many of the acceptances were for the same group of individuals, thus it can be seen that it would be wrong to conclude that each school offering an acceptance would secure the applicant as a student. In the total applicants to each medical school are many individuals who will not accept a place at that medical school if another and preferred medical school would accept them. If a medical school seeking 100 freshmen has 1,000 applicants, it may well be quite incorrect to say that there are 10 applicants for each place, because many of these applicants will accept another medical school if given the opportunity" (l.c. pp. 15,16).

To a reader who is curious about this situation a number of problems immediately present themselves. Does the number of applicants to a school of medicine indicate or not, the presumed or alleged quality of a school of medicine? This implies a question which is so often asked: Which is the best school of medicine? Should that question be answered by saying it is the school which has the greatest number of applicants? Obviously, that cannot be the answer. Neither does the article which is here being reviewed give an answer,

since it is not concerned with any basic facts regarding the relative excellence of schools of medicine. Neither does the answer lie in the relative arithmetic means of the class which is accepted on the basis of mental tests. The question concerning the best school of medicine cannot be answered as it stands without specifying "best" for whom and for what. Within the field of medical education there is a great variation in the valid objectives which a school may set for itself and in the valid objectives which it may set before its students and help them to attain. At the present time there are no so-called Class-B schools of medicine. Through persistent efforts, all the extant schools of medicine comply with minimal requirements of the Association of American Medical Colleges and of the Council on Medical Education and Hospitals of the American Medical Association, thus making them worthy, in the opinion of the appropriate evaluating and supervisory agency, to be given accreditation; but within the limits of the requirements for such approval there are still wide opportunities for variation in curricula, course content, student and faculty administration, educational and professional emphasis and other matters, and surely also for many diverse levels of excellence in all of these elements.

Another question upon which Dr. Stalnaker's article throws some light is what becomes of the students applying to a school of medicine but who fail to receive an acceptance. Interestingly enough, 40 per cent of the applicants who had received no acceptance for the school year 1952-1953 were accepted upon re-application for the year 1953-1954. The author of the article comments, "This group contains many very able individuals who were advised to complete one additional year of undergraduate education, but it also contains some persistent but less qualified individuals. Of the group applying for the first time, 57 per cent were accepted."

Another interesting point of considerable general interest is the variation which exists in the various schools of medicine in the test achievements of the applicants. "Some medical schools had a wealth of good applicants. The competition for these applicants was heavy, for such students usually apply to several schools and all schools seek them. The medical schools which limit their applicants to the residents of the

state in which the school is located in many instances had to scrape the bottom of the barrel to secure a freshman class" (l.c., p. 15).

These comments emphasize the importance of gathering statistics on the number of applications filed by those students who are accepted and by those students who are not accepted. Of the 5,972 students who filed only one application for admission to the current freshmen class, 2,821, that is, 47.2 per cent were accepted; of the 9,862 making from 2 to 9 applications, 4,531, that is, 45.8 per cent were accepted; and of the 844 making between 10 and 45 applications 404, or 48 per cent were successful in securing at least one acceptance.

A slightly different picture is presented when a study is made of the number of applications made by those applicants who did receive acceptances. Of the 7,756 who were accepted 2,821, that is, 36.3 per cent made only 1 application; 4,531, that is, 58.9 per cent made between 2 and 9 applications while 404, that is, 5.2 per cent made between 10 and 45 applications. It is interesting to note that of the 5 applicants who made between 35 and 45 applications, 2 received acceptances for the current year; but it is also worth noting, to forestall our further discussion below of this fact, that these 2 applicants had a median score for their test in the scientific section considerably higher than the median for the entire group. Needless to say, that this is an extreme case.

II.

It would be very valuable for student counselling if statistics about our five schools of medicine could be presented with as much detail as has here been presented for all of the schools of medicine. Unfortunately, Dr. Stalnaker's paper does not contain the data required for such an analysis. It is known that our five schools of medicine received 5,365 applications and that their combined freshmen classes for the current school year number 513, but the data are lacking in the paper under review for making a calculation of the number of applicants to our five schools unless the assumption can be recognized as valid that the ratio of the number of applications to the number of applicants in the entire field obtains also in our five schools as a group. The reason is that in the school-

by-school statistics there are only two columns, namely, the number of the freshman class and the number of applications received by the school, the number of applicants being therefore omitted.

The 513 freshmen in our five schools of medicine constitute 6.7 per cent of the total number of freshmen, while the number of applications received by our five schools constitute 8.9 per cent of the total number of applications made to all the schools. Each of our schools of medicine had a higher ratio of the number-of-applications to the-number-of-freshmen-accepted than in the whole field: Creighton—9.8 applications per freshman; Georgetown—7.6; Stritch—7.8; Marquette—9.2; and St. Louis—8.6. The ratio for our five schools of medicine combined is 8.5.

Just how much or how little that ratio means and how cautiously it must be used in deriving conclusions from it has already been indicated above in the quotation from Dr. Stalnaker's article. One point, however, might be of some special interest in connection with our schools, the number of women applications. Creighton had 20, Georgetown, 45, Stritch, 29, Marquette, 36, and St. Louis, 36, a total of 166 as compared with a total number of women applications of 2,866 in all the schools. Our applications therefore represent 5.8 per cent of the total whereas our applications from men represented 9.1 per cent of the total applications from men.

Since Dr. Stalnaker's article did not give the data for the actual number of acceptances in each of the schools of medicine but only the total for all schools, we might by the usual extrapolation use the number of freshmen students as a base and increase that by 3 per cent since the number of acceptances by all the schools was actually 3 per cent higher than the number of freshmen; in other words, the number of acceptances given by our five schools of medicine in recruiting a class of 515 freshmen, was probably 530. This means that since our five schools received 1,429 applicants there were 899 applicants who did not receive an acceptance from our five schools. It would be interesting to know how many of these are students of our own colleges, how many of them are Catholics, how many of them are students whose mental and moral qualifications are of an order of excellence which make

them a real loss to the medical profession and to the Catholic interests in the medical profession, for example, the hospitals. But these are questions, naturally, which will have to await the ingenuity in educational research of some interested individual. Much of the material required for such a study is obtainable but has thus far not been obtained. Each school receives from the Educational Testing Service a detailed study of the scores made by each of the applicants in each of the four sections of the test; and college achievement can be studied from each school's admission records together with letters of recommendation from the students' instructors and counsellors. Such a study, it would seem, could be of enormous help in furthering the success of our efforts in professional education.

III.

Relatively little can be said concerning the scores achieved by those who took the tests of the Educational Testing Service. Still interesting sidelights on some aside-problems may not be without value and interest. Dr. Stalnaker's article presents in some detail and for the purpose of rather broad generalization only the mean scores made by various groups. Thus he presents a table showing the mean scores made in the four sections of the test by the group of applicants who made 1,2,3,4,5,6,7,8,9, then 10-14, 15-19, 20-24, 25-29, 30-34, 35-45 applications. He does this for the groups not accepted by any school just as he does it for the groups of students accepted. He also presents a brief study of similar groupings of applicants who applied for the year 1952-1953.

To gather their full value from the complicated tables which have been presented in the paper under review would require more space than should be allotted to them in a general journal. Nevertheless, a few outstanding features might here be selected for mention, especially those that tend to answer questions which are frequently asked about medical school admissions or applications. First of all, it should be remembered that the Medical College Admissions Test is administered in four parts—one, which in some way is said to test the verbal command of the applicant; the second, a test of the applicant's ability to work with quantitative facts; the third, a test con-

cerning the applicant's command of knowledge of modern society; and fourth, a test of the applicant's ability to work with scientific data. For brevity's sake these four sections of the test may here be referred to as they are referred to in the test literature itself, as the verbal, the quantitative, the modern society, and the science tests. The technique in reporting is simple enough but when one tries to describe it briefly a person who is not constantly working with such reports is apt to find it very intricate. The author simply divides his human assemblages of applicants, accepted students, freshmen students, *et cetera*, into groups as already indicated, that is those making a given number of applications, with sub-divisions for the various sub-phases of the subject, such as those receiving acceptances and those not receiving acceptances, those applying this year and those applying last year. This technique permits the author to work with several variables at once without incurring the charge of being obscure or lacking in definiteness or clearness. He then elaborates the arithmetic mean which is essentially nothing more than the arithmetic average of the various groups, and finally in tabulations he offers his information in a way to facilitate easy comparison.

As a sample of the kind of fact discoverable in the reading of the tables we may select the following. The averages in the four sections of the test (verbal, quantitative, modern society, science, as stated above), that is the mean scores made by the group receiving one acceptance, were respectively 503, 517, 511, and 516 while for the group making one application only for admission to a medical school, without however being accepted by the school, were respectively 455, 454, 465, and 453. Evidently in each part of the test the mean of the groups was significantly higher in this instance for the groups of students who received acceptances than for the groups of students not receiving any acceptances. It would seem to be unnecessary to apply further statistical requirements in evaluating the differences in these various scores.

Contrasting the average of the averages made in the four parts of the test of the group receiving and the group not receiving acceptances, we find for the verbal part a mean score of all those receiving acceptance of 519 contrasted with those

not receiving acceptances, 461. For the quantitative part respectively, 525, 427; for the modern society section, 524, 472; for the science section, 530 and 460. In other words these scores for three of the sections of the test present differences in the averages between 50 and 60, while for the science section the difference is in the 70's. These scores establish the fact that admission committees to our schools of medicine are impressed with the student's performances in the science test or at least that they were so impressed while selecting the class for the current year.

The number of facts tabulated in terms of averages well exceeds 500 in the author's various tabulations. The following general conclusions applicable only, it must be emphasized, to the present set of statistical data may easily be proved from the facts contained in the article. The mean scores of the groups receiving acceptances are significantly higher than the mean scores of the groups not receiving acceptances. Nevertheless, it is somewhat surprising to the writer that the differences of the two groups in the examinations are not still more pronounced, an indication that it would be valid to conclude, that the students of our colleges who submit applications to the school of medicine are of relatively homogeneous mental endowment. This also corroborates the impressions of many who have worked on admissions committees to our schools of medicine and who may well remember for years afterward the mental anxiety caused by being surfeited with a large number of borderline applicants, most of whom are "all equally desirable," as far as this can be revealed by such records.

Another problem occurs when one assumes that students who have the highest scores in the Medical College Admissions Tests are the ones who are most generally accepted; in general this is true. But when a study is made in relation to the number of applications which these various numbers of students have filed some interesting facts emerge. Thus the highest mean score in the four sections of the test made by multi-applicants receiving acceptances were in the group making 20-24 applications. This gives evidence that the committees on admissions were impressed by other than mental endowment or achievement in their selection of these students.

There is a relatively slight but still a noticeable difference in the mean scores of the various groups of those who applied last year and this year and finally received an acceptance. But there is practically no difference in the scores made in the different sections of the test by those who received no acceptance for both years. Other phases of Dr. Stalnaker's article are of less immediate concern to our schools. All of our five schools, as pointed out in the preceding article, are what have been called national schools, that is, they draw their student body from any one of our states or from any foreign country provided that the student presents the required qualifications.

* * *

A LETTER FROM A MISSIONARY ARCHBISHOP

May 11, 1954

Early in January I went to Manila for the annual meeting of the Hierarchy and when I returned to Cagayan, I began to prepare a two-month pastoral visitation of the mountain parishes of Bukidnon and the coast of Misamis Oriental, inviting the former Vicar of Guam, Bishop Olano, to help me with confirming. We finished up on Palm Sunday with a record well over 50,000.

The trip was most consoling, though a strain and at times very tiring. Despite the heat, poor transportation and other inconveniences which make such a trip long and wearing on a missionary, I can only say, "Thank God for His Blessings!" No one will ever know the spiritual joy that fills my heart. Within 46 days I visited 61 towns where I confirmed 141 times, gave 135 sermons and instructions in Visayan. The priests were zealous and overworked, the people full of faith and eager to comply with their duties as Catholics.

The crying need is priests. We have only 35 for 400,000 Catholics in a territory stretching 260 miles along the coast and into the mountain regions in an Archdiocese of 6,000 square miles. And more Catholics settle here every month to farm the excellent soil made available by new roads. I've been trying to obtain more missionaries but with little success. May I ask your good prayers for this intention? Oh! if you could see the glow of contentment on the faces of parents who, after their children have received confirmation, cry out, "Gracias sa Dios." The faith is here and we must preserve it against proselytizing Protestant missionaries now swarming into the Philippines because they can't enter China.

I returned to Cagayan just in time for Holy Week in the Cathedral where a record attendance of 10,000 brought Easter joy to our hearts.

ARCHBISHOP JAMES T. G. HAYES, S.J.

Delivered on Friday evening, June 20, 1608—

St. Robert Bellarmine's Sermon On St. Aloysius Gonzaga

Translated by JOSEPH E. HENRY, S.J.

Since today is the anniversary of our blessed brother Aloysius, I desire to say a few words for our mutual encouragement and devotion. I have taken my text from the beginning of the epistle which we read recently at Mass. "Humble yourselves, therefore, under the mighty hand of God, that He may exalt you at the time of visitation."¹ These words apply so fittingly and appropriately to blessed Aloysius that they seem to have been placed in the Mass at this time, not by chance, but by Divine Providence. First of all I shall briefly explain their meaning and then show how aptly they apply to the life and virtues of blessed Aloysius.

"Humble yourselves, therefore, under the mighty hand of God, that He may exalt you at the time of visitation." The Apostle Peter warns us that there will come a day when Christ will reappear among men. Man shall be visited and his conscience, then revealed, shall be his testimony. Not to reform shall Christ come; neither shall He come to enforce obedience to His commandments, nor to lay down new ones, but to exalt the humble with great glory and to humiliate the proud to the depths of disgrace. That is why Peter exhorts his children and says to them, "Humble yourselves." We shall, however, consider in turn each phrase.

**"Humility summarizes everything
that is required for salvation"**

He first advises, "Humble yourselves," because this phrase summarizes everything that is required for salvation. For there are so to speak five types of humility and the phrase, "Humble yourselves," is understood to include all of them. The first type of humility is that of the intellect, which is properly concerned with faith. It is easy enough to kneel or to make subservient the members of the body which are governed by the will; but to make the intellect subservient

¹ *I Peter*, 5, 6.

so as to believe what it cannot understand, that is indeed one of the loftiest manifestations of humility. But there is an even greater humility, exercised when the intellect is brought to believe what the senses deny, as for example, when the intellect is ordered to believe that in the Eucharist what it cannot see is present, and what it perceives is not present. Of this type of humility the Apostle Paul has written: "For the weapons of our warfare are not carnal, but powerful before God to the demolishing of strongholds, the destroying of reason—yes, of every lofty thing that exalts itself against the knowledge of God, bringing every mind into captivity to the obedience of Christ."² The meaning of this passage is that the preaching of the Apostles, which was confirmed by miracles, did much to humble the proud human mind which exalts its own knowledge in opposition to that revealed by God. In fact, it so suppresses this pride that the intellect is brought to submit again to the word of Christ. Faith is humility of the intellect, satisfied with revealed truth which it neither perceives nor understands. For it allows itself to be chained, as by captive bonds, to the heavenly authority it has come to know.

A second type of humility, arising from the will, is a lack of confidence in one's personal endowments, trusting rather hopefully in God. That is a remarkable humility by which a man, however learned, powerful or blessed with human talents, does not trust in his own strength but is wholly dependent upon the help of God. He hopes, it is true, to overcome temptation and attain to everlasting glory, but he does not presume upon his own strength; he depends upon the aid of the Most High.

The third type is obedience which likewise arises from the will, for obedience is no more than the subjection of the created will, in its every act, to the Eternal Will. "He humbled himself, becoming obedient to death."³ But obedience cannot be truly humble and perfect unless it is joined with charity. "He who loves Me will keep my word"; and again, "He who does not love Me does not keep my word."⁴

The fourth type is a certain patience and this is even more

² *II Cor.* 10, 4-5.

³ *Phil.* 2, 8.

⁴ *John,* 14, 23-24.

in the will. It includes within its scope the reverses and misfortunes which affect our body, our reputation and our wealth, or that of our dear ones. And let patience "have its perfect work," as St. James says.⁵ It is greater virtue to endure injuries patiently and so be overcome and humbled by our enemies, than to serve God and His vicars through obedience. So when the Apostle had said, "He humbled himself, becoming obedient to death," he added, "even to death on a cross";⁶ that is, He was obedient even to the extent of suffering the most severe tortures. And to the Hebrews St. Paul says: "He learned obedience from the things that He suffered";⁷ that is, by patiently enduring crucifixion and death Himself, He learned experimentally the meaning of perfect obedience.

**"Humility is knowledge—
self is nothing, all from God"**

Finally the last type is the virtue of humility itself. That is the virtue by which a man knows himself for the wretch that he is and is content to occupy the last place. Humility, then, is the true knowledge of self which tells a man that in himself he is nothing and that whatever he possesses he holds as a gift from God. God has given it and God can take it away.

He realizes too that there are interior gifts of grace and virtue of greater worth than external honors and riches. With this knowledge a man despises himself because he sees that he is worthless; he prefers himself to no one, rather every man is his master. For he does not know whether the man, apparently lacking in worldly gifts of honor, wealth or knowledge, may nevertheless be far superior to him in the grace and love of God. Or if somehow he should be aware that today a certain man is in mortal sin, he does not know whether or not that man is to be one of tomorrow's saints, destined for overwhelming graces and glory. And so he does not dare consider himself above him but freely he accepts the last place as the place which, in all justice, is his due, never quarreling with inferiors over precedence.

Now when I say to go and occupy the last place, I am only

⁵ *James*, 1, 4.

⁶ *Phil.* 2, 8.

⁷ *Hebr.* 5, 8.

speaking of a disposition of soul, for it is the soul that must be so disposed when the glory of God demands it. But at all other times each one should occupy the place assigned to his rank or position. It was to teach this that our Lord said: "Learn from Me, for I am meek and humble of heart."⁸ For it is in his heart that a man should make himself the servant of all; externally he should assume, with due meekness, his own proper place. Then he will be ready, not merely to struggle against evil, but to conquer evil by good.

"Humble yourselves," then, implies faith, hope, love, obedience, patience and humility, the virtues required and sufficient for a man to be glorified on the day of justice.

**"To be wholly submissive
to God is man's perfection"**

In the phrase, "under the mighty hand of God," we have the reason why a man can and ought confidently to expose himself to humiliation. If the Apostle were to exhort us to bring our intellects to believe what the philosophers say and our wills to trust in men, we could then with good reason doubt why we should have this type of faith. But when he says, "under the mighty hand of God," all doubt is removed. It is a source of great perfection to humble the intellect by forcing it to believe what God has revealed—God who is capable of creating things which far surpass our understanding. To trust in Him, obey Him, suffer adversity out of love for Him, to subject ourselves wholly to Him, who is majesty and goodness itself, to Him whose power no man can resist—these are the steps to perfection. These words, moreover, show the special necessity of being wholly submissive to God since His is the power to force obedience upon even the unwilling. If there is anyone who does not freely wish to subject himself to obedience in this life by believing and hoping in Him, by resignation and the acceptance of the lowest place, His all powerful hand will force such a one to subjection, not for a time but for eternity. For men who are unwilling to humble themselves in this life by believing in Him, as the heretics refuse to do, will confess their belief after death, but then they will tremble in fear like the demons. And the one who will not cast off his

⁸ *Matt.* 11, 29.

self-love and place his hope in God, he, too, will understand after death how groundless was his self-confidence and how hopeless was the reliance on his own powers. And those who did not desire to obey God out of a motive of love, will be forced to obey because of God's just vengeance. Then they will have no further opportunity to steal or commit adultery, to kill or be enticed away from the path of virtue. Likewise, the man who was not content to suffer hardships on earth for the sake of justice, will be condemned to more severe punishment in hell because of his offenses. And lastly those who would not humble themselves before the court of heaven from a motive of Christian virtue, will be humbled before the devils in satisfaction to the justice of God. From this you can plainly see the blindness of the man who refuses to humble himself for a brief span of time when, by so doing, he has the firm hope of everlasting reward and when he knows with absolute certainty that if he does not do so, he must be humbled forever by the punishments of hell.

**"Trusting in God will be
exalted to the heights"**

The next phrase is, "that He may exalt you at the time of visitation." This is the reward given for humbling oneself before God. Just as "humble yourselves" included the possession of every virtue necessary for salvation, so likewise we shall see that the phrase, "that He may exalt you," means the possession of complete glory and beatitude. For the man who has humbled himself by placing his faith in the words of God, shall be granted the beatific vision, which is the consummation of wisdom and the perfection of knowledge. There at the source of all wisdom will his desires be satisfied. For as Aristotle has said, "All men by nature desire to know."⁹ The man who has humbled himself by trusting rather in God than in his own powers will be exalted to the heights. He will neither fall nor waver; he will neither sin nor be troubled by temptation. And a person who has humbled himself by obedience to God, and to those to whom God has given authority, shall be raised to dominion over all creatures. All things shall

⁹ *Metaphysics*, 980 a 21.

be made subject to him. The man who has humbled himself by the patient endurance of suffering and death for the glory of God, shall be raised to immortality and will be incapable of suffering. Nothing can harm him. Finally, the man who has humbled himself by taking the last place, shall be raised to the heights of heaven—even to a place on the heavenly throne: "He who overcomes, I will permit him to sit with me upon my throne; as I also have overcome and have sat with my Father on his throne."¹⁰

I now come to blessed Aloysius. In his life every type of humility is to be found in an eminent degree, so that we have every reason to believe he has attained to that manifold glory which we have just described.

But before we come to mention the blessings which we can share in common with him, I wish to point out three privileges which he had, to which we cannot even aspire.

The first was that he was called by God at an extremely early age. Others, indeed, according to the parable of the vineyard, are called at the first hour, or at the third, or at the sixth, or the ninth, or the eleventh, meaning either in childhood, boyhood, youth, maturity or old age. But blessed Aloysius was called almost from his infancy, since from his seventh year, which is really infancy, he was called to the knowledge of God, to contempt of the world, and to a life of perfection.

He himself used to tell me that it was his seventh year which saw his conversion. Sometime before that he had begun to consider winning renown as a soldier, but that year, due to a magnificent blessing of God, he began to cast off the desire for worldly fame and to enter upon the pursuit of Christian perfection. It was not a vain and childish thought, but completely earnest and mature. This is clear from the fact that he persevered and grew in that resolve to the day of his death.

**"A gift of integrity greater than
the gift of resisting temptations"**

His second privilege was a special gift of chastity, so that he was preserved from all defilement of the flesh and of the spirit, as well in thought as in deed. There are many virgins

¹⁰ *Apoc.* 3, 21.

in the Church of God, at least many who have lived chastely for a long time, and yet I have known none who were free even from the stirrings of the flesh except this blessed youth. Perhaps there may be others, but I have not known them. This truly is a most outstanding privilege, far greater than the gift of resisting temptations,—which is clear because Christ our Lord, when He willed to be tempted by the devil, did not allow Himself to be tempted in this regard. Much less did He suffer the interior urgings of inordinate desires. Neither did He permit His most holy Mother to be attacked by evil thoughts or fleshly desires.

But, you may say, those who do not know temptation, cannot gain the crown of victory. True, but an increase of grace from another source, and love, will more than replace such experience. Take as an example, those who have never sinned, as Christ and His Blessed Mother. Without a doubt they lack the reward and the merit of penance, but blessed is that loss, for it is more than repaid by the reward of innocence and a greater grace.

**“No distraction at prayer—so intense
the realization of the presence of God”**

His third privilege was freedom from distraction at prayer. Anyone who devotes himself to prayer can appreciate the value of such a gift. For we endure no trial more frequent and annoying. St. Augustine, while commenting on the eighty-fifth psalm, says that God is indeed merciful because He puts up with so many distractions while we are at prayer.¹¹ And David, when he says, “Thy servant has found his heart and so prays to Thee,”¹² points out clearly that hearts steadfast in prayer are rare because there is nothing so restless as the heart.

But what is even more marvelous to my mind is that when I asked him one day how he could so compose himself for prayer that for a whole hour he turned his mind to no other thought, he replied that he wondered how anyone, standing before God, could ever be turned to any distracting thought.

¹¹ *Patrologia Latina*, Vol. 37, 1086.

¹² *II Kings*, 7, 27.

Just as soon as he knelt and began his prayer, his mind was fixed on God. So intense was his realization of the presence of God that during the whole time he was unconscious of any disturbance in his room or of anyone entering or leaving it. Frequently superiors send visitors to find out whether a man is giving the appointed time to prayer and religious duties, but he never realized that a visitor had entered.

But let us forget those unique privileges and consider those virtues which we said were contained under the name of humility, so that we sinful elders may learn the way to everlasting life from the example of this sinless youth. For there is no disgrace in learning from a youth "who surpassed his elders in understanding."¹³

The first virtue is faith, which we said was humility of the intellect. There are two examples which show us how perfectly blessed Aloysius possessed this virtue. He used to prepare himself so diligently for the reception of the most holy sacrament of the Eucharist, that he would use the entire week in preparing for his Communion on Sunday. Every day he would perform certain exercises of piety by which his soul, as if it were the bridegroom's chamber, would be purified and more fittingly adorned. This diligent preparation is the most certain proof of the outstanding and fervent faith which he had in the Real Presence; for negligence in preparation is a sign of weak faith, as the Apostle says about those "who profess to know God, but by their works they disown Him."¹⁴ He had especially in mind a worthy reception of this sacrament. How can anyone believe with a really strong faith that the Lord of splendor is truly present in this sacrament, and yet receive his Lord with his soul unprepared? Would he dare approach so great a mystery with a heart cold and filled with distractions?

**"Strong faith shines forth in
love of the Holy Eucharist and
contempt for temporal things"**

The second example in which the strong faith of blessed Aloysius shines forth is the contempt he had for temporal

¹³ *Ps.* 118, 100.

¹⁴ *Titus*, 1, 16.

things. Only the man who, with strong and perfect faith, believes in a future life, can truly contemn worldly possessions. For instance, it is rumored that a fabulous treasure is buried in a certain place. Many who hear about it, however, do not bother to search; but a few leave everything and immediately go out to look for it. Now certainly we can say that the first group did not believe what they heard about the buried treasure; the second group did. The first seem not to believe or certainly they do not believe with their whole heart. They are not really and completely convinced that after this life there is another life infinitely happier. But those alone advance unwaveringly to the full realization of their sublime calling who cast everything aside and as the Apostle says,¹⁵ "give up everything" to strive with all their strength to please God. They show in a way that removes all doubt that they believe what the Catholic faith teaches about the life of the blessed and the eternal punishment of the wicked. The strength of blessed Aloysius' conviction is shown by the fact that he freely gave up all temporal dominion and the wealth, honor and pleasures which it would entail. He took upon himself the humble life of a pauper. Finally, after he had given up all temporal power, he chose that religious order in which ecclesiastical dignities are accepted only under obedience—and then only very rarely—so that he would not later aspire to ecclesiastical prominence.

In regard to the second division of humility which is a lack of confidence in our own ability and a confidence in God, blessed Aloysius is especially distinguished. For although he was so fortified by that marvelous gift of chastity, as we have already pointed out, still he would never dare to expose himself to any danger. He was very severe in chastising the body by fasting and other penances, as if he stood in great need of those remedies for suppressing the urgings of the flesh. He was so diligent in fleeing from the sight and friendship of women that he would not even look upon his own mother's face. Finally, when in his last illness I asked him to beg God for a longer life, he replied that he could not do so because he did not know, if he lived longer, whether he would persevere in his good resolutions, so little did he trust in his own strength.

¹⁵1 Cor. 9, 25.

**“The judgment of confessors—
never committed a mortal sin”**

In our third division, which is obedience founded on love, the holiness of blessed Aloysius is especially evident. Indeed, he was so exactly obedient to the commandments of God and of the Church during the entire course of his life, that in the judgment of the confessors who heard his general confessions, of whom I myself am one, he never committed a mortal sin. Consequently he never really broke a commandment, for venial sins are not properly speaking *contra legem* but rather *praeter legem*.

He mounted to the highest peak of perfect religious obedience so that during all the time I knew him I never saw him become grieved over any command of superiors, or press his point in anything, except when he had been refused a request for more penance; only then did he with due modesty persist in begging for mortifications. He humbled himself in imitation of his Lord, becoming obedient even to the extent of performing the most severe mortifications. These he not only never refused but always sought with the greatest eagerness.

And what shall I say about his patience, the fourth division of humility? To begin with, for most of his life he suffered headaches but with such perfect patience that he never complained. Secondly, he served the poor in the hospitals with such zeal and exhausting effort that in a certain manner even he himself was amazed and a little while before his fatal illness he told me he thought that in a short time he would be dead. For he used to say that he had been consumed by a burning desire to suffer and work for the poor since so little time was left him to dedicate himself in this life to the service of God and the chalice of Christ's Passion. Finally in that last long illness, he gave his greatest example of patience. Though scarcely anything remained of his body but skin and bones, and his long confinement had raised nasty bed sores, still whenever he was asked how he felt, he always replied with a smile that he was fine.

Humility alone remains for our consideration. Here too he was heroically outstanding. He always took the last place and even gave preference to the Lay Brothers. When walking along the street he yielded the place of honor to men who were

scarcely worthy of being his servants in the world. I have seen him at times walking on the left of Temporal Coadjutors. But as much as I admired his humility, still afterwards I admonished the Coadjutors to remember their place. Let this one example stand for many, since humility pervaded his entire life. He wished that his former rank remain unknown; he longed to receive the worst clothes in the house; he used to seek out the lowest tasks and especially those which others tried to avoid, like teaching boys in grammar school. And all these things he did without external show. It was always evident that he longed for humiliations but hated to have a reputation for humility.

In addition he had a burning desire of eternal life which arose from a pure love of God.

**“A pure soul rejoices in
death to go to Christ”**

As I said before, I asked him to pray that his life be prolonged because I felt that it would be a great benefit to the youth who attended the college. But he replied: “Father, God gives man no greater grace than to call him from this world when he is in the state of grace. I possess the incomparable gift of a great hope of my salvation if I die now. How can I ask to linger on in this world where there is so much danger and temptation?” After this he spoke freely of the future life of the blessed. I told him that it was possible to attain the beatific vision immediately after death and he was filled with great joy that night. In fact, though he had spent a great part of the night in the contemplation of heaven, it seemed to him only a short time and he was surprised to learn that almost the whole night had passed. Finally, he had no fear of death. When I asked him to let me know when he thought we should begin the prayers for the dying, he calmly told me when to start. And so I read the prayers and he himself gave each response as if he were praying, not for his soul, but for the soul of someone else. Is it so remarkable that so pure a soul, one that had served God with such devotion, even from childhood, should have rejoiced in death? He did not fear it; he longed to be freed from his flesh and to come to Christ. Surely, then, we can believe that this youth, who had so humbled

himself under the mighty hand of God, was exalted on the day when Christ came to him. And he shall be exalted again before the whole world at the time of its visitation, and yet again on the day of the general judgment.

“Youth can ascend to heights of perfection”

We can easily believe that he has been raised to the beatific vision and joined with the angels and saints in heaven. For there is the divine testimony of the numerous miracles whereby his glory is reflected in every part of the world. For after our blessed Father Ignatius and his holy companion, Father Francis Xavier, this blessed youth is the only one who has been raised by God to such heights in the Society. And yet in the Society there have certainly been many men of outstanding virtue, even glorious martyrs. But God was greatly pleased by His servant Aloysius, and just as He had consecrated this youth to Himself from his mother's womb, so He has deigned to honor him after death by the testimony of miracles. And no one can demand reasons of God. For perhaps He was pleased to exalt this young man above others so that great numbers of youth, not only members of the Society, but also those who attend our schools, might be encouraged to strive for perfection and to realize that no age is immature in God's sight; even youth can ascend to the heights of perfection.

We can now only give thanks to God for the bright and shining torch which He has enkindled in our day. Let us earnestly pray to him that we, with eyes fixed on this lamp of glory, may follow him through the shadowy paths of this life, and that we who possess his remains and who were his companions in this world, may, through his intercession, attain to that vision which he now already enjoys.

Praise be to God, His Virgin Mother
and blessed Aloysius forever.

Books of Interest to Ours

AUTOBIOGRAPHY

The Manner is Ordinary. By John LaFarge, S.J. New York, Harcourt, Brace, 1954. Pp. viii-408. \$4.75.

In his autobiography Father John LaFarge, Associate Editor of *America*, has written the record of a life that sheds honor on his own name and that of his family, on the religious congregation to which he belongs, and on his Church. Not that he set out to do himself honor; if anything can be read between the lines of this book, it is the gentle and self-effacing gratitude of one to whom and through whom God has done great things. Already it has been noted in other quarters and on more than one occasion how remarkably unobtrusive Father LaFarge is in his own life story. The resultant impression is that he serves only as the rather shadowy substance through which is bodied forth the remarkable record of an individual's thought, experience, and achievement.

