

A. M. D. G.

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The Autobiography of St. Robert Bellarmine, S.J.

Translated with an Introduction by
Gerard F. Giblin, S.J.

Introduction

In 1613 Robert Cardinal Bellarmine was in failing health. Father Mutius Vitelleschi, S.J.,¹ the Italian Assistant, requested the venerable cardinal to write an account of the principal events of his life. Bellarmine was reluctant to do this. He replied to Father Eudaemon-Joannes, S.J., who had seconded Father Vitelleschi's request, "I refuse to do any such thing. It is altogether indecorous to employ tongue and pen in one's own praises. There are other reasons, too, against it." Father Vitelleschi, however, insisted that an account of Bellarmine's life would be beneficial to the Society. On this plea Bellarmine wrote, *anno aetatis suae LXXI*, an outline in Latin of his career.

Bellarmino never intended the account for publication. It remained in the archives of the Society until the promoter of the cause of Bellarmine's beatification asked for it in 1675. It was finally published at Louvain in 1753.

The *Autobiography* long stood as the major objection in the way of Bellarmine's beatification. What case the opponents had, they based on this document. In the eighteenth century Cardinal Passionei set himself against Bellarmine's cause. The incident of the young Bellarmine and the Dominican prior mentioned in the manuscript resolved to the conclusion "that a Jesuit is never happier nor more in his element than when deriding a Dominican." The "theft" of material from St. Basil, according to Passionei, was proof that "Bellarmine lacked a virtue which even the pagans possessed and preached to the world."

The case that Cardinal Passionei sought to make against Bellarmine was not borne out by the facts. The devil's advocate in the process of 1675 stated at the end of his case against Bellarmine: "I have been ordered to state my true opinion here and now. As all that I urged

¹ Döllinger and Reusch (cf. *Sources*) in their first paragraph deny explicitly that Vitelleschi had anything to do with the original request to write the *Autobiography*. They base their argument on the statement that other writers claimed that the *Autobiography* had been written at the request of the General of the Society, Mutius Vitelleschi. Since the work was written before Vitelleschi became General (1615), they deduced that Vitelleschi had no part in it. Cardinal Ehrle and Father Brodrick (cited in *Sources*) hold for Vitelleschi's intervention. Father Brodrick explains this by saying that Vitelleschi made the request as Italian Assistant.

against the Venerable Servant of God, in accordance with the duties of my office, seems to have been excellently answered, I consider that there is the fullest evidence of his having practiced the cardinal and theological virtues in a heroic degree." As to the *Autobiography* itself, the canonist Prosper Lambertini (who later became Benedict XIV) stated that he did not consider the *Autobiography* in the least a genuine objection against Bellarmine's heroism in the service of God.

There is no denying that Bellarmine states frankly his accomplishments and talents. He does not do this to boast, but to show how God has been glorified in him, that his accomplishments are the accomplishments of God. As for his own virtues, he writes, "I have been silent about them because I do not know whether I truly possess any." At the end of his life Bellarmine had arrived at a point of utmost simplicity where he could speak about his achievements because he realized that they were all due to God.

Bellarmino's Life

The diminutive Jesuit from Montepulciano carved an exceptional career for himself in the Society of Jesus. He had a two week novitiate in the Roman College and soon distinguished himself as a student there. As a regent in Mondovi he gave harrassed Jesuit school masters a patron saint for the subterfuges necessary to cover the ignorance of the novice teacher when he learned the night before the Greek he was to teach the next day.

Bellarmino lectured in Louvain and was ordained almost in passing. He became a learned scholar and would spend time tracking down the value of a Hëbrew coin so that his translations would have greater accuracy. He rubbed shoulders with future English martyrs from the college of Douay and was a good friend of Cardinal Allen, their rector.

Bellarmino suffered in Paris during Henry of Navarre's siege which cost the lives of 30,000 people and almost cost Bellarmine his. He tilted in argument with James I of England and his theory of divine right of kings.

He associated with saints. He was the spiritual director of St. Aloysius Gonzaga. Charles Borromeo wanted him to teach in a college he had founded. During his lifetime his *Controversies* influenced St. Francis de Sales. In a letter St. Francis Borgia asked to be remembered "in specie" to Robert. On a visit to Lecce he knelt before the kneeling St. Bernardino Realini to receive his blessing.

To his own chagrin he made himself indispensable to the pope. Clement VIII asked him to revise the Sixtine Bible. Then without warning he created Bellarmine a cardinal. "We elect this man because he has not his equal for learning in the Church and because he is the nephew of good Pope Marcellus." Marcellus had helped Clement's father during a time of distress. The pope sought to return the favor, but he could not have done, at least in Bellarmine's eyes, a greater disservice. The brilliant theologian had no other desire than to remain a simple Jesuit.

Bellarmino did important work in the controversies on grace. He almost passes over these services and adds them in afterthought in the appendix of his *Autobiography*. He was the archbishop of Capua and later adviser to the pope.

When in 1613 he wrote his *Autobiography*, he had eight more years to live. During this time he reconciled Lucca to the Holy See. He notified Galileo of the Inquisition's verdict against him. In 1621, on September 17, he died quietly at San Andrea. He asked that his body be laid at the feet of Aloysius Gonzaga, "once my spiritual child."

Bellarmino's cause was subject to many setbacks. Pope Urban VIII started the process. But his own decree that the causes of confessors were not to be introduced until fifty years after their death halted the inquiry. Jansenists, Gallicans and Freemasons by pressures on their governments caused a postponement of the process even though Pope Benedict XIV said that Bellarmine deserved the honors of canonization. It was not until the time of Benedict XV on May 13, 1920, that Bellarmine was beatified. He was canonized in 1930.

The Sources

The best source of the life of Bellarmine in English is that of Father James Brodrick, S.J., *The Life and Work of Blessed Robert Francis Cardinal Bellarmine, S.J., 1542-1621*. London: Burns Oates and Washbourne, 1928. 2 Vols. At the end of Volume I, pp. 460-481, the *Autobiography* is published in Latin.

Also helpful in preparing the translation and understanding the text was the work of John Joseph Ignatius von Döllinger and F. H. Reusch, *Die Selbstbiographie des Cardinals Bellarmin*. Bonn: Neusser, 1887. The book contains the Latin text and a German translation which is accompanied by copious notes. Döllinger and Reusch favored the Old Catholic movement and unfortunately their work is, as Brodrick notes, marred by anti-papal prejudice.²

I have followed the text of Le Bachelet.³ It is a critical text and notes the variations used by Döllinger and Reusch. These variations are minor; the more significant I have indicated in the footnotes. In the original text there is no paragraphing. I have followed Le Bachelet's division and arrangement of paragraphs. I have also introduced sub-headings.

The *Autobiography* is written in the third person. Bellarmine refers to himself as N., although at times he lapses into the first person.

The *Autobiography* is valuable because it reveals the mind of a saint. Critics who like Cardinal Passionei decide *a priori* how a saint should write about himself will be disappointed. Those who wish to meet face to face a man whose sanctity has been approved of by the Church will find the reading of St. Robert a refreshing change from the exaggerations of over-pious hagiographers.

² *Op. cit.*, I, 9.

³ *Bellarmin avant son Cardinalat 1542-1598*. Xavier-Marie Le Bachelet, S.J. Paris, 1911. The *Autobiography* is contained on pages 442-466.

The Autobiography

Early Years

N. was born on October 4, 1542. Both his parents were devout people. His mother, whose name was Cynthia, was especially so. She was the sister of pope Marcellus II¹. She became acquainted with the Society through Father Paschase Broët, one of the first ten [companions of St. Ignatius], who when sick had come to Montepulciano to take the mineral waters.² She had an extraordinary reverence for him and sang his praises. Because of him she always admired the Jesuits and would have liked to have all her five sons enter the Society. She frequently gave alms to the poor, had the habit of prayer and contemplation and frequently practiced fasting and corporal penance. As a result she contracted dropsy and died a pious and holy death in 1575 at about the age of forty-nine. She raised her sons to be devout. The first three, of whom N. was the third, she ordered to go about together and not to associate with the other boys. Each day they had to go to a church which was near their home. There they prayed before the Blessed Sacrament. At an early age she accustomed them to go to confession; to attend mass, to pray, and to other pious practices.

When N. was about five or six years old, he used to give sermons. He would put on a linen garment, turn a chair around and stand on it. Then he would give a sermon on the Lord's Passion. His mind was not subtile nor sublime, but he had an aptitude for everything. Consequently he did equally well in all fields of knowledge. As a boy he began to like poetry and at times he would spend a large part of the night in reading Virgil. He came to know the poet so well that when he wrote hexameters he would not put a single word in them that was not Virgilian. His first poem was "On Virginity,"³

¹ Pope Marcellus II was Marcello Cervini who had been president of the Council of Trent. He was elected Pope in 1555, and great reform measures were expected from him, but he died within three weeks.

² Broët had fallen sick as a result of his missionary work in Italy and Ireland.

³ The poem was on St. Catherine, virgin martyr of Alexandria.

and the first letters of the lines formed the word *Virginitas*. When he was sixteen he wrote an ode on the death of Cardinal de Nobili which was recited in public.⁴ At that time he wrote many poems in Latin and Italian, and, in particular, books which he did not finish on the obstacles that were opposed to his entering the Society. These books, written in a Virgilian style, he not only did not finish, but burned. He was, indeed, ashamed of writing about such personal matters.

He wrote many poems at Rome, Florence, Mondovi, Paris, and finally at Ferrara where he was in charge of presenting a tragi-comedy for the Queen of Spain. When the person who had to recite the rather long prologue got sick, N. immediately wrote a shorter prologue in iambic meter which could be easily memorized. Of these many poems nothing is left but an ode written in sapphic meter at Florence. Addressed to Holy Spirit, it begins: "Spiritus celsi dominator axis."⁵ Somebody had it printed without the name of the author in an anthology of poems by famous men. There also survives a very short hymn on St. Mary Magdalen which was put in the breviary.⁶ The hymn was composed at Frascati and was preferred by Clement VIII to the hymn which Cardinal Antoniano wrote on the same subject. Both of us composed our hymns almost *ex tempore* and as a game. We did not think that they would be put in the breviary.

To return to the time before his entrance into the Society. If memory serves, N. was fifteen when he delivered a sermon or exhortation on Holy Thursday before the principal confraternity of the city.⁷ Normally the prior gave the talk. The Fathers of the Society supplied the matter, but the words, the work of memory, and the gestures were his. On account of this sermon the prior compelled him to speak often before the confraternity with only a short time to prepare. During this period of his life he easily learned to sing and to play various

⁴ The de Nobili family was prominent in Montepulciano, Robert's birthplace. Robert de Nobili became a cardinal at the age of twelve and died at seventeen. He was related to Robert de Nobili, S.J., the Indian missionary.

⁵ Döllinger and Reusch have *astris* for *axis*. *Op. cit.*, 26.

⁶ *Pater superni luminis* on July 21.

⁷ The Confraternity of St. Stephen.

musical instruments and also to repair hunting nets so quickly that they seemed never to have been broken.

Entrance into the Society of Jesus

At sixteen he was about to go to Padua for higher studies. He had already received permission from Cosimo, Duke of Florence, to study outside Pisa. Then he decided to leave the world and apply for the Society. This is the way it happened. One day he began to think seriously how he could attain true peace of soul. As he was meditating at length on the various honors to which he could aspire, he began to consider seriously the transitory value of earthly possessions, even of possessions of the highest value. From that time on, he conceived a great aversion for them. He decided, therefore, to seek a religious order in which there was no danger of being promoted to ecclesiastical dignities. When at length he perceived that no order was freer in this respect than the Society, he decided that he must certainly enter it. He quietly took his decision to Father Alfonso Scariglia, at that time his teacher, who, he knew, had a great liking for him, and asked him as one good friend of another to tell me how he liked life in the Society. Was he content in his vocation? Was there any hidden evil or danger that was not immediately apparent? N. was exceedingly afraid that after he entered the Society he might regret it. The good Father told him that he was very happy in his vocation and supremely content in his way of life. Meanwhile the news came of the vocation to the Society of Riccardo Cervini, N.'s cousin, a vocation which seems to have come at exactly the same time. This strengthened him greatly in his vocation. They wrote letters to each other and then asked Father Laynez, who at that time was Vicar General, that they be admitted into the Society. But because Father Laynez desired them to enter in the good graces of their parents, a year passed. Then their parents obtained permission from Father Laynez, who had become General, that their sons remain still another year with them to test their vocations. Father General gave the permission and said this would count as a year of novitiate for the two cousins.