The record is truly remarkable. Its beginnings could hardly be more auspicious, since the LaFarge family heritage combines the staunchest of American patriotic traditions from the Perrys of Revolutionary War fame with the ancient Catholic loyalty and rich, yet sensitive, perceptiveness of a father who was an artist of recognized merit. The portraits of both the mother and father are engrossing human studies, done with honesty and delicacy, love and loyalty. This is particularly true in the case of the father, the elder John LaFarge, whose artistic preoccupations and attendant success made him somewhat unmindful of his duties as a son of the Church, husband of a woman whose main strength was her ardent faith, and father of a sizable family. A great deal of the companionship denied this *mulier fortis* by the wanderings of her husband she found in the rather frail, unusually mature and open-minded youngster who bore his father's name.

Hardly less interesting than the principals are the backgrounds against which Father LaFarge's early life was lived. Newport and turn-of-the-century New York, university life at Harvard and Innsbruck, travels through Europe, especially the visits to Rome, all give depth and variety to the narrative. And the backgrounds are peopled by friends and relatives of the LaFarge family and, later, by acquaintances of the eminently sociable young seminarian, many of whom are otherwise famous. The elder John LaFarge initiates Henry and William James into the mysteries of Browning; with Henry Adams he visits Robert Louis Stevenson in Samoa. Frederic Bartholdi sculptor of the Statue of Liberty, stays at the LaFarge home with his inamorata and the pair is persuaded to regularize their relationship, whereupon young John introduces Mme. Bartholdi to the secrets of corn-popping. Theodore Roosevelt counsels LaFarge *pere* to send LaFarge *fils* to Harvard and, later, to allow his son to follow his call to the priesthood. A fellow student at Innsbruck is Count Clement von Galen, later an arch-foe of the Nazis. From the

hands of St. Pius X the young American seminarian received Holy Communion and the Pontiff bends a long and searching look on him before bestowing his blessing. And through this world of glowing personages John LaFarge moves alert and appreciative, but never overawed.

Even the manner of his career in the Society cannot be considered completely ordinary. Few American Jesuits have made their application for entrance directly to the General. And since he arrived at St. Andrew-on-Hudson as Father LaFarge, the course had only to supply him with those elements of his formation peculiarly Ignatian. His active ministry was properly begun with eight months as hospital and prison chaplain on Blackwell's Island. Then, with his assignment to the Counties of Maryland in 1911, begins a saga of achievement that culminates where—in the editorial chair (one caster missing) of *America* in 1944, in a hand-written letter from the Vatican on the feast of St. Robert Bellarmine in 1946 to "Our Beloved Son John LaFarge, S.J.," in an audience with the Holy Father in 1947 when Father LaFarge thought the interview was over and started to leave, only to have His Holiness ask him what was his hurry? On the strength of the record, indeed, there is no assurance that the culmination has yet been reached. It begins with the toilsome work of a country pastor. There the problems of the Negroes were thrust upon Father LaFarge at close quarters, and he began the first free Catholic schools for Negroes in southern Maryland. Years of struggle followed to staff the schools with Sisters and to scrape together the financial support for them from outside sources. Later came the founding, temporary success, and ultimate failure of the Cardinal Gibbons Institute, an industrial school for Negroes. In 1926 came the appointment to the staff of *America*. Into the years between, there have been crowded the arduous duties of an associate editor and of an editor-in-chief, plus active interest and participation in the National Catholic Rural Life Conference, the Catholic Association for International Peace, the National Liturgical Conference, the Liturgical Arts Society, the Catholic Laymen's Union, the New York Catholic Interracial Council, numberless discussions with those of other persuasions, plus a pre-war and post-war survey trip of Europe as Editor of *America* and, in 1951, seven weeks in Germany as a visiting consultant to the United States Government of Occupation.

The record indeed is impressive. Still more impressive is the unobtrusiveness, already noted, of Father LaFarge in the printed pages of the record. But most impressive of all is the winning portrait of the man who emerges, willy nilly, from between the lines. This is the least turgid of autobiographies; in the place of soul-searching in the modern, anguished manner, we are treated to a glimpse of one of the sons of the Light. There is a pervasive and irrepressible sense of humor, sometimes faintly edged with mild irritation, as in the instance of the Rector of the Innsbruck University, who made a "stupid, hesitating little speech" and proceeded to mangle the names of the students, including that of one "Chawn LaJartch." The genius of Augustine is put at the service of a shepherd prodding a balky sheep, for Father LaFarge quotes to the old man Augustine's words: "Show a green bough

to a sheep and you draw it after you." Behold, the shepherd complies and the sheep follows him docilely into the distance. The green bough technique is applied thenceforth time after time, and with what success is writ large in the record. The balky sheep was encountered near Assisi on a journey to Rome from Innsbruck, a journey the author says he undertook to find out the ultimate truth in his own life. And as the reader looks back with him through this travel book of that quest, he sees in the life of Father John LaFarge not truth only, but—as St. Augustine says: "delight in the truth, delight in blessedness, delight in justice, delight in eternal life."

Ad multos annos!

THOMAS F. WALSH, S.J.

FRANCIS XAVIER

Set All Afire. By Louis de Wohl. New York, Lippincott, 1953. Pp. 280. \$3.00.

A life of a saint, whether fiction or not, is always a hazardous venture for any author. He must beware of devitalizing his hero or heroine by smothering the reality in pious imaginings or by parading the lifeless bones of documentary facts. To recapture them as flesh and blood, yet spiritual giants, as it were, from another world, has proven an unavoidable pitfall for many well-intentioned writers. Louis de Wohl neatly guides his latest novel, based on the life of St. Francis Xavier, past these dangers. *Set All Afire* proves a captivating, swift-moving story, where fact is well blended with Mr. de Wohl's excellent imaginative creations. He has conjured up for the reader an image of the whirlwind, the dynamo of spiritual energy, the ceaseless, untiring laborer which Xavier must have been. It is an inspiring tale stretching from Francis's handball playing days as a devil-may-care student in gay Paris to his forlorn death on Sancian. If one is interested in books to be used as an introduction to spiritual reading for young men, this will surely sharpen their appetite for more. For those accustomed to more substantial fare in a life of a saint, it will prove a diverting change.

J. ALAN DAVITT, S.J.

SOCIOLOGY

Marriage and the Family. By Clement S. Mihanovich, Gerald J. Schnepf, S.M., and John L. Thomas, S.J. Milwaukee, Bruce, 1952. Pp. x-502.

In the past the publications of American Catholic Sociologists have tended to suffer from one or other of two basic defects. Some have been aimed at nothing more than popularization of a set of theses from Special Ethics. A more or less successful imitation of scientific work

by non-Catholics in the same field has been the effect of others. *Marriage and the Family* represents a welcome break with this tradition. Its scientific standards will bear the scrutiny of any scholar, while the Catholicity of its authors consistently informs, and enriches their work.

It is a pleasure to remark that the outstanding sections in this volume seem to be those contributed by the Jesuit member of the trio of authors. This is noted without prejudice to the other authors, since it was the reviewer's privilege to study under Dr. Mihanovich and Brother Schnepf. Their past achievements and the quality of their present contributions are certainly to be praised. The chapters however on "The Changing Family," "The Family as a Sociological Unit," and "The Development of the Modern American Family," are especially excellent and reveal Father Thomas' critical scholarship and originality.

This book deserves the attention of a wide range of Jesuits. Certainly any priest or teacher would profit from a reading of the chapters above mentioned. Again, those on "Courtship," "Intermarriage," and "Family Crises," offer a great deal of valuable pastoral information. Two chapters: "Church Laws on Marriage," and "Legal Aspects of Marriage," are first-rate summaries of their complex subject-matters. Of special interest, too, is the appendix containing an analysis of "The Opinions of a Select Group of Doctors on the Effectiveness of the Rhythm Method and the Extent of its Practice." It may be noted that a reference, in the section on sex instruction prior to marriage, to a pamphlet formerly available in most rectories, is now outdated.

In addition to its value for preaching, guidance, and other forms of pastoral work, *Marriage and the Family* commends itself as a college text for the sociology course on marriage or familial relations. To this end each chapter concludes with an excellent summary, a useful list of suggestions for further study, and a carefully selected bibliography.

DONALD R. CAMPION, S.J.

CATHOLICS AND WORK

In Praise of Work. By Raoul Plus, S.J. Westminster, The Newman Press, 1952. Pp. 181. \$2.50.

Father Plus has offered to his numerous readers another very readable product of his busy pen. This book, as the title might suggest, presents a thoughtful and delightful expression of a Christian philosophy of work. It is thoughtful in presenting to men of all professions a challenge to give themselves wholeheartedly to their life's work. It is delightful in the apt illustrations of all the professions that he examines.

There are three parts to the book: "On Work in General"; "In Particular Professions"; and "Professions that are Vocations." The first part considers the nature of work. Work is said to be "activity undertaken to accomplish something productive." This consists in the persevering use of all one's effective energy in any occupation with the

intention of rendering service to others. To every man and woman, God has assigned a particular task. And their answer to this call to work is their chief means of sanctification. This first part is discussed under such interesting headings as Luck, If . . . ?, Beginning, Pluck, and Providential Insecurity. All the characteristics of work are illustrated with appropriate stories. Part Two, "In Particular Professions," comprises the largest section of the book. The range of professions discussed by the author extends from the humble work of laborers, domestic employees, and soldiers, to the more exalted occupations of artists, educators, and surgeons. From each profession Father Plus chooses an outstanding representative whose particular genius is delineated to show his singular contribution to the spirit of his calling. In the third part, "Professions that are Vocations," particular religious vocations are indicated for "those with vast ambition." Examples of men of yesterday and today highlight these sections. The vocations of monks, priests, nuns, martyrs, even mothers and fathers of priests are presented for our consideration.

In Praise of Work is a book of interest to both religious and laymen of all callings. It is a book that should be at hand for the perusal of high school boys and girls as well as for their fathers and mothers during a weekend retreat.

WILLIAM F. CARR, S.J.

HISTORICAL

The Catholic Church and German Americans. By Colman J. Barry, O.S.B. Milwaukee, Bruce, 1953. Pp. 348. \$6.

A wave of nationalism spread over America after 1865. The United States had survived a civil war; it was young and strong and wealthy. The people took pride in the titanic growth of industry; distant sectors of the country and the world were brought near to them by steel rails and copper wires. They were enthralled with a vision of democratic destiny which led them to welcome foreigners to their shores. America, they believed, was great and would be greater.

It was natural that members of the hierarchy who had been born or raised in the United States believed in the American vision and saw the Church sharing in the glorious future of their democracy.

Woefully unconscious of this spirit were the German Catholic immigrants. These people saw the United States as a country not a nation, and what was worse, a Godless country where they would have to struggle to preserve their faith. "Language saves the faith" became their battle cry. They fought for national parishes, representation in the hierarchy, and other privileges.

What the German Catholics were aware of was the Irish ancestry of the majority of the American hierarchy, the fact that many of the

bishops were temperance men, and the lack of sympathy with which their early requests for cooperation had been greeted.

A twenty years' war ensued in which hot words were exchanged between the antagonists and found their way into public print. Exaggerated charges and countercharges were aired in Rome, Germany, France and the United States. The emotional fury of the conflict left little room for intelligent thought and discussion. And only two men seemed to have been completely honorable throughout the hostilities: Pope Leo XIII and Cardinal Gibbons. If the coolheadedness of these two great churchmen had been adopted by others, most of the battles need never have been fought.

Father Barry proves that American Church History has come of age. Without losing any of the heat of battle, he has recounted the entire controversy with objectivity and documentation. The intrigues are here; so are the greatness and pettiness, the vision and blindness of the combatants. It is a fascinating, discouraging, heartening tale.

JOSEPH D. AYD, S.J.

LIFE OF CHRIST

Jesus of Nazareth. By the Most Rev. Hilarin Felder, S.T.D., O.F.M. Cap. Tr. by Berchmans Bittle, O.F.M. Cap. Milwaukee, Bruce, 1953. Pp. xii-353. \$4.75.

In this book Bishop Felder gives us a composite picture of the Christ of the Gospels and the Christ of theology. *Jesus of Nazareth* is not just another "Life of Christ." It is an objective, scholarly and inspiring study of the total personality of Jesus as set forth in the synoptics, early Church, Pauline and Johannine Christology. We may be led to think that the author could not do justice to so broad a subject within the pages of a small volume. However, this book reflects the immense knowledge and extensive research of Bishop Felder's previous two volume apologetical work, *Christ and the Critics*. As the author himself points out, this present work differs from his previous one in content, structure, and mode of presentation. Whereas in *Christ and the Critics* the Messiasship and Divinity of Jesus are considered from a negative angle against the rationalists, *Jesus of Nazareth* takes a more positive approach to the entire person of Jesus in the light of the New Testament sources.

After establishing the credibility of Jesus of the Gospels against the rationalistic critique, the author gives us a progressive insight into the fundamental facets of Christ's person: His humanity, His prophetic spirit, His sinlessness, His fullness of virtue with respect to Himself, to men, and to God the Father, His Messiasship, and finally how all these attributes harmonize and culminate in the Divinity of Christ. The author concludes by showing briefly how the witness of the gospels concerning the Person of Jesus is confirmed by the witness of the primitive

Church in the Acts, in the Epistles of Paul, and in the Gospel, Epistles, and Apocalypse of John the Evangelist.

A word about the translator. Father Bittle has rendered the original German with Knox-like clarity and has added new footnotes and current English titles of other works mentioned for the benefit of American readers.

VITALIANO R. GOROSPE, S.J.

EASTER

The Easter Book. By Francis X. Weiser, S.J. New York, Harcourt, Brace & Co., 1954. Pp. 224. \$3.00.

Father Weiser's *The Easter Book* comes as a fine companion piece to his previous work, *The Christmas Book* [cf. WOODSTOCK LETTERS 82:2 (May, 1953), 190]. Understandably similar in style and construction this popularized study of Easter delves into the customs, profane and liturgical, associated with the feast and gleaned from all nations and periods. The result is a startling assemblage of facts and ideas manifesting a broad familiarity with folk-lore, medieval literature, the writings of the Fathers, music, the history of Catholic liturgy, and, surprisingly enough, national cuisines. Despite its faint encyclopedic atmosphere Father Weiser has created a sound unity by following the liturgical chronology of the Lenten Season, Holy Week, and Easter and by strongly impressing his reader with the realistic and simple spirit of devotion possessed by the faithful of by-gone eras. It is something of a revelation to realize, for example, the once devotional significance of pretzels, of Easter eggs of various hues, of choral singing at dawn on Easter morn, of the "Easter walk" and to understand the tremendously personal part taken by the laity in the liturgical functions of this entire season. Because of its interest and readability—his style is of the simplest and clearest—this book will justly enjoy great seasonal popularity among reading Catholics for many years to come. Because of its spiritual content it is highly recommended for such consumption as an historical aid to a more vital participation in and deeper understanding of the full meaning of The Feast.

J. ALAN DAVITT, S.J.

FAMILIAR PRAYERS

Familiar Prayers: Their Origin and History. By Herbert Thurston, S.J. Westminster, Newman Press, 1953. Pp. 200. \$3.50.

The title of this book might lead the reader to expect a popularized discussion of familiar prayers. But unless he is fairly conversant with *Wasserschleben*, *Egbert*, and *Chrodegang*; the *Ancren Riwle*, *Adgar*, and *Mabillon*; the *Book of Nunnaminster*, *Ms. Cotton Tiberius A iii*, and the *Pseudoapostolischen Kirchenordnungen*, and many others even

more frightening to the uninitiate, he may find Father Thurston's essays pretty heavy going.

All eleven papers appeared originally in *The Month* between the years 1911 and 1918. At the time of his death in 1939, Father Thurston had started revising them for re-publication, but, as they appear here, the chapters remain substantially as originally written.

Eleven prayers are discussed. Of most general interest the three on the Sign of the Cross, the Our Father in English, and the Hail Mary should be singled out. Here is the Thurston of the fascinating little sidelights, here liberal quotations from the Fathers of the Church. These three articles, incidentally, can be found in much the same form in the articles on them in *The Catholic Encyclopedia* by the same author. Other prayers whose origin and history are discussed include the *Salve Regina*, *Confiteor*, *Regina Coeli*, *Gloria Patri*, *De Profundis*, and the *Memorare*.

GEORGE T. ZORN, S.J.

ASCETICISM

The Trinity in Our Spiritual Life, an Anthology of the Writings of *Dom Columba Marmion, O.S.B.* Compiled by Dom Raymund Thibaut, O.S.B. Westminster, Newman, 1953. Pp. xxii-284. \$3.50.

Around the turn of the last century, Dom Marmion was teaching theology at Louvain to his Benedictine confreres. It was at this time (presumably while teaching the tract *De Deo Trino*) that the saintly scholar composed an act of consecration to the Most Blessed Trinity. This same period was one of profound spiritual growth for Dom Marmion, and we can but surmise that his unction and ardor overflowed into his students, of whom Dom Thibaut was one. This act of consecration serves as the theme of this compilation from the earlier writings of Dom Marmion. The anthology is constructed by way of allowing selections from the *corpus asceticum* of Marmion's spiritual writings to serve as his comment of the individual phrases of this prayer.

The appeal of Marmion is at once both to the heart and to the mind. He was ever conscious that we must have an enlightened faith before we can love. And with St. Augustine, he realized the profound fecundity of this most central of all dogmas: the revelation of the Most Blessed Trinity. We may rightly say, then, that devotion to the Trinity is a distinguishing mark of his spirituality. He knew that God spoke to us of Himself as only a friend dare speak to a friend, and it was this message of divine friendship that he sought to convey to his hearers while at Louvain. We are the happy heirs of his classroom lectures. Not that his writings are reminiscent of the text-book. Rather he has distilled the teachings of the theologians and Fathers, and gives us in these pages the revelation of the Trinity as it is meant to affect our spiritual life.

JOHN F. X. BURTON, S.J.

WOODSTOCK LETTERS

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Note to Contributors

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

* * *

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WOODSTOCK COLLEGE PRESS
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A Letter of Very Reverend Father General to All Major Superiors and Rectors of Houses of Higher Studies

18 pt.

Reverend Fathers in Christ: Pax Christi

By this time you have received the new *Ratio Studiorum Superiorum* which was issued by order of the Twenty-ninth General Congregation (Decree 28, No. 3).

1. In drawing it up careful consideration was given to the requests of the provinces and houses of higher studies which were sent to Rome in answer to the direction of the Twenty-eighth General Congregation (Decree 38, No. 2). But from the very nature of the case it was impossible to comply with each and every request.

After the Twenty-eighth General Congregation (Decree 39) had wisely declared all of Ours who are to aim at the profession of four vows should also follow the courses required for academic degrees, we are bound by the prescriptions of the Constitution, *Deus Scientiarum Dominus*, promulgated in 1931, and the attached ordinations of the Sacred Congregation of Seminaries and Universities. The present mind of the Holy See has been clearly and frequently expressed to the effect that these prescriptions should still be exactly observed and put into practice, since there has been no abrogation of the law or dispensation from it. For this reason, no changes, for the present, can possibly be obtained with regard to the *Statuta Facultatum Theologiae et Philosophiae*, which have been established in our colleges, unless they deal with matters of minor importance which are not connected with the Apostolic Constitution and the annexed ordinations, such as was done lately with regard to the number of examiners (Cf. *Ratio Studiorum*, N. 228, 1 and 2).

This new regulation for studies departs in some respects from the older traditions of the Society, but it is very clear that it will secure the proficiency of our studies, if it is correctly understood and put into practice according to the intention of the lawgivers. Your Reverence will, therefore, please

see to it that wherever circumstances seem to require it, both professors and scholastics be reminded of the perfect obedience demanded of us by our Institute. The *Statuta* of our faculties, as they have been drawn up according to the *Deus Scientiarum Dominus*, and approved by the Holy See, together with the additional determinations of this new *Ratio Studiorum*, must everywhere be faithfully observed, "fully, promptly, courageously, with due humility and without pleading of excuses." I should rather say that it shall be our duty "to make every effort," in this instance also, "to have an inward resignation and true denial of our own will and judgment" (*Constitutions*, P. III, c. 1, n. 23; Thirty-first Rule of the Summary).

2. One who looks through this new *Ratio Studiorum* will see that it offers some relief from a number of inconveniences arising in some places from a too strict application of the pontifical *Statuta*. By the frequent addition of the adverb *circiter*, an over-scrupulous narrowness of interpretation is avoided, and the more exact definition of the time to be given to classes and other scholastic exercises is left to the authority in each of the faculties: Too great a diffusion of attention, which was to be feared from the large number of courses and examinations, has been obviated; less important subjects may be joined with others that are more important; examinations are to be had at definite times of the year, twice, in fact, after the custom of many universities. For more advanced students provisions are made for fewer scholastic disputations, which among us go by the name of "circles," and precautions are taken to make them more efficient and better adapted to the needs of the times.

But these are all of minor importance. What changes of more importance have been introduced into this new *Ratio Studiorum* can be reduced to two heads; a clearer distinction is made, as was to be expected, between studies leading to the licentiate and those leading to the doctorate; and fuller provision is made for the short course in theology.

3. There was need of a clearer distinction, on the one hand, for the courses required for the licentiate, which are prescribed for all those who are aiming at the profession, whether they are preparing to teach these higher branches at some

future time, or preparing to exercise the ordinary ministry of the priesthood with greater authority and a more thorough knowledge especially of theology; and on the other hand, with regard to studies for the doctorate, which are suitable mostly for those who are expecting to teach philosophy and theology and to undertake research problems in them. The former should be given some introduction to the research methods which the latter are to employ *ex professo*. Those who are studying for the licentiate should start with the rudiments of the subject; those who are aiming at the doctorate, after finishing the whole regular course of studies, are to be more fully trained in some restricted field. The former are bound by a prescript of the Holy See itself to gather their learning, for the most part, from classes in common; the latter are held only to a minimum of class, with a group of special students, and are to devote themselves especially to private study under the direction of competent professors. Adhering in this way to the practice of the best universities, we favor a twofold course of studies, the first of which looks to an instruction of a more general nature, the second to one that is more specialized.

4. Because of the necessity of giving its full value to the doctorate, as the Constitution *Deus Scientiarum Dominus* demands, the conditions imposed on our houses of higher studies for conferring the doctorate are more severe than they have hitherto been. Our colleges which have already enjoyed the right of conferring the doctorate continue to possess that right to the full. However, they are not to use it in the future until they have fulfilled all the requirements of this our new *Ratio*. It will not redound to God's glory if each and every province assumes the heavy burden of fulfilling all the conditions required for the conferring of the doctorate. Only a few of our colleges are to undertake this task, and these can be determined for the future after consultation with those concerned.

5. In any case, I beg the provincials not to seek, because of a very foolish desire for the honor of their provinces, to set up, at the sacrifice of all else, or to preserve, each in his own province, a house of philosophy and theology. They should try rather, as far as they can, to act in concert with other provinces. Thus we will not have many weak houses of higher

studies, scantily supplied with books and resources, but rather a smaller number of them, first class, however, in the number and ability of professors, the value of libraries and scientific museums, and the emulation that comes from a large body of scholastics. Along this way the Society will make progress in the life of study, to the praise of Christ and His Church on earth. If, however, because of circumstances that are altogether exceptional, it should be necessary to set up small houses of higher studies, there is nothing else for the province to do but, sacrificing to a certain extent all other works, gather the men and resources necessary for properly carrying on so worthy an undertaking.

6. The second set of changes introduced into our *Ratio* has to do with improving what we call the short course in theology. We must always keep in view the difference between the short course as it was once given in the Society and the course as described by the Twenty-eighth General Congregation (Decree 40, No. 2). Your Reverence should recall that the course of "cases of conscience," as it was once designated, and limited to two years, was lengthened to three only towards the end of the nineteenth century, and then, with the promulgation of the Code of Canon Law in 1917, extended to four years. The Twenty-seventh General Congregation in 1923 wished that the "members of the short course be solidly and fully instructed in dogmatic theology so that they could teach religion with satisfaction, answer the usual objections brought against it, and expound it in sermons" (Coll. decr. d. 96). But in 1938 the Twenty-eighth General Congregation went much further and laid it down that in the short course "theology should be so taught that the scholastics be provided with solid learning, and be ready to make use of it in sermons, in writings, and in teaching in the schools. They would be able thus to carry on their sacred ministry effectively not only among the humbler classes, but even among the educated laity and the clergy" (AR IX, 40). We are all aware how much is demanded here. And no one with even a slight experience in the ministry, considering how conditions have changed, will refuse to admit that it was a wise ordination.

To meet these requirements some new prescriptions have now been added to those already laid down in the provisional

edition of the *Ratio Studiorum* promulgated by Father Ledochowski in 1941. This at least should be provided for everywhere, namely, that separate classes be held for each course, at least in dogmatic theology, and as far as possible even in fundamental theology. I might even say that the same is recommended for moral theology and sacred scripture (AR IX, 40). In not a few places this has been rather easily overlooked, with loss to studies in both courses. Provinces which are unable to carry this out are bound to send their scholastics of either one or the other course to a house where students are provided for as directed.

7. I see that there is no little variation between individual provinces in their choice of those who are to follow this or the other course in theology. In some places nearly all are sent to the long course, while elsewhere, they are equally divided between short and long course. Hence, the question suggests itself, whether it would be better to be severer rather in the examination *de universa philosophia*, and thus from the beginning screen out those who are destined for the long course, or, if we are easier in allowing them to pass to the long course, are we then, later in their theological studies, to send a larger number to the short course, or fail them in the examination *ad gradum*. If in regard to the aptitude of candidates whom we are wont to admit into the Society, we follow the mind of St. Ignatius, who felt that spiritual coadjutors should also be admitted, we will see that this screening should not be such that only they who far surpass the average in gifts of mind should be admitted. It follows from this that one is mistaken if one thinks that all of Ours should *per se* be placed in the long course. It would be much easier if from the beginning, the members of the long course be of a single blend, and such as would make it worth while for their professor to unfold the more difficult speculative questions for them. Besides, it is also desirable that those who have been endowed by our Lord with less talent for these studies (which no man in his senses will hold to any one's discredit), should, from the beginning, have classes accommodated to themselves, from which they will be able to draw the maximum of benefit. For this reason, it will be more advantageous for our course of studies, if candidates for the long course, are carefully selected before they

begin their theology by means of the examination *de universa philosophia*. The new *Ratio Studiorum* (No. 230) strongly insists on this.

8. The *Ratio* also insists on the use of Latin in teaching the greater number of the courses in philosophy and theology. It does this designedly, and by no means because of an excessive and absurd reverence for a long-standing practice. Individuals have no right to wish to regulate these sacred studies; we are under obligation to obey the Church and the Society. Our own General Congregations prescribe the use of Latin for us in pursuing certain studies. Anyone who gives the matter even a moment's consideration will easily see how soon it would be fatal for our studies, especially in theology, if we did not insist on a ready use of the Latin tongue, at least of ecclesiastical Latin, on the part of the professors and students. Access to the *fontes magisterii*, to the sources of tradition and learning, will be all the more difficult, I might even say the approaches will be closed in part to him who is not sufficiently skilled in the language of the Councils, of the Fathers of the Latin Church, and the great theologians. This is proved by experience in not a few houses of ecclesiastical studies. No one is unaware of the fact that the general use of the language of the Church, in the largest part of the Catholic world, has contributed and continues still to contribute to preserving incorrupt the purity and the unity of the deposit of faith.

The objection is heard in places that our scholastics have not a sufficient command of Latin to get any benefit from classes carried on in that language. What is the answer? If our scholastics, because of a defective earlier training, have come to such a pass, they should take upon themselves the task of a private study of Latin until they have made good whatever they may lack on this point. This amount of self-conquest they have learned from our holy Father. An effort of this kind, and even greater, many of Ours are required to make to learn foreign languages, and we behold men advanced in years win through, by a mighty effort, to this objective. Can we not expect our young men to learn enough of the Church's language? Consequently, let superiors and professors all insist

on this point. For if we are firm and unyielding we will soon get results more easily than we think.

I take this occasion to remind provincials seriously to look into the whole course of training of Ours in this matter. In our classical high schools all teachers should make it a point to be methodical from the lowest class to the highest, and to be exacting in all their demands. In those countries where classical studies are done away with by those in charge of the public schools, it will be incumbent on us to make good this loss, either in our apostolic schools or in the juniorate. It hardly seems proper that any should be admitted to the novitiate as scholastics who have never studied even the elements of Latin. What Ours should learn in the novitiate is a ready use of that daily Latin which they will need in their studies and clerical duties, rather than an education that is strictly classical. The use of Latin as a living language should not be overlooked in the juniorate, although there they are to study, *ex professo*, what is strictly classical in literature. If provincials will only insist on these few points courageously and continuously, that knowledge of the Latin language will soon revive which will never cease to belong to the patrimony of our Christian scholarship.

9. In this edition of the *Ratio Studiorum*, special studies, in keeping with the importance they have for our times, have been treated a little more in detail, even when they deal with secular subjects, and are pursued in our own schools or elsewhere. I should like to have Your Reverence give some attention to the fact that, not only scholastics, but priests too, who are destined for such studies, especially when they are sent to non-Catholic universities, are in need of attention and direction, not only for the preservation and promotion of their religious life as a whole, but also in the matter of their studies. None of them, therefore, should be left to himself. Their superiors will be held answerable for them before God and the Church, just as they are for the philosophers and the theologians. The success of our studies, the apostolic effectiveness of the Society and its ability to meet the needs of our times, will in large measure depend upon the skill of the spiritual direction which is given to those who are employed at special studies.

10. It only remains for me to exhort Your Reverence in the Lord to take measures for the firm and faithful execution of this *Ratio Studiorum*. You will be impelled to this, as your office requires, by your desire for the good of the Society and of the Church. But if in your province, or in some of its colleges, you think, because of more than usually serious reasons, some changes should be considered in regard to the common *Ratio Studiorum*, there is nothing which should prevent Your Reverence from proposing them. There is, in fact, a note to this effect in the text of the *Ratio* (No. 6). You should be careful, however, to keep this in mind, as I reminded you in the beginning of this letter, that we may not depart from the prescriptions of the Twenty-eighth General Congregation, nor, for the present, hope in the possibility of any general dispensation in regard to studies which the Holy See makes a requirement for academic degrees.

11. For the more successful carrying out of this *Ratio Studiorum*, a permanent commission, or secretariate, on higher studies has been set up here at the curia. It will serve as an instrument in the hands of the General for directing these studies throughout the whole Society. This commission will also be a source of help and advice to the General and his Assistants in settling doubts concerning corrections or changes or improvements to be made in our higher studies, whether they make themselves felt in the beginning, or as time goes on.

May the Blessed Virgin Mary, Seat of Wisdom, obtain for us that whatever efforts we make may tend to the praise and more acceptable service of her Son, our Lord Jesus Christ.

Rome, Feast of our holy Father St. Ignatius, July 31, 1954.

The servant of all in Christ,

JOHN BAPTIST JANSSENS,

General of the Society of Jesus.

*C. quo p. p. 1954
Q. Hal*

The Society and its Men

Of 32,008 Jesuits, 5,463 are missionaries, making the Society of Jesus the largest missionary order in the world. American Jesuits number 7,496 of which 1,022 labor in mission fields.

A Letter From Home

Address by Rev. Laurence J. McGinley, S.J., President of Fordham University, at the 100th Annual Dinner of the Fordham University Alumni Association.

1854

Like all Gaul, I propose to divide these remarks into three sections: 1854, 1954, and 1964. Naturally, at the hundredth annual dinner our thoughts turn back to Fordham a century ago. In 1854, St. John's Hall was headquarters for 185 students, though even in those early days 56 of them came from foreign countries. It cost only \$200 yearly for board, a bed and tuition—and for \$15 more you could stay all summer. You had to have six suits, though, and a silver spoon and a silver cup with your name on it!

The nearest post office was five miles away in Westchester and the leader of the school was privileged to drive there daily. (Today we have three mail boxes and our own post office on the campus!) Advertisements said that the college was only twelve miles from New York City but students felt it might as well be 1,000, because it took permission of the faculty and a letter from home to pay New York a visit. There was one big day each year—July 4 when faculty and student body stretched out on the grassy banks of the Harlem with huge picnic lunches and huge bundles of firecrackers to help digestion.

One thousand eight hundred fifty-four was the year when the Debating Society drew up its constitution and one of the first signatures, by pleasant coincidence, was that of A. del Vecchio. Two great friends in senior class that year were John Hassard, historian-to-be, Editor of the American Cyclopaedia, and writer for the New York Tribune; and Martin McMahon, Civil War General and adventurous diplomat in Paraguay. Sylvester Rosecrans, first Bishop of Columbus, Ohio, was among the young alumni, as was Michael O'Connor, orator and future U. S. Senator from South Carolina. Fordham's first President, Cardinal McCloskey, was then Bishop

of Albany; her third President, James Roosevelt Bayley, was Bishop of Newark; and her Founder, John Hughes, was still Archbishop of New York. It was the year when Know-Nothings held a meeting on Fordham Heights and planned to burn the college. A man named Cole sent word of the plot from his blacksmith's shop on Kingsbridge Road and Archbishop Hughes sent muskets, a dozen of them, for the faculty to defend the campus. One of the muskets, still unfired, is in my office now.

We have no record of that first Alumni Dinner but it was probably held, as later ones were, in Delmonico's at Beaver and William Streets. We can be sure from later accounts that the oratory, whether stirring or not, was at least abundant. It seems to have held the listeners spell-bound. Or perhaps they simply couldn't move. This is a sample of an early menu:

Oysters
Lettuce, Tomato and Sardine Salad
Consomme
Cold Tongue, Cold Ham, Calves' Foot Jelly
Fillet of Beef
Mushroom Sauce, Creamed Potatoes, Asparagus
Squab on Toast with Rice
Chicken Salad
Ice Cream, Strawberries and Cream, Fancy Cakes
Bon Bons
Demi-tasse
Cigars

We are indeed, gentlemen, the inheritors of a robust tradition!

1954

A century after such gastronomical achievements, Fordham's most notable change is in the extent, the intensity and the multiplicity of each day's living. It is still a university of people rather than things—of men like Professor Bacon employing his years of wisdom and experience at the helm of the Law School and James Fogarty, College '35, newly charged with the destinies of the School of Social Service. It

is the University of Father Millar, who 50 years ago last summer began his Jesuit life of which 30 years were to be given to Fordham; of Father Deane, who 50 years ago this coming summer left Fordham as a layman only to return to it for all time as a Jesuit and the Alumni's friend; of men like Dr. Glasgow, first Kavanagh Professor of Speech, and Professor Liegey, honored through Cardinal Spellman by the Holy Father himself. Faculty names are many and so are their activities in Stockholm, Sweden, and in Cleveland, Ohio, in Rome and Chicago and Iraq and Dublin, in Paris and Germany and Egypt and Worcester, Massachusetts. Their lecturing and writing covers Metaphysics and Puerto Ricans, French Literature and Adolescent Psychology, Ants and the Supreme Court, Natural Law and Art, Wood Pulp and Interracial Justice.

Students from 620 high schools are with us, students from China and Ireland, from Panama and Lithuania, from Iran and Chile, from VietNam and Holland and Australia. Four thousand seven hundred of them go to school downtown; 2900 are women; 400 have come back safe from the Korean War. You and they were honored by a National Luncheon of the Newcomen Society last October, by the fact that last month in a Latin-American Educational Congress in Havana four of the six outstanding leaders were men of Fordham.

One hundred eighty-five students have grown to nearly 12,000. The buggy that went to Westchester for the mail has multiplied until there is a registration bureau for cars of faculty and staff. On the campus alone, 2500 phone calls pour through the switchboard daily. The Library in one of its minor book exhibits presented the Gospel in 20 languages. Fordham's Radio Station WFUV is heard each day in 24,000 homes.

There seems to be an unending variety to the activities of the undergraduate. Last week a dozen or more AFROTC were in jet planes at Langley Field, Virginia; the Sodality has Nocturnal Adoration the night before First Friday in the University Church; after the Temple Game, the seniors of the different schools held a reception and dance for the Alumni; the Junior Class has just presented its own full-length, original, musical comedy. Through it all I think there

is a spirit never surpassed by Fordham students. To this spirit you have contributed by your interest, your financial support and your diligent labors on behalf of football at Fordham. The new gym has helped, with its floor and stands known to hundreds of thousands in this area through TV and the basketball team. This year's sophomores have gone all out to foster Fordham spirit among the freshmen and merit a real accolade for their success. In downtown Fordham a bowling league, the School of Education basketball team and another fine Fordham glee club are signs of student activity. Uptown intramural sports, under Father Brady's enthusiastic leadership, are no longer just a notation in the catalog: last fall a league of 61 touch-football teams made intramural history, as did the previous spring's 79 teams in basketball and 81 in softball.

This internal ferment and vitality has its external counterpart. Representatives of 104 institutions of higher learning in New York State came to Fordham last December for their annual meeting. This month over 100 college and university professors from 30 institutions in the metropolitan area held a Day of Recollection in the University Church. The most outstanding Conference of Mission Specialists in the nation is held each year at Fordham. Business executives are going to school at Rose Hill these days, 20 at a time: eight sessions of three weeks each, six days a week, their classroom the lounge in Bishops' Hall. The first course in aircraft procurement has already terminated with solid satisfaction. Its participants enthusiastically entered into the spirit of the campus from their freshmen week, when they attended a basketball game wearing "beanies," to their senior dinner complete with "honor cards." On Friday, March 5, in cooperation with the American Arbitration Association, Fordham sponsored a Conference on Industrial Peace in which national leaders of labor and management took part, including Mr. Mitchell, Secretary of Labor.

These are some of the facets of the Fordham of 1954. It takes thousands of newspaper column inches each year to tell the story. The seed of a century ago was fecund. The root-

stock is fruitful and strong. What of the future—what of 1964?

1964

THE GOAL AHEAD

The resources of a University are both spiritual and material—books and labs and playing fields; traditions and moral values and teachers who believe in God. For more than a century Fordham has emerged from each period of national crisis richer in intellectual and moral and spiritual resources. The last ten years are no exception. The material means necessary to open up these resources for youth, however, vitally concern us now.

Inflation has rocketed the costs of education out of proportion to normal income. Each year the tuition dollar covers a bit less of the cost of educating each student. We are not crying, "Wolf." We can survive. But our country's way of life is too important to the world; and ideals are too important to our country's way of life; and Fordham is too important for these ideals, to be content with mere survival.

And so I want to tell you something about the *Ten Year Plan for Fordham*. You have read about it in the press. The brochure with the details is available for you now. Meanwhile, I want to speak to you briefly about what we are trying to do and how we are trying to do it.

The Operating Budget

Last year it cost about \$4,700,000 to operate the University. We had a deficit of \$22,000, which is modest enough as such deficits go. But the deficit was small for the wrong reason. It was small because of an item of some \$265,000 of services contributed by Jesuit teachers and administrators. We are glad to contribute these services: indeed we are vowed to do so. We are glad that they saved the life of the operating budget last year. But they really belong on the capital budget. These are the resources of Fordham that used to build our buildings. We must build with them again. And that means that we must have unrestricted funds to help balance our op-

erating budget, a need in meeting which every member of our Fordham family should help.

To Do the Task Better

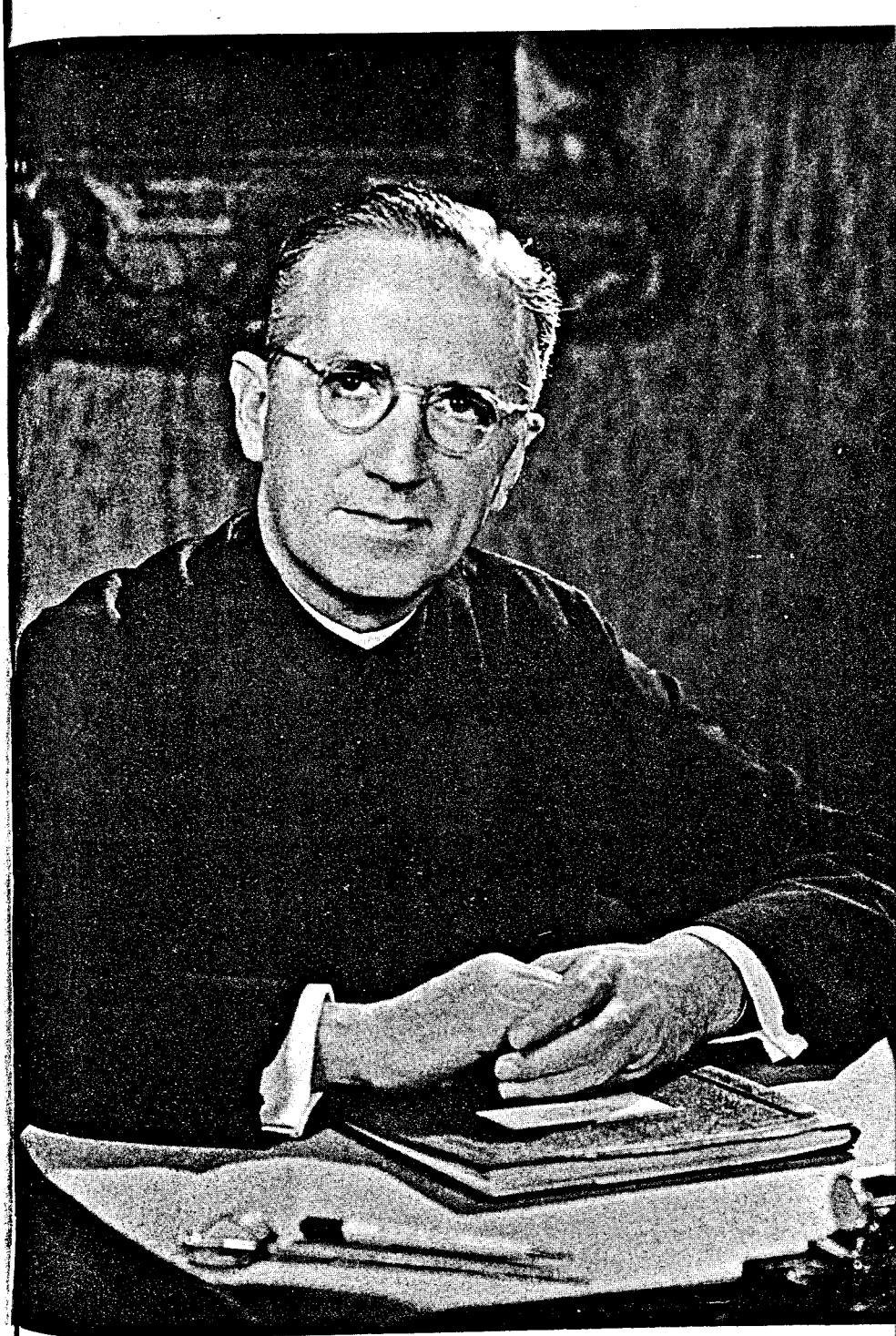
Balancing a budget, however, is merely survival. We must do more than that to do our task well. Our current needs concern people first of all: our teachers and our students. No amount of money could purchase the loyalty and devotion we receive at Fordham from our lay teachers, but they must live in the economy of 1954. Talented young teachers for the future too must be encouraged and they must have tangible proof that they are partners in a great enterprise, not hired hands. You will see from the brochure that since 1939, even with the latest adjustments, our teachers' salaries have increased only 50 to 60 per cent while the cost of living has gone up 90 per cent. You will see also that the student aid which Fordham gave to nearly 1400 students this past year has been enhanced in value and in importance beyond our financial compass.

People come first, but things are important, too, if we are to do the task properly in which we are now engaged. Classrooms are cramped, libraries and laboratories inadequate. We are holding back unwillingly on research which could widen the frontiers of human knowledge.

To Do the Task Fully

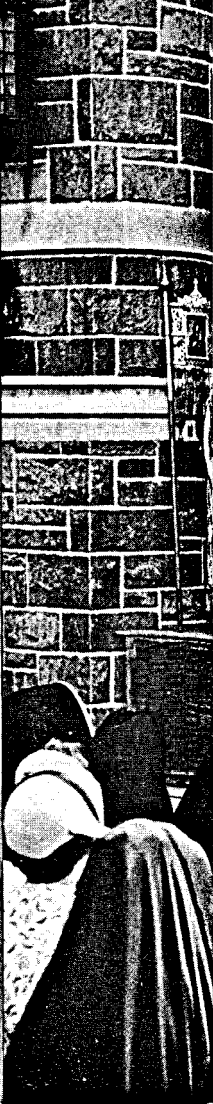
As Fordham has a history so also it has a future and as you and I have memory we must also have vision. There are some 2,150,000 in America's colleges today. By 1964 a throng near to 4,000,000 will be knocking at the gates. Let us not think of these young men and women as mere statistics. They are your sons, your grandsons, your nieces and nephews; they are the future priests and lawyers and doctors and teachers, the parents, the business leaders and, please God, the political leaders of tomorrow. With no thought of expansionism, but simply to keep faith with the University we have inherited and which we must pass on, we are bound in conscience to think in terms of long-range capital improvements.

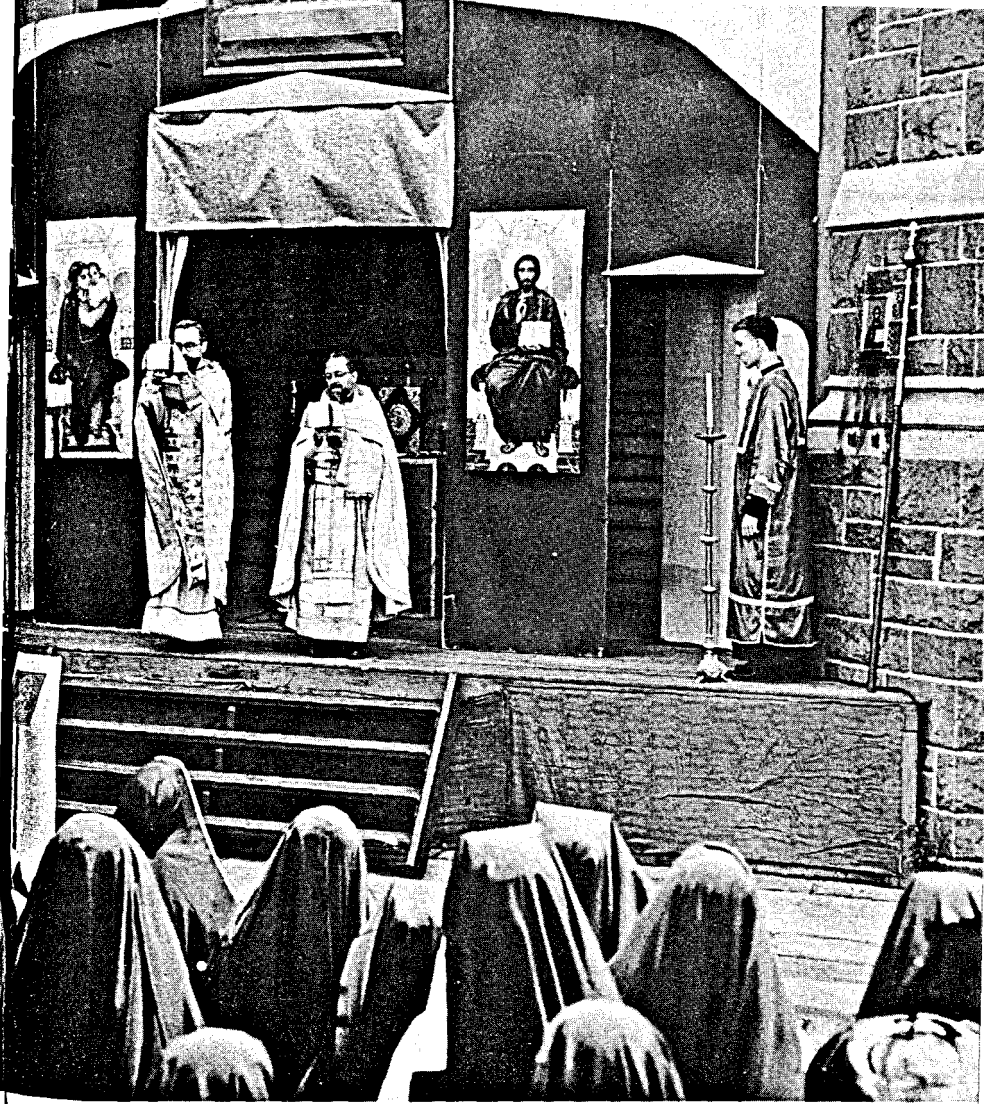
Uptown at Rose Hill we have seventy-five acres of one of



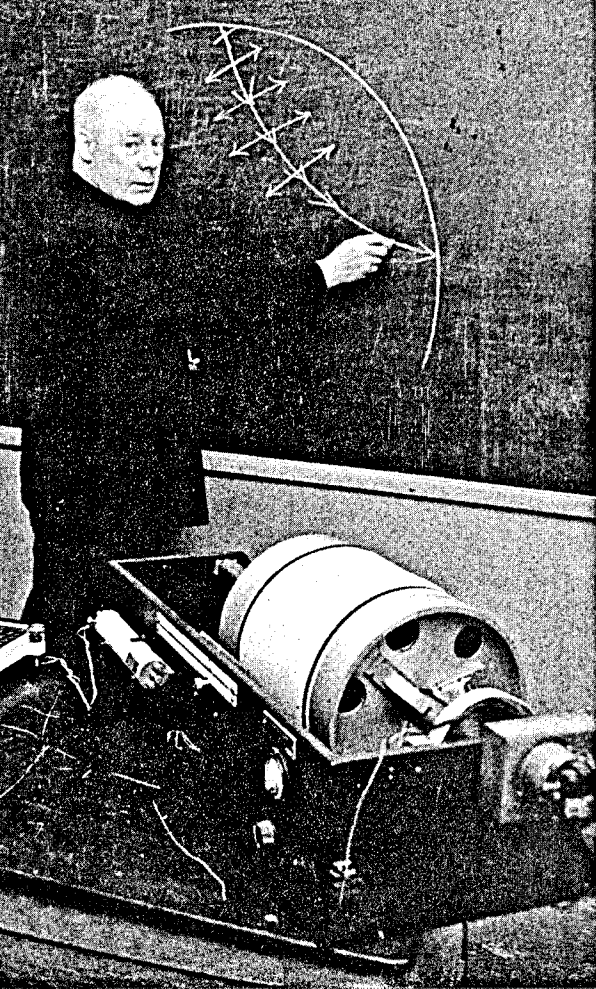
REV. LAURENCE J. MCGINLEY, S.J.
President and Rector of Fordham University.

Most Reverend John J. Wright, first Bishop of Worcester, Mass., receives the honorary degree of Doctor of Laws at a ceremony in the office of Father McGinley. Bishop Wright had been scheduled to receive the degree at the 1953 Commencement exercises, but a tornado struck his diocese on Commencement eve, forcing him to cancel the trip to Fordham.





The celebration of the liturgy according to the Slavo-Byzantine (Russian) rite has become an annual feature of the University's Summer Session. Co-sponsored by the Institute of Contemporary Russian Studies and the Russian Center, the fourth annual "Russian Mass" in August drew almost a thousand persons, religious and lay, to the terrace of Keating Hall. The iconostasis, the icons and candelabra used on the outdoor altar came to the Russian Center from the Russian Colony in Shanghai.



Still well preserved after three hundred centuries, skull of Egbert, a lad of the Stone Age, undergoes careful examination at the hands of Father J. Franklin Ewing, director of research services at Fordham, and leader of the expedition which unearthed Egbert in 1947 near Beirut, Lebanon.

Father Joseph Lynch is shown demonstrating the techniques of tracing shock waves picked up on the seismograph on the Fordham campus.

the most beautiful college campuses in the country. This is the testimony not only of ourselves, who love each blade of grass, but of all the many agents of TV and Hollywood who have photographed those scenes this year. We have all these lovely acres almost in the heart of New York City. We have buildings, some old, some new, all of them, save temporary housing erected in the last war, built to endure. The time for temporary housing has come to an end. The sturdy walls of Dealy need new interiors. A classroom building where we can train our students in efficient comfort, a library wing to house the books for which there will be no space next fall, a student building where you and your sons can gather and where food services may be sensibly and economically handled: these needs are urgent.

For almost fifty years Fordham has made its impact on downtown New York City: the Law School, the School of Social Service, the Undergraduate and Graduate Schools of Education, Business, General Studies. It is time that these schools, which have meant so much for New York and for the nation, get out of the stage of Mark Hopkins on one end of a log. This, I repeat, is not expansionism. It is simply doing the job well. For it we shall have to increase our operating income at least \$500,000 annually, and plan and build and pay for, in the next ten years, capital growth in the sum of at least \$8,000,000.

The security of our country in the days ahead must begin in the hearts of our own people. It must rest upon the virtue and the vigilance of men and women who believe in God and who know that every right has its corresponding moral obligation. We are not building human calculating machines in Fordham nor bulldozers. We are trying to form the person God intended each one to be: physically, intellectually, morally and spiritually. There are many curricula in the different Fordham schools, but religion and philosophy to prepare for intelligent, personally moral lives, are part of all of them. These are the values we must labor to maintain and strengthen. This is why we need help, you and I—that we may do our task well.

How shall we accomplish the task ahead? Let us begin with this fact. There are a great many people in this city and in

this land who have at least this one strong bond with Fordham: devotion to those spiritual ideals for which Fordham stands and which can alone keep America strong and free. It is to these people we must appeal to help us. In other words our Ten Year Plan for Fordham envisions an enlarged effort. It means going outside of our own Fordham family to our friends, to all the men and women and businesses and corporations and foundations which have a stake in the way of life to which Fordham is so important.

ACHIEVING OUR GOAL

The plan you will read about in the brochure is the result of a year's study in conjunction with the deans and the administrators and the teachers of Fordham, the directors of the Alumni Association, the President of the Alumni and the former presidents, and many individual alumni and alumnae beginning with His Eminence Cardinal Spellman.

In brief, the plan envisions a Fordham Council to be made up of an outstanding graduate of each school, the dean of each school and a dozen leaders from our alumni and friends.

The second part of this plan consists in publicity, initially in the brochure outlining the Ten Year Plan, and then in special brochures for each school and for each source of help; publicity in the Alumni Magazine, the other alumni and alumnae publications, in all the media by which we can make our Fordham story known. Here I should pause to voice a very sincere word of congratulations to the public press which has been so alert to the importance and to the needs of higher education. It has been generous and accurate in its information and, to my knowledge, Fordham itself has never been accorded clearer public voice than in months past.

The third part of the plan concerns the recruiting of willing workers who will contact fellow alumni, alumnae and friends of Fordham—all who can give and all who can work—some giving more, some working more.

Finally the plan concerns those sources of help for the greater Fordham of which each one of us dreams. Among these sources are first of all annual giving on which we must count for full and proper operating day-by-day. Alumni, Alumnae, Friends of Fordham, these will obviously be asked.

So also will parents who more and more have come to know that tuition does not cover the full cost of educating their sons and daughters. Capital gifts in larger amounts and for special purposes will have to be sought from wealthier friends and alumni, from foundations, from corporations. Here again due credit must be given to the vision and sense of social obligation growing in our corporations, more than seven hundred of which have already set up foundations through which to make gifts to education and philanthropy. Finally, from thousands and thousands, rich and poor, we must seek bequests. This has been the strongest source of gifts to Fordham throughout our history. It will always be. Indeed there can be no more fitting memorial to the memory of a man or woman than the youth of Fordham to whom their generosity has made possible training for a richer and a better life.

THE TASK IS OURS

The students who throng to Fordham and other American universities now and in the days ahead have in their hands the future of our country's ways of life in a most critical period. What we make of them will influence our generation and theirs and all the world. We can do no less than the best.

It is important to understand that when we say "we," it means all of us—students and future students, faculty and administration, and the alumni and alumnae who are forever Fordham. We all have our task, our sacrifice. I have already made mine when I gave to this work my own right arm, the one who for twenty years has trained the presidents of Fordham, the Founder and Editor of the Alumni Magazine, the friend of Fordham graduates all over the world—Ed Gilleran.

Your diploma symbolizes your share in Fordham, the bond of your attachment. In everything that Fordham does and is, you have a stake. Your own personal stature as a Fordham graduate increases with Fordham's service to its students, their parents, the alumni and alumnae, the community in which we live. Fordham is yours and will always be: The Great Cosmopolitan University with a Conscience.

Let us not be diffident or discouraged about fund raising. There is no secret to it. It simply means a lot of people who believe in a cause, systematically asking a lot of people who

share that belief to give for it. Nearly 5,000 Fordham graduates and friends contributed well over \$400,000 to Shrub Oak. Our whole appeal is for less than some universities have received in a single year—less than some national campaigns have achieved in a single dinner. I think the University never really asked. We have to start to ask and ask hard enough.

I think one other point should encourage us, also, and that is that Fordham is here in New York City. That means it has an incomparable opportunity to serve. It also has an incomparable impact on this metropolitan area where 20,000 of our graduates live and share community responsibilities. It therefore has an incomparable right to seek the help of this city and this metropolis. Other universities, some far off, have set up offices in New York City to solicit funds. New York has a big heart and it has been generous. It is time that New York think of the home folks too.

Ultimately, of course, unless God builds the house, we labor in vain. We shall succeed if we believe enough in Fordham to tell her story from our hearts and enough to get down on our knees to ask God's blessing on all of us as we work our way together.

Greater Georgetown Development Campaign

"A Message from Georgetown's President" is reprinted from Today and Tomorrow, the fund-campaign brochure; Father Edward B. Bunn's Address at the Invitation Dinner was delivered ex tempore and tape-recorded.

A MESSAGE FROM GEORGETOWN'S PRESIDENT

Like those who preceded us, the present generation of Georgetown alumni, faculty, students, and friends must regard Georgetown's historical tradition and record of achievement as an inherited trust. Down through the years, since 1789, had any generation of our predecessors been content to rest upon the laurels of the past, the progress of the University would have been interrupted and her service to mankind curtailed.

With education and scientific research on the march, Georgetown today can ill afford to continue along the even tenor of her way. She must forge ahead if she is to add new lustre to her escutcheon and prove worthy of her mission. To accomplish this, she must become an even finer Georgetown. She needs a broadening of opportunity for her students and an improvement of facilities and tools for her faculty.

Through the years, buildings not only depreciate but often become inadequate or obsolete. The field of man's quest for knowledge is ever broadening and requires the addition of new academic courses or the modification of existing ones. Scientific research and discoveries are not only opening up horizons for the student but are requiring new laboratories and equipment. Professors' salaries have not kept pace with increased living costs. Student tuition has been increased somewhat but has not kept pace with increased costs; endowments have become less productive. These are some of the urgent problems that stand in the way of a finer Georgetown.

To solve them, we carefully made plans to establish the Greater Georgetown Fund. This is designed to provide opportunities for supporting Georgetown through both an annual giving program and a long-range development of capital improvements.

The University is giving its all through a devoted and

capable faculty combined with the calibre of its educational system. But we cannot bring the program to a successful fruition without the physical, moral, and financial participation of everyone who has an appreciation of Georgetown and its achievements in the past 164 years.

**THE ADDRESS AT THE INITIATION DINNER,
OCT. 24, 1953—**

MR. CHAIRMAN: There are no distinguished guests here, because you are all our alumni and devoted friends of Georgetown. I should, however, mention particularly the President's Council, because I spent a full day today going over the details of the University with them and seeking their expert advice—an important factor. When I look around here and see the executives and faculty of the University and feel what they contribute by their wholehearted support, by their devotion, by their complete consecration to the work, I realize that any efforts I make for the University can be successful and fruitful only to the extent that I have their cooperation. I also take this occasion to thank the alumni who have been so cooperative through the years. They have initiated things: they have, for example, contributed to the erection of the hospital; and we know it is a great hospital—we could not erect it today for seven million dollars. They initiated the Alumni Gymnasium Drive and they worked tirelessly to accomplish what has been done. So it is a debt of gratitude I pay, a debt of gratitude to the faculty, a debt of gratitude to the alumni.

Father Foley wants me to speak on "Georgetown Today and Georgetown Tomorrow." That sounds somewhat formal. I propose rather to speak to you informally, to tell you as sincerely and as simply as I can, just what we are hoping to accomplish for Georgetown in our Development Campaign.

Behind all my motivation there is a very personal thing. I was only eighteen months old when my mother became a widow at the age of twenty-four. Through my early years I wanted one thing and that was a college education. I do not know where I got the desire, the aspiration, except that my grandfather was a college graduate; and I wanted particularly to go to one school, a Jesuit School in Baltimore, Loyola Col-

lege. Going to a school like Georgetown was simply beyond possibility.

Not Half, but All

I remember taking a scholarship examination for Loyola High School. I do not think I was first in the examination but we all had to go in and see the President. I went in and he said to me, "You are coming to Loyola." I was only a little lad of twelve at the time. The opportunity was there; and I have always believed—even if it was impossible to crystallize the fact in those days—in America as a land of opportunities.

They told us in first year high that if we took an examination at the end of the summer we could go into third year; and I remember taking that seriously. I went to the Prefect of Studies and said, "I want to take that examination."

He looked at me in bewilderment and said, "Who told you about it?"

"My teacher," I answered. "I will take the examination."

He added, "You must take it in second year Greek, in second year Latin, and in second year Mathematics."

"All right, I will take it at the end of the summer."

I did and went into the third year. At the end of the fourth year they told me, "You have earned a scholarship to the College."

Throughout those years there was one dominant thought in my mind: this is the opportunity of a lifetime. Of course, every boy in those days dreamed of making a lot of money. I was going to be a millionaire. Dreams do not hurt anyone—so long as they do not stop there! And I said to myself, "When I get out and make money, one half is going to Loyola College." When college days came to an end I decided suddenly—I had half a dozen professions in mind—I decided to become a Jesuit. And in the providence of God I was appointed President of Loyola in 1938; and the thought came back to me, "one half to Loyola College." It was not half, it was all; I cannot do anything but all—in anything. And that is the idea I have about the alumni of a college. They want to give back everything they can. Why? To give other boys an opportunity.

I am interested in one thing—giving boys opportunity—developing talent, wherever I see it, ingenuity wherever I see

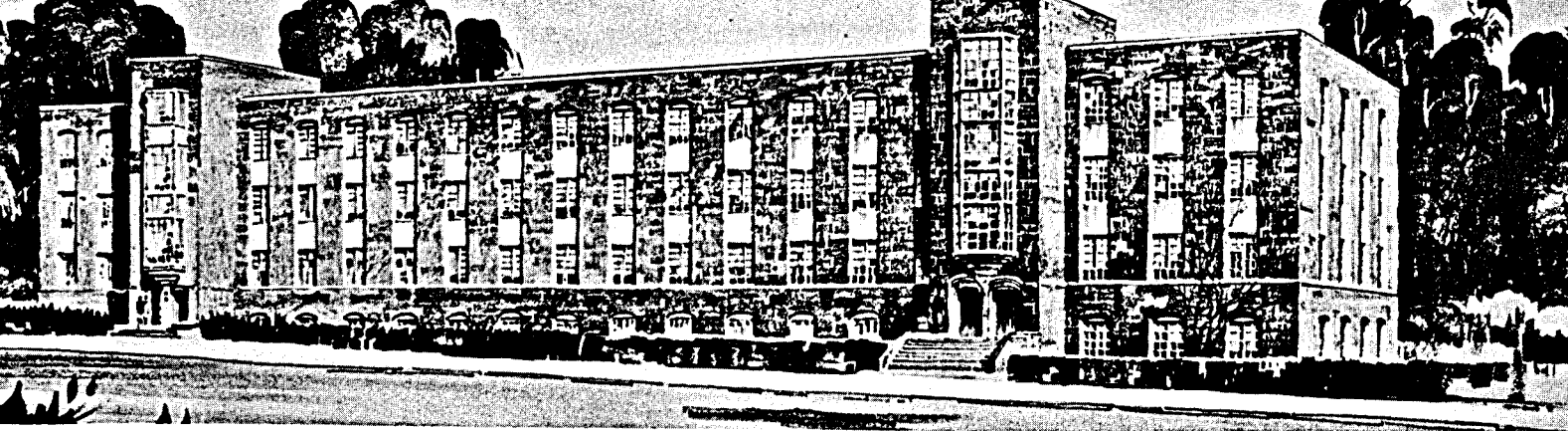
it, good will, basic earnestness wherever I see them. Give the young an opportunity. We do not make human resources—God makes human resources. Ours is the privilege of being able to cooperate with the Creator in developing—in co-creating, so to speak—these individuals who will be the great men of the future. And of course today the key to our problem lies in human resources. Here in America we do not consider numbers so much as the development of individuals. It is talent, it is genius that will enable us to do much more than could be done with mere numbers. You can put numbers in a line and they can all be shot down. But genius invents things and does things. Genius conceives various ways of meeting new situations. For instance, in our School of Languages and Linguistics—I see Dr. Dostert there—we have a mechanical translator that will translate Russian into English. That is what is being done at the School of Languages and Linguistics. And when I see what they do in the Medical School—how they are able to keep a person alive with an artificial kidney, how they are able to put into people's hearts plastic valves and keep them alive, how they are able to produce drugs which will keep people from becoming crippled and helpless. When I see what is done in all the other schools, then I see the University fulfilling its function in the development of qualitative men. For that is what we are interested in, qualitative men. Let me say at this point that my experience with the Georgetown alumni convinces me that we have qualitative men. You could have quantity easily; but, gentlemen, quality requires a tradition that goes back many, many years. And that is what we have at Georgetown.