So, each of them spent some time at his own home, and some time together in the country district of Il Vivo. They ex-

perienced no opposition on the part of their parents. During that time they frequented the sacraments and studied the humanities. Each day after dinner, there was an academy. Signor Alessandro, Riccardo's father, taught a section of Virgil's *Georgics*. Riccardo, himself, explained the Greek text of Aristotle's *Poetics*. His brother Erennio, who afterwards died as prothonotary and referendary of both Signaturas, taught Demosthenes' *De Corona*, while N. expounded Cicero's *Pro Milone*. Beside this they taught catechism in the church, and gave sermons to the country folk, but not very often. When the year was over, with their parents' permission, they came to Rome. There, on the vigil of St. Matthew⁸ 1560, they were admitted into the Society. After the ten days of the first probation which they spent as guests in their rooms, they were admitted to community life. They served a week in the kitchen and another in the refectory. With this they finished their novitiate⁹ and were sent to the Roman College. On the feast of the Circumcision they renewed with the other scholastics the vows they had made of their own accord on the day of their entrance.

N. remained in the Roman College for three years. While there he studied logic and philosophy under Father Peter Parra. He was sick the whole three years. During his first year he suffered from extreme fatigue; in that year and the next he had severe headaches; in this third year it was thought that he was tubercular. Still he was first to defend the theses in the monthly repetitions, and at the end of the course he defended the whole of philosophy. In addition to this, when ten or twelve of the class were to be made master of arts, he alone was chosen from among them to expound the tract *De anima* and he defended it without a presiding professor. The professors, one or more, I can't remember which, offered their objections. The day before his defense he was sent with several companions to the villa. The purpose was to distract his mind from hard study so that his weak health might not be further compromised.

⁸ September 20.

⁹ The power of the General to abridge the time of the novitiate was suspended by the Fifth General Congregation in 1594.

At Florence

In 1563 he was sent to Florence to teach humanities. There the change of air and the care of an exceptionally good doctor brought about a change for the better in his health. He taught the boys in the school as well as he could and introduced some questions from philosophy to gain a little prestige for himself. During the summer he taught astronomy and the treatise on the fixed stars. He gave two Latin sermons in the cathedral and wrote on the more important feast days some poems which were displayed at the entrance to the church. When winter was over, he began to preach on Sundays and on feast days after vespers. His superior wished him to do so even though he was only twenty-two years old, an unbearded youth, without sacred orders, without even the first tonsure. During his first sermon some pious woman spent the whole time on her knees praying. When she was asked why she had done this, she replied that, when she saw such a young fellow in the pulpit, she was afraid that he might lose his nerve and disgrace the Society. N. preached then, however, with greater confidence than he did later as an old man, for he was sure of his memory. At home, too, the superior desired him to give exhortations to the Brothers.

During the autumn that N. was at Florence, he traveled with Father Mark to Camaldoli, Vallombrosa and La Verna.¹⁰ On the journey he preached in the villages and towns while Father Mark heard confessions. At Camaldoli they were received most graciously by the *Padre Maggiore* (as they call their General) and he entertained them for three days. On the third day he ordered N. to give a sermon practically without preparation to the priests of the place. He did so reluctantly, but those venerable Fathers listened attentively. Afterwards, though N. was but a young man, they wished to kiss his hand. He would not permit it. He remained but thirteen months at Florence. From there he was sent to Mondovi. One of the brethren accompanied him to the sea a little beyond Lucca. Alone he sailed to Genoa, thence to Savona, and finally traveling by land he came to Mondovi. On this journey he bore great trials of body and soul. In one

¹⁰ LaVerna is the place where St. Francis of Asissi received the stigmata. It is also called Alverna.

hotel the landlady said that he was her son-in-law who had run off a long time before. In another place somebody said that N. had stolen his wallet during the night. But God was with him in his innocence. He firmly resolved, however, that if he ever had charge of a house of Ours, he would never send out the Fathers or Brothers, especially the younger ones, by themselves even if the cost was very great.

In the College of Mondovi he found that the list of lectures for the year had been made public. He was assigned to teach Demosthenes and Cicero and some other subjects. He knew practically no Greek beyond the alphabet. Accordingly he told his class that he wanted to begin with the fundamentals. He would teach them grammar first and then go on to Demosthenes. By dint of intense application, he learned each day the matter he was to teach to others. His efforts were so successful that in a short time he was able to teach Isocrates and then other authors. In the summer he taught the *Somnium Scipionis*, treating many philosophical and astronomical problems. Many professors of the University who were there at the time came to hear him. Against his will, in fact almost forced by superiors, he gave sermons at Pentecost in the cathedral on three successive days. Though he was certainly unworthy of the praise, the superior wrote to the Fathers in Rome that never had man spoken as this man.¹¹ He continued to preach almost every Sunday during the three years that he remained there. He also preached during Advent and at Christmas.

He happened, moreover, to read the sermons of Cornelius Musso, Bishop of Bitonto, and he began to imitate him and to write his sermons out completely. This meant, of course, that great efforts were required to recite them exactly. One Christmas after vespers he gave a carefully worked out sermon, the memorizing of which had taken several days. Then the canons of the church informed him that another sermon would have to be given early the next morning. He almost despaired of giving the sermon because he did not have even an hour to commit it to memory. But it was God's good pleasure that he preached more effectively, more fluently and more sincerely than ever before. The canons said: "Before, you gave the sermons; today an angel from heaven preached." From that

¹¹ John 7, 46.

time on he decided to omit all flowery expressions and to write only a Latin outline of his vernacular sermons. He kept to this practice, writing only his Latin sermons out in full.

Occupations at Mondovi

In the College of Mondovi N. was more or less jack of all trades. He taught in the school, read at table, gave sermons in the church, delivered exhortations to the Brothers. He accompanied the priests on call, did the porter's work while he was at meals. At times he even got the community up in the morning. When Father Adorno, the Provincial, heard him speaking, he said that it was not good for N. to put off his theological studies so long. So he ordered him to travel to Padua for theology so that after finishing the course he might devote himself exclusively to preaching. Before he left Mondovi something humorous happened. He accompanied Father Rector on a visit to the Dominicans. The Dominican Prior offered the Rector a drink. When the Rector declined, the Prior replied, "At any rate this little brother will be glad of a drink." He referred to N., but did not know his name. The next day the Prior came to the door while N. was taking the porter's place. He asked for the preacher. N. answered that the preacher could not come, but he would surely tell him whatever His Paternity ordered. "No," said the Prior, "I can't tell you what I want to say. Take me to the preacher or call him to me." "I have already told you," N. said, "that the preacher cannot come to you." He insisted and N. was forced to tell him that he was the person he was seeking and that he could not come because he was already there. The Prior recalled his derisive remark of the previous day and was embarrassed. He asked pardon quite humbly and requested that on Christmas before the sermon he should read a papal bull which contained indulgences that would be given to those who contributed alms to defray the expenses of a projected Dominican general chapter. N. promised that he would do so and kept his word.

In 1567 N. went to Padua to begin his theological studies. At that time the Scholastics had two professors. One taught at home. This was Father Charles Faraone of Sicily and his text was the *Pars Prima* of St. Thomas. The other, Friar Ambrose Barbaciari, a Dominican, taught the tract *De Legibus*

from the *Prima Secundae* publicly in the University. But because our Scholastics, N. among them, noticed that Friar Ambrose taught nothing except what is found in Dominic Soto in the first book of *De justitia et jure*, they quickly left him. While Father Charles was teaching *praedestinatio ex praevisis operibus*, N. put in his notes the doctrine of St. Augustine on *praedestinatio gratuita*. Scarcely two months of theology had gone by when N. was forced to speak in the college church, first before dinner, then after dinner. During carnival time he went to Venice and on Thursday of carnival week he gave a sermon to an audience of many nobles. They listened attentively as he discoursed against the dances and other excesses of these holidays. When he had finished, many noble senators wished to kiss his hand.

In May Father Provincial took N. to Genoa, when the provincial congregation was held, to defend certain propositions and to preach. For two days in the cathedral, he defended propositions taken from Aristotle's *Rhetoric*, *Logic*, *Physics*, *Metaphysics*, *Mathematics* and from all parts of the *Summa* of St. Thomas. When during the dispute he had a difference of opinion with Father Charles Faraone, the presiding official, Father Provincial, ordered Father Charles to be silent and to allow N. to speak for himself. After vespers on Sunday he also gave a sermon to a very large audience. He took practically the whole sermon from the discourse of St. Basil on the words of St. Paul, "*Attende tibi.*"¹² He knew, indeed, that there were not many there who would recognize the theft from St. Basil.

At the end of the year Father General ordered him to Louvain to preach in Latin. He was also to finish his course in theology there. Because, however, at Padua he had begun an explanation of the Psalm *Qui habitat*¹³ from the pulpit and had an eager audience, the Fathers of Padua did not wish to let him go. They told Father General that there was danger that N. could not bear the winter cold of the North and that that was also the doctor's opinion. But N. wrote to Father General that he was ready to go wherever obedience ordered him but had not gone because His Paternity had not com-

¹² I Tim. 4, 16: Take heed to thyself.

¹³ Psalm 90.

manded him to go but commanded his immediate superior to send him. Father General waited for six months. During that time N. attended the lectures of Father John Ricasoli who was teaching some questions from *Pars Tertia* of St. Thomas. On feast days he continued giving lectures in the church on the Psalm *Qui habitat*, and he gave exhortations to the Brothers on Friday.

To Louvain

In the spring of 1569,¹⁴ Father General wrote to N. to go to Milan. There he would join Father James, a Fleming, and go to Louvain. Since the journey was rumored to be extremely perilous because the soldiers of the Duke of Zweibrücken were crossing from Germany into France by the route that we would take, N. made a visit to the Blessed Sacrament and with his whole heart offered his life to God and also whatever it pleased Him should befall him during this journey. Then, filled with sincere confidence, he went alone to Milan where he was joined by Father James and by Doctor William Allen, who afterwards was a cardinal. With them and two other Englishmen and an Irishman he traveled to Louvain. When he entered the College he said, "I was sent by Father General to remain for two years. I shall, however, remain for seven years." What spirit prompted him to say that, he does not know. It seemed to be something that just came to mind.

He began preaching in Latin on the feast of St. James, the Apostle.¹⁵ Since it seemed untoward that he was not yet in holy orders and could not wear the stole, as all preachers there were accustomed to do, the Fathers at Louvain wrote to Father General on the matter. He had been putting off N.'s ordination so that he would not be forced to make the profession of the three vows according to the decree of Pius V.¹⁶ He wrote N., however, to make the profession of the three vows and so receive orders. Later he could pro-

¹⁴ Bellarmine writes here, "Apparente anno 1569" and elsewhere, "Nella primavera del 1569." Probably the style of the year was different from ours.

¹⁵ July 25.

¹⁶ In 1568 St. Pius V decreed that religious men must take their solemn vows before being ordained. The Jesuits were exempted from the law by Gregory XIII.

nounce the four vows. Because there was no bishop at Louvain or in the neighborhood, N. had to travel to Liége where on the ember days after Ash Wednesday he received the first tonsure, minor orders and the subdiaconate. From there he went to Ghent where he received the diaconate from Cornelius Jansenius on the Saturday before Passion Sunday,¹⁷ and the priesthood on Holy Saturday. On Low Sunday 1570 at Louvain he sang his First Solemn Mass with deacon and subdeacon.