Tuition in Twenty Installments

When I came here five years ago, I expected to bow out of Georgetown after a few years. I was Director of Studies of the Maryland Province and made a few recommendations about two schools, the Nursing School and the reorganization of the Dental School. I made the recommendations because usually recommendations are carried out by other people. If you thought that you would have to carry out the recommendations yourself, you might not make them. I was sent here to carry out my own recommendations. It happened last

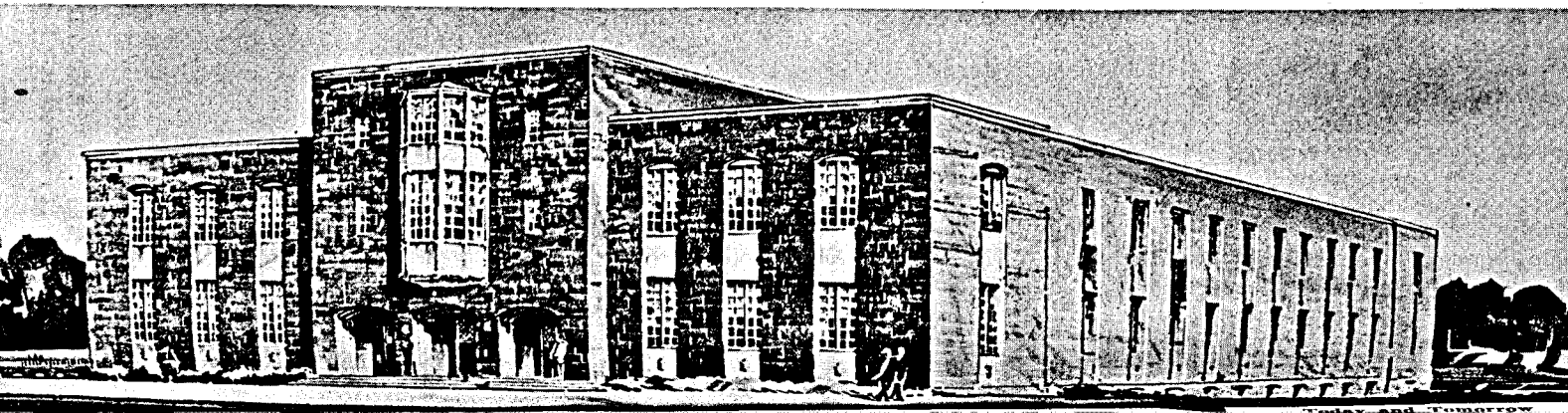


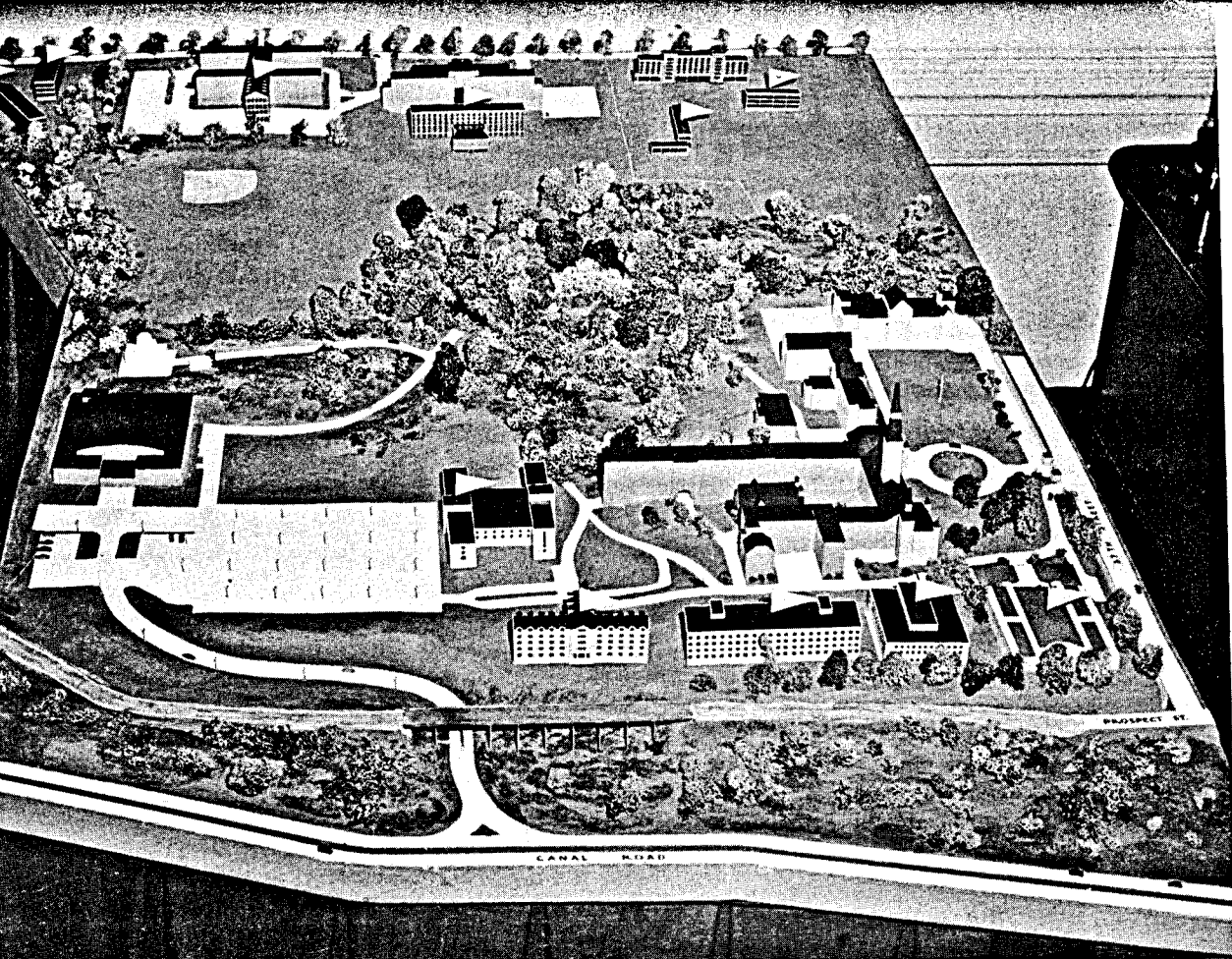
REV. EDWARD B. BUNN, S.J.
President and Rector of Georgetown University



Georgetown University, justly proud of its varied accomplishments in the field of science, plans to integrate physics and biology in a new Science Building (*above*) at a cost of \$1,350,000, thus releasing additional space for expansion in

chemistry. The \$2,300,000 library (*below*) will make readily accessible to the students the 250,000 volumes now overstacked into a wing and attic of the Healy Building with a normal capacity for only 100,000 volumes.



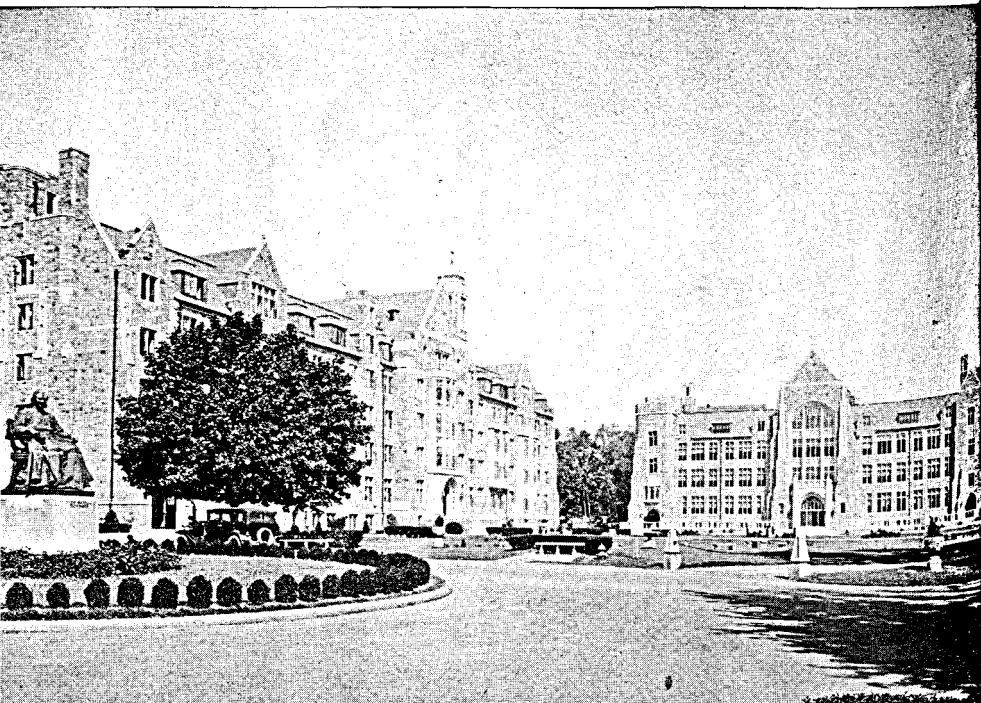


According to the National Catholic Education Association, by 1965 twice as many students will clamor for higher education than are now enrolled. To meet this need the faculty envisions the Georgetown of the future. The architect's model shows buildings now erected and those to be constructed. The new structures are indicated with flag-like symbols. At the top is the Medical Center with proposed extensions to the new hospital and schools of dentistry and medicine and planned erections of medical and dental dormitories, Nurse's Dormitory and residence for Graduate Nurses, and a convent for the hospital Sisters. In the lower right, near the main campus and overlooking the Potomac, are the new Dining Hall, Library, Science, Foreign Service and Graduate School Buildings.



Healy with its foreign service classrooms and dormitories

**Copley (left), a dormitory building for upper-classmen, and the
White-Gravenor administration and classroom building**



October 7 when I was called on to go in as President of Georgetown University on October 10—three days' notice. Jesuit regimentation!

Just a week ago I attended a reunion of the 1913 class of the Law School. There were 250 men graduated in that class in 1913, among them Chief Judge Laws, Judge Pine and Judge Bastian. We had a wonderful evening, about forty of us, a real old-time dinner, and I felt they were more or less from my generation. And I was surprised to learn later from Dean Fagan—the Dean is here tonight, one of those consecrated individuals, dedicated to a great cause—that those lawyers, at least a great many of them, had paid their tuition in twenty installments, although the tuition at the time was one hundred dollars.

Now that is a Jesuit ideal also. After all, gentlemen, we are in this business to educate human beings. Jesuits were formerly not allowed to take tuition. We had to have a dispensation from Rome to take tuition. Ignatius conceived our colleges as all being free schools. We were to put ourselves entirely and completely into the work of training great people; and he did not want anything but greatness. That was Ignatius. Ignatius never thought in terms of anything but the best. But in this country we could not run schools without tuition, so we have a dispensation; but the spirit of the free school still rings in the mind and heart of every Jesuit. All we want is to do an excellent job in the education of boys. Today the tuition and fees collected in universities no longer pay expenses. That is a fact. You could cut down to the bone, but if you did you would destroy the university. You would not develop. How was it possible to develop the Foreign Service School and the School of Languages and Linguistics here at Georgetown? We stand first in those branches, you know. Think of the great men in the past, starting a medical school and a law school and a hospital on a shoe string! They do not do things that way these days. That was America, that was the land of opportunity; and that was what they did. Today the five Catholic medical schools in this country are Jesuit medical schools.

St. Ignatius never wanted anything inferior. He would never be satisfied with an inferior graduate school, an inferior

law school, an inferior medical school. It is not worth it, gentlemen; it is not worth giving your life for something second rate. Resign. Close it. Unless you can do the best possible job, unless you can do a high type thing, it is not worthwhile. It is not worth a man's life to produce something mediocre. It is not a question of getting food and drink and having a night's sleep. You can get that other ways. We are in education for one thing: the best, and to have the best you need shoulder-to-shoulder work of everybody who is interested. The whole idea today is using human resources for international understanding—and that is what we strive to achieve. You can achieve international understanding by the development of men's minds. There is nothing so difficult as dealing with ignorance, narrowness, bigotry. I do not think anything is so heartrending as an apparently competent human individual who is filled with prejudices. Now liberal education can change that. The development of the mind, will, emotions, and imagination can remove bigotry and prejudice, and that is the only way the world will ever get together. We are striving to do that in a perfect way in every one of our schools: community service, national service, international service. We have fifty foreign countries represented in our schools. We have students from every State in the Union. We are national and international.

Missed Opportunity

We have the inspiration of John Carroll—a truly great man, cousin of Charles Carroll who signed the Declaration of Independence. John Carroll showed farsightedness in the way he planned things, and especially in conceiving the idea of, and planning, Georgetown University. We have advanced through struggle—we have never missed an opportunity to my knowledge, except one. The opportunity we have missed has been bringing to the attention of our friends in a systematic way just what is being done here at Georgetown, and what Georgetown needs. We are a little late in that, but not too late, I hope.

Since 1945 by our efforts and through the help of devoted alumni we have put eight and a half million dollars into this plant. We see what has been done here but somehow—I do

not know why—we all feel that much remains to be done, and somehow or other each one feels he has to do it alone. But, then, minds open and vision expands to include all our friends and all our alumni. In the early days there were friends. I remember in the early days at Loyola how George Jenkins gave a science building and a library. We have been fortunate that way in some sections of the country in having benefactors who gave on their own initiative. People today do not realize the needs—the world has become too complex, too intricate, too involved. We must bring it to their attention. We have to have an organized, systematic program. We have tried to produce one. Fathey Foley has worked tirelessly at it. Here is the brochure that states the case. It is excellently done, and I am sure that each one of you will read every line of it because it makes interesting reading. And I am not going to repeat what it contains, except a paragraph at the beginning, which is an ideal:

Make no little plans; they have no magic to stir men's blood and probably themselves will not be realized. Make big plans; aim high in hope and work, remembering that a noble, logical plan once recorded will never die, but long after we are gone will be a living thing asserting itself with ever growing insistency.

That is our aim. We are not running a drive. This is a normal function of the University. We have put our heads together, the directors of Georgetown, with our alumni and friends, and we have worked this thing out meticulously. It is not a thing of supererogation. It is a necessary part of University planning. You cannot run a university these days without such planning. And I do not feel that we are mendicants. Rather we are giving people an opportunity to give where they know it will count for what we are seeking most today, national and international understanding. I know that your hearts will respond with great intensity to the project and to the ideal.

The important thing is that information should reach the proper people. We spent a long day today, the Council and myself, going over the affairs of the University. We shall spend many another doing the same thing, because we are determined that we will use every available resource to create the greater Georgetown. That is the important thing. Not bigger in size necessarily—we are not interested in size. We

have a diversity of schools. Our college is limited in the number that it accepts; so, too, is our Foreign Service School, our Medical and Dental Schools, our Institute of Languages and Linguistics, our Law School, our School of Nursing. We are not looking for numbers, but we must have development. We want to use the resources we now have for further effectiveness: that is the important thing in the development program.

New Buildings to Save Money

We are not looking for buildings for building's sake. We are looking for buildings only because they are necessary; and I tell you this, gentlemen, not merely two men or three men say they are necessary. We have had experts in here to determine whether they are necessary. We got a grant from the Ford Foundation to make a business management survey. The advice received was to put as much money as possible into the educational program in order to save money. They say buildings are absolutely necessary to save money. We need a dining hall to save money; we need a library to save money; we need a science building to save money. That sounds odd because usually an additional building will increase your maintenance costs. But in our case there are certain buildings that are so necessary that we need them to save money. That is the actual situation.

This plan, gentlemen, has required a great deal of study. Ours is no superficial conclusion. We have gone into it in every detail, every ramification of it, and this plan is the outcome, the plan for the Georgetown of tomorrow. The Georgetown of yesterday was a great Georgetown, and we can never achieve—I know I shall not and I feel my successors will not—what the great men in the past have achieved so heroically by dint of great sacrifice. We do not advertise. Ignatius never wanted us to advertise what went on. All he asked of us was all we have to give. That is what we Jesuits do when we pronounce our First Vows and that is what we do when we pronounce our Last Vows. To give our all, that was his idea. He took it for granted. That is what “the greater glory of God” means in his conception, and only that—his two great points, liberality and generosity of a human heart and human

industry. He was a man of few words but he picked out Xavier. We know what Xavier became and what he did for the East.

A Letter from the Archbishop

I would like to close, gentlemen, with a letter from his Excellency, the Archbishop of Washington. He has written a beautiful letter in relation to our Georgetown Development Campaign. He is, of course, the Chancellor of Catholic University and he said to me, "Look, we take up a collection all through the country to meet the deficits. How do you people meet the deficits?"

I said, "I am trying to find that out myself, your Excellency." So he sent the following letter:

My dear Father Bunn:

With very great interest I have learned of the inauguration of the development campaign to realize the long-cherished plans for a "Greater Georgetown." This is, I understand, not a mere drive for added funds, however necessary, but a long term plan, looking toward increased effectiveness of Georgetown University in the future, in every School and Department, for the fuller achievement of Georgetown's ideals and purposes.

It is a source of considerable pleasure to me, as Archbishop of Washington, by favor of the Holy See, to complement and second your high purposes with sincere, prayerful good wishes for their complete success, to the glory of God and the good of souls. Particularly do I hope most fervently that the celebration of your hundred and seventy-fifth anniversary, in 1964, which I understand is set as a timely goal, may witness the accomplishment of the labors on which you embark today.

Georgetown University has a long and honorable history of a hundred and sixty-four years, since her founding in 1789 by the illustrious John Carroll, as a tiny "academy on the banks of the Potowmack." Well and faithfully has she realized the hopes and aspirations of the first Archbishop of Baltimore—the predecessor of every Bishop in the United States, and more particularly of the Archbishops of Baltimore and of Washington. For on this little Academy, John Carroll said, rested all his hopes for the permanency and success of our holy religion in the United States. And from the halls of

Georgetown, through the years, have come forth eminent servants of the Church and of the State. One has but to recall the names of William Gaston, the first student; of the beloved James Ryder Randall, of the distinguished Edward Douglass White, to know that the rosters of alumni are studded with names enshrined in the hearts of all loyal Americans.

"Alma Mater of all Catholic colleges in the United States" is the title beautifully and justly bestowed on Georgetown University by the late Pope Pius XI, of happy memory,—an encomium repeated by the present Holy Father, Pius XII. Georgetown has lived that title not merely by reason of her antiquity—her life co-terminous with the life of the nation—but more so, as the nurturing mother of men who have given impetus and direction to the advance of Catholic education throughout continental United States, and in not a few of our sister countries as well.

But the eyes of the men of Georgetown today are not content to rest on heights achieved, to look back with complacency on paths already trod. With the same forward-looking vision that characterized John Carroll—and before him, the saintly Founder of the Society of Jesus, Ignatius of Loyola, in whose school Carroll himself was trained—the Jesuit Fathers of Georgetown today look ahead to the peaks still to be won. Georgetown's work is far from done—nor ever will be done, while there yet remain youth to be trained in the ways of God, reared to the service of God and of neighbor. The achievements of yesterday are but the vantage-points to see, and the stepping stones to meet the challenges of tomorrow. And that those challenges will be severe and critical the temper of our times is ample evidence. To meet the needs of today, and of tomorrow, Georgetown University must prepare herself.

I rejoice to know that a beginning is shortly to be made in the erection of a new School of Nursing, for the training of more and more young women in the Christlike works of mercy. I know that a Law Center is in contemplation, for the development of more and more proponents of law in conformity with Divine and natural principles. I have learned of some of your other plans—for the building of a School of Foreign Service, for a Graduate School, for a Science Building and a Library. And so of the other Schools and Departments of the

University—all are included in the overall development of the Greater Georgetown.

Yet a University is not merely a campus, however expansive, not a set of buildings, however stately. The soul and life of a University is in its alert and capable faculty, training and guiding the souls of eager youth for careers in time and in eternity. Too often, alas, in many marts of learning “the hungry sheep look up and are not fed.” May it never be said of Georgetown that she has made the error of building gilded palaces of ignorance. Rather may she continue, as the fabled pelican, to feed from her mothering breast the fledglings entrusted to her for nurturing.

For this reason I am particularly interested in the plans having to do with the founding of professorships, of chairs and fellowships, to insure a continuing source of talented and dedicated professors; and the development of funds to afford needy but worthy students assistance in attaining the education their circumstances might otherwise forbid. For thus will be insured in perpetuity men to carry on the traditions of Georgetown in sound research and solid teaching; thence also will continue to come from Georgetown men to follow in the footsteps of their forebears, devoted sons of Holy Mother Church, staunch defenders of our American democratic principles. Thus may Georgetown University continue into the future, “as a tree that is planted by the waters, that spreads out its roots towards moisture; and it shall not fear when the heat cometh. And the leaf thereof shall be green, and in the time of drought it shall not be solicitous, neither shall it cease at any time to bring forth fruit.”

And so, my dear Father Bunn, as you begin the long and arduous task of building the Greater Georgetown, I extend to you, and to your associates, clerical and lay, at Georgetown, and to all who engage and assist in this worthy undertaking my most hearty greetings and good wishes, and a prayer for God’s abundant blessing on your endeavors.

With a paternal blessing,

Devotedly yours in Christ,

PATRICK A. O’BOYLE,

Archbishop of Washington

October 15, 1953

Jesuit education in Buffalo, begun in 1855 with a small Latin class and today thriving with high school and college, crowns a century's apostolate among the city's devout Catholics.

A History of Canisius High School¹

JAMES J. HENNESEY, S.J.

On August 29, 1948, a strange procession wound its way through the halls of Buffalo's magnificent Consistory building. A procession of Catholic clergymen escorted the Most Reverend John F. O'Hara, C.S.C., as he passed from the huge auditorium, richly decorated with Masonic emblems and quotations, across the foyer and into a recently added bright new classroom building. The occasion? August 29, 1948, marked the end of one era—a full century of Jesuit growth in the City of Buffalo—and the beginning of another: the inauguration and blessing of the new Canisius High School.

Jesuit Beginnings in Buffalo

For a new school, Canisius has a long history. Its roots go back to the year 1848, when two Fathers from the old New York and Canada Mission came to Buffalo at the invitation of the Right Reverend John Timon, C.M., first Bishop of the diocese. The Bishop was plagued with that perennial problem of the early Church in the United States, trustee trouble. Difficulties had arisen in the Church of St. Louis on Main Street and Bishop Timon hoped that the Jesuit Fathers might be able to reconcile the disaffected parishioners. He hoped, too, that once the rebellious parish had been restored to ec-

¹ This history is based on the house archives, dating from 1848, and "preserved at Canisius High School." Permission to make use of these records was graciously given by Father Gerald A. Quinn, present rector of Canisius High School. The author also acknowledges his indebtedness to the thesis, *The History of Canisius High School*, presented to the Graduate School of Canisius College in 1948 by Nicholas H. Kessler.

clesiastical discipline, the Jesuits might settle down to educational work in the city.²

The Residence at St. Michael's

The pioneers of what came to be known as the Buffalo Mission were Father Lucas Caveng and Father Bernard Fritsch. These Fathers were successful in effecting a temporary solution with the trustees of St. Louis', but renewed difficulties continued until 1855, when the parish finally submitted to the Bishop. Meanwhile, Father Fritsch, Father Joseph Fruzzini and Father William Kettner had taken up residence in the suburban village of Williamsville, where they did parochial work for several years. In 1851 Father Caveng was named pastor of St. Louis', but, when the people refused to accept him, plans were made to care for the German element of the old parish in a new Church, to be dedicated to St. Michael the Archangel. On August 20, 1851, Bishop Timon laid the cornerstone of the new Church on Washington Street, at a site which had originally been selected for the Cathedral of the diocese. St. Michael's Church was opened on January 1, 1852, and not long after the Fathers from Williamsville moved in to make up the first Jesuit community in the City of Buffalo.

The first few years of the new residence were quiet ones. The Fathers attended to the Church at St. Michael's and cared for several missions in the now-forgotten hamlets of Elysville, North Bush and Buffalo Plains. Once a month a Father journeyed across Lake Erie to a mission station at Black Creek, Ontario. In 1858 a farm was purchased, on what was then the outskirts of the city, with the idea in mind to build a college and a church on the land. The intended college never did get past the planning stage and part of the property had to be sold at a loss, but the new Church of St. Ann's proved

² The controversy between Bishop Timon and the trustees of St. Louis' Church is treated in the standard histories of the Church in the United States. Bishop Timon had inherited the controversy along with his diocese at its foundation in 1847. An interesting account of the controversy will be found in the small volume *Brooksiana* (Catholic Publishing House, N.Y., 1870). See especially p. 45 ff. where contemporary newspaper articles dealing with the dispute and giving statements by Bishop Hughes of New York and the rebellious trustees are given.

to be a success. Father Bernard Fritsch was its first pastor.

The year 1863 saw a new superior in charge of the Jesuits in Buffalo, Father Joseph Durthaller.³ His seven year tenure was one of marked activity. Immediate plans were made for a new church on Washington Street. The foundations for the edifice were begun on April 20, 1864, and within three years the building was ready for use. This is the present St. Michael's Church.

It had been the hope of Bishop Timon that the Jesuits would undertake the work of higher education in Buffalo. Although no permanent school was opened until 1870, there were definite moves made in that direction in the 1850's. Eight students attended Latin classes at St. Michael's in 1855. Two years later, two young men studied philosophy under the tutelage of Father Charles Jannsen and in that same year, 1857, Reverend Father Hus, superior of the mission, accompanied by Father Larkin, the former rector of St. Francis Xavier, New York, made several visits to discuss the question of a college with Bishop Timon. We have already seen that plans were made in 1858 for a college to be attached to the Church at St. Ann's. However, all of these plans failed to materialize, and the first chapter of Jesuit history passed without the erection of the much desired educational facilities. In connection with the private tutoring courses offered from time to time at St. Michael's, we might mention the name of one of Father Durthaller's Latin students in the 1860's. This was Nelson H. Baker, who was later to become famous as the Right Reverend Monsignor Baker, Vicar General of the Diocese of Buffalo and founder of the Basilica of Our Lady of Victory and the institutions at Lackawanna which bear his name.

Father Durthaller was to be the last superior of the New York and Canada Jesuits in Buffalo. On September 17, 1868, Father Peter Spicher, a representative of the German Pro-

³ Father Joseph Durthaller (1819-1885) was an Alsatian by birth. In America he labored as an Indian missionary, professor at St. Mary's, Montreal, and superior at Buffalo, Xavier and the German Church of St. Joseph's, New York City. Besides building the new St. Michael's Church, he was responsible for the construction of the school building at St. Francis Xavier's. For further geographical data, see WOODSTOCK LETTERS XIV, p. 287 ff.; XV, p. 65 ff. and XLVIII, p. 330 ff.

vincial, Father George Roder, arrived to begin negotiations for the transfer of the mission to his province. Father Spicher concluded his arrangements with Reverend Father James Perron, Superior General of the New York and Canada Mission, on January 23, 1869, and in the following May Father General Beckx approved the transfer. St. Michael's and St. Ann's were now the care of the North American Mission of the Province of Germany. Father Spicher was named first superior of the new mission and took up residence at St. Mary's, Toledo. Five Fathers and three Brothers came in the first contingent to replace the New York Fathers although two of the latter remained for a time as superiors of the two Buffalo houses, Father Durthaller at St. Michael's and Father Blettner at St. Ann's. In speaking of the change, the diarist of the time remarks that the new mission superior took care that all the customs of the German Province be introduced into the newly-acquired houses, with the result that the new arrivals were able "to attack the tasks committed to them *Germanico more, bono animo et magno corde.*"

The German Fathers⁴

With the departure of Father Durthaller on July 26, 1870, twenty-two years of work by missionaries from New York and Canada came to an end. From the small beginnings at Williamsville had grown two large churches, St. Michael's and St. Ann's, each with its own parish school, and three smaller churches. The Fathers were also regular chaplains at the Poorhouse and at St. Vincent's Hospital. There was as yet no college. That was to be the work of the German Fathers.

Foundation of Canisius College

In 1870 the residence at St. Ann's was separated from St. Michael's. In the same year, Father William Becker came to

⁴The transfer of the Buffalo Mission to the German Province is treated in Father Garraghan's book, *The Jesuits in the Middle United States*, I, pp. 583-7 and in the WOODSTOCK LETTERS, XLVIII, pp. 332 and 335.

America as second superior of the mission.⁵ The community at St. Michael's now numbered thirteen. The shortage of men which had plagued the New York Fathers was at an end, and, in September, 1870, a school was opened in a small building adjacent to the residence on Washington Street. The first president of the new school was Father Ernest Reiter. When he was assigned to Erie, Pa. in the course of the year 1870, Reverend Father Becker combined the position with his own and so became the second president. By the end of the first school year, some fifty boys had been enrolled in the new school, dedicated to Blessed Peter Canisius. Canisius College and Canisius High School had been founded.

Growth of the College

The years 1870-1912 saw the development of the tiny Latin School on Washington Street into a full-fledged college and high school. For the most part, the German Fathers, aided by a few laymen, did all the teaching, although it seems to have been customary in the early days for the New York Jesuits to supply an occasional scholastic to help out. In 1870 we find mention of "*scholasticus unus ex missione Neo-Eboracensi in schola Latina occupatus.*" This was Mr. Anthony Gerhard, who taught the commercial class. A man who seems to have established a reputation as a strict disciplinarian, Father Henry Knappmeyer, taught the Latin class. The old diaries note that Mr. Gerhard left for New York immediately after the commencement exercises in June, 1871. He was succeeded in Buffalo by another scholastic from the New York and Canada Mission, Mr. Benedict Guldner, who later was well known for his work as a priest on the Woodstock faculty and in Philadelphia.

Father William Becker continued as president of Canisius

⁵Father William Becker served as mission superior and president of Canisius for two years, returning to Germany in 1872. He later returned to America and served in various houses of the Buffalo Mission until his death at St. Ann's, Buffalo, January 22, 1899. An interesting contrast between the extremely kindly Father Becker and his more stern successor Father Henry Behrens is drawn by Sr. M. Liguori Mason, O.S.F., in the book, *Mother Magdalen Daemen and Her Congregation*, (Stella Niagara, N.Y., 1935). See especially p. 314 ff.

until December, 1872, when he was succeeded by Father Henry Behrens, an indefatigable worker who is perhaps the best-remembered of the early German Fathers. Father Behrens also became superior of the mission at this time.⁶ It was under his regime that the new college developed into a fully organized school.

Accommodations in the beginning had left much to be desired. Until Christmas, 1870, the boarding students lodged with various families in the city. Later they lived, with one of the Fathers as Prefect, in a house on Ellicott Street and in one on Goodell Street. By September, 1871, some had to be housed in the Fathers' residence. The school was growing and more extensive accommodations were imperative.

In the spring of 1872, the cornerstone of the main building of a new college on Washington Street was laid by the Right Reverend Stephen V. Ryan, Bishop of Buffalo, and in November of that same year the central portion was completed. The north and south wings, the auditorium, chapel and infirmary were added in later years. To make way for these later additions, the old church was torn down in 1881. A further addition had been made in 1875 when a large property about two miles from the College was purchased. This property, known as the Villa, provided recreational facilities for both students and faculty.

While the physical plant was being expanded, developments were also taking place along organizational lines. In the year 1883, the High School was incorporated by the State of New York as the Academic Department of Canisius College.

⁶ Father Henry Behrens (1815-1895) might well be the subject of a full-length biography. He served as superior of a band of exiled Jesuits coming to America in 1848, then returned to Germany and was successively rector and master of novices at Friedrichsburg, Westphalia, instructor of tertians at Paderborn, and superior of Ours engaged as hospital personnel in the Franco-Prussian War. For his services to the Fatherland he was awarded the Iron Cross, rode in Bismarck's triumphal procession into Berlin and, a few weeks later, was sent into exile with his fellow Jesuits. Returning to America, he served in various capacities in the Buffalo Mission, of which he was twice superior (1872-6 and 1886-92). At his death in 1895, Bishop Ryan of Buffalo said of Father Behrens: "I have a saint in my diocese and his name is Father Behrens." Accounts of the life of Father Behrens will be found in the WOODSTOCK LETTERS, XXV, pp. 150-51 and p. 385 ff.

Nine years later, in 1894, the commercial course was discontinued and the classical course, which had been six years, was lengthened to eight full years, four of high school and four of college. The stage was set for the eventual division of the old-style *collegium* into two separate schools. It might be interesting to note in passing that during the 1890's Canisius took on the semblance of a military school. A school uniform was prescribed and the student body was marshalled into a band and five companies of cadets. This practice seems to have been discontinued about the turn of the century.

Moving now into the twentieth century, we find that by 1907 there were 430 students in the college and high school. Of these, 110 were boarders, since Canisius had been from the beginning a boarding and day school. As it was no longer possible to house such a large student body at the downtown school, 50 of the academic students attended classes at the Villa. Then, at the end of the scholastic year 1907-1908, there appears the following notation in the history of the house: "*Exit convictus.*" Nothing more, nothing less—the boarding department had been closed down. This decision had been made the previous January 20 at a meeting of the Board of Trustees convoked by Reverend Father Joseph Hanselman, the Provincial.

Transfer of the College

The departure of the boarders had not solved the housing problem completely. By September, 1912, there were 379 students in the High School and 73 in the College. The decision was made to effect a final separation of the two schools and on January 6, 1913, seven of Ours moved to new quarters at the old Villa property on Main Street. A new College building at Main and Jefferson had been dedicated on December 30, 1912. The Washington Street buildings were turned over to the exclusive use of the High School, although both communities continued to be under the same superior until 1919, when Father Robert Johnson became the first rector of the separate high school community.

The years from 1912 to 1944 saw the gradual development of what had once been proudly called the *unicum collegium Germanicum in Statibus Fœderatis* into an integral part of

the American Jesuit educational system. On September 1, 1907, the Buffalo Mission of the German Province had ceased to exist and, after a lapse of thirty-eight years, the American half of the old New York and Canada Mission, now joined with Maryland as the Maryland-New York Province, resumed control.⁷

The Last Years on Washington Street

Finances have always been a problem in Buffalo. Soon after the building of St. Michael's Church, we find mention of a large debt pressing down on the shoulders of the Fathers. In 1868 Father Spicher had hesitated in his negotiations with Father Perron because of the poor financial condition of the mission. In 1919 still another financial crisis had to be weathered and that condition has continued, to some extent, through the years. The enrollment in the High School after its separation from the College hovered around the 400-500 mark, and, although there were 736 students in 1922, the number had dropped to 450 in 1939. Succeeding years showed a slow increase, so that there were 530 students in 1942 and over 600 the following year.

By the middle 1940's, superiors had begun to give serious consideration to the project of moving the High School from its old location on Washington Street to a more favorable site. The buildings of the old school were deteriorating and the neighborhood had become rather run-down. Protracted negotiations carried on by Father James J. Redmond, Rector from 1942-1948, finally resulted in the purchase of the former Masonic Consistory on Delaware Avenue from the City of Buffalo. As might be expected, there was considerable opposition to our plans, but a bid of \$95,000 was finally accepted by the City Council on May 14, 1944.

The Consistory building, once the grandiose headquarters of the Freemasons of Buffalo, was at that time occupied by students connected with a wartime army program at Canisius College. Soon after the purchase, renovations were begun and

⁷ The decree dissolving the German Mission in North America and a letter written on that occasion to the members of the Mission by Very Reverend Father Wernz will be found in the *Acta Romana* (1906-1910), pp. 94-99.

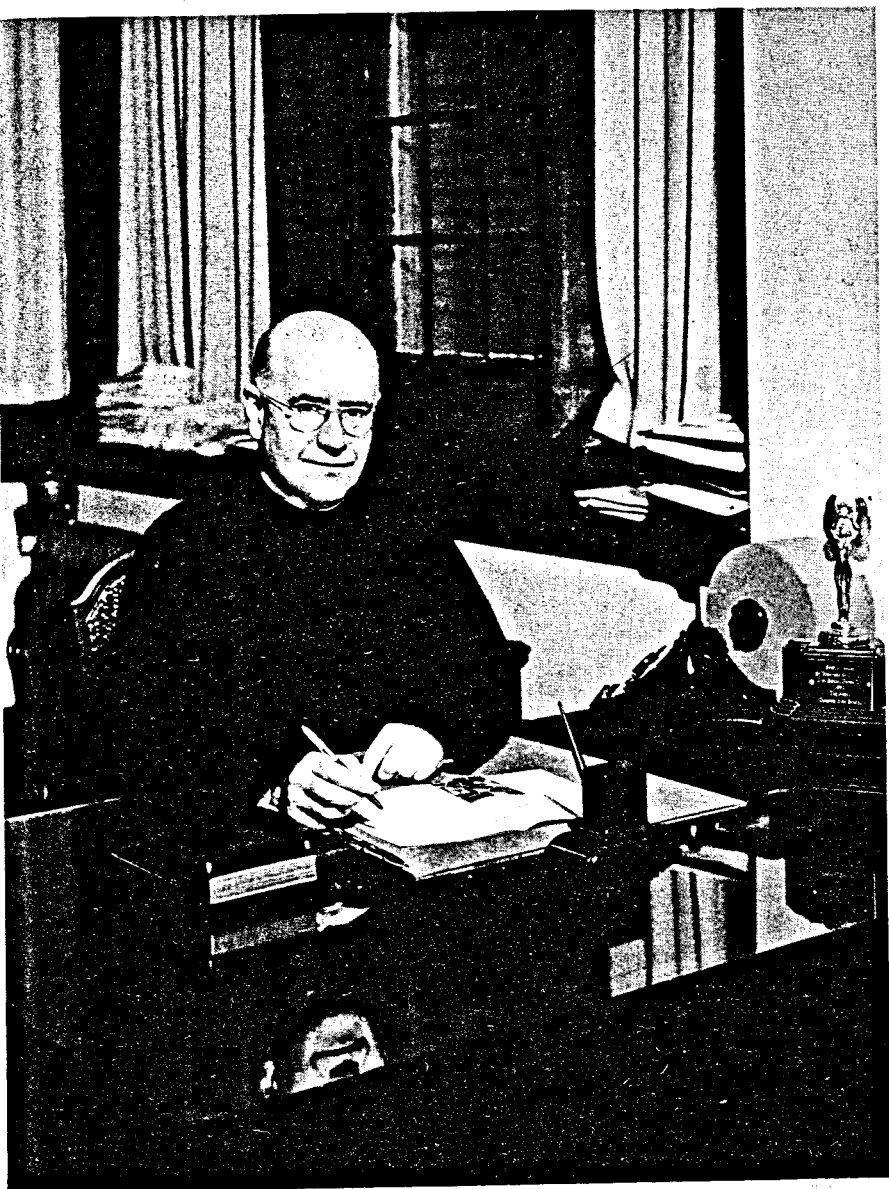
plans made to house the new freshman class at the Delaware Avenue property. From 1944 to 1948, the High School was conducted in two divisions: the upper school remaining at Washington Street, and the first two years being taught at the Delaware property. During this period the Jesuits teaching at the uptown school commuted to and from classes each day.

Canisius on Delaware

The new Canisius High School is situated on Delaware Avenue, for many years the outstanding residential street in Buffalo. The sides of this avenue are lined with twin rows of towering elm trees shading the gracious mansions of a bygone era. A few blocks to the south of our school are situated the Cathedral and episcopal residence of the bishop of Buffalo. The property occupied by the High School has nearly a full block fronting on Delaware Avenue. Facing the street is the former Rand Mansion, and attached to it, the former Masonic Consistory and the new school wing. These three structures now form three wings of one large building. A second structure, the former Milburn Mansion, houses most of the Jesuit faculty. In all, the entire campus, including a large lawn and a blacktopped playing area, covers approximately four acres.

The School Buildings

It would be easier to draw a map of the combined Rand Mansion-Consistory-school wing than to try to describe it. The Mansion is a castlelike structure built of stone in the English Tudor style and complete with oriel windows. On the ground floor, the domestic chapel, the community refectory, a parlor and several activities rooms open off a large corridor. The second floor is reached by a circular stone staircase. On this floor are located four Fathers' rooms and the Fathers' and Scholastics' recreation rooms. There are two more Fathers' rooms on the third floor, the greater part of which serves as a storage attic. This entire building, erected towards the end of the first World War, was originally intended to be the home of the late George F. Rand, a leading Buffalo financier and prominent Freemason. It was oc-

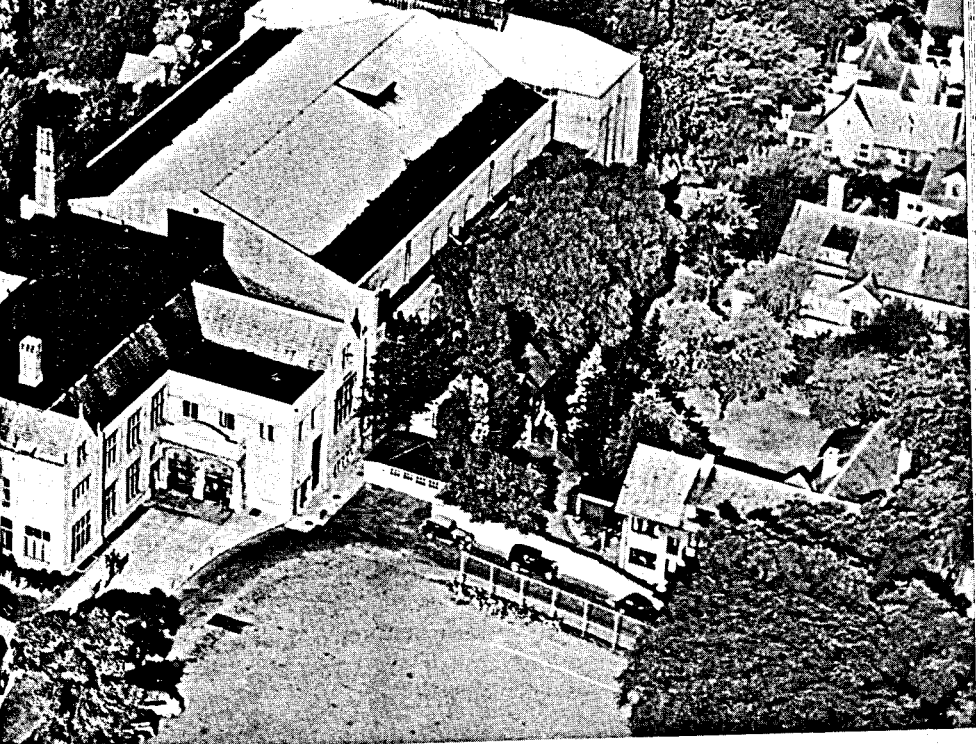


REV. GERALD A. QUINN, S.J.
President and Rector of Canisius High School

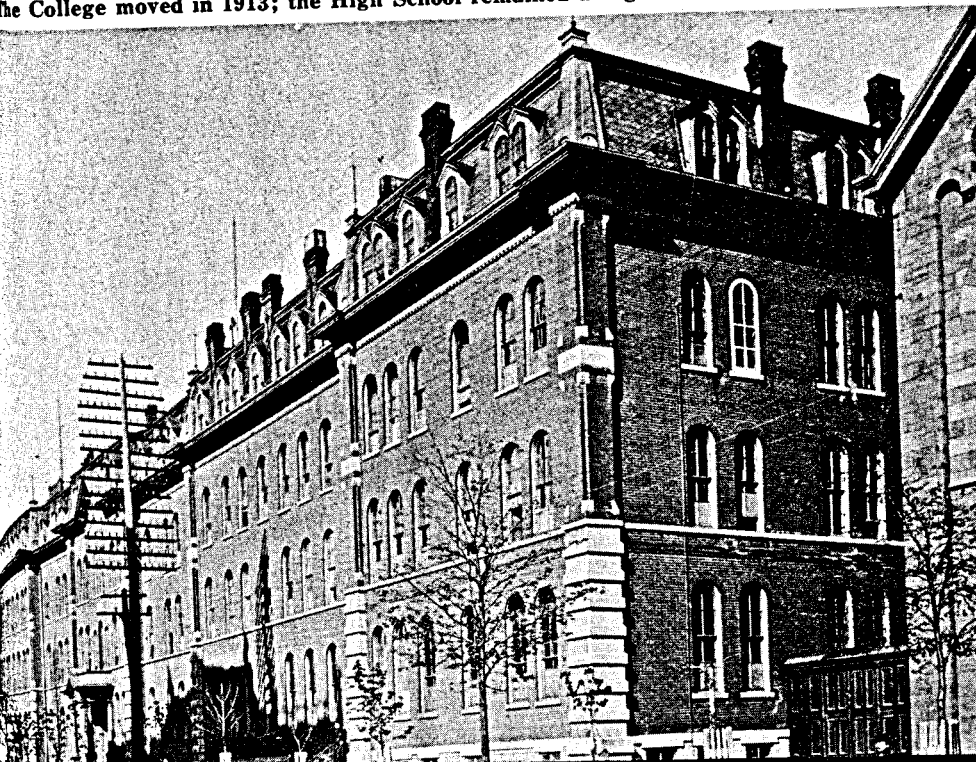


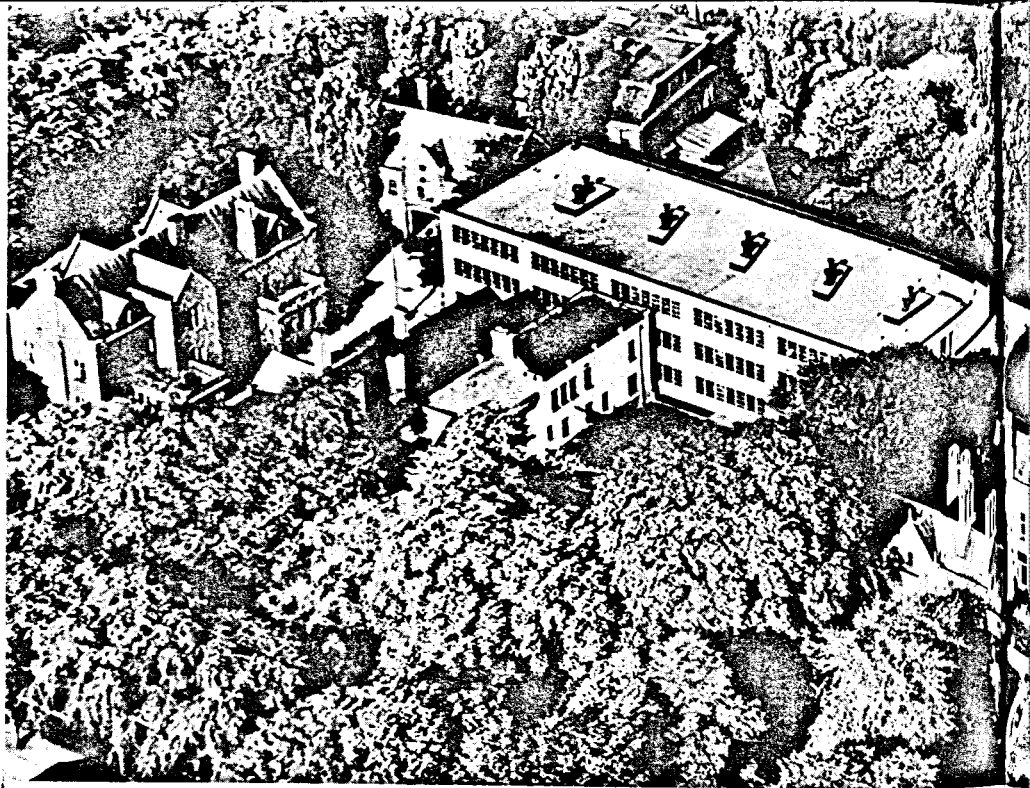
A Century's Report

In their advance to esteem and influence in the city of Buffalo, Jesuits first encountered trusteeism, then started downtown parishes and outlying mission stations, and with meager finances and insufficient numbers established schools for the higher education of Catholic youth. It was back in 1848, at the invitation of Bishop Timon, that Fathers from the New York and Canada Mission arrived to reconcile the disaffected parishioners of St. Louis Church. Their efforts met with partial success and four years later a Jesuit community took up quarters on Washington Street when St. Michael's was opened to care for the German parishioners. Through the years seeds were sown for the Kingdom of Christ. Education commenced with a Latin class in 1855. A year after the arrival of the German Fathers in 1869, Canisius College was opened. Increased enrollments and the wear of time upon facilities necessitated the move of the College in 1913, six years after the attachment of Buffalo to the Maryland-New York Province, to the old villa property at Jefferson and Main Streets. The High School continued at Washington Street until the purchase of the Consistory in 1944 with its full-block fronting on Delaware Avenue. Now, with the apostolate of education well established in generated and up to date



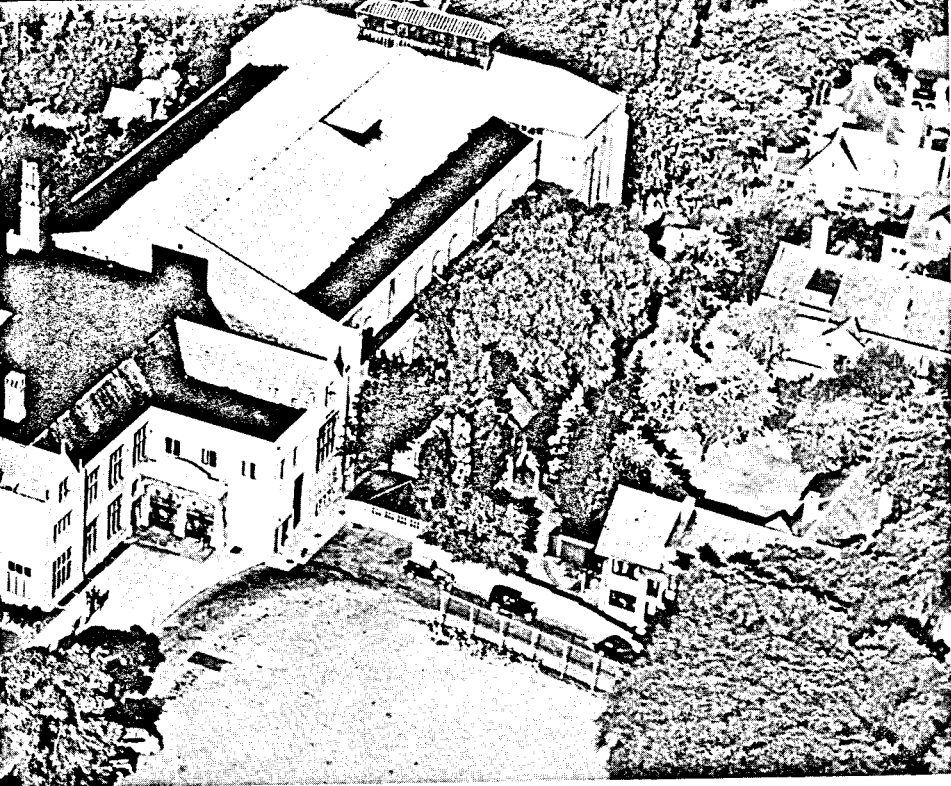
Bird's-eye view of the new Canisius High School on elm-shaded Delaware Avenue. The College moved in 1913; the High School remained alongside St. Michael's till 1948.



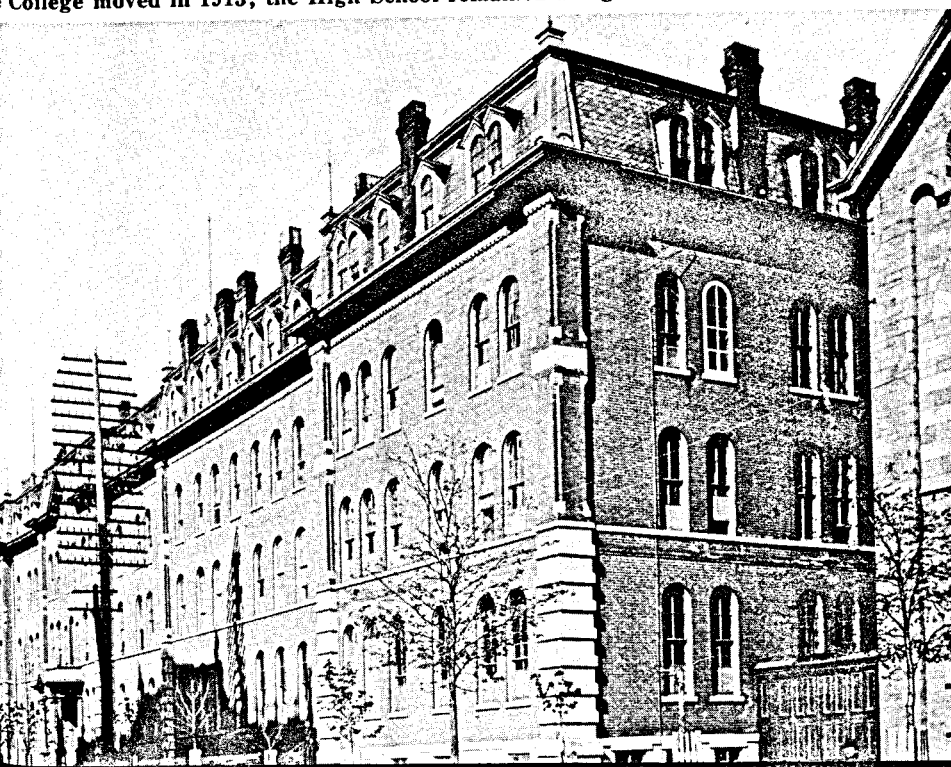


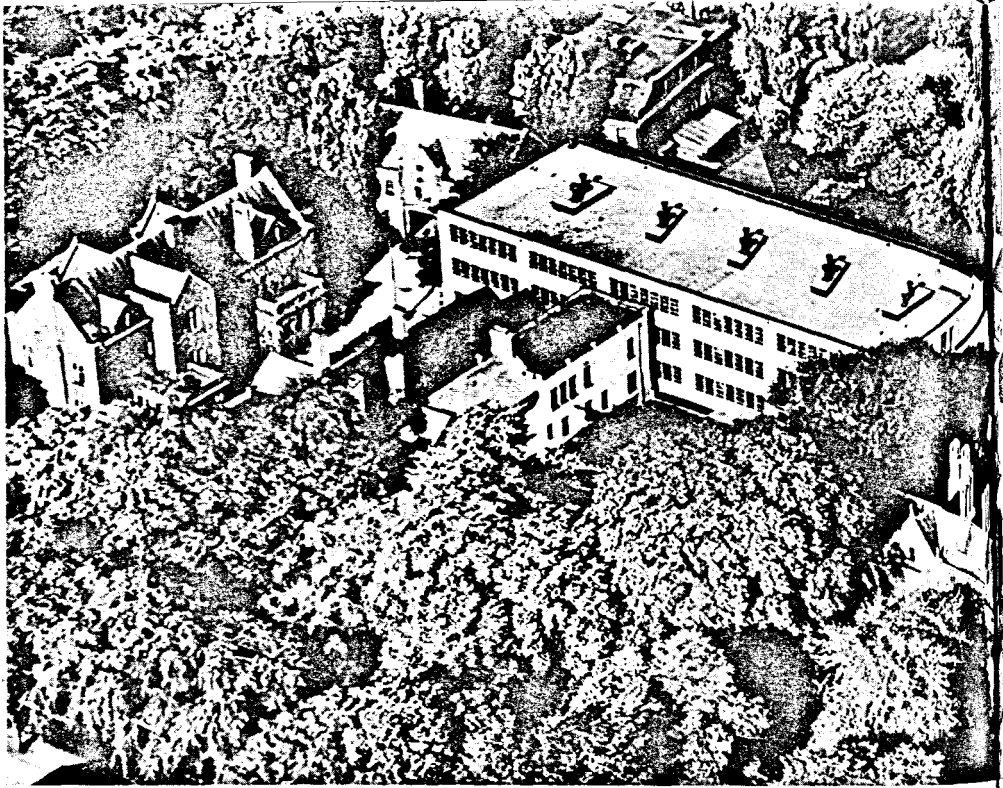
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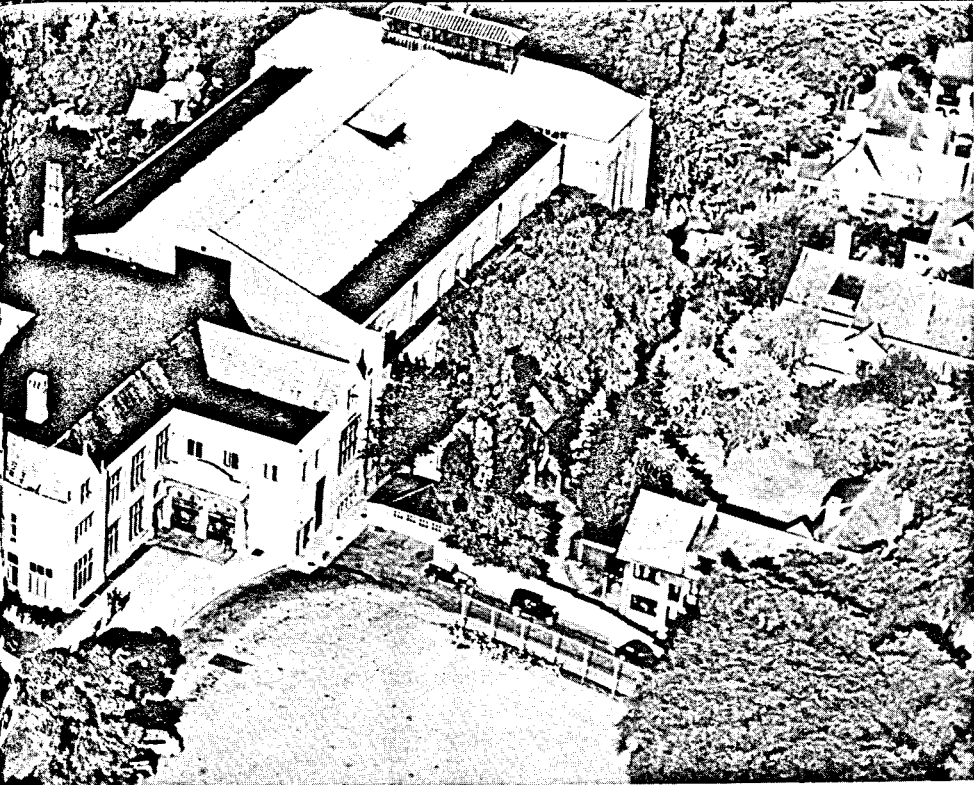
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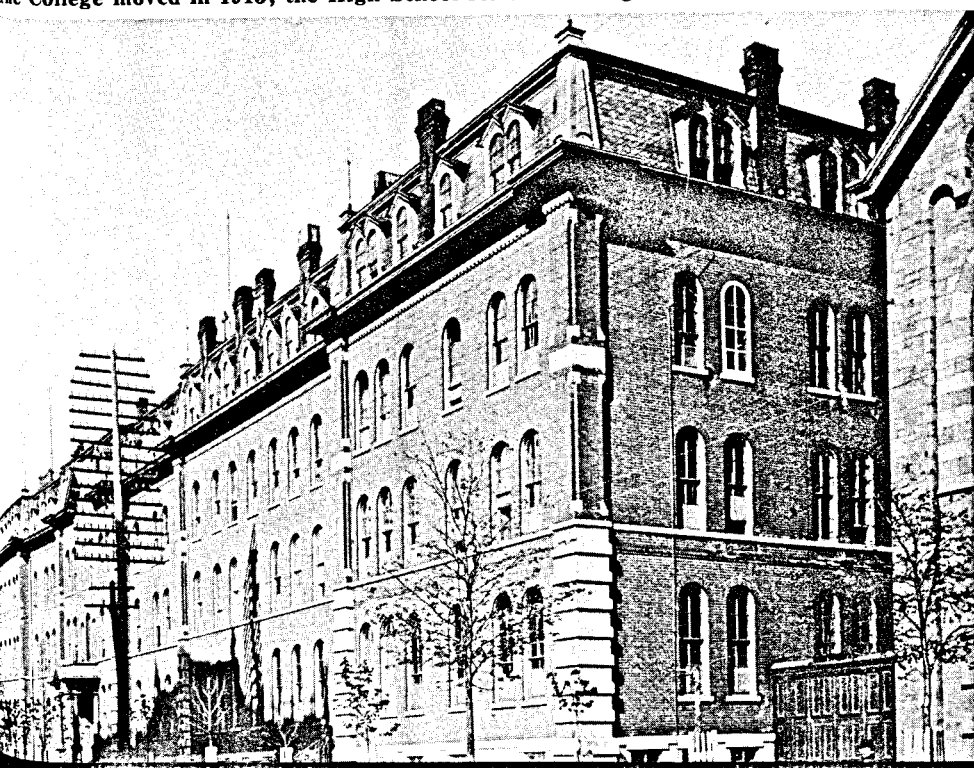


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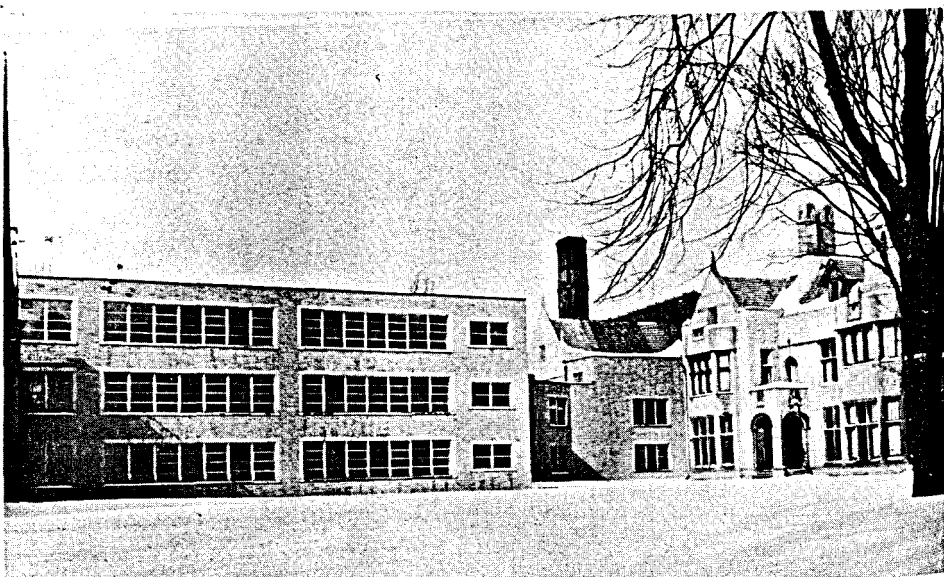
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Side-view of the Rand Mansion with the adjoining Consistory

New classroom wing is annexed to the Rand Mansion



cupied by various members of the Rand family until 1925, when it was sold to the Masonic fraternity for use as a clubhouse.

It is to the Masons that we are indebted for the next section of the new Canisius. They added to the Rand Mansion a large auditorium (now used as a combination auditorium-gymnasium with a seating capacity of 2700), a swimming pool, eight bowling alleys, a smaller gymnasium and several locker rooms. On the second floor of this building, known as the Consistory, there was a large Grand Ballroom, now in use as the High School library. The interior construction of the Rand building and the Consistory is such that they now form two sections of one continuous building. Exteriously, the Consistory conforms to the architectural style of the mansion.

The third wing of the main building is the new school section. On three floors of the school wing, there are 27 classrooms and laboratories. Each of the classrooms is well lighted by wall-to-wall windows and batteries of fluorescent lights. The "blackboards" are made of green glass. The entire basement space is taken up by a large cafeteria and kitchen which can accommodate the entire student body—some 800 or more—comfortably.

Jutting out from the south end of the classroom wing, but not attached to it, stands the residence of most of the Jesuit faculty, euphemistically called the Milburn Mansion. It was in one of the rooms in this house that President William McKinley died in 1901, a week after he had been shot by an assassin. The Milburn home has suffered the fate of many a large residence. It came to be divided into a number of apartments and the attendant alterations and additions have turned it into a labyrinth of narrow, winding corridors. One entire section of the house is completely separate from the rest and can be reached only by its own outside staircase. There are six ordinary doors and several more which are now closed off. It may be safely said that the Milburn is unique among Jesuit houses—a fact which will be attested by the many visiting Jesuits who had to requisition the services of a guide to help them find their way about.

The Trek from Washington Street

For four years, from 1944 to 1948, classes were conducted in every nook and cranny of the Rand building. One class had to be housed in the nearly windowless basement which now serves as a temporary students' chapel. To equalize matters, a system was organized whereby classes exchanged rooms periodically. Meanwhile, work was begun on the new school wing in November, 1946.

The construction of the classroom building was delayed by a series of strikes. Costs rose steadily. But, by the summer of 1948, the time had come to move the entire school from Washington Street to Delaware Avenue. The school wing was blessed by Bishop O'Hara on August 29, 1948, and a short while later the second century of Jesuit growth in Buffalo had begun with the High School securely established in its new home.

The Old School

With the students and faculty removed to Delaware Avenue, the old buildings served only as a residence for the Fathers attached to St. Michael's Parish. The top floors were closed off and the abandoned buildings began to deteriorate at a more rapid rate. As the Society had no further use for the structures, Father James R. Barnett, who had become rector in the summer of 1948, asked permission to sell the property, valued nominally at \$350,000, in order to pay off part of the debt contracted in the construction of the new school. Very Reverend Father General granted the permission on December 7, 1948, provided that the sale price was not below \$250,000. Many suggestions were received, among them that the site might be used as a shopping plaza, a veterans' housing project, a business office building, and so on, but, as none of these ideas materialized, it became clear that outright sale of the property would be difficult. Added to problems such as the high cost of insurance on the unused buildings was the fact that the abandoned structure had become a favorite playground for the children of the neighborhood. Several times fires were started, but they never did destroy the buildings. There always remained the possibility that one of the children

might be injured while playing in the buildings and it was impossible to keep them out without mounting a twenty-four hour guard.

When two and a half years had gone by and there were still no reasonable offers, permission was asked to rent the property as a parking lot. This was allowed and arrangements were made for the demolition of the buildings. The plans called for the demolition to begin in September, 1951, but long before that date the young unofficial "housewreckers" of the neighborhood had gone to work and actually demolished almost an entire wall of one of the smaller buildings.

On the feast of its patron Saint, 1951, St. Michael's Church celebrated its centenary and soon afterwards the demolition of the old school buildings was begun. By December the wrecking crews had completed their job and on January 25, 1952, the new parking lot opened for business. The old college built by the German Fathers was no more. St. Michael's Church still stands and the parish Fathers, a separate community since August 1, 1952, now reside in a small rectory on Washington Street. Plans are now under way to build a new residence adjoining the church for these Fathers.