The same year at the beginning of October he was asked by the Fathers to teach scholastic theology. He consented although he had studied only some of the *Pars Prima* and *Pars Tertia* of St. Thomas. Putting his trust in God, however, he taught the whole of the *Pars Prima* for two years, then part of the *Prima Secundae* for a year, the *Secunda Secundae* for two years, and the beginning of the *Pars Tertia* the year after that. And so he preached the first six years and the seventh year he ceased to preach because of poor health. He taught the last six years. The first year therefore he only preached; the last year he only taught; the five intervening years he both preached and taught. During this time he also gave domestic exhortations and heard confessions. N. was the first to open the school of theology at Louvain. Up to that time the University had not permitted Ours to teach publicly. Moreover Michael Baius, in other respects an outstanding professor, was teaching opinions which seemed to lean towards the erroneous novelties of the Lutherans and were condemned by Pius V in 1570. Since N. noticed that there were many who favored these ideas, he began to refute them, not as opinions of Dr. Michael Baius, but as those of ancient or modern heretics.

Learning Hebrew

At that time N. thought that a knowledge of Hebrew would be extremely useful for understanding the Scripture and applied himself to learning the language. From a master of the language he learned the alphabet and some of the fundamentals of grammar and then composed a Hebrew grammar of his own, using an easier method than the rabbis usually applied and

¹⁷ Uncle of Cornelius Jansenius, father of Jansenism, who was bishop of Ypres.

in a short time learned the Hebrew language, at least, as much as is needed by a theologian. He also started an academy in which with some of his companions he kept up the study of Hebrew and Greek. To show that his grammar was easier than others, he promised one of his students in theology who had absolutely no knowledge of Hebrew that, if he would study under his direction for eight days, N. would give him enough Hebrew so that with the aid of a dictionary he could understand Hebrew books on his own. And this he really did to show that the statement of St. Jerome about Blesilla that she had learned Hebrew within the space of a few, not months, but days, was not false.

In 1572 on the octave of the feast of SS. Peter and Paul¹⁸ N. made the profession of the four vows. During that year many cities revolted against Philip II of Spain. When William of Orange came with a large army towards Louvain, practically all the religious departed. The city could not be easily defended, and the heretical Calvinists, of whom William's army was full, were particularly savage towards religious. Because the enemy advanced with greater rapidity than expected, the rector of the College ordered all to change their clothes and cut their hair so that the tonsure might not appear. He divided the little money that was in the College among them and sent them two by two to save themselves as best they could from the imminent peril. So for many days N. travelled on foot with a companion towards Artois. It was a weary time and filled with danger. In time he came to the city of Douay where, having avoided the war, he found a deadly plague raging. But from all these dangers God delivered them.

Once as night was coming on, N. was so tired that he could not possibly go further. And though it was extremely perilous, he had to stop by the road. But, lo and behold, a coach filled with people came hurrying along at top speed. They themselves were fleeing from the face of the enemy. They drew nearer and the coachman realized that N. could advance no further. He stopped the coach and most graciously accepted him as a passenger. His companion, who was stronger, ran ahead on foot until the outskirts of the city were reached. The coachman was a fine man, a good Catholic, and said that he formerly

¹⁸ The octave occurred on July 6.

heard mass every day, but now, to spite the heretics, he tried to hear two masses daily and to help persecuted priests as best he could. For that reason, he said, he had gladly given him passage in his coach, for he had heard from his companion that N. was a priest, although wearing lay garb.

At the end of the autumn the Duke of Alba with the great army he had assembled put William of Orange to flight and recovered the lost cities in Hainaut and Brabant. So N. returned to Louvain to his former tasks of preaching and teaching. How numerous his hearers were can be concluded from this that when the sermon was finished and the hearers departed through different doors, two or three streets were filled with them. The citizens wondered whence so many people came. There were said to be several thousand in the audience. The College was some distance from the Church of St. Michael where he preached and as he was on the way there once N. was joined by an important gentleman who did not recognize him as the preacher because of his small stature. In the pulpit he seemed taller because he stood on a stool. And so word had gotten around that a tall young man had come from Italy to preach in Latin. Now this gentleman began to ask N. whether he knew the preacher, where he was from, and where he had studied. At the same time he praised him beyond the bounds of truth. When N. answered in such a way as not to let on who he was, the gentlemen said, "You're walking along too slowly. You'll pardon me if I hurry ahead to get a place." N. answered, "Do as you please, for I am sure that my place will not be taken."

About the effectiveness of the sermons, I can say only this, that as a result of a sermon given on All Souls day many people were moved to go to confession. Again in the case of a sermon given on the Sunday within the Octave of Corpus Christi, many were strengthened in their faith in the real presence of the Lord's body in the Eucharist, or even converted from error, as I was informed by people worthy of belief. Many other compliments were paid and as a result the Fathers of Louvain would not consent to his going when N. was earnestly claimed by Cardinal Borromeo,¹⁹ who is now called St.

¹⁹ St. Charles wanted Bellarmine to help staff a new Jesuit college he had founded at Milan.

Charles—and this although Father General had promised. The same was true when the Parisians sought him. But in 1576, when he was so ill that in the judgment of doctors he could not long survive, they wrote to Father General that they could not any longer without scruples of conscience keep him from a change of climate. The General wrote that they should send him immediately to Rome. This they did.

Return to Italy

When N. came down from Aosta and began to breathe the air of Italy, it was remarkable how great a change he felt in his body. His strength seemed to return, and he recovered from the various ills which afflicted him. His strength of body was such when he reached Rome that after a month or two, at his superiors' bidding he started to teach controversial theology in the Roman College. He had this assignment for eleven years. He also gave exhortations in the College and heard the confessions of the community. In 1584, if I remember rightly, N. began to publish books. First he published his Hebrew grammar. Then came three books *De translatione imperii Romani contra Illyricum*. Then the first volume of the *Controversies*, which afterwards was divided into two volumes because of its length, was published. After that came volume two, which subsequently became the third. At the same time some smaller works were published, which are among the *Opuscula*.

In 1589, when Cardinal Cajetan was sent to France because of the very serious political troubles in that Kingdom, N. was sent along with him by pope Sixtus V. In France N.'s name had begun to become famous because of his published *Controversies*. Many people wanted to see him, and they visited him frequently. On the journey His Eminence asked N. how long he thought the pope would live. He answered that the Pope would die that very year and repeated that opinion often at Paris when the cardinal claimed that the Pope would certainly live longer. When the cardinal with his entourage was at Dijon in Burgundy and was thinking of leaving to go to Paris, it was rumored that at a certain crossroads the Seigneur de Tavannes lay in ambush with a thousand knights. He intended to capture the cardinal, kill some of his party and

take others prisoner. But then another rumor arose that the whole tale was false and its purpose was to stop the journey of the cardinal. So since the cardinal could not get at the truth by human means, he celebrated mass when they were all ready to set out. Then he secretly put in the chalice two slips of paper. On one was written *Go*; on the other *Do not go*. He commended the matter to God, then drew one of the papers. It was the paper that said *Do not go*. Shortly afterwards he found out that the rumor about the ambush was true.

Besieged in Paris

At Paris we remained from January 20 until the beginning of September. During all that time we did practically nothing, but we suffered a great deal. On the twelfth of March the Duke of Mayenne fought a battle with King Henry of Navarre and the king won. Fear and trembling fell upon us. But the king did not wish to destroy and plunder such an important city as Paris. He preferred to take it by siege, rather than to break in by force. So he circled it with siege works. We were all without food and lived a miserable existence. A broth made from dog meat, cooked in a pot, sold for a high price. The ambassador of the king of Spain gave us a great gift when he presented us with a piece of his horse which he had killed for food. The only work N. did at Paris was to write a letter in the name of the cardinal to the French bishops urging them to avoid a schism. It was said that they intended to summon a national synod and in it create a patriarch independent of the Apostolic See. This was stopped.

It is a marvel how it got into the besieged city, but in September a letter was brought to the cardinal from Rome. There were varying opinions as to what was in the letter before the cardinal opened it. Almost everyone believed it portended evil because Sixtus was hostile to the cardinal and his secretary. He was even against Bellarmine himself because he found a statement in his books which denied that the Pope was directly master of the whole world. Then N. said that the letter contained notice of the pope Sixtus V's death. Everyone laughed at this because there had been no rumor about the pope's being sick. But N.'s statement turned out to be true and everyone was amazed.

On his return to Rome, N. became very seriously sick at Meaux because in that city a deadly dysentery was rampant, and those who contracted the disease avoided death with difficulty. N. began to suffer from the dysentery on the first night. In addition he had a very high fever, and was able to eat nothing, nor to rest. The cardinal stopped a whole day and took counsel with his advisers to find out what to do with N. Finally God inspired the cardinal with a good plan of action. N. would not be left there but would be taken with the cardinal by hook or by crook. The cardinal had his litter made ready and had N. placed in it. It was God's good pleasure that as N. left the city, he soon began to feel better. Within a week, while journeying lying down or sitting in the litter, he completely recovered. On this journey he passed through Basel but was not recognized. When people heard afterwards that N. had been there, it is said that many were disappointed because they had not been able to see him. Whether they wished to do him harm or to honor him, is uncertain. He reached Rome on the eleventh of November.

The Sixtine Bible

In 1591 Gregory XIV was pondering over what should be done with the Bible published by Sixtus V in which very many changes had been wrongly introduced. Some important men believed that the edition should be publicly banned. But in the pope's presence N. showed that the edition should not be banned, but that it should be corrected to save the good name of Sixtus, and that the corrected edition should be published. This could be accomplished if the obnoxious changes were removed as quickly as possible and the Bible issued under the name of Sixtus. A preface should be added in which it was stated that because of haste some errors on the part of the typesetters and others had crept in. So N. returned pope Sixtus good for evil. Sixtus, because of that statement about the pope's direct power over the whole world, had put his *Controversies* on the Index until the statement was corrected.²⁰ When he died, however, the Sacred Congregation of Rites im-

²⁰ The Index entry: "Roberti Bellarmini Disputationes de Controversiis Christianae fidei adversus huius temporis haereticos. Nisi prius ex superioribus regulis recognitae fuerint."

mediately ordered N.'s name deleted from the Index. Gregory liked N.'s idea and ordered a congregation formed to correct the Sixtine Bible quickly and to conform it to the ordinary Bibles, especially to the one published by Louvain. The business of revision was transacted at Zagarolo in the home of Cardinal Marcantonio Colonna. The cardinal himself was present as was the English Cardinal Allen and the Master of the Sacred Palace, N., and three or four others. After the deaths of Gregory and Innocent, Clement VIII published the revised Bible under the name of Sixtus V with a preface which N. himself composed.

In the autumn of 1591 N. went to Frascati to write the third volume of the *Controversies*. He finished the work in a few months and dedicated it to Clement VIII. In 1592 N. was made rector of the Roman College. To set the community an example of religious simplicity, he took some valuable desks from the rector's room and ordered them put in the sacristy to keep linens and other sacred objects. He also had paintings, called *quadri*, taken out and all other things that were not necessary. He wanted only what the rest of the community had. He did not finish his three years of office but was sent to Naples as provincial.²¹ In that office he tried to instruct others by word and example and he visited the province twice.

He did not complete three years as provincial. On the death of Cardinal Toledo, indeed, he was recalled to Rome by pope Clement VIII in January, 1597. The pope wanted him to come to the papal palace to live. But he got permission through Cardinal Aldobrandini to live in the Penitentiary instead.²² At the same time he was made consultor to the Holy Office. At that time the pope also began to send him petitions for marriage dispensations and some other such work. He, however, went rarely to the papal palace and only if it was most necessary. Concerning Clement himself there is an astonishing incident. In the first years of his pontificate there were many who surmised that he would die soon as his three predecessors had. N. said to Silvio Antoniano, "Clement will live for twelve years and twelve months," and repeated this often. During the

²¹ In 1594.

²² The Jesuits were in charge of hearing confessions at St. Peter's. The confessors lived in a house called the Penitenzieria.

last year he said frequently to his friends that the pope would die that year. He was neither an astrologer nor a prophet, but he spoke casually. At that time at the request of Cardinal Tarugi he wrote a brief catechism and another more elaborate one, both of which were subsequently printed and are in use in many places.