Future Plans

Despite the fact that Buffalo is now blessed with an extensive diocesan high school system, Canisius has more than held its own. Although a large debt precludes further expansion at the moment, plans have been made for the eventual removal of the Milburn Mansion and the erection of a new faculty residence adjoining the north side of the Consistory. The High School is already the owner of a large piece of property which will be the site of this residence. Within a few years, thanks to the kindness of two alumni, George and Edward Frauenheim, two large houses in back of the school will be torn down to make way for an athletic field. There has been an increase in enrollment over the past two years and, if the present rate continues, the facilities of the new school will soon be taxed to the utmost.

We have now traced the history of the "new" Canisius from its remote beginnings in 1848, down through the time of the Fathers from the New York and Canada Mission to the com-

ing of the Germans in 1869 and the formal opening of the College in September, 1870. The story of the past eighty-three years is one of continual expansion and development and the prospects for the future of Canisius High School and of its sister institution, Canisius College, are indeed bright.

A TABLE OF IMPORTANT DATES IN THE HISTORY OF CANISIUS
HIGH SCHOOL

- 1847: April 23: Erection of the See of Buffalo
- 1848: Arrival of the first Jesuits
- 1851: August 20: Laying of the cornerstone of old St. Michael's
- 1852: Opening of the residence at St. Michael's
- 1855: November: First Latin classes taught at St. Michael's
- 1858: College projected at St. Ann's
- 1863: Arrival of Father Durthaller
- 1864: April 20: Beginning of the new St. Michael's Church
- 1868: Sept. 17: Arrival of the first German Father, Peter Spicher
- 1869: May: Very Reverend Father Beckx establishes the German Mission
- 1870: July 26: Departure of the last N.Y. Father, Joseph Durthaller
- 1870: Sept. 5: Opening of Canisius College
- 1871: June 30: First commencement (awarding of honors)
- 1872: May 5: Cornerstone of old college building laid
- 1872: Dec. 14: Arrival of Father Henry Behrens
- 1880: North wing of old school built
- 1881: Old church torn down; south wing of college begun
- 1883: January: Canisius chartered by New York State Regents
- 1893: April 30: Silver Jubilee of college celebrated
- 1894: Adoption of the eight year course
- 1907: Sept. 1: Buffalo attached to Maryland-New York Province
- 1908: June 21: Closing of boarding department
- 1913: Jan. 6: Transfer of Canisius College to Main Street
- 1919: Father Robert Johnson first independent rector of the high school
- 1928: Sept. 27: High School receives an independent charter
- 1944: March 21: Purchase of the Consistory
- 1944: Sept. 29: Opening of the Delaware school
- 1946: November: Ground-breaking for the new school wing
- 1948: August 29: Blessing of the new wing
- 1948: September: Consolidation of all four years at the new school
- 1951: Sept.-Dec.: Demolition of the old school

The testimony of history: from the polemics of 1540 to the solemn definition of 1854, Jesuit saints and scholars were conspicuously devoted to Mary's unique privilege.

The Immaculate Conception and the Society of Jesus

P. DE LETTER, S.J.

In his posthumous work on the spirituality of the Society of Jesus, Father J. de Guibert notes that much could be said on the role Jesuits played in the development of Marian devotion, particularly their efforts in favor of the doctrine of the Immaculate Conception.¹ In the centenary year of this Marian dogma, it is perhaps not out of place to sketch briefly their endeavors.

The Situation at the Origin of the Society

At the time of the foundation of the Society, between the years 1530-40, the belief in the Immaculate Conception was fast growing in extension, soon to be both the more common doctrine in the theological schools and the ever more widespread persuasion of the faithful. More than half a century before, the energetic intervention of the Franciscan Pope Sixtus IV on three successive occasions had cleared the ground for the spread of both the cult and the doctrine. In 1476, his Constitution *Cum praeexcelsa* granted for the celebration of Our Lady's Conception, December 8, the same spiritual privileges that had formerly been conceded for the feast of Corpus Christi.² In 1480, he approved the Office of the Immaculate with the oration, *Deus qui immaculatam virginem Mariam . . . ab omni labe in conceptione sua praeservasti . . .* (Brief *Libenter ad ea*).³ And in 1483, by the Constitution *Grave nimis*, he declared false and erroneous and straying from the truth those opinions which explain the feast of Mary's Conception as referring only to her sanctification or brand as heresy the belief in her Immaculate Conception.⁴ Little wonder that

thus favored by the highest ecclesiastical authority, both cult and doctrine spread rapidly, in spite of opposition particularly from the Dominican Order. It is true that Pope Leo X's attempt at arriving at a definitive doctrinal decision in the early 16th century had failed because of Cardinal Cajetan's deterring conclusion in his *Tractatus de conceptione Beatae Mariae Virginis* (Rome 1515), written at the Pope's own request. Cajetan maintained that, in the face of the ancient tradition, the authority of modern doctors who in their numbers held for Mary's privilege, gave the doctrine only small probability—*valde exigua*.⁵ But this papal withdrawal, which naturally was not officially proclaimed, little affected the belief of the faithful and the teaching of the schools. In the universities and religious orders, among the faithful and their pastors, belief in the Immaculate Conception found ever growing success.

Accordingly, at the time of the origin of the Society the situation may be summed up as follows: the doctrine of the Immaculate Conception was the more common teaching in theological schools, except among the Dominicans who followed St. Thomas' teaching. But it was not held as a doctrine of the faith; nor did many theologians think that it should or could become a doctrine of the faith. The feast was celebrated rather universally, and except for places where Dominican ideas prevailed, in the sense of Mary's preservation from original sin. The belief of the faithful in the Immaculate Conception became more and more widespread.

The Society naturally was not the only nor the chief agent in promoting the doctrine and cult of the Immaculate Conception. There were many other and more important agents in the field: other religious orders, especially the Franciscans; universities, chiefly in Spain, which pledged themselves to the defense of the Immaculate Conception; the hierarchy, both the Holy See and the bishops, who legislated and took disciplinary action concerning the doctrine and the celebration of the liturgical feast; and the pious associations in honour of Our Lady which, in several countries, played a prominent role in popularizing the faith in the Immaculate Conception. Among all these influences the *minima Societas* also had its share. From its very birth the Society stood for the defense

of the doctrine and the cult of Mary's privilege, and until the solemn sanction of these by the infallible definition of 1854, remained faithful to its initial stand and its role in promoting them, if anything, grew stronger.

St. Ignatius and Early Companions

The Society had been taught devotion to the Immaculate Conception from the earliest days. The university of Paris, where the first Fathers received their ecclesiastical training, was strongly in favor of Mary's privilege. Even as early as 1496 or 1497, it demanded of its doctors that they bind themselves by oath to the defense of the Immaculate Conception.⁶ That this was no mere formal gesture appears from subsequent facts. In 1521, the university censored a proposition of Luther's couched in these terms, "Contradictoria huius propositionis, 'Beata Virgo est concepta sine peccato originali,' non est reprobata," as "falsa, ignoranter et impie contra honorem immaculatae Virginis asserta."⁷ In 1528, a doctor of the theological faculty took to task a statement of Erasmus that was adverse to Mary's privilege, the same no doubt as the one Salmeron refers to when writing, "Erasmus ausus est dicere, quod sit genealogia interminata; et quod Virgini alii magni tituli non desunt, quibus illustretur."⁸ These facts reveal the opinion of the Paris university at the time when St. Ignatius and his first companions were studying there. It must have grown stronger in favor of the Immaculate Conception even before they left. In 1543, the view of a Dominican who taught that the Virgin Mary had been in need of a liberative redemption was condemned as "heretical and tending to the dishonor of the most holy Virgin Mary."⁹ Later still, in 1560, one of the propositions of Baius which was to be condemned by St. Pius V in 1567 (cf. Denzinger 1073), "Nemo praeter Christum est absque peccato originali; hinc beata Virgo mortua est propter peccatum ex Adam contractum . . .," was branded by the university as "heretical in all its parts, and to the dishonor of the Blessed Virgin Mary."¹⁰ Paris decidedly inclined to consider the doctrine of the Immaculate Conception as part of the doctrine of the faith, no doubt influenced by the pseudo-definition of the Basel Council in 1438, which many in France (there had been a large number

of French members of that council) and also in some other places were disposed to regard as an authoritative decree.¹¹

The first Jesuits trained in Paris naturally inherited from their Alma Mater belief in and devotion to the Immaculate Conception. St. Ignatius himself, we learn from Ribadeneira, considered the Immaculate Conception as a true doctrine and loved to hear it preached; but he disliked his sons to enter into public discussion about it with the Dominican Friars.¹² His first companion, Bl. Peter Faber, venerated the Immaculate Conception of the Blessed Virgin; in his *Memoriale* he calls her *tota pulchra et tota sine macula*.¹³ St. Francis Xavier apparently left no written record of his devotion to the Immaculate Conception, though many a sign of his devotion to Mary.¹⁴ Lainez and Salmeron left monuments of their faith in the Immaculate Conception in their theological action and writings (cf. below). Of other early companions we are told that Father Nadal meditated, defended, praised the Immaculate Conception; that he endeavoured to penetrate into its meaning, succeeded in clearing up difficulties, received lights on the mystery and bore witness to the fact that in his time most people even some who formerly opposed the belief now shared the devotion.¹⁵ Ribadeneira recalls with visible gratitude that under St. Ignatius' command he was ordained a priest on the feast of the Immaculate Conception in 1553; and two years later he reports from Brussels about the sermons he preached on the feast at Louvain.¹⁶ The feast of the Immaculate Conception (which was not to become a holy day of obligation till 1693) was celebrated in the early Society with due solemnity, and Jesuits preached on Mary's privilege with fervor. It was reckoned among the five great feasts of Our Lady kept at the time: the Annunciation, Conception, Purification, Assumption and Nativity.¹⁷

Imbued with this family devotion to the Immaculate, we can surmise what must have been the action of the Jesuit theologians at the Council of Trent when in the discussions on original sin, the doctrine of the Immaculate Conception came to be considered. Three of them were there: Le Jay, Lainez and Salmeron (the first did not stay till the solemn fifth session of June 17, when the decree on original sin was promulgated). Unfortunately, from the Acts of the Council we are

nearly left to our guesses. The Acts faithfully report on the opinions, objections, or requests of the Fathers of the Council; they leave us in the dark about the contributions of the *theologi minores*. We may perhaps see a reflection of Trent from Salmeron's insistence in his commentary on *Rom.* 5 of the need of treating the question of the Immaculate Conception.¹⁸ At any rate, we expect to hear about "the efforts of the Jesuits" in favor of Our Lady's privileges, mentioned by Father Foley in his life of St. John Berchmans.¹⁹ According to the *Imago Primi Saeculi S.I.*, it is Lainez who mainly decided the question of mentioning the Immaculate Conception in the decree on original sin. Called upon to speak, though suffering from fever, he defended Mary's privilege for three hours—"tres ipsas dixit horas pro asserenda Virginis immaculata conceptione"—with such power of conviction that "augustissima illa sacrorum Procerum corona" was won for the case.²⁰ Even when allowing a good deal for the panegyric character of the *Imago*, it is a fact attested by others that Lainez did intervene influentially in favor of the Immaculate Conception.²¹ And he actually won his point. The decree on original sin could not leave the Blessed Virgin's privilege unmentioned as was advocated by the Dominican theologians and prelates, for whom, at the time, adherence to the Immaculate Conception meant unfaithfulness to St. Thomas.²² Besides it was widely accepted by the faithful and celebrated in the liturgy of the Church. The result of the discussions is well known. In the final declaration of the decree the Council, renewing the constitutions of Pope Sixtus IV, states it did not intend to include in the decree on original sin "the blessed and immaculate Virgin Mother of God."

The Tridentine decree clearly meant, at the very least, that there is nothing unsafe in following the doctrine of the Immaculate Conception. This could not but be a hint to all of Mary's devotees. Enthusiasm may have cooled somewhat in 1570 by the Constitution *Super speculam Domini* of St. Pius V which, while renewing the Tridentine decree, insisted on discretion or silence about disputations in popular preaching. This relative silence was only temporary and was lifted after the Pope's death (1572).²³ Little surprise then if, before the end of the 16th century, in its Fifth General Congregation held

under Father C. Aquaviva in 1593, the Society adopted the doctrine of the Immaculate Conception as its official teaching. The 41st decree of that Congregation, on the doctrine to be followed in the Society, legislates as follows: "Sequantur nostri doctores, in scholastica theologia, doctrinam S. Thomae . . . De Conceptione autem B. Mariae . . . sequantur sententiam quae magis hoc tempore communis, magisque recepta apud theologos est."²⁴ That this decree was little more than an official confirmation of the actual practice should be clear from even a quick glance at the teaching of the early Jesuit theologians.

Early Jesuit Theologians

Among the early Jesuit theologians, the chief defenders of the Immaculate Conception were Lainez, Salmeron, Canisius, Toletus, Bellarmine, Gregory of Valencia and Suarez.²⁵ Lainez (+1565) left no printed record, but his action at the Council of Trent, mentioned above, is sufficient proof of his theology of the Immaculate Conception. His unfinished and still unpublished *Summa Theologica* does not seem to include a treatise on the Immaculate Conception.²⁶ Salmeron (+1585) treats the question of Mary's privilege extensively. In his commentary on the Epistle to the Romans, already referred to, he has four disputations on the Immaculate Conception. The divine privilege which exempted the Blessed Virgin from original sin, he proposes in the following manner: "(Deus) veluti dixit: Volo ut libera sit, quia Filii mei genetrix et electa sponsa: voloque ut hoc illi promereatur Christus filius meus."²⁷ After showing that the question of the Immaculate Conception cannot be set aside (as Lainez defended at Trent), he answers objections from Scripture (disp. 50) and from the Fathers (disp. 51) and then states the complete argumentation in favor of the doctrine (disp. 52). St. Peter Canisius (+1597) is no less explicit. Even in his catechism, or *Summa Doctrinae Christianae*, when explaining the Hail Mary, he mentions the Immaculate Conception by the phrase, "*ab omni labe peccati libera,*" with a reference to the Tridentine decree.²⁸ And in his large work "*De Maria Virgine incomparabili et Dei genetrice,*" tom. II of his *Commentaria de Verbi Dei corruptelis*, he gives five chapters of Book I to the defense of the

doctrine.²⁹ He does not seek to defend it as of faith but as the more probable doctrine and more likely meaning of her sanctification (ch. 9); opponents deny it, "*salva Ecclesiae fide*" (ch. 6). F. Toletus (+1596), in his *Summa de Instructione Sacerdotum, libri 7*, mentions the excommunication which they incur (according to the Constitution of Sixtus IV renewed by Trent), who treat as sinners or heretics the defenders of the Immaculate Conception, and those who so call its opponents; and he says, "de fide utraque potest teneri absque mortali peccato, quamvis certius multo sit, et verius esse, sine ulla macula conceptam, et ita nos credimus."³⁰ And in his *Summa Theologica*, he writes, "Id persuasum est mihi citra fidem esse veritatem certissimam, et quae, Deo volente, aliquando certior erit."³¹ St. Robert Bellarmine (+1621), besides mentioning the Immaculate Conception in his catechism, after Canisius' example, when explaining the *gratia plena* with these words "nullius peccati macula nec originalis aut actualis, nec mortalis aut venialis infecta fuit,"³² has a most remarkable statement on the theology of the Immaculate Conception, his "*votum*" or "*sententia pro Immaculata Conceptione Sanctissimae Virginis Mariae*."³³ He gives his opinion on two questions: "1° An sit definibilis quaestio de conceptione; 2° An expediat illam nunc definire." His answer to the first question is formulated in four propositions: "a) Non potest definiri sententiam communioem (in favour of the Immaculate Conception) esse haereticam; b) Non potest definiri sententiam contrariam esse haereticam; c) Non potest definiri quod sententia communior non sit tenenda ut pia, sed ab omnibus reicienda ut temeraria et scandalosa; d) Potest definiri Conceptionem Virginis sine peccato originali esse recipiendam ab omnibus fidelibus ut piam et sanctam, ita ut nulli deinceps liceat contrarium sentire vel dicere sine temeritate et scandalo et suspitione haeresis." To the second question he answers, "Dico expedire, imo necessarium id nunc definiri." He gives six positive proofs and ten negative proofs in refutation of Cajetan's opinion that it is not safe to abandon the common opinion of the Fathers who held, so Cajetan said, that the Bl. Virgin was conceived with original sin. He ends by quoting Dominican authorities in favour of the Immaculate Conception. Gregory of Valencia (+1603), when asking "utrum omnes omnino Adae posterii

contrahant peccatum originale," exempts the Blessed Virgin and argues against Cajetan to show that this exception from the general law is possible; and he states "id quod de B. Virgine pie credi potest."³⁴ Again, in his *De rebus fidei hoc tempore controversis*, in answer to the same question about the universality of original sin, he argues from the Tridentine decree to say that in it the Church interprets authoritatively the text of St. Paul, *Rom. 5:12ff*, "Ecclesia ex hac sententia probat omnes excepta B. Virgine contrahere peccatum originale de facto . . . , hoc ipso inquam fit nobis de fide certum, sensum illius sententiae esse: quod omnes caruerunt illo privilegio, quod opinari possumus fuisse concessum B. Virgini".³⁵ G. Vazquez (+1604) deals with the question of the sanctification of the Bl. Virgin very extensively in his commentaries on the *Tertia* of St. Thomas. He defends the Immaculate Conception as the more probable opinion: "B. Virginem in momento suae conceptionis per sanctificationem a peccato originis fuisse praeservatam probabilior scholasticorum opinio fert."³⁶ He does not however stop at that. In chapter 14, he explains, "In hac controversia nihil adhuc ab Ecclesia de fide definitum esse, tametsi definiri possit." And he formulates his opinion on this definability as follows: "Ego . . . censeo iudicium Sixti IV de utraque parte huius controversiae nihil omnino obesse, quominus aliqua earum tempore aliquo legitime ab Ecclesia definiri possit tamquam dogma fidei. . . . Deinde addo, difficilium multo mihi videri fore ut Ecclesia umquam iudicet ut tamquam dogma fidei definiat, B. Virginem in peccato originali conceptam esse, eo quod auctoritate sua festum conceptionis celebrari in tota Ecclesia praeceperit."³⁷ Finally Francis Suarez (+1617) has perhaps been the most influential of Jesuit theologians in his defence of the Immaculate Conception. In his "*disputationes*" on the *Tertia*, q. 27, "De B. Virginis Mariae sanctificatione," he discusses, disp. 3, "de tempore quo primum B. Virgo sanctificata fuerit." We may come straight to section IV, "An potuerit in ipso momento conceptionis sanctificari," a question to which he answers, ". . . dicendum est, potuisse B. Virginem praeservari ab originali peccato, et in primo suae conceptionis instanti sanctificari" (n. 2). In the following section he inquires about the fact of this preservation, "An B. Virgo

fuerit ab originali peccato praeservata, et in primo suae conceptionis instanti sanctificata." After stating different opinions, he affirms his own: "Dicendum nihilominus est, B. Virginem in ipso primo instanti conceptionis suae fuisse sanctificatam, et ab originali peccato praeservatam" (n. 8), the proof of which he develops in thirteen reasons. Finally, in section VI, he explains the degree of certainty of the doctrine. We note only two statements: "Dico . . . primo, veritatem hanc, scil. Virginem esse conceptam sine peccato originali, posse definiri ab Ecclesia, quando id expedire iudicaverit" (n. 4); and, "Dico secundo, hactenus nihil esse in hac controversia definitum, ideoque sententiam nostram non esse de fide" (n. 5).³⁸

From these few indications it should be clear that the early Jesuit theologians were of one mind in accepting the Immaculate Conception. Equally evident is their opinion about the degree of certainty of the doctrine; it is not of faith, though the Church could define it if she judged it opportune to do so; it is the more common and more probable teaching. Even Maldonatus (+ 1583) who got into trouble with the University of Paris on the question of the Immaculate Conception—he had in fact expressed his disapproval of the oath the University demanded of its doctors, "quamvis non expediat"—held the Immaculate Conception no less than other Jesuit theologians. Concerning St. Paul's text on original sin, he taught, "nihil impedit quominus Dei beneficio aliquis sine peccato conceptus sit: quod credimus de B. Virgine"; and in his commentary on St. Matthew, 10:13, he speaks of the Bl. Virgin as "omnium iustorum iustissima, quam a peccato originali praeservatam credimus."³⁹ But he refused to say, with the University, that this doctrine was of faith, because Sixtus IV and Trent had maintained the lawfulness of the opposite opinion.⁴⁰ This is an example of how the Jesuits, whatever the fervor of their devotion to the Immaculate Virgin, did yet not attribute to this belief a greater certainty than did the Church. And we can understand the anecdote which a Spanish preacher, Father J. Ramirez, communicates in a letter to Father Lainez, then General, when in 1562 he reports on his preaching for the feast of the Immaculate Conception: so fervent and impressive had his sermon been that he had to

state explicitly, "I do not mean to say that the doctrine is of faith; the contrary opinion is no heresy, as appears from Pope Sixtus IV's decision."⁴¹

Mary's privilege, the *Imago primi saeculi* says, "Societas universa propugnavit." After Lainez had set the tone at Trent, "confestim omnes Ignatii socii ad arma concurrere, calamis domi, foris lingua, in templo precibus, in scholis argumentis, in exedra concionibus, . . . decertare; immaculatae Virginis intactam illibatamque conceptionem cum omni deinceps omnium saeculorum secutura posteritate constantissime defensuri."⁴² The statement, for all its rhetoric, expresses an historical fact.

Jesuit Saints and the Immaculate Conception

For the spread of a doctrine such as the Immaculate Conception of the Bl. Virgin, which has grown not less by the cult and devotion of the faithful than the scholarly study of arguments, the influence of the Saints, model teachers of the *lex orandi*, may not be discounted. Among Jesuit Saints the two most outstanding examples of devotion to the Immaculate Conception are the lay-brother St. Alphonsus Rodriguez and the scholastic St. John Berchmans.

St. Alphonsus (+1617) was an apostle of the Immaculate Conception, at a time when the doctrine was debated heatedly in Spain, particularly in Majorca, not only among theologians but also among the laity. He himself said the office of the Immaculate Conception daily for forty years. He urged our Fathers to defend Mary's privilege, sure as he was, for having learned it from heaven, that one of the reasons why Providence had called into being the Society of Jesus was to defend and spread the doctrine and cult of the Immaculate Conception. The special revelation just hinted at was mentioned in the process of his beatification. ". . . dixit unam ex causis ob quas nostram religionem, scil. Societatem Iesu, Christus Dominus instituerat, hanc fuisse, ut immaculatam Conceptionem notam faceret atque propugnaret. Haec autem tanto fervore emisit, ut maiorem numquam aliquis in eo notaverit: et subiecit ea se non de suo protulisse sed accepisse divinitus."⁴³

St. John Berchmans (+1621) is renowned for his devotion to the Immaculate Conception from the vow he made less than

a year before his death and signed with his own blood, always to defend the Immaculate Conception. The original text of this vow has been preserved and it reads as follows: "Ego Ioannes Berchmans, indignissimus Societatis filius, protestor Tibi et Filio tuo quem hic in augustissimo Eucharstiae Sacramento praesentem credo et confiteor, me semper et usque sempiternum (ni aliter Ecclesia) Immaculatae Conceptionis tuae assertorem et propugnatorem fore. In cuius fidem proprio sanguine subscripsi et Societatis sigillo insignivi. a. 1620. Ioannes Berchmans."⁴⁴ He took this vow on the feast of the Immaculate Conception, December 8. This gesture of devotion to Mary is easily understood in the setting of the time. Rome was hot with discussions on the Immaculate Conception. The Spanish universities of Salamanca, Seville, Granada, Valladolid, Alcalá, Barcelona and others took vows to defend the privilege of Our Lady. At the bidding of Philip III of Spain, legations came to Rome to plead with the Pope Paul V for a dogmatic pronouncement on the Immaculate Conception. Antonio de Trejo, bishop of Carthagen, arrived at Rome for that purpose in December 1618, a few days before Berchmans. The young Saint could not fail to be taken up by the fervor and enthusiasm. To us of the 20th century his signing of the vow with his own blood may look rather romantic, but it was to the taste of the time—though less to that of Father General Vitelleschi.⁴⁵ At any rate, his example could not but influence the admirers of the youthful Saint.

Other Saints of the Society may have been less spectacular in their devotion to the Immaculate Conception; nor have all of them left historic proof of it. The circumstances of their life and ministry, when offering little occasion for manifesting or preaching a special devotion to this privilege of the Blessed Virgin, generally explain their silence.

St. Francis Borgia (+1592), third General of the Society, was known, no less than his two predecessors, for his devotion to Our Lady, particularly to Our Lady of Loreto and to the image of the Madonna so-called of St. Luke.⁴⁶ But he left no indication of his veneration of the Immaculate Conception. Was it because his generalate coincided with the pontificate of the Dominican Pope, St. Pius V? St. Aloysius Gonzaga (+1591) rated the devotion to the Blessed Virgin third after

those to the Blessed Sacrament and to the Passion of Our Lord; he commended it in his letters, but apparently without stress on her Immaculate Conception.⁴⁷ Neither did St. Bernardine Realino (+1616), whose love for Our Lady was the most outstanding feature of his piety, insist particularly on the Immaculate Conception whether in the sodality for priests or other Marian sodalities he directed.⁴⁸ Yet, as we shall say presently, he could not have been the fervent apostle of the Marian sodalities he was without preaching veneration of this privilege of Mary. St. Francis Regis (+1640), the great up-country missionary, left no special record of his devotion to the Bl. Virgin or to her Immaculate Conception. Not so the overseas missionary, St. Peter Claver (+1654). As a disciple of St. Alphonsus Rodriguez, how could he have failed to learn from our laybrother Saint the devotion to Mary's Immaculate Conception? Actually his biographer tells us that Marian devotion was one of his characteristics and that the Immaculate Conception lay close to his heart.⁴⁹ Of one of the Canadian martyrs, St. Charles Garnier (+1649), we are told that as a Marian sodalist he took and signed with his blood the vow to defend Mary's privilege.⁵⁰ Was it Mary's return for this proof of his devotion to send him the crown of martyrdom on the eve of her feast, December 7? An outstanding apostle of the Immaculate Conception is St. Francis Jerome (+1716). The streets and squares of Naples, the chief scene of his apostolic activity, saw the processions of Mary's devotees following the Saint's renowned banner of "Our Lady Immaculate transfixing with her lance the infernal dragon." Nor did he fail to celebrate this privilege of hers among the other glories of Mary, which he never tired of preaching, particularly in the church of the Gesu at Naples, dedicated to the Immaculate Conception.⁵¹

The Sodalities and the Devotion to the Immaculate Conception

One of the great means the Society has used from its early years in spreading the faith in the Immaculate Conception and the cult of her feast is the Marian Sodalities.⁵² Already shortly after their foundation by Father Leunis in 1564 when their titular feast was not that of the Immaculate Conception, as was the case for the very first ones founded by Father

Leunis in the Roman College and in the College of Clermont at Paris under the title of the Annunciation, the Sodality, after the example of the Society, celebrated the Immaculate Conception as one of the five great Marian feasts. As early as 1574 and 1575, Sodality statutes, and a little later, the Sodality rules of 1587 prescribe Holy Communion on that feast.⁵³ In Spain the sodalities for priests were very influential in spreading the pious belief in the Immaculate Conception of Mary.⁵⁴ It was a priest sodalist who took the initiative of collecting letters from bishops attesting their belief in the Immaculate Conception, and in presenting these documents to Philip III, asking his protection for the devotion to Mary's privilege. The delegation to Rome mentioned above was partly occasioned by this sodalist.

Another concrete way the Sodality spread devotion to the Immaculate Conception was the practice already mentioned of taking the vow to defend until martyrdom Mary's privilege. In France—but not only in France—many sodalists bound themselves in that manner. Nor only individual sodalists, as the king of Poland, Ladislaus IV, but entire Sodalitys took the vow, first being that of Ecija in Spain in the year 1616.⁵⁵ The Sodalitys for the military in Spain who called themselves "soldiers of the Immaculate," and those in the Netherlands were fervent propagators of the devotion and of the vow.⁵⁶ Sodalitys for university men were real promoters of the belief in and cult of the Immaculate Conception. In Vienna, for example, they were so influential as to obtain from Emperor Ferdinand the public erection of a statue of the Immaculate, and from the university that all its members take the oath to defend Mary's privilege.⁵⁷

Considering the rapid and widespread growth of the Sodalitys throughout Europe and the world, following in the wake of the Society itself, we can easily visualize how important was the part played by them in promoting the belief in and the cult of the Immaculate Conception.

Perhaps the most eloquent testimony to what the Society did to spread the devotion to the Immaculate Conception and belief in this doctrine is the bare chronological list of writings which Jesuits gave to the world up to the time of the definition of the dogma, both before the suppression of the Society in

1773 and after its restoration in 1814. Sommervogel's Index in volume X of his *Bibliothèque de la Compagnie de Jésus* (1909) lists them under three headings: doctrinal, polemical, and devotional (cult), besides the sermons on the Immaculate Conception, in the alphabetical order of authors.⁵⁸ If we rearrange them according to the chronological order, which allows us to trace the influence of Jesuit writings on the growth of the belief and of the devotion, we obtain the tabulation shown in the appended catalogue.

Jesuit Writings in favour of the Immaculate Conception

Some remarks are needed concerning the real significance of this rather impressive list. First of all, the catalogue does not include all that Jesuits wrote in favour of the doctrine and cult of the Immaculate Conception, but only the writings that exclusively, or nearly so, deal with Mary's privilege. For a complete survey of Jesuit writing on the Immaculate Conception, we should have to consider the particular sections that treat of it in their general works, whether theological, exegetical, historical, paraenetic or devotional, much the same way as we did above for some early Jesuit theologians. We should have to refer to and quote the testimonies of the *virii illustres . . . doctrina* listed in the *Synopsis Societatis Iesu* (edition 1950) under the headings: theologia . . . scholastica (col. 760-63), theologia positiva et polemica (763-66), interpretatio Sacrae Scripturae (768-70), historia ecclesiastica (771-73), historia Societatis (773-77), without omitting praedicatio (747-50), catechesis (749-52) and scriptores ascetici (783-86). A fair number of new names would so be added to our catalogue. But this naturally would take us too far; it would hardly stop short of a respectable volume. For our present purpose however there is no need of entering into the complete detail of the contributions of the *bibliotheca Societatis* to the cult and doctrine of the Immaculate Conception. It may suffice to recall the unanimity of Jesuit writers in favour of Mary's privilege. It seems safe to say that there were no exceptions to the family tradition. There were differences of opinion on particular points, as will appear presently; but nowhere do we find discordant voices in the chorus of praise to Mary. In view of the official legislation

of the Society in this matter, this is not surprising. But the fervor many Jesuit writers brought to their teaching on the Immaculate Conception is noteworthy; all the more so because this doctrine can hardly be said to have held in the Society the central place that it took, for example, in the Franciscan Order.⁵⁹ Moreover, the influence of Jesuit writings on the development of the doctrine and cult of the Immaculate Conception is due, to the extent that this is traceable, to the *ex professo* treatments of the question such as are found in the appended catalogue, more than to the routine chapters or theses of manuals or general treatises.

Of these works it is striking how they reflect the whole doctrinal and devotional development connected with the Immaculate Conception during the three centuries that elapsed from the foundation of the Society to the definition of the dogma (1540-1854). It may be said that nothing of significance happened which is not attested to in Jesuit writings. A number of these are devotional and propose practical ways and motivation for honoring the Immaculate Conception. A larger number still, perhaps by far the greater part of them, are controversial or polemical and intend to defend the doctrine and cult of Mary's privilege by answering theoretical and practical objections—meeting, for example, the difficulty that arises from the past opposition of the great medieval scholastics by endeavoring to enlist them, St. Bernard and St. Thomas in particular, among the defenders of the Immaculate Conception. This controversial character of many writings is not surprising at a time when serious doctrinal or cultural objections were raised against a doctrine that did not appear as being part of the faith.

But the Jesuit contribution to the glory of the Immaculate Virgin is not merely negative. It is also positive: in general, by strengthening both doctrine and cult of the Immaculate Conception as a result of their defense; and in particular in three ways. First, in the study and answer to the question whether the Immaculate Conception could become a defined doctrine of the faith.⁶⁰ None of them, I think, held that it was already so after the council of Basel (1438), as the Paris Sorbonne inclined to believe and some other theological centers as well. Though all of them considered the doctrine as a

pious belief, certain to a degree, but below the certitude of faith, they differed on the point whether it could or could not be defined by the Church as a doctrine of the faith. The question was asked and answered by Jesuit theologians at an early date (cf. above: early Jesuit theologians). Some held, as Bellarmine did and probably Maldonatus, that the Church could infallibly propose the Immaculate Conception as a pious belief but not as a doctrine of the faith. The greater number, however, while maintaining that it was not yet a doctrine of the faith, taught also that the Church could define it as a truth of the faith, if and when she would judge fit to do so; among these there are Toletus, Suarez, Vázquez, Poza, Velasquez and many others, not to mention the theologians of the 19th century. From the early 17th century on there had been repeated attempts, on the part of theologians, universities, kings, bishops, at obtaining from the Holy See a doctrinal decision in the matter. The Jesuit writings on the point of the definibility of the Immaculate Conception both reflected and influenced these steps. That they actually helped to prepare the definition which was eventually to come can scarcely be doubted, even if it is not possible to measure the extent of their influence.