In 1598 the pope went to Ferrara and took N. with him who not only had the work of consultor to the Holy Office, but was also examiner of future bishops. He also dealt with the pope on Society business which had been entrusted to him by the Father General. Although N. did not live²³ in the College of the Society, the Pope nevertheless sent twenty-five scudi to the College every week on his account.

Created Cardinal

In 1599 on the Wednesday of the Lenten ember days²⁴ the Pope created N. cardinal. It was so unexpected that he could not possibly have foreseen it. But, because many people had suspected that it would happen, Father General two months previously had asked the pope through his *Maestro di Camera* whether he would grant permission for N. to be made rector of the Penitentiary. With the Pope's approval he became Rector of the Penitentiary. But the pope did this to conceal his real intention. Similarly some six months previously some friends said to the pope that N. was worthy of the Cardinalate. "Yes," the Pope answered, "he is indeed worthy but he is a Jesuit," thus giving a hint that he did not intend to elevate him. Afterwards in a consistory the pope declared him cardinal along with twelve others. Cardinal Aldobrandini at once sent Marquis Sannesio to tell him he had been made a cardinal and to order him solemnly in His Holiness' name not to leave the house for any reason. Then N. called together all the Fathers of the Penitentiary and asked their advice on his course of action. Father John Baptist Costa, the eldest, said that this was not a time for consultation, since he was already a cardinal, having been declared one in a consistory. There was no hope that the pope would accept any excuse, especially

²³ Döllinger and Reusch read *non degeret* where Le Bachelet reads *degeret*.

²⁴ March 3.

when he had expressly ordered him not to leave the house. The others agreed. Then N. sent Father Minister to Cardinal Aldobrandini to tell him that N. wanted to go to the pope to present his reasons for not being able to accept this dignity, but he did not dare to leave the house because of the prohibition given by him in the pope's name. Cardinal Aldobrandini answered that he could not allow N. to go to the pope, unless he should be summoned. The Pope did not wish to hear his reasons, but ordered him under obedience to accept this dignity. When he was called upon to accept the red hat, he tried to present his excuses, but the pope at once interrupted, saying, "In virtue of holy obedience and under the pain of mortal sin, I order you to accept the dignity of the cardinalate."

Life as Cardinal

As cardinal he decided not to change his manner of life with regard to the plainness of his table, his prayer, meditation, daily mass, and all other laws or customs of the Society. Further, he resolved not to build up a fortune nor to enrich his relatives, but to give to churches and to the poor whatever remained of his revenues. Finally, he would not seek further revenues from the pope nor accept the gifts of heads of state. He kept all these resolutions.

In 1602, since the see of Capua was vacant, the pope gave it to N. The pope himself consecrated him on the second Sunday after Easter, the one on which the gospel *Ego sum bonus pastor* is read. Two days later the pope gave him the archiepiscopal pallium. On the following day he left the papal palace and shut himself up in the Roman College for four days to escape visitors. On Friday he gave a sermon to the community. Soon afterwards he left to take up residence in his see. Many, the pope himself among them, were surprised at this hurried exit from Rome. As a rule officials of the curia can only with difficulty be separated from it. Another Cardinal who was consecrated with N. to be archbishop of Bari put off his departure until the end of October.

N. arrived at his see of Capua on May 1. Shortly after his solemn entrance and after singing a solemn high Mass, he ascended the pulpit on the feast of the Ascension and began preaching. During the first year he spent several thousand

gold pieces on the renovation of the cathedral and the bishop's palace. He had a list made of poor families and sent a fixed sum of money to them each month. He assigned monthly contributions to various charities. This was in addition to what was distributed every day at his door and in addition to extraordinary alms. During the three years that he resided at Capua he visited the whole diocese three times. He held three diocesan synods and one provincial council; the last one had been held eighteen years previously. There was a custom of having no sermon in the cathedral except on the four Sundays of Advent and during Lent. He began to preach also at Christmas and on almost every Sunday of the year. He preached not only in the city, but also in the country during the time of his visitations. Of course, he could not be both in the city and the country at the same time. Therefore, when he was in the city, he sent two Jesuits to take care of the country districts and gave them ten gold pieces a month so they would be no burden to the farmers. When he visited the villages, the Fathers remained in the city, preaching and hearing confessions.

While he was in one of the larger country villages, he wrote an explanation of the creed in Italian and had it printed so that parish priests who did not know how to preach might read the explanation of an article after the gospel, especially if it fitted in with a particular feast day. He absolutely banned the custom by which the canons and the parish priests had to give the archbishop a rather expensive gift on his anniversary. He did this as well to spare poor canons and poor priests as to bring it about that the rich among them should gain greater merit by giving to the poor rather than to the archbishop who did not need it. He often meditated on and preached to others of the words of Isaias, "*Beatus vir qui excutit manus ab omni munere.*"²⁵ He attended the divine office with the canons on feast days—for the archbishop of Capua was also a canon and received rather substantial revenue for it—not only for mass and vespers, but also for matins and lauds. On ferial days he was present at least at the morning office. He did this to keep his canons at their duty and to train them to sing the psalms slowly and solemnly. It was also his purpose by this practice to

²⁵ Isaias 33, 15: Blessed is he that shaketh his hands from all bribes.

obtain alms which he gave entirely to the poor. He used to say that these were the only alms that could properly be called his, for he earned them by his own labor. All other alms came from the church, not from him.

From the very beginning he predicted that he would spend only three years as head of that church. With great diligence he got together the names of his predecessors from St. Priscus, a disciple of St. Peter the Apostle, up to his own time. He placed the names of all his predecessors in a catalogue. Of his immediate predecessor he wrote: "Caesar Costa ruled for thirty years." Below this entry he added: "N. ruled for three years." And that is exactly the way it turned out. After three years Clement VIII died, and his successor, Paul V, was unwilling to allow N. to return to Capua. So he was forced to give up the church. Moreover he read the lives of saintly bishops which he had collected from Surius. He felt that this kind of reading was very beneficial. He was loved by his people and he loved his people. The government officials never caused him any inconvenience because they looked upon him as a servant of God.

Conclaves

In the conclave that elected Leo XI, and again in the one that elected Paul V, he remained as much as possible in his cell, or he would walk in a deserted spot, saying his Rosary or reading a book; privately in his prayers he said to the Lord, "*Mitte quem missurus es*,"²⁶ and "From the papacy deliver me, O Lord." In the second conclave he came close to being elected pope. When a very influential gentleman promised his good offices, he begged him to desist. He did not even thank him and told him, "If becoming pope depended on my stooping over to pick up a straw from the ground, I would not do it." He bore no ill will towards those who opposed his candidacy, nor was he disturbed by it. He gave his judgment of the papacy as a most onerous and most perilous task. In the time of Paul V he spent some money on the renovation of his title church.²⁷ Likewise he gave a perpetual revenue (of fifty scudi) to the Society's college at Montepulciano.

²⁶ Exodus 4, 13: Send whom thou wilt send.

²⁷ A few words are missing in the text here.

He wished to resign an abbey at Capua with its revenue of more than a thousand scudi to the college of Capua, but the pope refused to allow it. He brought it about, however, that the church, house, and gardens of the abbey were turned over to the college. At that time he published a commentary on the psalms,²⁸ two books (three in the Italian edition) against the theologians at Venice,²⁹ likewise a book of apologetics against the king of England,³⁰ a book refuting William Barclay,³¹ a book refuting Roger Widdrington,³² and a book on the ecclesiastical writers which included a chronology.³³

He was a member of many congregations of cardinals, namely, the Holy Office, the Index, Sacred Rites, the Consistory, the Sacred-Penitentiary, Propaganda Fidei, The Congregation for Germany and Hungary. He was Protector of the Celestine Order, of the Convent of St. Martha, and the German College. In the absence of Cardinal Aldobrandini he was vice-protector of the Oratory of St. Jerome and the *Convertitae*³⁴ He has now reached his seventy-first year and, every year, preferably in September, he goes on retreat, and gives his time to prayer and silence, putting aside all other occupations so that he may wipe off as best he can the dust that clings to him from his various occupations, and that he may prepare to render God an account of his stewardship. Pray for him.

N. wrote this at the request of a friend and fellow Jesuit in June, 1613. Of his virtues he said nothing for he does not know whether he truly possesses any; and of his faults he has said nothing, for they are not the sort of thing to be put in print, and may they be found to be blotted out of the book of God on the day of judgment. Amen.

²⁸ *In Omnes Psalmos Explanatio.*

²⁹ Venice was at this time in rebellion against Papal jurisdiction. Bellarmine's works were in the form of replies to Giovanni Marsilio and Paolo Sarpi.

³⁰ The king was James I. Bellarmine's book was titled, *Apologia Roberti Bellarmini, S.R.E. Cardinalis, pro responsione sua ad Librum Jacobi, Magnae Britanniae Regis.*

³¹ *De Potestate summi Pontificis in rebus temporalibus.*

³² Called simply *Examen.*

³³ *De scriptoribus ecclesiasticis liber unus.*

³⁴ A group of penitent women who, under religious supervision, were trying to reform their lives.

Additional Notes³⁵

N. is convinced that it was very profitable for him in his studies to have been forced to teach subjects he had not mastered. Another gift of God which helped greatly was the ease with which he could grasp and explain all subjects. For he was forced to teach Greek literature, the principles of rhetoric, and scholastic theology. While still a very young man, he had to preach in churches and give exhortations to the Brothers. He was forced to learn Greek and Hebrew, to read almost all the Fathers, and historians, and many scholastic doctors, and the Councils or a summary of them, as well as almost the whole corpus of canon law. Although he lived in various colleges where there was no one to consult, he did not have much difficulty in understanding what he read.

He was sent to Naples to edit the works of Father Salmeron.³⁶ He remained in the city about five months from May to October. In that time he read through the huge volumes written by that Father. Daily he brought to the Father's attention errors which he found arising from incorrect citation of authors, spurious tales, novel opinions, wrongly interpreted scriptural passages, and from fallacious philosophical or theological doctrines. Although the Father, when he first heard the corrections, was angry and tried to defend his work, nevertheless on the next day, when his good temper was restored, he would correct his mistakes. In my opinion this revision of his work was a great profit for him.

During a controversy in Belgium between Father Leonard Lessius and the faculty of Louvain, he worked very hard to reconcile Cardinal Madruzzo³⁷ with the theologians of the Society. He wrote a short work for him in which he proved that the doctrine of the Society agreed with that of former Louvain professors, Tapper, Tiletanus, and others, and that the present professors of Louvain did not explain the doctrine of our theologians properly.³⁸

³⁵ The addition here is the result of Father Vitelleschi's request for further information. (Döllinger and Reusch, *op. cit.*, p. 1.)

³⁶ Bellarmine went to Naples in 1579. The works of Father Salmeron were commentaries on the New Testament.

³⁷ Cardinal prefect of the Inquisition.

³⁸ This is the beginning of the controversy on grace explained more

Molinism

On the book of Molina, *Concordia*,³⁹ N. was the first to warn Father General, before any controversy arose on the matter, that there were many statements in the book that were suspect, pointing out the passages in writing. Father General sent them to Spain, and a new edition of Father Molina was published in which he endeavored to soften his assertions and said that he was speaking for the sake of argument and not apodictically. When afterwards a controversy arose he was ordered by pope Clement to state his opinion on the censure made by the Dominicans Fathers. He wrote a simple work in which he showed what was the point at issue in the whole controversy and that the opinion of the Dominicans was more dangerous than that of Father Molina. At the beginning the pope was extraordinarily pleased with the work. N. also wrote two other short works to answer the objections and charges of the adversaries. These did not displease the pope. When, after N. had become a Cardinal, he was at Frascati in the company of the pope and the conversation turned on the subject, the pontiff called the position of the Society "our position," that is, his and the Society's. Later, however, he changed his mind completely. While N. was in Rome he would not allow the matter to be debated openly, for fear N. would be present. But after N.'s departure he wanted it debated before the cardinals of the Holy Office. N., himself, often warned the pope to take care lest he be deceived, and not to think that he could arrive at a solution of such an intricate problem by his own study, since he was not a theologian. N. openly predicted that His Holiness would not define the matter. When the Pope answered that he intended to define it, N. responded. "Your Holiness will not define it." He made the same prediction to Cardinal del Monte who afterwards reminded N., himself, of this prediction.