Another question, mainly theological, in which Jesuit writers, especially in the 16th century, intervened, is the controversy about Our Lady's liability to incur original sin.⁶¹ The doctrinal meaning of the controversy lies in its bearing on the reconciliation of the Immaculate Conception with the doctrine of the faith about the universality of the Redemption. Mary's preventive Redemption implies that she was somehow liable to contract the stain of our race had she not been preserved from it. The controversy divided theologians in two camps, and we find Jesuits in both of them. Some held a *debitum proximum*, an actual liability which was prevented from having its effect by the privilege of her exemption. So did, among early Jesuit theologians especially, Bellarmine, Vázquez, Suarez, Gregory of Valencia. Others admitted only a *debitum remotum*, exempting the Blessed Virgin even from the actual liability to contract original sin. Salmeron, Nieremberg, Perlin, A. de Penalosa, Burghaber concurred. It was the latter view, though not always formulated in the same man-

ner, which was eventually to become the more commonly accepted opinion.

A third controversy in which Jesuit theologians took an active and leading part centers round the *votum sanguinarium*.⁶² It has both a practical or devotional and a doctrinal aspect. We mentioned above the vow of St. John Berchmans and the action of Sodalties in spreading the practice of a similar oath by which individuals or groups bound themselves to defend the Immaculate Conception unto martyrdom. This wide spread practice was violently attacked in the first half of the 18th century by Muratori, writing on two successive occasions under the pseudonyms of Lamindus Printanius (in 1714) and Ferdinandus Valdesius (in 1743). Was it legitimate at all to vow oneself to shed one's blood for a pious belief that was not a doctrine of the faith? Was this not simply creating for oneself the mirage of a pseudo-martyrdom? A number of Jesuit authors answered to justify the practice and by so doing they focussed the point of the certitude of the doctrine. The Immaculate Conception, they argued, was no longer a matter of theological opinion only. Since the feast of Mary's privilege, in agreement with the nearly universal persuasion of the faithful, celebrated her preservation from original sin, and the Holy See not only allowed and encouraged (Alexander VII, 1661) but imposed that celebration (Clement XI, 1693), this cult has every guarantee of truth: it is *citra dubitationem verus*. The oath concerned is therefore no mere act of private devotion but is based on the official cult of the Church. It is legitimate because the belief in the Immaculate Conception has a degree of certitude sufficient for the Church to define it, if she so judges. As to the practice of the oath, the controversy, if anything, only contributed to maintain and spread it, thus inversely helping to increase the persuasion of both faithful and theologians about the certitude of the doctrine.

Two more remarks. We must notice the close connection between Jesuit writings on the Immaculate Conception and the decisions of the Holy See. One striking example is their reactions to the constitution of Alexander VII which appear in several writings on our list. It happened that a Roman decision seemed less favorable; such was the rather contro-

versial decree of the Holy Office of 1644, prescribing to speak only of the Conception of the Immaculate Virgin, not of the Immaculate Conception of the Virgin.⁶³ When opponents of Mary's privilege inclined to overstress this pronouncement in their own sense, Jesuit theologians took occasion to show why and in what sense the title of Immaculate Conception could and should be retained. Another typical feature of these writings, one which mirrors the situation of the Society all through these centuries, is their international character. The same ideas and the same works originate and spread in Spain or Italy, the Netherlands or Poland, Austria or France, at a time when communications were in no way as rapid or easy as they are today. The Society's tradition about its colleges, whose influence appears also in this field of the doctrine and cult of the Immaculate Conception, was one factor of this international and universal action.

These brief annotations suffice to show that Jesuit writings on the Immaculate Conception, from the beginning of the Society till its suppression and again after its restoration, definitely went in the direction of the future definition.

Role of Jesuits at the time of the Definition

A word must still be said on the role Jesuit theologians played in the actual preparation of the definition, though it may not be possible nor necessary to assess that influence accurately.⁶⁴ It goes without saying that they were not the only ones to work at this preparation; nor is there any need to try and magnify their role unduly. Two names stand out here, those of Father J. Perrone and of Father Passaglia (who did not die in the Society), both of them professors of the Gregorianum at the time. Already in 1847, whether by request of the Holy See we cannot say, Father Perrone in his *Disquisitio theologica de Immaculato B. V. Mariae Conceptu*, had discussed the question whether the Immaculate Conception could be defined dogmatically and concluded his study in the affirmative sense. Both he and Father Passaglia were, from August 4, 1851 on, members of the theological consultation commissioned officially to study the question of the definibility of the doctrine. He it was who drew up a first scheme for the

Bull of the definition. His scheme, however, was not accepted, nor was another, made by Father Passaglia. Pius IX then established, on May 8, 1852, a special commission for the redaction of the Bull. Both Father Perrone and Father Passaglia were on the commission whose work, a third scheme, was still subjected to several revisions and corrections till a last draft (eighth scheme) by December 1, 1854, met with a general approval. Their influence appears in the assessment of the arguments from Scripture, which, Perrone agrees, do not prove with strict cogency, as well as in the concept of dogmatic progress agreed on by the commission—(progress has a part in the proposition of the dogma only, not in the doctrine).⁶⁵ Father Passaglia's three volume work, *De Immaculato Deiparæ Virginis Conceptu*, whose first volume was presented on July 6, 1854, to the Consultative Congregation of Cardinals that convened March 22, 1854, is perhaps the best illustration of the share he took in preparing the definition.⁶⁶

The definition itself was the occasion for a number of publications on the new dogma, as shown in our chronological list, some of them polemical and apologetical, others doctrinal or historical, others still pastoral and devotional. We need not enter into detail about these, as they do not add anything substantial to the previous work the Society had done in favor of the doctrine and cult of the Immaculate Conception. They continued in the same vein, with one difference, however, namely, they no longer needed to defend but only to stand by and preach a doctrine and cult which henceforth were sacrosanct for all Catholics. Their labors continued in a less spectacular manner because of its peaceful setting during the years that followed. We need no other proof for this than the public manifestations in honor of the Immaculate Conception held the world over and throughout the Society on the fiftieth anniversary of the dogma.⁶⁷ Moreover, how could Jesuits lag behind in a homage to the Immaculate for which the Pope himself, St. Pius X, had given the impulse? As then, so now also, the papal honor paid to the Immaculate Conception in this centenary year of the definition in the encyclical *Fulgens corona* and the lavish spiritual favors of the Marian year should find Jesuits equally ready and enthusiastic to

manifest their fidelity to the family pledge of loyalty that binds them to the Immaculate Queen of the Society.

NOTES

¹ *La Spiritualité de la Compagnie de Jésus, Essai Historique* (Rome: 1953), p. 380.

² X. Le Bachelet, art. Immaculée Conception, in *Dictionnaire de Théologie Catholique*, 7 (1922) 845-93, 979-1218; for the period concerned, 1124-1218, which is the main source of historical data in this paper, referred to as *DTC*, 7; cf. ib. 1122; and Denzinger, 734.

³ Cf. *DTC*, 7, 1122.

⁴ *Ibid.*, 1124; Denzinger 735.

⁵ *DTC*, 7, 1163.

⁶ *Ibid.* 1127.

⁷ *Ibid.*

⁸ *Ibid.*; Salmeron, *Opera*, Edit. 1604, t.XIII, p. 457.

⁹ *DTC*, 7, 1127.

¹⁰ *Ibid.* 1127f.

¹¹ Text in *DTC*, 7, 1113.

¹² *Monumenta Historica Societatis Iesu* (=MHSI), *Monumenta Ignatiana, Scripta de S. Ignatio*, I, p. 434.

¹³ MHSI, *Fabri Monumenta*, p. 590.

¹⁴ MHSI, *Scripta S. Francisci Xaverii*, ed. Schurhammer-Wicki, Index s.v. Maria.

¹⁵ MHSI, *Epistolae Nadal*, IV, pp. 693, 701, 762, 871.

¹⁶ MHSI, *Ribadeneirae Monumenta* I, pp. 56, 111, 125.

¹⁷ MHSI, *Lainii Monumenta* VI, 200 (letter of 1562); VIII, p. 235 (letter of 1564).

¹⁸ *In Rom.* c p. 5, disp. 49.

¹⁹ *The Modern Galahad* (1937) p. 152.

²⁰ *Imago Primi Saeculi S.I.* (Antwerp: 1940), p. 139.

²¹ Cf. M. Tognetti, O.S.M., *L'Immacolata al Concilio Tridentino*, in *Marianum* 15 (1953), pp. 304-374; 555-586; cf. p. 351f.

²² Tognetti, *art. cit.*, pp. 560f.

²³ Cf. *DTC*, 7, 1171.

²⁴ *Institutum S.I.*, ed. 1869, I, p. 252.

²⁵ Cf. *DTC*, 7, 1130.

²⁶ Cf. P. Dudon, *Le projet de Somme théologique du P. Jacques Lainez*, in *Recherches de Science religieuse*, 21 (1931) pp. 361-74.

²⁷ *Opera* Tom. XIII, pp. 457-483; quotation p. 460.

²⁸ *Summa Doctrinae Christianae* (Paris ed. 1585), p. 133.

²⁹ Lyons edition 1634, pp. 29-51.

³⁰ Antwerp edition 1609, p. 143.

³¹ In III, q. 27, a. 2, concl. 7; cf. *DTC*, 7, 1154.—Whether Toletus deals with the Immaculate Conception in his Commentary on the Epistle to the Romans, we cannot say.

- ³² *Christianae doctrinae copiosa explicatio*, in *Opera*, (Cologne 1617), VII, 1262; cf. *DTC*, 7, 1140.
- ³³ Published by X. Le Bachelet, in *Auctarium Bellarminianum*, (Paris 1913), pp. 626-632.
- ³⁴ In his *Commentarii in I-II*, De Peccato originali, disp. VI, q. 11, punctum 2; (Venice edition of 1600), col. 549-54.
- ³⁵ Paris Edition 1610, p. 130.
- ³⁶ In *III Partem S. Thomae*, disp. 117, cap. 2. Edit. Ingolstadt 1612, Tom. II, pp. 27f.
- ³⁷ *Op. cit.* p. 46.
- ³⁸ *Opera*, (edit. Paris Vives, 1860), Tom. 19, pp. 27-55.
- ³⁹ Cf. J. Prat, *Maldonat et l'Université de Paris*, (1856), p. 352.
- ⁴⁰ Cf. *DTC*, 7, 1150-52.
- ⁴¹ *MHSI, Lainii Monumenta*, VI, p. 200.
- ⁴² *Imago*, p. 139.
- ⁴³ Cf. *Vie admirable de S. Alphonse Rodriguez* (Paris 1890), pp. 333-338; quot. p. 338.
- ⁴⁴ Photographic reproduction of the Ms in Foley, *Modern Galahad*, facing p. 157.
- ⁴⁵ Cf. K. Schoeters, S.J., *De Hl. Joannes Berchmans*, (1930), pp. 172f; *DTC*, 7, 1172f.—A similar vow was to spread later and lead to the theological controversy around the *votum sanguinarium* of which cf. below.
- ⁴⁶ Cf. P. Suaud, *S. François de Borgia*, (1905), pp. 140ff; *MHSI Monumenta Borgiae V*, index s.v. Maria.
- ⁴⁷ M. Meschner, *A Life of St. Aloysius Gonzaga*, p. 142.
- ⁴⁸ Cf. G. Gernier, *San Bernardino Realino* (1943), pp. 462, 367.
- ⁴⁹ Cf. C. Van Aken, *Vie de S. Pierre Claver* (1888), pp. 173-175.
- ⁵⁰ J. Villaret, *Histoire des Congrégations mariales*, I (Rome: 1950), p. 351.
- ⁵¹ Cf. A. M. Clark, *The Life of St. Francis de Geronimo*, (1891), p. 201.
- ⁵² Villaret, *op. cit. passim*. Most of the facts about the Sodalties mentioned here are taken from his history.
- ⁵³ *Op. cit.* pp. 343 and 381.
- ⁵⁴ *Op. cit.* p. 196.
- ⁵⁵ *Op. cit.* pp. 250f.
- ⁵⁶ *Op. cit.* pp. 352, 234.—A manual composed for the military sodalists in the Netherlands by Father del Vigne, "the Soldier's breviary" (Den brevier van den krijgsman) lists numerous practices in honour of the Immaculate Conception: cf. Villaret *op. cit.*, p. 352.
- ⁵⁷ *Op. cit.* pp. 352f.
- ⁵⁸ C. Sommervogel, Vol. 10, col. 167-71, 434, 592f. The sermons on the Immaculate Conception, listed col. 269-87, among the sermons on the Blessed Virgin are very numerous, no less than 190 entries, that, means by far the greater number of all the sermons listed. We give them in an additional list.
- ⁵⁹ Cf. M. Briek, OFM., "Legislatio Ordinis Fratrum Minorum de Immaculata Conceptione B.M.V." in *Antonianum*, 29 (1954), pp. 3-44.
- ⁶⁰ Cf. *DTC*, 7, 1153ff.

⁶¹ *Ibid.* 1157ff.

⁶² *Ibid.* 1180ff.

⁶³ *Ibid.* 1174.

⁶⁴ *Ibid.* 1195ff.

⁶⁵ *Ibid.* 1195ff; G. Marocco, "La bolla 'Ineffabilis Deis' di Pio IX. Studio storico-dogmatico del suo processo formativo", in *Scrinium* 1 (1953) pp. 183-229.

⁶⁶ Cf. Marocco, *art. cit.* p. 202 and 205.

⁶⁷ Cf. *Woodstock Letters*, 34 (1905) pp. 1-112: The Jubilee Celebrations of the Definition of the Dogma of the Immaculate Conception in our College and Churches of the United States and Canada.

CHRONOLOGICAL LIST OF JESUIT WRITINGS ON THE IMMACULATE CONCEPTION

Preliminary Note: Many titles have been shortened and only what indicates the contents of the works has been retained; capitalization has been simplified; names of places are in English or a modern language; generally only the first editions are mentioned; references are added to Sommervogel, volume, column, entry.

Before the Suppression

- 1581 Torres Fr., *Epistola . . . de definitione propria peccati originalis ex Dionysio Areopagita, et de conceptione Virginis et Matris Dei sine peccato ex Scriptura angelicae salutationis et testimonio antiquorum Patrum.* (Florence), VIII, 119, 24.
- 16— Fuentes de Albornoz Gonz., *Padecer el daño quien le hace, de que sola fue libre le siempre indemne e inmaculada santissima Virgen Maria, Madre de Dios nuestro Señor, concebida sin los daños de la culpa* [Alcalá (unpublished)]; III, 1054, A.
Gonzalez de Mendoza F., *Informatio brevis pro tuendo titulo Immaculatae Conceptionis* (no indication); III, 1590, 3.
Herrera P., *Carta . . . sobre o breve de Conceptione*; [Evora (Ms)]; IV, 314, B.
Pevernage A., *Libellus de Immaculata Conceptione Beatæ Virginis* (Ghent?), VI, 640, 2.
Ventimiglia J., (wrote on favours received at Termini, Sicily, 1651, through devotion to the Immaculate Conception); VIII, 562, 2.
- 161— Seco D., *De Immaculata Conceptione disputationes duæ* (no indications); VII, 1040, B.
- 1615 Pineda J. de, *Declaración y advertencias acerca de la fiesta de la Concepción de la Virgen*: VI, 799, 9.
Memorial de respuestas . . . y su declaración y advertencias acerca de la fiesta y celebridad de la Inmaculada Concepción de la Santissima Virgen Madre de Dios VI, 799, 10.

- 1616 Ojeda P. de, *Información eclesiástica en defensa de la limpia Concepción de la Madre de Dios* (Madrid), V, 1877, 2.
De Immaculata Conceptione Deiparae (no indications); V, 1877, A.
- 1617 Bellarmino Rob., *De Conceptione Immaculata B.M.V.* (his votum Ms.); I, 1252, C.
 Granada Jac., *De Immaculata B.V. Dei Genitricis Conceptione* (Sevilla), III, 1661, 1.
- 1617 Pineda J. de, *Advertencias al privilegio . . . en favor de la fiesta y misterio de la Concepción de la Beatísima Virgen María sin mancha de pecado original* (Sevilla), VI, 799, 11.
- 1618 Chirino de Saleazar Ferd., *Pro Immaculata Deiparae Virginis Conceptione defensio* (Alcalá), II, 1149, 2.
 Salinas Fr., (Theses on The Immaculate Conception defended: incorrect date); VII, 473, 4; *De Immaculata Conceptione Beatissimae Virginis* (no indications); VII, 473, A.
- 1629 Sopranis J., *Utrum possit ab Ecclesia definiri praeservatio B. Virginis ab originali*, Ms. (Sevilla), VII, 1388, C.
- 1630 Perlin J., *Apologia scholastica sive controversia theologica pro Magnae Matris ab originali debito immunitate, ex Sanctis litteris, Conciliis, Patribus aliisque theologicis argumentorum sedibus . . . collecta* (Lyons), VI, 543, 1.
- 1632 Aponte Marc. de, *B.V. Mariam esse a peccato originali immunem* (printed conclusions of a public disputation at Alcalá), I, 475, 1.
- 1638 Moncada J. de, *Tractatus de Conceptione Mariae Virginis Immaculata* (no indications) V, 1202, B.
- 1640 Pallavicino Sf., *Dissertatio de Conceptione B.M.V.* (no indications); VI, 141, E.
- 1642 Pinto Ramirez A., *Deipara ab originis peccato praeservata* (Lyons), VI, 832, 2.
- 1647 Poza J. B., *Index sententiarum Petri de Perera . . . in libro de Conceptione* (Cuenca), VI, 1141, 31.
Sanctae Ecclesiae . . . salus plurima. Index sententiarum pro Deipara Patris Galatini Minoritae, maxime circa Immaculatam Conceptionem (Cuenca), VI, 1142, 32.
Compendium fusioris tractatus circa declarationem Decreti Romani de titulo Immaculatae Conceptionis (Cuenca), VI, 1142, 33.
 Trinkellii Zach., (history of the erection and dedication of the marble statue of the Immaculate Conception at the court of Ferdinand III); VIII, 247, 1.
- 165- Castilla Gonz. de, *Memorialia circa titulum Immaculata* (Ms. unpublished and lost) II, 847, B.
- 1650 Penalosa Ambr. de, *Vindiciae Deiparae de peccato originali et debito illius contrahendi, rigore theologica praestructae* (Antwerp), VI, 470, 2.
 Poussines P., *De veritate Conceptionis B.M.V.* (Montauban-Palermo), VI, 1125, 9.
 Gabiot J., *De Beata Virgine immaculate concepta gratulatio* (in

Th. Raynaud, *Opera* VIII, 259-60); III, 1077, 1.

Mariae Matri . . . pro acceptis a Deo in sacra et illibata Conceptione beneficiis votiva gratulatio (Lyons), III, 1077, 2.

- 1650-60 Oquete D., *Biblicae theses in quibus defendit B. Virginis immunitatem a peccato originali* (Alcala), V, 1926, 2.
- 1651 Cichocki (Cichovius) Nic., *Angelici Doctoris S. Thomae Aquinatis de Beatissimae Virginis Deiparae Immaculata Conceptione sententia* (Posen), II, 1177, 6.
Mendo A., *Memorial . . . por la Inmaculada Concepción de la Virgen Maria, Señora nuestra, y respuesta a las razones de la opinión contraria, conclúyese que es proxime definibile por misterio de fe por la Sede Apostólica* (Oviedo), V, 892, 2.
Raynaud Th., *Dissertatio de retinendo titulo Immaculatae Conceptionis* (Cologne) VI, 1534, 44.
- 1652 Burghaber Ad., *Immunitas B.V.M. ab ipso etiam originalis contrahendae debito* (Luzern), II, 338, 10.
Guarnizo Jos., *Memorial . . . sobre el próximo estado que tiene para que se defina por dogma de fe la opinión pía que afirma que la Madre de Dios fue concebida sin pecado original* (Madrid), III, 1901, 1.
- 1653 Nieremberg, J. E., *De perpetuo obiecto festi Immaculatae Conceptionis*, with *De doctrina Patrum circa Immaculatam Conceptionem; De gratia Deiparae in conceptione sua; De controversia Virginis Conceptionis decidenda* (Valencia), V, 1756, 39.
Olzina J., *De Immaculata Conceptione B. Virginis pro eius ultima definitione tractatus* (Barcelona), V, 1916, 3.
- 1654 Albi H., *Défense de la conception toute pure et sans tache de la sainte Vierge, et des raisons que l'on a d'en espérer de l'Eglise une dernière définition* (Grenoble), I, 136, 12.
Galindo Math., *Original y positiva obligación que la ciudad de la Puebla de los Angeles tiene de jurar y defender al misterio de la Concepción Inmaculada de la Virgen María* (México), III, 1113, 3.
Velasquez J. A., *Maria immaculate concepta* (Valladolid), VIII, 545, 4.
- 1655 Esparza Mart. de, *Immaculata Conceptio B.M.V.* (Rome), III, 449, 1.
Fabri Hon., *Corolla virginea, opusculum in quo nova methodo quid de controversia Immaculatae Conceptionis V. Deiparae censendum sit, piamque sententiam certam omnino esse et infallibilem, ex Decretis et Constitutionibus Apostolicis concluditur* [Palermo (Brussels 1662)], III, 512, 6.
Nieremberg J. E., *Exceptiones Concilii Tridentini pro omnimoda puritate Deiparae Virgines expensae, quibus non solum eius actualis sanctitas verum et iustitia originalis confirmatur; with Dissertationes epistolicae de Immaculata Deiparae Conceptione* (Antwerp), V, 1756, 40.
Sanvitores P. L. de, *Memorial . . . de la grande conveniencia del voto de la Inmaculada Concepción de nuestra Señora en la esclare-*

- cida Orden de San Juan* (Madrid), VII, 615, 1.
- 1656 Nieremberg J. E., *Theoria compediosa de solida veritate Conceptae Deiparae absque labe originali* (Valencia), V, 1756, 43.
De nova moneta Sanctissimi D. N. Alexandri VII pro gnomia Immaculatae Conceptionis perpensa (Valencia), V, 1757, 44.
- 1657 Nieremberg J. E., *De sanctitate instituti festi . . . , singillatim in festo Immaculatae Conceptionis praecepto a Summis Pontificibus* (Valencia), V, 1762, 46.
- 1658 Febvre Turr. le, *Pratiques d'un serviteur de la sacrée Vierge Mère de Dieu amoureusement dévot de sa très pure et immaculée Conception* (Douai), III, 582, 11.
 Izquierdo Seb., *Theses de Immaculata Conceptione* (Alcalá), IV, 699, 1.
- 1659 Nieremberg J. E., *Opera Parthenica de super-eximia et omni-moda Puritate Matris Dei; opus novum et eximium, in quo quidquid ad sacram Deiparae Conceptionem defendendam afferri potest, doctissime expenditur* (Lyons), V, 1763, 49.
- 166- Besson J., "Nuovi documenti della Chiesa orientale intorno all'Immacolata Concezione di Maria SS.," [published in *Civiltà Cattolica*, 1876, ser. 9, t. 12, pp. 541-556]; I, 1412, 3.
 Roccioli Jos., *Veritas definibilis praeservationis Virginis Mariae a peccato originali ex constitutione Alexandri VII . . .* (not published), VI, 1805, A.
Motivi per impetrare della Sanctità di N. Signore la licenza della stampa del mio libro sopra l'Immacolata Conceptione della B. Vergine, Ms. (Rome), IX, 806, A.
- 1662 Leyte Ant., *Escudo de Portugal em honra da Conceição da Senhora* (Coimbra), IV, 1770, A.
 Nidhard J., *Examen théologique de cuatro proposiciones de ciertos autores anónimos . . . al culto, fiesta, objeto y sentencia pía de la Inmaculada Concepción de la Virgen Santísima Madre de Dios* (Madrid), V, 1717, 3.
 Nieremberg J. E., *Supplex libellus pro Immaculata B. Virginis Conceptione* (Bruges), V, 1756, 41.
 Velasquez J. A., *Al Rey . . . Razón en favor del culto son que la S. Iglesia Romana celebra la fiesta de la Inmaculada Concepción de la Virgen María* (Madrid), VIII, 545, 6.
- 1663 Celada D. de, *Opusculum circa auctores adductos pro contraria sententia de Immaculata Virginis Conceptione* [unpublished] (Spain), II, 940, A.
 Fassari Vinc., *Opera varia de Immaculata Conceptione* [unpublished] (Palermo), III, 550, 6 B.
 Labbe Phil., *Immaculata Conceptio beatæ Virginis Mariae anagrammatibus 444 . . . celebrata, autore JB Agnansi* (Paris), IX, 563, 84.
 Loeffs Dor., *Cultus Immaculatae Conceptionis B. Virginis solidus as Deo Deiparaeque per-gratus . . .* [with the 444 anagrammata of above] (Brussels), IV, 1899, 7.

- Nidhard J., 9 *Ms. memorialia* in Spanish on the controversy with the O.P. concerning the Immaculate Conception (Madrid, Zaragoza, Pamplona), V, 1718f.
- 1664 Davila J. B., *De originali Mariae impeccabilitate* (Spain), II, 1854, A.
Guyet Ch., *Notitiae de Conceptione* (Ms; no indications), III, 1976, A.
- 1665 Nidhard J., *Examen theologicum quattuor propositionum . . .* [Latin of above 1662] (Madrid), V, 1717, 3.
Responsio ad libellum supplicem R. P. Mag. I. M. de Prado, O.P., de Immaculata Conceptione (Douai), V, 1716, 2 (also in Spanish, Madrid).
- 1666 Bialowicz Val., *Parodia genialis de Immaculata Conceptione B.V. Mariae* (Vilna), I, 1434, 1.
Fassari Vinc., *Immaculatae Deiparae Conceptio theologicae commissa trutiniae ad cognoscendam et firmandam certitudinem eius. Lucubratio opuscula complectens . . . De acceptione nominis conceptionis pro conceptione seminum, a prima antiquitate usque ad tempora S. Thomae inclusive. Secundum de acceptione eiusdem nominis post S. Thomam ad hoc usque tempus, pro prima infusione animae* (Lyons), III, 550, 6.
Gerwig Laur., *Quaestio theologica ad q. 81 D. Thomae I-IIae, in qua ostenditur S. Thomam Aq. clare asserere sacrosanctissimam Virginem Mariam . . . sine peccato originali conceptam fuisse* (Freiburg in Br.), III, 1361, 1.
Nieremberg J. E., *Omen honori Immaculatae Conceptionis B. Virginis Mariae* (Cracow), V, 1766, 54.
- 1668 Avendone D., "Prolusio apologetica pro Virginis Deiparae Immaculatae Conceptione his maxime opportuna temporibus" (in *Problemata Theologica*, Tom. I) (Antwerp), I, 862, 3.
Gerwig Laur., *Quaestio theologica in qua ostenditur S. Bernardum nullum peccatum imputasse Sacrosanctissimae Virgini Matri Dei* (Freiburg in Br.), III, 1361, 2.
Spuccess Jos., *Pro Conceptione Immaculata tractatus* (no indications); VII, 1464, A.
- 1669 Escobar Y Mendoza A., *De Mariae Deiparae Conceptione Immaculata non iam confirmata argumentis sed post Bullam Sanctiss. Alexandri VII panegyricis illustrata* (unpublished), III, 444, A.
Pawlowski D., *De Immaculato Conceptu Beatae Mariae Virginis* (Cracow), VI, 396, 3.
- 167- Nidhard J., *Sacra apotheosis mysterii Immaculatae Conceptionis; and Allegatio theologica de retinendo iuramento* (no indications); V, 1721, A.
- 1671 Gerwig Laur., *Miscellanea ad 3am portem S. Thomae . . . de Immaculata Deiparae Conceptione* (Dillingen), III, 1361, 5.
Nidhard J., *De Conceptione Immaculata Beatissimae Virginis* [same as above 1665 Responsio] (Cologne), V, 1717.

- 1678 Elizalde M. de, *Representación sobre el juramento de la Universidad de Nápoles acerca de la purísima Concepción* (unpublished), III, 383, 9.
- 168– Bouzonic J., *Douze preuves pour la Conception Immaculée de Marie* (Poitiers), II, 59, 5.
- 1680 Illsung Jac., *Virgineae Matris Conceptio absque macula praeservantis filii meritis compensata* (Ingolstadt), IV, 555, 9.
- 1681 Feurstain A., *Disputatio theologica de Immaculata Conceptione* (Luzern), III, 709, 2.
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SERMONS ON THE IMMACULATE CONCEPTION

Preliminary remark: Many entries in this list include more than one sermon on the Immaculate Conception; a few of them are also found in the first list; in this catalogue are not included the sermons on the Immaculate Conception contained in collections of sermons on Our Lady—in Sommervogel's Index there are as many as seventy-five of such collections which may include sermons or panegyrics on the Immaculate Conception. We leave out titles and places and list only the names of the authors, with references to Sommervogel's volumes.

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OBITUARY

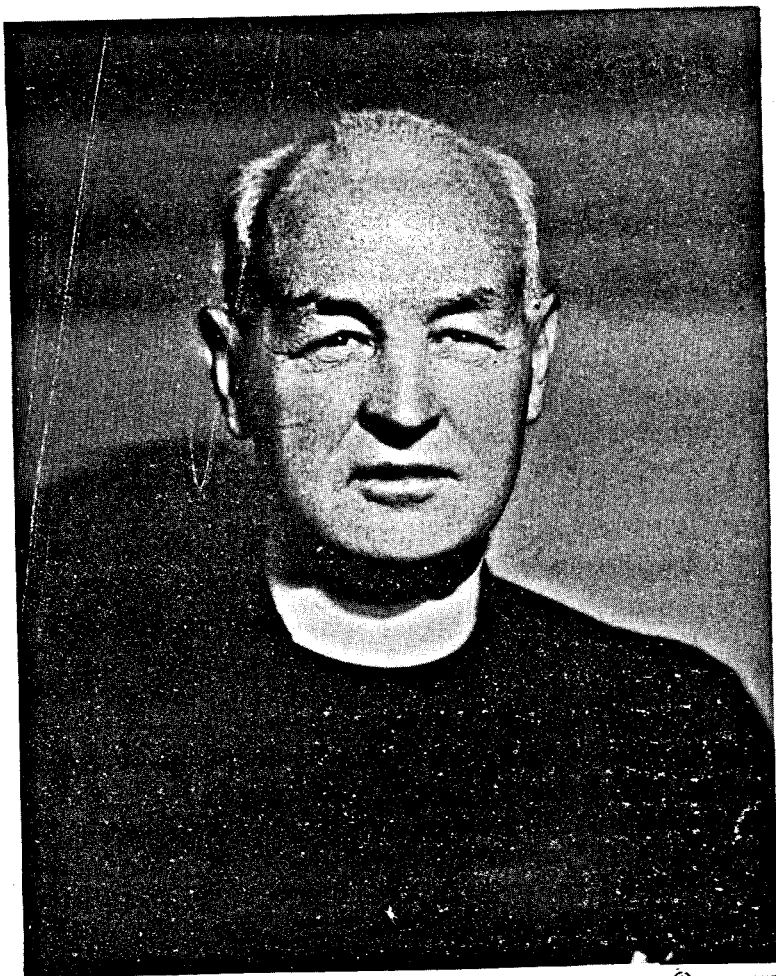
FATHER JOHN J. CLIFFORD

1883-1953

Father Clifford was the second superior of the Jesuit community at St. Mary of the Lake Seminary, Mundelein, Illinois, and the seminary may be said to provide a good summary of his life as a priest, since most of his activities were either centered in it or stemmed from it.

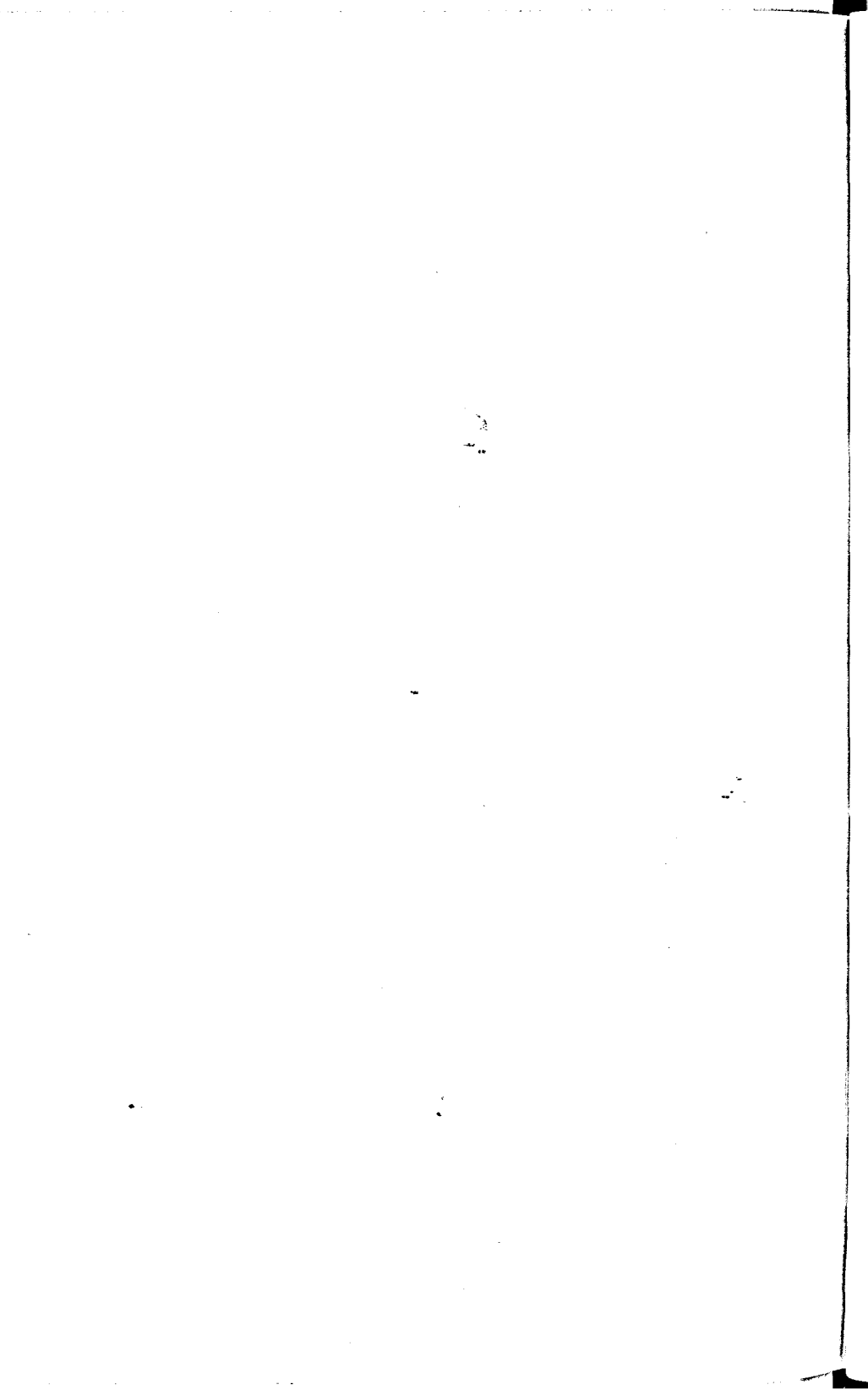
His funeral emphasized the fact of his close identification with the seminary. Though death came to him in a Chicago hospital, his remains were brought back to the seminary for a solemn requiem celebrated by Msgr. Foley, the rector of the seminary, and the blessing at that Mass was given by Bishop O'Connor of Springfield, Illinois, who is an alumnus of the seminary. When in the afternoon the body was to be carried back to Chicago, the entire student body in cassock and surplice escorted the remains from the chapel to the hearse where the farewell blessing was pronounced by Father Culhane, prefect of the theologians. In Chicago the next day at St. Ignatius Church, after the recital of the office of the dead by the Jesuit community, another solemn requiem was celebrated by the provincial of the Chicago Province, Father Egan. In attendance were an archbishop, four bishops, one of whom, Bishop Cousins of Peoria, delivered the funeral sermon, and a large gathering of diocesan and order priests, most of them connected in some way with the seminary. Cardinal Stritch was in Rome at the time, but he sent a cablegram expressing his sorrow at the great loss to himself and to the archdiocese.

After tertianship at Paray-le-Monial Father Clifford went to Rome for a biennium in preparation for teaching moral theology at the seminary. He began his teaching in the fall of 1923 and for twenty years he conducted classes with the liveliness and enthusiasm that were so characteristic of him. There was never a dull moment in his classes. He taught principles clearly, forcibly, and in pithy form, illustrated them with telling examples, and thrashed them out in daily quizzes. How well his students remembered these principles is attested



FATHER JOHN J. CLIFFORD

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by the fact that they still love to quote verbatim their professor's pet phrases. Besides his class work he encouraged the founding of the Bellarmine Society, a group of students dedicated to the literary expression of topics of general Catholic interest, and he supervised their work and presided at their biweekly meetings for many years until his duties as superior of the community forced him to commit this task to another member of the faculty.

From the very beginning of his teaching at the seminary Father Clifford was selected by Cardinal Mundelein to conduct the quarterly diocesan conferences for the clergy of the archdiocese, and he continued this work up to the time of his death. This involved preparing cases of conscience and papers on matters of moral or canon law and conferring with those chosen to present the matter at the conferences.

During all these years not only his former students but other priests also consulted him frequently on their "cases," and many came regularly to the seminary to seek his advice. His worth as consultant became known beyond the confines of the archdiocese, and his extensive correspondence shows how prelates, priests, and laymen even from distant localities prized solutions and counsels from his pen.

Branching out from this work was his lecturing to groups of Chicago professional men, especially doctors. From his early years at the seminary he was much sought after as a preacher for special occasions such as the *Tre Ore*. Later he undertook the task of giving retreats to priests, and he was soon in demand as a retreat master for priests not only in the Middle West but also in the East. His retreat was a practical, persuasive presentation of the Spiritual Exercises in substance, if not always in form.

Twelve years before his death Father Clifford succeeded Father Furay as superior of the major residence of Ours at the seminary, and as such he was also President of the Pontifical Faculty of Theology and General Prefect of Studies for the whole student body. This office called for unusual executive ability because of the arrangement by which Ours are in charge of the scholastic and spiritual training of the students, while the general administration and some of the teaching are entrusted to the secular priests of the faculty.

It is easy to imagine the conflicts that could result from such divided jurisdiction. Within a year Father Clifford was confronted by at least one very trying situation, but under his patient and tactful direction the harmonious working of all the factors was successfully maintained.

This increase of work, however, soon proved too great a strain, and within two years Father Clifford suffered his first heart attack. His preaching and retreat days were over. For months he slowly but surely regained his physical strength, and then he was able to take up his seminary work again. He held daily conferences with the students, acquainting himself with each one's scholastic standing, advising on difficulties, and inquiring about spiritual progress and contentment.

Shortly before he became superior, he had succeeded Father Furay in actively co-operating with the National Catholic Educational Association. He continued this work up to his death, for many years being Senior Vice President of the Association and a member of the executive board. Members of the Association highly appreciated his counsel, and many of them wired National Headquarters that they mourned him as a departed friend. In his letter of condolence the General Secretary wrote: "His interest and zeal have been matched only by the great spirit of dedication that he brought to the work of the Association. It is hard to recall a time when Father Clifford failed to be present for the thrice yearly meeting. He could always be counted upon to present a sane and thoroughly Christian and forward-looking program."

It was especially by his devotion to priests active in the general pastoral ministry that Father Clifford was for thirty years "a priest's priest", as Bishop Cousins described him in his funeral sermon. Besides serving as their guide in moral theology, he was frequently present at their parish activities such as dedications, confirmations, and jubilees. He rarely missed the funeral of a priest or of a priest's close relative, and he made it a matter of duty to assist at the last rites of a parent or near relative of a Mundelein seminarian. All this made him thoroughly acquainted with the clergy of Chicago, and he encouraged his faculty to do all they could even at great expenditure of time and labor for the alumni in the vineyard.

So it is not to be wondered that Father Clifford was dearly beloved by priests everywhere, and especially by the Chicago clergy. In his sermon after the requiem Mass in the seminary chapel the Rector of the seminary exclaimed, "We feel his loss very keenly." Priests of his own age and younger members of the alumni wrote about his death in terms of unmistakable affection. They manifested their esteem by coming in crowds to the wake, the funeral, and the burial. Bishop Cousins' comment was: "He touched our lives so intimately that each of us feels he has suffered a personal loss."

Father Clifford was not only a priest of preeminence with the men of the diocese, but he was an excellent community member too because of his daily fidelity to spiritual duties and his faithful attendance at community recreation and "long order" soirées. The latter cut into much needed rest, but kept him close to his community. He made recreation time an enjoyable period for conversation—he had so much to chat about, and he could be a good listener also. In dealing with people he displayed admirable self-control, being patient to a marked degree with all his callers. As superior he was strenuous in defending his community against the criticisms of those who failed to give proper consideration to the unusual conditions in which Ours work at the seminary. The one time when his consultors agreed that his attention should be called to a less prudent innovation, he immediately acquiesced in the *monitum* and graciously complied to the end. He served as consultor of the Chicago Province over a period of eleven years and on two occasions was elected "alternate" by provincial congregations.

On Tuesday, the twentieth of October, Father suffered an acute coronary occlusion. Under an oxygen mask he was rushed to Columbus Hospital in Chicago. There a few hours later, after receiving extreme unction, he passed to his eternal reward. The cablegram sent by Cardinal Stritch closed with the words: "We shall treasure his worth and his work in the annals of the archdiocese."

In the light of this and similar tributes from observant churchmen of prominence, is there not indicated a definite likeness between the intense consecration of Father Clifford to the hierarchy and clergy of today and the all-out devoted-

ness of our first Fathers to the needs of the great archdioceses of their time?

WILLIAM A. DOWD, S.J.

MR. JOHN R. GLEASON, S.J.

1924-1952

The unsuspected always fights for its recognition. Whether the unsuspected is the sudden death of a friend, the unlooked-for kindness of a stranger, or the remarkable operation of grace in an ordinary man in pain, it fights for its recognition by our minds, which strive to squeeze it into the ordinary pattern of the suspected. It is this unsuspected display of grace's operations in the last days of an ordinary scholastic, John Gleason, S.J., which interests us. Prior to his final illness, little in his brief time in the Society would have led us to assert vigorously anything more about this man than an ordinary endurance of an extraordinary sickness. But, behind the facade of ordinariness, God's grace had secretly prepared his soul for the hour of assault.

Even the community, Brooklyn, in which John Gleason was born on September 22, 1924, is best described as a sprawling collection of ordinary, middle-class homes and families, who follow the local baseball club like other Americans. During the early days of his boyhood in Brooklyn, John, as has happened to many priests and religious, became interested in the priesthood. He built himself a small altar out of boxes, scarfs, glasses, and cardboard; frequently went through the ceremonies of the Mass on this altar, using his own missal. This early interest, however, did not make him sanctimonious, for if there was any fun going on in the classroom or neighborhood, John was usually in the middle of it.

While the early interest in the priesthood continued into his high school days at St. Francis Prep in Brooklyn, John also, like many boys of this age, developed a devotion to Our Lady, which found its expression in John's case in the purchase, out of his own savings, of a statue of Our Lady of Grace. In his home the boy gave this statue a place of honor. Such love and interest in the Mass, priesthood, and Our Lady grew obvi-

ously into a desire to dedicate his life to God. After reading many books on various orders, this high school lad felt an attraction to the Society. This attraction persisted despite the fact that a former Jesuit to whom John spoke, advised him against entering the Society. In time, John met Mr. Harold Miller, who urged him to send his questions to his brother, Father Walter Miller, S.J., then studying at Harvard. Father Miller suggested to John that he transfer for his senior year to Brooklyn Prep. From there he entered the Society at St. Andrew-on-Hudson on September 7, 1942.

The years at St. Andrew, novitiate and juniorate, and the years at Woodstock were marked by ordinary success in studies, a seemingly ordinary response to the spiritual life, and a less than ordinary athletic ability. Only one incident, known to very few, does not harmonize with this picture, but stands out in contrast. During a haustus on Sunday night a scholastic, who had been unwell during the day, visited John and mentioned that he had not been able to go to supper, but felt hungry now. John at once offered to go and get something for him from haustus. While John was carrying out his errand of mercy another scholastic, who was looking on, took it upon himself to accuse him of selfishness for taking food to his room. Mr. Gleason never explained the circumstances, but the next morning simply went to the scholastic to apologize for creating a scene.

At the end of philosophy, Mr. Gleason was to begin a period of cheerful acceptance of the pains of cancer. He tried diligently, and almost successfully, to hide his suffering. Few of those who knew him ever learned how much he endured.

The illness began during the summer after philosophy when John was troubled by a great deal of pain at the base of his spine. It was not until October, however, that the doctors found the source of the trouble, a tumor, and operated. Since the diagnosis of cancer was doubtful, John was sent to Memorial Hospital for Cancer in New York to see if a certain diagnosis could not be had. Here, although the X-rays produced serious reactions, the pain was considerably relieved, and by April he was resting at 84th Street, St. Ignatius.

Still weak at the end of the next summer, John asked for and received a teaching assignment at Brooklyn Prep. In the beginning it was a light schedule, but John, not wishing to be

a burden to anyone, repeatedly asked for a regular schedule, which was granted to him at the mid-term. During these ten months John was plagued by the necessity of changing the dressing on the wound and by the constant fear of inability to control his natural functions. A scholastic at Brooklyn maintained, "I cannot recall that he even once complained of the pain he was suffering or hinted at the inconvenience of changing the dressing on the wound, though he had to put on a new bandage three times a day." His eagerness to help out continued unabated, even though the pain and suffering grew more intense. "Each time that I asked him to do something for me," a scholastic writes, "I received the impression that he considered it a real favor to be asked to help out."

At the end of second year of regency, Mr. Gleason returned to Memorial Hospital, never to leave. For eight months the tumor continued to grow inwardly, pressing on the nerves and surrounding organs, and outwardly through the original incision. As demonstrative of his attitude towards suffering, he told his mother never to pray that the pain would ease, but only that he could get on his feet, as he would welcome any cross just to become a priest. Frequently he assigned various hours of sufferings to different intentions. Particularly difficult parts of the day were given as spiritual bouquets to someone sick or in trouble. Few of his intimates were ever allowed to know of these practices, for, when they visited him, he asked about the Society, the changes in the province, the success of various works. His interest in the Society forced backstage his own plight.

As the months dragged on, John's intimates, by piecing together small details, began to realize the extent of his sufferings, for it was conceded by the doctors that his was one of the worst cases at Memorial. His friends realized that John had hidden the extent of his pain and the religious use of his pain. This unsuspected acceptance of pain did not fit the pattern of the ordinary man they had known before, this unsuspected acceptance fought for its recognition, this unsuspected acceptance demands of those who knew John the humble acknowledgment that here was the secret and loving operation of God's providence and grace.

EUGENE J. QUIGLEY, S.J.

Books of Interest to Ours

HISTORY

China in the 16th Century: The Journals of Matthew Ricci 1583-1610.

Translated by Louis J. Gallagher, S.J. New York, Random House, Inc., 1953. Pp. xxii-616. \$7.50.

By means of this translation from the Latin of an Italian original draft, the English speaking world is now in contact with a great missionary document. Ricci, who was born a month and a half before Xavier died, begins his account with the saga of St. Francis' vain attempt to enter China. He traces the early efforts to gain a permanent foothold on the mainland, which the Chinese, suspicious of foreigners since the Tartar conquest of their nation, strongly opposed. In September of 1583 the first beachhead was secured in the province of Canton. Amid hardship, persecution, consolations, and obvious divine intervention, the mission was established step by step until, at length, a center was opened in the royal capital at Peking. The first editor of these journals, Father Nicholas Trigault, S.J., completed this tale of the pioneer efforts of the Church and the Society of Jesus in China by adding the details of Ricci's death.

The basic purpose of these journals was to tell of the foundation and growth of this mission. But it would be altogether wrong to think that this is all that is found in them. The first of the five books in the Journals tells of the customs, language, arts, and religions of the people; the geographical features of the country; and the political and educational systems that prevailed at the time. Throughout the later books more light and detail are added to the content of the first book.

Fr. Ricci stands out as a giant of God. He combined deep piety with vast learning, admirable tact with a certain inspired audacity, and with all this he had the power of captivating men's hearts. He is a prime example of missionary adaptation. Besides putting on all the externals of the Chinese literati, he so learned the language and classics of China that the greatest masters, at times, sent their students to Ricci for further instruction.

Of course, the volume evokes comparison with the China of today. China is now closed to the Catholic missionaries by rulers in the garb of Mars breathing hatred of God and His Church. But, in Ricci's time, a suspicious China was also a peace-loving realm guided by men steeped in the Confucian ethic, who were able to perceive the goodness of the Christian message. Reading this volume one is reminded of Xavier's vision of a Christian China leading to a Christian Orient. Now, the communists are busy trying to destroy the work of the last three and a half centuries, but Xavier, Ricci, and the others who have died on Chinese soil in God's cause must prevail in the end.

Fr. Gallagher's translation work is of a high order. A few maps would have aided one in following the peregrinations of Ricci—and of Brother Bento de Goës, S.J., whose remarkable overland "odyssey" from India to China is told in three chapters of this book. A "Chinese Index"

is added, which may be of some value to Sinologists. However, explanatory notes and other scholarly apparatus are very sparse. But, these few defects do little to lessen the impact of an extremely edifying and informative work.

JOHN J. LYNCH, S.J.

News of the World. A History of the World in Newspaper Style. *By Sylvan Hoffman and C. Hartley Grattan.* New York, Prentice Hall, 1953. Pp. 208. \$4.95.

This volume gives a broad outline of world events from 3000 B.C. to the present day. It consists of fifty-one four-paged issues of *News of the World*, each of which is dated and printed in a format similar to the modern tabloid. The first issue is dated March 17, 1447 B.C. but some of the news items included are also dated more than a thousand years before. The next to last issue is dated Sep. 8, 1945 and covers the years 1939-45. The material is presented in journalistic style and is uniformly easy to read. In addition the writers are well informed and there is, as a rule, substance to their production. The scope is broad: religious, political, cultural; and many other newsworthy events of the East as well as the West are reported. Catholic readers will be pleased to find that matters affecting the Church are handled in as friendly a spirit as could be expected. References to the Jesuits, which are of course few, are well informed, except for the announcement of the Suppression. The book should stimulate those who desire to know world history by creating an eagerness for further investigation.

EDWARD A. RYAN, S.J.

PRIESTLY APOSTOLATE

His Heart in our Work. Thoughts for a Priestly Apostolate. Edited by Francis L. Filas, S.J. Milwaukee, Bruce, 1954. Pp. x-192. \$3.75.

These essays have been collected from the now defunct *Alter Christus*, the one-time journal for priests, edited by mid-western Jesuits. And a good selection is contained in the book at least in breadth of subject matter. Among those aspects of the priestly spiritual life touched upon are: devotion to the Sacred Heart, to Mary and St. Joseph; the apostolate, virtues, prayer and the liturgy. Each of these reflections could well serve as material for the monthly recollection. And to aid in this use of them there is an appendix, presenting an "examen status."

The essays number forty-three, the contributors twenty-four—most of them well-known Jesuits of both the Chicago and Missouri provinces: James J. Daly, Gerald Ellard, Adam Ellis, Francis X. McMenemy, Gerald Kelly, etc.

Aside from the rather steep price, the book is well-worth reading and praying over. Essentials of sanctity, such as prayer and its relation to the active life, are found throughout. The style is arresting, and the length of each reflection is suited to a morning's mental prayer.

JOHN F. X. BURTON, S.J.

EPISTLES OF THE LITURGICAL YEAR

That We May Have Hope. Reflections on the Epistles of the Sunday Masses and Some of the Feasts. *By William A. Donaghy, S.J.* New York, The America Press, 1954. Pp. xii-205. \$3.50.

The author disclaims the intention to present anything distinguished or notable in these brief comments on texts from Holy Scripture. The book is, however, notable in that it is one of the few of its kind that treats of the Epistles of the Liturgical Year. And readers will find that it does not lack that distinction which pertinent thought on the problems of life gives to literature, secular and religious. One characteristic of the essays is an obvious charity of outlook which is more than gentlemanly good humor and kindness but includes them. This charity extends to thoughts and attitudes as well as to persons. Father Donaghy hopes that his commentary will lead the faithful to personal examination of the Holy Scriptures. Whether this pious purpose is realized or not, his essays will bring the inspiration of some sections of Holy Writ to many.

EDWARD A. RYAN, S.J.

MODERN PHILOSOPHY

A History of Modern European Philosophy. *By James Collins.* Milwaukee, The Bruce Publishing Company, 1954. Pp. vi-854. \$9.75.

The principal aim of *A History of Modern European Philosophy* is to introduce students to the vast field of modern thought. Both the length of the one volume book (some eight hundred pages), and the scope of the work (the Renaissance background through Bergson), indicate the extent and the type of introduction that are offered.

The chapter unit is composed of three elements: a systematic exposition of the main themes of the philosophy under examination, a succinct summary of the findings of the investigation, and a bibliographical note for more detailed analysis. The note attached to the first chapter will prove invaluable to both teacher and student, since the suggested tools of research range from simple introductions to philosophy to the specialized bibliographies that cover the entire modern period. The bibliographical note does not simply list a number of books. It indicates the special quality of the book that recommends it, and appraises its specific contribution.

Each chapter gives a concise biographical sketch of the thinker, explains the philosophical guiding principles, and pays particular attention to the nature of method and the possibility of metaphysics. The author says that the first task of the history of philosophy is to gain an accurate and sympathetic understanding of the methods and general standpoints along with the special doctrine of the great thinkers. And it is in this sympathetic understanding of methods that his history excels. This understanding of methods is gained through objective investigation and precise description of the philosopher's "own terrain." Without this orientation to the mind of the thinker, the history of

philosophy would become a sterile project of fact finding and reporting. With this orientation the history of philosophy re-creates the philosopher's living metaphysical journey.

It is with doctrinal exposition that Dr. Collins is mainly concerned. And the exposition is as complex or as simple as the exigencies of the matter. There are always given the metaphysical and methodological presuppositions of the philosopher, as his relation to preceding thinkers is fixed. Following the systematic exposition of the philosophy, there is a sufficient amount of criticism. The author points out the deficiencies and limitations of the system from the standpoint of the constructed framework. This is done sometimes through the recording of the philosopher's own attempt to reconcile conflicting or embarrassing conclusions. Sometimes it is done by pointing out the departure of his followers from his camp. Outside the framework of the system criticism comes from the rejection or modification of his thought by succeeding philosophers. Finally, formal criticism of the author is given from the Thomistic standpoint whenever the problem has a special relationship to the content of scholastic philosophy. It is obvious that every questionable point in a man's system could not be challenged, but as Dr. Collins suggests, ample opportunity is given the instructor to develop his own line of criticism.

In the preface it is stated that the purpose of the present volume "is to aid in some measure the efforts of students to understand and weigh the leading postmedieval philosophies." This purpose is most definitely achieved.

WILLIAM F. CARR, S.J.

CHURCH AND STATE

Catholicism in America. A Series of Articles from Commonweal.—New York, Harcourt, Brace, & Co., 1954. Pp. viii-242. \$3.75.

This series of essays compiled by the editors of *Commonweal* first appeared in their magazine during 1953. The principle of unity is the theme, *Catholicism in America*. Fifteen Catholic laymen and two non-Catholics, all experienced in their field, make up the list of authors. Reinhold Niebuhr and Will Herberg present a Protestant and a Jewish attitude toward American Catholics. The contributions are provocative and deliberately so. Also, without exception, the questions raised are pertinent, if the Church is to reach its full stature in American life and if its thirty million members are to exercise an impact proportionate to their numbers, a thing which these writers seem to agree they have not done in the past. Regardless of one's opinion on these controversial issues, the reader is confronted with many situations that will demand much future thought.

The book is an ambitious and successful attempt to present some of the more liberal ideas on the current role of the Catholic Church in our secularistic American culture. Background for the problem is the unique experiment of American government with its fusion of countless nationalities and its peculiar separation of Church and State, with

the consequent delicate position of the *idem civis et Christianus*. The discussions have the "announced aim of being 'critical' and 'objective'." They are uniformly critical and for the most part objective. From the bold nature of the undertaking it would be hard for anyone to agree with everything that has been said, but impossible for anyone to disagree with it all. No claim is made "to have produced, even jointly, anything like a full portrait of American Catholicism."

In the first essay William P. Clancy, assistant editor of *Commonweal*, sets the scene. Catholics in this country with its first amendment are an accepted but suspect and powerful minority. They look upon themselves as the sole bulwark against a rampant secularism. Many non-Catholics, on the other hand, see the Church as authoritarian and anti-liberal, and therefore constitutionally opposed to an anti-pluralist democracy. From this arises the question of Catholic pressure tactics. After justifying the democratic right and duty of groups as well as of individuals to make themselves heard for the good of society, the author points out that the activity of pressure groups, Catholics included, is primarily a matter of prudence. From the constant tension between the two societies and from the unpopularity of achieving a *modus vivendi* through a papal concordat, the citizen who is a Catholic, with his right to speak and vote, must assume the responsibility of mediating between Church and State. So the Christian-citizen is today a diplomat faced with a "historic challenge" and burdened with a "most delicate task." His real problem arises not on the spiritual plane of activity, nor on the mixed, where the spiritual must predominate, but rather on the temporal, where Catholics "seek a false unity," when they speak as Catholics on utterly material questions which are outside the jurisdiction of a spiritual society but not beyond their rights as mere citizens. For in a clash between absolute values, the "reaction to the threat of doctrinaire secularism sometimes becomes an equally doctrinaire spiritualism." The friction between religion and democracy imposes a mutual obligation: on Catholics, greater respect for things temporal; on non-Catholic liberals, greater respect for the rights of the spiritual.

After these preliminary ideas, the subsequent articles present with varying cogency the not insignificant thought of individual laymen toward analysing and easing this tension in the various fields of Catholic activity and increasing the Church's positive contribution to American culture in education, science, politics, movies, art, literature, etc. But granted the fact that the Church traditionally dons the costume of every nation and era, it seems that, at times, some few of the authors tend to de-emphasize the supernatural nature of the Church as the hierarchically organized Mystical Body of Christ.

JOHN F. LOWE, S.J.

CHRIST AND THE LAITY

Christ in Our Time. By Raoul Plus, S.J. Tr. by Elizabeth Belloc. Westminster, Newman, 1953. Pp. ix-105. \$2.25.

The latest addition by Newman Press to their publication of transla-

tions of Father Raoul Plus's well known writings is *Christ in Our Time*. The original, *Comment présenter le Christ à notre temps*, was published in 1943 at Paris. The French title gives a clearer idea of the contents, for the book primarily aims at instilling in priests a feeling for the need of the ideas expressed. However, much of what Father Plus has to say can be fruitfully used by the laity engaged in any sort of apostolic work, as he himself states in his Introduction.

The book is a small treasure trove of inspiration and ideas concerning an apostolic and practical Christology. The author has divided his work into two parts: "Christ in the Mind" and "How to Bring Christ into Human Lives." The first part's particular message is that Catholics must not only know and believe in Christianity but must really live it by "putting on Christ." It is, of course, the Pauline doctrine of incorporation, and it is noteworthy that the book first appeared in the year Pope Pius XII gave *Mystici Corporis* to the world. The second part is its application to a world rapidly becoming thoroughly pagan. Of especial interest and force in the first part are two chapters: "Theology and Life" and "Christ in Christianity"; in the second "What is Meant by 'Alter Christus'."

One outstanding element in the book leaps out at the reader from every page: the zealous enthusiasm which the author has so skilfully transferred to the written word. Miss Elizabeth Belloc deserves high praise in retaining this flavor and spirit of the original in her translation. To imbibe some of his spirit by a thoughtful reading of its pages, or even meditation upon some of them, will abundantly repay in spiritual profit the negligible outlay in time.

SERMON SELECTIONS

The Law of Love. Spiritual Teaching of *Francis Devas, S.J.* Edited by Philip Caraman, S.J. New York, Kenedy & Sons, 1954. Pp. 155. \$2.75.

Father Philip Caraman, S.J., Editor of *The Month*, follows up his *Saints and Ourselves* [Cf. *W.L.* 83:1 (February, 1954), 123-4] with this collection of passages selected from the sermons of Father Francis Devas, S.J. Not too well known here in the United States, Father Devas for more than thirty years till his death in 1951 was one of Farm Street's foremost preachers. It is interesting to note here that Father Devas never wrote out his sermons; the source material for this book was the stenographic notes taken by a group of admirers who followed him in his round of preaching assignments. This and many other facts on his life and ideals Father Caraman sketches briefly in his really intriguing Introduction.

The book itself is a small one, yet brimming with a practical, inspiring spirituality. The only regret of this reviewer is that the passages selected are normally just a page in length. It would have been of some interest, and profit, to have had a fuller development of much of

what Father Devas said so soundly and so graphically. Despite Father Caraman's efforts towards unity of thought by grouping selections according to related subject matter, the brevity of the selections and the recurrent change of ideas mark the book as not meant for continuous reading of any great length of time. For its full value it should be used for brief periods of reading, joined with reflection on what he says. As such it is recommendable to Catholic and non-Catholic readers alike.

The Problem of Abuse in Unemployment Benefits. A Study in Limits.

By Joseph M. Becker, S.J. New York, Columbia University Press.
Pp. xx-412. \$6.50.

A permanent program of Unemployment Benefits cooperatively administered by State and Federal governments came into existence in 1935 with the enactment of the Unemployment Insurance provisions of the Social Security Act. Over the years this legislation has been subject to much modification, and the system itself has not escaped continual criticism. Some critics have opposed the very concept of Unemployment Benefits, but for the most part criticism has been focused on "abuses" in the administration of the program. "Abuses" in this context is broadly used and includes both improper benefit payments, that is, payments to employed workers and to the voluntarily unemployed, and also excessive payments, that is, payments which penalize employers seeking labor for lower paying jobs.

These abuses have been widely discussed, but for the most part the extent of abuse has been the subject of conjecture, conjecture made by partisan defenders and critics of the unemployment program. Such charges are hardly adequate norms for the judgment of the extensive program of unemployment insurance.

Father Becker's work offers a comprehensive, scholarly analysis of abuse in the program for the period 1945-1947. Father Becker has chosen the period of reconversion following World War II as a "limiting case," a period when abuse would be at a maximum and when the provisions of the legislation would be put to their severest test. An assessment of abuses in this period supplies significant data for an objective evaluation of the success of the program of unemployment benefits.

The claims that Father Becker makes for his work are modest. It is, he says, "a study in limits, and a limited study," and his conclusions cannot be definitive (a limitation often imposed on a scholar who is first to enter the field). Furthermore, the very mass of data, and its inadequacies do not permit the measurement of abuses with any degree of mathematical accuracy. But precisely because of these limits, these self-imposed restraints, the book is significant. Father Becker displaces partisan conjecture with facts, facile generalizations with scholarly analysis.

The book may not please partisan friends or critics of the unemployment program. The lower limit of abuse is indeed higher than friends of the program have been willing to concede, the upper limits much lower

than critics have claimed. But it will be welcomed by students of the field as an important, objective and impartial study. It will be welcomed too, by hard-pressed administrators of the program caught in a crossfire between captious public criticism on the one hand, and the sometimes excessive demands of beneficiaries on the other.

Finally, Father Becker's book is important for still another reason. Father Joseph Fitzpatrick, S.J., justly observed a few years ago in "Catholic Responsibilities in Sociology" (*Thought*, Vol. XXVI) that "Catholics have a tendency to allow their faith to substitute for knowledge that can only be gained through competent empirical research." Such competent empirical research is a prerequisite to any Christian reconstruction of the social order. Father Becker's book is a worthy addition to the still small number of empirical studies by Catholic scholars.

DANIEL P. MULVEY, S.J.

REFLECTIONS ON HONOR

The Quest of Honor. By E. Boyd Barrett. Milwaukee, Bruce, 1953. Pp. 122. \$2.50.

The virtue of Honor has always been a fruitful source of literary inspiration and Dr. E. Boyd Barrett has made it the basis for his recent collection of reflections, *The Quest of Honor*. In this book he has attempted to remind the world of this much misunderstood, urgently needed virtue. The Godlessness blanketing our country today has dulled the desire for it, confused its meaning, and set men to babbling about "honor systems" in education, while they rule it out of business, social, and even familial relations. In the light of this tragic fact and his own understanding of the generic characteristics of honor, Dr. Barrett discusses such virtues as temperance, justice, courage, hard work, veracity, pursuit of knowledge, and shame. The book's main appeal does not depend on any startlingly unique analysis or ideas. Rather it relies on his quiet approach to and development of his subject; it reads as if he has aimed directly and acutely at the majority of reading Americans—the hustling, hurried man and woman who seldom slow down for a few minutes of conversation or meditation on the more fundamental values of life, which they normally scamper past. Those readers who liked his *Shepherds in the Mist* and *Life Begins with Love*, will find this to be quite similar in manner. Those who did not can pass this by, since the impact of what he has to say depends so much on the way he says it.

EUGENE J. O'BRIEN, S.J.

The Christian Life Calendar for 1955 (Bruce, \$1.00) has as its theme increase in virtue. The Calendar which was founded by Father William Puetter, S.J., is now edited by two members of the clergy of the Milwaukee Archdiocese.