He had a disagreement with Cardinal Baronius in one of congregations concerned with the reform of the breviary.⁴⁰ The point under discussion was whether the martyrdrom of St. Andrew was really written by the priests of Achaia. Baronius

fully in the next paragraph.

³⁹ Published in 1588.

⁴⁰ In 1592.

denied it, but, when he heard N.'s opinion and reasons, he said publicly that he had lost the argument and that he preferred N.'s opinion to his own.⁴¹

Beatification of Ignatius Loyola

N. did much for the beatification of Blessed Ignatius. He was the first who brought to Cardinal Gesualdo, the Prefect of the Congregation of Rites, a memorial of the general congregation in which he himself had taken part and so the cause of canonization was introduced. After this he gave the first exhortation in the church of the *Domus Professa* in praise of Blessed Ignatius. Cardinal Baronius was present as N. addressed the community. When the exhortation was over, Cardinal Baronius asked for a picture of Blessed Ignatius and climbed a ladder in order to put it over the crypt of our Blessed Father. From that day the tomb began to be honored and much visited. Afterwards, when the time seemed propitious to seek beatification, N. advised Father General of the fact. Father General took great care that the Father Procurator get ready with all speed all that was required. Very quickly the affair was brought to a successful close. If this had not been done at that time, and if N. had not pressed all the Cardinals of the congregation and had not developed his opinion at length God knows when the beatification would have been obtained.⁴²

In company with Cardinal d'Ascoli and Cardinal Pamfili he informed Pope Paul V that Aloysius Gonzaga merited beatification. Before this time, when the body of Aloysius was about to be buried, N. brought it about that Father General's permission was asked to have the body placed in a wooden coffin and separated from the other bodies. This was so the body could be recognized if Aloysius was someday canonized.⁴³ Afterwards N. was a witness for the process of his canonization, and with the other cardinals of the congregation he dispatched the remissorial letters.⁴⁴ While the process of

⁴¹ It is now certain that Baronius was right and Bellarmine wrong on this point.

⁴² Ignatius was beatified in 1609.

⁴³ During 1588-1591, while Bellarmine was spiritual father of the Roman College, he directed St. Aloysius.

⁴⁴ These authorize bishops to start by Apostolic authority the inquiry with regard to the reputation for sanctity and miracles of the person to be canonized.

beatification was going on, N. was first to testify to the innocence, austerity of life, and miracles of Aloysius. He concluded that saints are called saints either because of their innocence, or because they had done penance. Therefore, Blessed Aloysius could, like St. John the Baptist, be beatified under both titles. All the cardinals accepted this opinion. A decree was issued which the supreme pontiff did not confirm. Why he did not, N. does not know.

Chaplain at Tagaste and the Kasserine Pass

L. B. Kines, S.J.

In May of 1941 I received word from my superiors that I was to make application to become a chaplain in the armed services of the United States. My first try ended in failure when the Navy Department, because of my faulty vision, turned me down. I was then advised to apply to the Army. The necessary formalities were accomplished by September 5th. I was sworn into active service with a serial number reading 0-425972.

The first assignment was with the Quartermaster Corps at Fort Jackson, South Carolina. Further posts included Fort Myer, Virginia, Fort Eustis, Virginia and, finally, Fort Bragg, North Carolina. Here I was assigned to the artillery induction center consisting of thirteen battalions of inductees. My transfer to the 39th Infantry, 9th Division was quite by accident. The Catholic chaplain was rejected for overseas duty because he did not pass the physical examination. I reported to the commanding officer, Col. B. F. Caffey, Jr., U.S.A., in early May. Until we left Fort Bragg for overseas three months were taken up by amphibious maneuvers with the Marine Corps at Cherry Point, North Carolina, and with the Navy off Solomons Island, Maryland. In early September 1942 we were alerted for duty abroad and after a few days in the

staging area at Fort Dix, New Jersey, we arrived at Hoboken, New Jersey.

The following pages are taken from the diary I kept while overseas and for the most part are taken directly as written at the time of the events.

September 25th, 1942. Climbed aboard the *Leedstown*, formerly the *Santa Lucia* of the Grace Line at approximately 8:30 P.M., somewhere along the Atlantic seaboard (actually Hoboken). The proverbial sardine can, or a New York subway during rush hours, looked like the open spaces of the Texas Panhandle compared to the *Leedstown* as we pushed and elbowed our way across deck, down the ladders to what were in the plush civilian days called Staterooms A Deck. Fifteen officers were assigned to this cubicle and after we just about had settled ourselves a foghorn-voiced billeting officer shouted: "All right, gentlemen, double up, there are about 200 more officers still to be bunked." No umpire at Ebbets Field, who called Babe Herman out for going to second base already occupied, ever received the hoots and catcalls administered to this unlucky chap—but to no avail—double up we did. How? Don't ask please!

September 26th, 1942. Our first day at sea. There was a tense air of expectancy among the soldiers and under the most trying circumstances they behaved well. Since with 3,000 aboard it was possible to feed each man only twice a day, the meals began at 4 A.M. and lasted till 11 P.M.—the chow line being like Stonewall Jackson's foot cavalry, always on the move. The weather was mild and foggy. The convoy now forming outside the Narrows looks majestic, consisting of battleships, cruisers, destroyers and subs. The questions getting the \$64,000 answers varied deck by deck, v.g., A deck says Martinique, B deck Australia, C deck Norway, and as you hit bottom deck it could be anywhere. But each and all knew we were sailing away from Main Street, Fifth Avenue, Boylston Street, Charles Street and Broad Street for a long time and that some would not be coming back. Already, perhaps, some unknown Western Union operator was typing out the bleak and sombre message beginning "We regret to inform you." The even more important question than *where* was *why*. We

Americans are by temperament naturally restless and impatient and even if we knew where we were going it seemed that they ought to have told us why.

I found the partial answer from a G.I. at El Guettar—but that was a long way off.

Sept. 27th, 1942. The first Mass aboard ship was said in the Grand Ballroom about 11:40 A.M. and attended by about 350 men, most of whom received Holy Communion after a general absolution. Never in my life have I felt so happy with the troops. One could perceive from the deep sincerity of their devotion and demeanor that though frightened by what may lie ahead the majority realized each in his own way that the time had come to stop playing games, for very shortly the stark hand of battle would separate the men from the boys. Maybe it was my imagination, but the Majesty of God Eternal seemed portrayed in the blue ocean reflecting the azure sky, while a deadly enemy lurked beneath those peaceful waters bent on stopping our crusade. Certainly the moment had done something to the rollicking, carefree G.I.'s. Probably not a one of them could have given five solid reasons why we were going where, but the offering of the Eternal Sacrifice was a solid link to a common past, and a pledge of continuity between that past and the problematic future. Could it be that we were returning to the lands of our ancestors there to bring to other men of the same blood, tongue, and religion those priceless intangibles we take for granted?

A mess table served for the altar. The ageless words of the Mass were mingled with hushed orders "not to burn the bacon, take it easy with the beans." Here within the same walls men were waiting for heavenly and earthly bread. I did not have to urge attendance, the problem was finding space. And what a congregation! Many, many strange faces looked up to receive the Eucharistic Lord. Faces I had never seen in the chapel at Fort Bragg. Was this a sudden revival of faith? Probably more like the fear of the Lord which is the beginning of wisdom. There was a new emphasis in the *Memorare* recited after Mass. "Never was it known that anyone who fled to thy protection was left unaided." And whatever was lacking in harmony in the rendition of "Holy God we praise Thy name" was supplied by intensity.

It is so easy to sit in the state room and write this entry. Maybe nobody was any different than when we embarked. But who knows? It surely seemed different to me.

Sept. 30th, 1942. First submarine scare, off Newfoundland. The day was cold and cloudy and the Atlantic had changed her Alice blue gown for a dull, drab, dreary shroud of gray. Universal confusion at the first notice that our lives are in danger. The gnawing pangs of fear were most evident because of a little note via the loud-speaker to go fully clothed overboard, and even then the life span in the icy Atlantic might be less than ten minutes. Orders were stuttered rather than barked. And then, as would happen a thousand times, the American sense of humor came to the fore. Later on, it would be a stumbling block to the English and utter chaos to the Germans. From nowhere came a voice loudly insisting "Take it easy boys! I'll take it straight with a little soda and no ice!" Again: "Has anyone an extra bar of soap? I'm saving mine for the Eskimos." We never found out whether it was really a submarine or an iceberg.

Oct. 4th, 1942. Mass at 11:30 A.M. Attendance over four hundred with one hundred twenty-five receiving Holy Communion. This Holy Sacrifice was given an extra touch when one of the colored lads from an engineer battalion sang Schubert's "Ave Maria." Everyone was deeply moved both by his cultured voice and the pathos he put into this lovely aria. When we landed in Belfast these Negro troops were the first to disembark and the North Irish thought that they were Indians.

A further note was that they were the victims of the old army game *snafu*—situation normal, all fouled up. Somebody in Washington had typed their orders to read "Ireland" when actually it should have read "New Ireland." And so they were reloaded on the same transport and headed for the Far East. Here I might as well add that the old struggle between North and South would erupt regularly. All one had to do was to call into question the generalship of Robert E. Lee or U. S. Grant and the debate was on. It seemed so strange since neither the leader of the Blue or Gray hosts of long ago could answer the roll call!

During the passage across the North Atlantic we were subjected to various alerts. One in particular caused a near panic.

Off Iceland the wireless flashed the alert signal and there was a call to general quarters. The open decks were crowded and the icy blasts chilled us to the marrow. There was reason to fear that the battleship *Tirpitz*, the pride of Hitler's navy, had broken the blockade in Norway and was on the loose accompanied by the *Scheer* and a covey of destroyers. And so we stood literally frozen to the spot for hours on end. I recited the rosary over and over again and many a strange intonation went into the refrain "now and at the hour of our death, Amen." It turned out to be a false alarm. It seems some British patrol planes (Lancasters) had mistaken an ice floe for the German Navy.

Oct. 6th, 1942. At long last this morning we sighted land the northern tip of the Emerald Isle and—believe it or not—even the water was green! We followed the coast all day and docked in the Belfast Estuary about 5:00 P.M.

Oct. 7th, 1942. Troops began debarking at 10 A.M. with the minimum amount of fuss. As our battalion came down the gang-plank, a tall quiet unassuming general received our salutes and he looked mighty pleased as we marched by amid the applause (slightly broguish) of the Irish dockhands. It was General Mark Clark, later Commander of the Fifth Army during the Italian Campaign. The dock area in Belfast brought home to us for the first time the stark reality that war is a grim game. Block after block of warehouses, dwellings, places of business, were either leveled or stared at us with gaping eyes through empty windows. Children tagged along, doing their best to keep in step, all of them giving with their tiny hands the V for victory sign. They looked a bit worse for the wear and tear of blackouts, short rations and bombing raids. At the King's railway station some local canteen unit supplied us with the inevitable cup of tea and very tasty sandwiches.

We entrained for Templepatrick, a legendary burial place of St. Patrick, now mostly in ruins. The ride through the peaceful green countryside was really a tonic. Lush fields of emerald green in which were feeding large herds of cattle and sheep, broken at intervals by sleepy villages at whose stations crowds had gathered to welcome us. In our battalion were many descendants of the Scotch-Irish ancestry from Tennessee.

Kentucky, and North Carolina, whose forebears had left these very hills and dales to find a new home in a new land. Our unit under the command of Major Ferrar Griggs of Scottish ancestry was billeted at Lochinvar, the home of the Adair Clan. We were housed in Nissen huts throughout the castle grounds.

Oct. 10th, 1942. The Lord of Adair had a reception at the castle for the officers of the battalion. It was quite formal with a receiving line, introductions and all the hauteur of the old world. Both host and hostess, Lady Adair, were most gracious and his Lordship reminded me that when I said Mass in one of the huts for our troops and those, as he put it, "in service of the lord's household," it was to his best knowledge the first time the Mass had been said there since the days of Elizabeth I. The reception passed off without incident, and I climaxed the visit with a trip to the local church, the floor of which was paved with the tombstones of crusaders and among the tattered rags adorning the walls was a flag which Lord Adair told me had been flown at Agincourt. We also talked of Valley Forge!

Three incidents in Belfast were entered in the diary as being somewhat unusual. Belfast was our first experience of a city totally blacked out. One evening just at dusk while waiting for a bus to carry me to King's Station, I was accosted by a big burly Irishman who literally lifted me off my feet, and without so much as an introduction said, "You damned Yankee go home. We don't want the likes of you around here helping the bloody English." The pedestrians in the vicinity did nothing to relieve the situation and to say I was frightened is the understatement of a lifetime. He finally put me down and after drawing out the rosary from my pocket, I convinced him I was a Catholic and a priest. A swift change took place in both his attitude and voice and he kissed my hands and asked for my blessing, which was only too gladly given; with it he hurried into the darkness. Later I talked with the parish priest in Antrim and gathered from his shrewd remarks that the Irish Republican Army was very active in the North and was quick to use the presence of the American troops to embarrass the British authorities.

Oct. 12th, 1942. Doctor Kohlmoos of California, our battalion surgeon and I found great difficulty in locating a restaurant. The city was on short rations and the presence of so many thousand American soldiers made dining a difficult project. Lines were formed at all the eating places in the downtown sections of Belfast. In front of the Grand Hotel I spotted a priest and, as he greeted us with a hearty laugh, I figured our troubles were over. He invited us to his rectory, but we declined knowing that two hungry G.I.'s would put quite a strain on his larder. He then directed us to the Ulster Sport Club, but I failed to hear the word "sport." Following what we thought were the good Father's directions, we arrived in front of a brownstone building much like the ones around Mt. Vernon Place in Baltimore. Our ringing of the door bell summoned what looked like a character out of *Punch*—quite, quite British. On explaining the purpose of our visit, stressing the food angle, we were coldly informed that "this is no beanery." A friendlier voice from within the hallway however, bade us enter and soon over a Scotch and soda we were being regaled with a salty trip through the Empire—"You know, old chap, Hongkong, Burma and all that sort of rot." Our host wanted to know to what branch of the service we were attached and when he found out that he was entertaining a priest, and a Jesuit! he nearly fainted. We were informed that we were within the precincts of the Ulstermen's Club, the boys who wear the Orange, not the Princeton brand, and we beat a hasty retreat much like their forebears at Bunker Hill.

We finally found the Ulster Sport Club—a most delightful establishment totally Catholic and even more totally, if that is possible, Irish. Where it came from we will never know, but Doc and I were treated to a steak dinner with all the trimmings. For music we were entertained by a lad of twelve with the voice of a thrush who ran the gamut of Irish folk songs as he heartily partook of the meal with us, absolutely refusing to take any money. He made his living by singing in the local pubs after having been orphaned and left homeless through a bombing raid. For a backdrop to this quaint setting we had the click of billard balls, the crash of tenpins mingled with some harmonies of the barbershop quartette variety.

We topped off this gala day by attending the local opera

house to see the Belfast players in a farce called "Sweet Aloes." At times we felt like laughter when the rest of the audience was wrapped in solemn silence. The play was a biting satire on Americans of the Park Avenue variety, done rather cleverly. But we are still wondering what finally stirred the audience to laughter when we ourselves sat solemn as owls. One can only suppose that English and Americans will never find a common medium when it comes to humor.

The parish priest in Antrim took me on a tour of the many interesting spots around the local countryside. One was a hill not far from the Adair estate where local tradition says the Apostle of Ireland had a colloquy with the Druids. The Irish climb the hill on their knees to a small chapel dedicated to Saint Patrick which crowns its eminence. Some stones lying about are said to have been the altars of the Druids. Just outside of Antrim we visited the ruins of a medieval abbey which had been destroyed during the Cromwellian period. In Antrim itself the local church of the presbytery was pock-marked with rifle and cannon shots fired during an uprising in, I believe, 1795.

Oct. 15th, 1942. We shipped out of Belfast and crossed the Irish Sea anchoring in Loch Fynne, Scotland. The town was Inveraray, ancestral home of the Campbell Clan after whom the lilting Scottish song "The Campbells are Coming" was named. The castle crowning a sizeable hill is the home of the Duke of Argyll, the premier duke of the Scots. We anchored in the harbor, and the ship would house us during the maneuvers. To an already crowded vessel were added willy-nilly three hundred fifty of Lord Louis Mountbatten's commandos, plus more than a handful of sundry Royal Air Force personnel. During the lineup for mess the first morning after anchoring a British commando sergeant, not knowing the American way of life, betook himself to the head of the line. But he suddenly found himself in a sitting position at the bottom of the stairs amid a chorus of "Sarge, the end of this line begins on E deck." However, the British noncoms quickly caught on and before long a spirit of camaraderie was evident among the enlisted men. It took somewhat longer for the same to appear among the officers, due, I believe, to the caste consciousness of the English officers.

Oct. 19th, 1942. Our regiment had a twenty mile hike this evening out of Inveraray toward Loch Lomond. As we came off the landing barges a rather unobtrusive officer stood watching the operation. One of our lieutenants called his platoon to attention and reported his presence. Then the lieutenant stood at ease. Suddenly the unassuming officer barked: "Lieutenant, were you not told not to identify yourself or your unit in this operation?" "Yes, Sir," came the reply from the hapless lieutenant now sharply snapped to attention. "Well, have you forgotten your orders so soon? To help you remember them in the future you will consider yourself confined to quarters on shipboard for seven days." The voice was that of General Eisenhower. We saw him again at Souk-Ahras and near Mateur, and felt then that here was a leader who would not fail. There was about him none of the professional hauteur, but something of a sterner quality, a marked earnestness as of intense concentration upon a grave and solemn purpose. Reviewing the troops he gave the impression that each and every G.I. was as important to him as if he were his own son, yet he clearly and sharply meant to imply that his army would be a disciplined one. And in later conversation with him he voiced his view that when we finally met the enemy it would not be enough to be "a rabble in arms."

Oct. 21st, 1942. Even war can have its humorous side. Today we practiced a landing operation with the opposition furnished by a regiment of the Black Watch. Whatever affection the heather and the gloaming had instilled in us was lost that night on the black highlands in a damp chilliness that defied description or insulation. I had on long underwear, woolen uniform, a field jacket, an Army greatcoat over which I had dropped a poncho—and felt much like an Eskimo wearing Bermuda shorts. The Battalion Headquarters Company, plus the attached medics established their command post on a hilltop which, it seemed, might substitute for the North Pole. About midnight Lieutenant Milstine of the Fifteenth Engineers and myself—just to keep from freezing alive—decided to take a walk through the heather. We chanced upon a country lane. After about a half hour the inky blackness was pierced by two blue headlights of a staff car. We commanded it to halt and, according to the instructions we had received prior to Opera-

tion Black Watch, sternly informed the occupants to get out. A stream of burrs punctuated with remarks concerning the stupidity of Americans in general and of these two in particular got them nowhere. We then pronounced them under arrest (the Black Watch were acting as Germans for the operation) and at this point all of Scotland went up in smoke. For the prisoner was none other than the Colonel of the Black Watch and an umpire of the operation to boot. Luckily for Milstine and myself the Colonel saw the humor of it and we quickly escaped to the medics' lean-to.

During our week at Inveraray we had a guided tour through the castle of Argyll, on which occasion some of the boys, hungry for souvenirs, made off with crusaders' shields and the gate knocker much to our Colonel's chagrin. Next we headed for Glasgow. Here the convoy began to take shape and with it the flood of rumors. Where to now? Norway? Normandy? Malta? Nobody even so much as mentioned French North Africa.

Oct. 28th, 1942. Left the Glasgow anchorage yesterday. Very seasick. Ocean rough. Weather cold and very foggy.

The news of our destination was made public today—Algiers, French North Africa: key objective for the 39th Combat Team, the airport at Maison Blanche; for the 3rd Battalion, the beach near Ain Taya, by land to the town, Jean Bart and Fort de l'Eau and then to the airport. Other landings to take place at Oran and Casablanca. We are supposed to slam the back door on Rommel.

Nov. 1st, 1942. All Saints. Mass in the mess hall packed to the doors. All received Holy Communion. Today I had a rather lively encounter with a Church of England chaplain. I had informed Chaplain Cunningham of the British Commandos that he was expected to conduct the general Protestant service following my Mass. Quite frankly he informed me that he was a Catholic adhering to the branch theory, i.e., Roman, Greek and Anglican, and that the only service he would perform would be Holy Mass in the wardroom. No proofs from Trent, Denzinger or Leo XIII could move him to comply and forced me to appeal to the civil arm, namely the Captain of the *Leedstown*, a Scot Catholic named Cooke, who quietly but

firmly apprised the irate Englishman that Americans thought him to be a Protestant and asked that this time at least he would act like one. He did on one condition: that I preach the sermon. So the ceremony was conducted by an Anglican, the sermon was preached by a Jesuit and the music was supplied by the Baptists. *O tempora! O mores!*

Nov. 6th, 1942. Passed Gibraltar at midnight. Opposite on the African side of the Mediterranean was Tangier all aglow. At daybreak we moved into column formation and stayed within sight of the Spanish coast as we headed north. The German radio, most probably broadcasting from Sicily, had us headed toward Marseilles. The weather was mild and the sea as smooth and as green as the top of a billiard table. I celebrated Mass at 2 P.M. with over three hundred receiving Holy Communion. After supper we assembled in Major Griggs' stateroom, and I blessed the colors which would be carried ashore by the companies of the battalion. After this we all knelt and prayed that the Lord God of hosts would vouchsafe to bless our endeavour to make men free.

Nov. 7th, 1942. Today we had our first taste of the oncoming maelstrom. Just as a plane flying very low and blinking its lights in friendly fashion passed over us on the *Leedstown*, the leadship in the convoy, and the *Thomas Stone* carrying the 2nd Battalion of the Combat Team, there was a devastating explosion, disabling the *Stone*, forcing it out of the convoy line, protected now by a pair of destroyers. It was afterwards learned that the *Stone* was hit by a torpedo from a U-boat, not by a bomb from the plane. This caused a change of plans, and in addition to earlier assignments, we were given the task of the 2nd Battalion, namely a frontal assault on Maison Carrée, a town a few miles east of Algiers overlooking the bay. No further action during the day with the German radio blaring that "Most probably the American convoy was headed for Malta or Alexandria, Egypt, to reinforce Montgomery's Eighth Army."

Passed the city of Algiers about 7:30 P.M., the sparkling lights of the city gleaming like some fairyland vista over the waters of the Mediterranean. At midnight we doubled back toward the city and rendezvoused opposite Ain Taya. Orders

were now given to begin the landings. The Higgins boats were lowered, and the soldiers began Operation Torch. Algiers was suddenly blacked out and the coastal batteries using searchlights began pounding the convoy. As we stood on A deck of the *Leedstown* awaiting our turn to enter the landing craft, I could not believe that these coastal guns would not send us to the bottom. Whether or not the French were merely making a token resistance, I do not know, but few, if any of the ships, were hit by the shelling. The disembarking was carried out with little or no confusion, the major difficulty was that the sea was running heavy, causing our frail craft to bob and weave like corks on the swells. Dr. Kohlmoos, his medics and myself were assigned to a boat in the second wave, headed for "Beach Blue." The others were designated "Red" and "Green."

After what seemed an endless merry-go-round, the flare signalling the approach went aloft and we headed toward the shore. However, the pilot who was making his first try, completely lost his sense of direction and we found ourselves far beyond the convoy headed for France! A short blast on the foghorn of a destroyer corrected our mistake and we finally joined the group and landed safely in a pea-soup fog, which was a blessing as we would have been an excellent target for any enemy force hidden behind the sand dunes. We were informed later that this was the first fog to enshroud this coastline in almost five years. Perhaps it was some kind of smoke screen. In the meantime the French coastal batteries were now directing their fire to the beaches but did little harm. Actually, the landing was quite anticlimactic. The beach, some one hundred yards wide, was of gray sand fringed with tall grass and rising into a series of dunes. From the ship off shore came voices speaking in French urging the natives and French not to resist the landing, because we were coming to free them from the Nazis; we really were just paying our debt to Lafayette and the boys who did us a good turn at Yorktown. During lulls, the stirring and martial *Marseillaise* was played. But Africa seemed to be peacefully unaware of the whole thing. The only sign of life was an old Arab with his dog silently slipping through the waving grass like a gray ghost, stealthily suspicious but unafraid. The Arabs are a remarkable people

who seem to speak with their eyes rather than their tongues. Time and time again during treks to and fro across North Africa we thought we could read their thoughts: "Look, another group of invaders much like the Romans, Vandals, French, English. Now this new breed of men from the West! They come and go. We stay and so does the land."

Once the fog lifted we were treated to a glorious day under a cobalt sky and with refreshing offshore breezes. We were laden down with field packs totalling without a rifle over fifty pounds. Later in the day the *Leedstown* was sunk by enemy action, most probably by a lurking submarine which had gotten through the naval security screen. Just to make sure an Italian bomber finished her off with a direct hit amidships.

Merrily we swung along the coastal road in route step, actually along the edges of the road with about five yards between each GI. Our first contact with the French came in the village of Jean Bart. It was just 7:55 A.M. and the bell of the local church was ringing for Mass. Some terrified women and children were huddled along the church walls wondering, I suppose, whether the sacred edifice would be destroyed by our naval gunfire which was beating a grisly tattoo in answer to the French coastal batteries.

The local curé met me at the church door and greeted me, assuring me that he and his people had waited with impatience for the arrival of the Americans. Latin was the common tongue between us, and he laughed most heartily over what he termed the disguises of the Jesuits. He went in to begin the Mass followed by the waiting women, children, and a goodly number of our soldiers. A few yards beyond the town we were greeted by some small arms fire from a small detachment of French-African troops who quickly fled up the the road as the GI's answered. Out on Cap Matifou the British Commandos under a Major Trevor and some American personnel under a Captain Martin of St. Louis, Mo., were finding the going quite rough and had to call for more naval fire to silence the French batteries. By this time a crowd had gathered in the square before the city hall of Jean Bart, and for the first time we heard the cry for food which would follow us across Africa. To the delight of the crowd our boys unloaded precious items

from their packs and so we took Jean Bart with Luckies, Hershey bars and a few bullets. *C'est la guerre!*

We arrived at Fort de l'Eau at about 11:45 A.M. and here we met our first real opposition, the Senegalese, who were guarding the approach to Maison Carrée. Here we suffered our first casualties. The French contingent even included a squadron of *Chasseurs d'Afrique!* They were quickly driven back into a quasi-fort which stood on a hill, and before long the white flag was raised. I suppose this was another token affair *pour l'honneur de la république*. As soon as the firing ceased, the Arabs poured out into the streets ready to sell rugs, scarfs and jewelry to the astonished GI's. In an effort to establish some kind of order amid this Arabic chaos, I asked my clerk, the one and only Camillo Morelli, better known as the *Paesano*, to straighten things out. With the efficiency of a New York cop handling traffic at 42nd Street and Fifth Avenue, he fell to the task, hiring an Arab town crier to inform the *fellahin* of the blackout, security risks and such minutiae. His sternness and vocal authority would have done credit to a dictator, and later we were told that he had lavishly sprinkled the official announcements with commercials. On toward evening our medics brought in seven wounded Senegalese including one sergeant who must have taken a full burst of machine gun fire, as I counted twelve bullet wounds. These soldiers, magnificent specimens, were to do good work for us later in Tunisia on scouting patrols. The Germans had a mortal terror of their bayonets which measured over twenty-five inches in length, had three edges and came down to a needle point. The last casualty was a French captain shot down needlessly by a cyclist. He was carried into the local doctor's office, and the parish priest arrived just in time to give him the Last Sacraments. The curé was visibly shaken as the wounded officer was from Fort de l'Eau. He died the next day.

Nov. 9th, 1942. My first military funerals were of Privates Stone and Blair in the little Catholic Cemetery on the edge of town. The French insisted on digging the graves and there, against the west wall we laid these men to rest, wrapped in blue Navy blankets and shrouded in the American flag. A rifle squad fired the volley and the bugler sounded taps for the first

time in the balmy and clear African air. I read the Protestant burial service, the bodies were lowered, and Martin, Schulek and Morelli filled up the graves.

The day, however, ended on a somewhat festive note. Morelli, who would become famous in the battalion for finding a good place to sleep, the nearest water supply, the one shelter from rain, and above all, the best place to find food, quietly confided that some people named Scotto, who had come from the Island of Ischia off Naples, were to be our hosts. From this island came Morelli's folks and after the introductions in the grand manner, he, the doctor and myself sat down to a meal à la Ischia! The salad had more than a faint aroma of garlic, the meats and vegetables were swimming in olive oil, while the dessert was some kind of bread pudding, most probably a gourmet's delight. After days of spam and powdered eggs, I thought I was feasting. Needless to add, the wines were excellent. However, our feasting was suddenly and ruthlessly interrupted by a German bombing mission which hit savagely at the dock area of Algiers. One of those black eagles, badly damaged made a run for the beach just beyond Fort de l'Eau and passed over Scotto's balcony less than one hundred feet above us. It was blazing and crashed just beyond the French barracks. I stood transfixed at what seemed to be the great joy of Signor Scotto shouting, "A bas les Boches!"

Nov. 10th, 1942. Left Fort de l'Eau and moved into Maison Carrée. The huge French fort had not formally surrendered; just learned that the formalities will be carried out later in the day. The conference was attended by Admiral Darlan, General Ryder and our Colonel Caffey. Visited the monastery of the White Fathers with Dr. Brian Gallagher, a graduate of Fordham. Most graciously received by Bishop Joseph Birraux, superior general of the order and by a Father Lechrani from Fall River, Mass. They all were very happy to receive us. Gave them their first American tobacco in years. The occasion was saddened when the radio announced that the Germans had taken over unoccupied France. There was a profound silence and quietly tears began streaming down their weather-beaten faces. This was, as one of the Father's said, the final shame of France.

Spent the night (10th to 11th) at the monastery and said

Mass the following morning in the Bishop's private chapel. Today the battalion moved from Maison Carrée to a filthy Arab town, just in case the Germans would try to land paratroops east of Maison Blanche, the airport.

Nov. 17th, 1942. Battalion moved over to Maison Blanche. It was my sister's birthday, so I said Mass for her in the church of a little village just outside the airport. Some British, American and French soldiers attended along with a handful of natives.

At this point of the diary I had entered a few notes on the French priests whom I met from Algiers to Tunis and back to Oran, observing that all of them were splendid and did all in their limited power to welcome us as friends. Many were born on the continent, had served in World War I, and a few were graduates of Jesuit schools. Two stand out in both the diary and memory. The first was the curé in the village of Souk-Ahras, the home town of Saint Augustine. A fine old gentleman, he loved France as only a Frenchman can and became my boon companion. He had a merry twinkle in his sky blue eyes and was bewildered at the *esprit de joie* of the American GI and even more so at his faithful attendance at Mass. This was true all across North Africa and a constant source of wonder not only to the local curés but also to our own Protestant chaplains, to say nothing of their English counterparts. The other priest with whom I had most pleasant contacts while in the hospital at Sidi-Bel-Abbès, the home of the French foreign legion, was much of the same mould as the Père from Tagaste with the added touch that his name was Richelieu. He really went all out for the Americans when the officers of the Legion, with the colonel leading, marched into the ten o'clock Mass—I said the Mass while he preached the sermon—about the only think I caught was a refrain to the effect that, the Americans are *magnifique* and have shown my people that men and soldiers do attend Mass on Sunday. *Voilà!*

Dec. 6th, 1942. Two Masses today in very picturesque parish church. At the second Mass the school children sang a variety of French hymns and gazed in awe at the church packed by the American soldiers. The curé was a gracious host and recounted in broken English, mixed with barbaric (to my unaccustomed ears) Latin, his experiences with the Americans in World War I. As we were leaving on the morrow, I took up a collection among the troops for the church. It amounted to over seventeen thousand Francs (the rate of exchange then was two francs to the penny) and the Père told us, "After this terrible war is over, we shall erect a statue in our church

to the Blessed Mother in memory of the brave and generous Americans." And this would be the memory that we left behind, of a sort of *ami international*, much stronger than the sealing wax that binds nations by treaties, concordats and so forth. Long after the names of the presidents, premiers and ambassadors are mere footnotes for some graduate student to unearth, the story of the good will expressed by the American GI will be passed from father to son giving, we hope, the real meaning to all this sacrifice of men and money.

Dec. 7th, 1942. At last we joined the famous club of the forty and eight (*40 hommes ou 8 chevaux*). Entrained at Algiers to join up with the British Army somewhere in the East. The ride took four days over the Atlas Mountains on a train that brought back memories of the trip from Baltimore to Blue Ridge Summit via the Western Maryland. The weather was rainy and cold, and we were perfectly miserable in the dilapidated freight cars. In what might euphemistically be called a compartment (it was merely one end of the car with a blanket drawn across) Dr. Kohlmoos and myself shared quarters. In the next space was a lieutenant who was forever calling for Sergeant Revoir. Just why we never found out. When the sergeant did not answer, the lieutenant's refrain was, "Well, that beats me! Where can he be?" But the lieutenant had one quality we all lacked: he could sleep anywhere, any time.

Dec. 9th, 1942. On a siding our attempt at making the best of a poor situation by forced merriment vanished and suddenly we became a solemn and sober group. The real ugliness of war peered out of the windows of a hospital train headed to the rear. Sightless eyes stared emptily into ours, burned faces and bodies wrapped in smelly yellow bandages, jolted us into what was ahead. These were our soldiers mostly from the 1st Armored Division who had borne the initial assault of the Germanic legions. No one spoke. No one trusted himself to speak. Words would have sounded meaningless, artificial, and superficial. Finally we pulled out into the night.

Dec. 10th, 1942. Arrived at Souk-Ahras, market place of the Arabs and home town of Saint Augustine, formerly called Tagaste. Rain was sweeping across the mountains and since

the town sits like a saddle, it bore the full brunt of the tempest. Rain would become a boring friend before we left, always with us and so unwanted. The soldiers were billeted in school buildings after spending the first night in the mud on the local race course—an episode Morelli has never forgiven me. He already (we had only been there an hour!) had made contacts to billet with a local family. Quarters were found for the officers in what was called the Hôtel d'Orient.

Dec. 11th, 1942. It was with great joy that I said Mass in the basilica of Augustine. He has always been a favorite of mine. The church had suffered from the air raids as this town was a rail junction. Its windows were broken and the streets around were filled with rubble. The sacred edifice itself had escaped serious damage and retained a certain peace and serenity within its walls. After Mass met the curé who entertained me with the local traditions about Augustine. The basilica stands over the ruins of the church of his times and just across the town in fairly good shape are the ruins of the Roman military town, whose most prominent feature is a pagan temple dominating what must have been the forum. An olive tree on a slope along the road which dips into the valley is called the tree of Augustine, legend having it, that the *Doctor Gratiae* studied there. Both in the parish house and in the basement of the church are a collection of Augustiniana. Walking down to the mess after my talk with the curé, my imagination ran rampant and I thrilled at the thought that here across this plaza and on these pavements the sandled feet of the great saint had clattered running errands for St. Monica or hurrying to school.

Already Morelli had made the necessary contacts and his cherubic face beamed with joy supreme as he announced, "Padre, the town is filled with *Paesani!*" And until we left Souk-Ahras he lived like the proverbial *caid* never letting Dr. Kohlmoos, Dr. Stinson or myself visit his haunts. Our mess which was on the ground floor of the hotel became a stopover for visitors to the front. Among others were Generals Eisenhower, Patton, Ryder, Caffey, Captain Randolph Churchill, a Colonel who we were told was one of the few English soldiers who had been awarded the Victoria Cross twice. One English captain we will never forget although his name escaped my

hungry pen. He appeared late one evening shouting loudly after a character named Chick. He entered our room and it took all the eloquence of Kohlmoos, Stinson and myself to convince this doughty trooper that his Chick was not hiding in the knapsacks, blankets or rations. He then made for the door but insisted that if and when we ran across Chick would we be so kind as to give him a box, which he produced. We readily agreed. The next morning while making the rounds of the British field hospital I gave the mysterious box to an officer on duty who later informed us that the box contained a perfect set of false teeth. We never did find out whether they caught up with Chick.

The rail junction at Souk-Ahras was under constant bombardment by the German *Luftwaffe*, and like all humans we fell quickly into a routine. The Germans must have been on a time schedule or following some attack pattern. The raids were of the morning-afternoon variety. I spent the intervals visiting the British and French hospitals, the companies of the battalion stationed at Biskra and other near-by places. Dr. Kohlmoos, Lt. Bill Bolin along with Sergeant Osmun and myself visited the ruins at Madaura, some twenty-five kilometers southeast of Tagaste where St. Augustine had attended school. The place has been excavated by the French government and the remains of a once thriving college town were in evidence: the buildings which surrounded the forum, a theatre that must have seated upwards of ten thousand, the streets of the carpenters, goldsmiths, lawyers and armorers. As usual, Arabs scrambled out of the ruins offering for sale both Roman and Greek coins. On the arch at the entrance to the theatre I could decipher the name Cassius and I wondered if it might be the same of whom Shakespeare wrote that he had "a lean and hungry look." Among the deserted ruins sheep grazed peacefully and stiff-legged goats were totally unaware that they were standing upon centuries of antiquity and tradition. They stared glassy-eyed at us whose civilization was built upon these very stones. Among the grave markers I spotted a few with the familiar R.I.P., the *alpha* and *omega*, or the sign of the fish.

Later on in January Lieutenant-Colonel John Peter Grimmer, the battalion commander known to his troops as "Pete the

Ripper" and the fifth Grimmer to hold the officer rank in the U. S. Army from the days of the Revolution, decided that I should have my fill of St. Augustine. Accordingly, we took off in a jeep for a trip of over sixty kilometers to Bône, the Hippo of Augustine. The town was now a staging and depot area and was under constant German aerial attacks. The basilica, a massive group of buildings, surmounts the hill overlooking the city. At the rectory we were enthusiastically entertained by an Augustinian Father who had studied at Villanova, Pennsylvania. But the contrast in our interests on this, a certainly momentous occasion, provided us with considerable amusement. While I was anxious to learn everything about the city of Augustine, the good Father peppered me with questions about Villanova, Pa., and that city's current events: the number of students, the football team, etc.

Standing on the brow of the hill, he pointed out the various sites where the great doctor of the Church had labored. We went down into the town, past road blocks and quantities of war materials, into what was the ancient section of the city. Almost all was in ruins from both ancient and modern warfare. There is no trace of Augustine's cathedral, the area being now owned by a local winery whose owner had refused to permit excavation. The only real link with the Augustinian age is the ruin of the local Roman theatre or circus close by the church site. It was of mammoth proportions and the seats and stage were still useable even at this late date, a British show company having given a performance only a few days before. Augustine referred to this theatre with the remark that his sermons were often disturbed by the ribald shouts from it.

The Roman ruins left me with a sense of sadness, the vision of a powerful empire turned to bitter dust; but the ruins which had been a church or shrine were still alive, still spoke of the eternity of Christianity of which St. Augustine was such a peerless exponent.

Jan. 3rd, 1943. It was my sad duty today, to bury Private Aaron Rosenblatt, Company D, 18th Infantry in the Catholic cemetery in Souk-Ahras. He had been mortally wounded in action near-by. He was from Philadelphia and of the Hebrew faith. He was laid to rest with full military honors. The bugler and the six riflemen were of his religion. At the moment I

was about to begin the reading of the Hebrew ritual, an English corporal presented himself and asked to be allowed the privilege of conducting the service since he was a Cantor in a London synagogue. It seemed but the natural thing to accord the corporal this privilege, and the body was lowered into the raw earth, witnessed by a large part of the French population of the village. This burial might have had almost international complications involving finally our Chargé d'Affaires in Algiers, Mr. Robert Murphy. It involved me with the local curé and town officials because the burial took place in consecrated ground. We had some tense moments involving local customs with a touch of Canon Law. However, eventually things were smoothed out.

My relations with Mr. Murphy were cordial. He wrote under date of November 27, 1959: "Your reference to the North African landings brings back many souvenirs and especially that of your participation in them."

Feb. 15th, 1943. A casual announcement over BBC informed us, who had settled down to garrison life at Souk-Ahras, that Field Marshal Rommel's Afrika Corps had broken through the thinly held lines near Feriana and with two Panzer divisions (21st and 24th) seemed headed northwest toward the passes leading to Constantine. At 2:00 A.M. we were roused from sleep, and Grimmer announced that we would proceed toward what by this time looked like a major German break-through. We hurriedly packed the jeep with the necessary gear, leaving behind in Souk-Ahras all impedimenta under the careful supervision of Corporal Myer Kantor of Poughkeepsie, New York. The four of us who made the trip would become inseparable companions during the next few weeks, Dr. Kohlmoos, Bill Nesbihal from Jersey City, Morelli and I. The trek over the Atlas Mountains was made in a biting wind which chilled us to the marrow. We could not keep the windshield upright; it had to be closed over the motor and covered with canvas, a defense precaution to prevent scouting planes from picking up any reflections. Smoking was prohibited as well as fires for heating the C rations.

Morning found us in the outskirts of El Kef, a massive fortress-like town sitting astride the main highway leading to Sbiba. This had been one of the last Arab strongholds to

fall in the empire building of the French in the last century. Suddenly the towns took on Greek sounding names; perhaps they had been such during the days of Grecian greatness! Early in the afternoon we received our first taste of gunplay from a German strafing party of two Messerschmidt 109's near the Roman ruins of Sbiba. They were flying at tree-top level at about three hundred miles per hour. Dr. Kohlmoos and myself were lucky in finding a ditch of some depth as the death-spewing machines roared by. But three French officers were not quick enough and were killed. Then as a dessert to this nerve-shattering routine we were given front-row center seats as a huge tank battle evolved in the desert in front of the town.

Sundown comes quickly at Sbiba which is on the fringe of the desert, and with sundown comes bitter coldness. Nobody seemed to have a clear picture of what we were doing there or where we should bivouac for the night. Two battalions of the 18th Infantry of the 1st Division had also arrived by this time and were in the same state of indecision. One old sergeant was taking no chances with his platoon. He in a jiffy had the GI's bedded down while he personally took charge of the sentry posts. He wore a coonskin hat, had a rifle with the longest barrel I have ever seen mounted with a telescopic lens, as he put it, "just in case." Grimmer has not yet returned from the briefing being held somewhere in the rear, and Major Ramsey, battalion executive officer, being told that a cactus patch was just ahead which might give some protection against this fierce wind said, "Well, let's go. Pete can find us in the morning." When the order got back to the medics' set-up, another one was given. But, taking the first order as the true one, Kohlmoos, Morelli and myself began our night march in what we believed was the wake of the battalion. We finally reached a cactus patch a few hundred yards ahead. Beyond was an Arab farm house with the usual chorus of dogs baying at the moon. Not a sign of the battalion—just three lost men, cold, hungry and scared. We rolled up in blankets and never did get to sleep. About 4 A.M. the battalion arrived. Grimmer had returned with the news that we were moving over into Kasserine Pass.

Before inserting the diary entries of the American retreat out of the Kasserine Pass, perhaps a word of caution will be in order.

Being an eyewitness of a chaotic withdrawal has this great disadvantage: only a small segment of the entire picture can be given. Some years ago I tried to acquire what was the official report on our battalion on the battle, but the matter was marked "Classified." I suppose like Gettysburg, this episode will be debated long after the survivors have answered the last roll call.

Feb. 19th, 1943. Arrived in a field near Kasserine Pass in a torrential downpour, bitter cold, stopped behind some Roman ruins whose walls seem to be about six feet thick; absolutely desolate and hideous looking country. Artillery shells (German 88's) began falling in the morning. No plane coverage, ceiling almost zero. Much American equipment around. The 19th Battalion of Engineers are up in the mouth of the Pass. A horse-drawn French battery of 75's quickly destroyed. Now 9 A.M. The battalion will split up and move forward about 4 P.M. I Company on the right, K Company on the left with L in reserve. M Company, the heavy weapons unit, will be in support behind I and K. Soldiers very slow in digging the fox holes. Everyone so cold and hungry and fearful of what is ahead. Our senses seem numbed. Rain stopped about 1 P.M. More soldiers digging now. Visited all the companies, gave general absolution to the Catholic men and blessings to the others. The Pass is about 3 miles wide. Grimmer set up his command post behind L Company, while Dr. Kohlmoos put up his medic station in a wadi (gully) a few yards behind the command post. Laiche with his anti-tank Company also here. Just found out that the 1st Battalion of the 16th Infantry is over in our left, commanded by Lt.-Col. Stark. Raining again. Boy, it's really cold!

Feb. 20th, 1943. Warned by a courier that the Germans are on the move, have already (5:30 A.M.) overrun the forward positions. Our men are falling back. Small arms fire clearly audible. At 6 A.M. the 88's begin their orchestration. Grimmer moved the CP three times this morning before noon. We are now out on the flat located in a huge wadi which is running deep with the rain of the past two days. At 11:45 A.M. Captain Luther Gambill received warning that the German tanks had broken through our lines and that I Company under Captain Robert Cobb, classmate of Bing Crosby, was in danger of being ambushed. We are now ready to press the panic

button. No transportation, communications very poor. We started across the plain toward the Pass leading to Tebessa. Kohlmoos parked the ambulance at the crossroads at the Tebessa road and a valley road running east and west. Now 6:30 P.M., still raining. Lt. John Dyroff, the motor officer, doing a swell job with the few jeeps left. Troops begin to assemble around the ambulances. Most had thrown away their equipment and were very downhearted. The first meal of the day consisted of some luckily found C rations, one can for three men. Luck still with us—a captain of the 7th Field Artillery passing by gave us three boxes of K rations. Water very low. Just found out my good friends Sgts. Tansey, Aiello and Farrano were killed. Tansey was the last soldier I had shouted adieu to, as his company moved up the Pass. I Company coming in, the soldiers are singing the praises of their captain who got them out of a tight squeeze with only one man wounded. At 9:30 P.M., we numbered about three hundred fifty. Everybody mad and crying—to quote one GI, "Padre, I never thought those Krauts would see my back." 10 P.M. began retreat, Dr. Stinson leading the march. At 1:00 A.M. it was clearing again. Dr. Kohlmoos, Morelli and myself still at the ambulance. Machine guns down the road about five hundred yards. Must be German. The tracer bullets are white, (writing this inside the ambulance). Machine gun fire closer, hiding in the ditch alongside of the road. It's the Germans all right, a *Volkswagen* full of them. They stop about fifty feet away, go down to the stream and fill their canteens. Then one more burst at the ambulance and they are off. *Deo gratias*. 2:30 A.M. All clear now, more troops straggling in from K and L companies.

Feb. 20th, 1943. No Mass possible although it is Sunday. Picture far from encouraging. We are huddled in the Pass, I Company moving back on the Tebessa Road to protect the flank. The boys look pretty weary, but morale has been restored. Americans just don't like to take a beating even if the opposition is the varsity. Most of the remarks indicate that if and when we get a return game the score will be different. Valley roads under heavy shellfire. The Germans are using our jeeps and half-tracks. Rainy and cold. Already our armored stuff is moving up from Thala in great quantities. Spent the re-

mainder of the day just waiting. Rosary recited in each company area. Just heard BBC, "The situation in Kasserine area critical but confused. There is no doubt that this is a major push by the Afrika Corps."

Feb. 21st, 1943. Another full day of waiting. Battalion strength up over 500. Grimmer gone off to get reserves.

Feb. 22nd, 1943. Dr. Kohlmoos moved the aid station further up the North Pass near a railroad culvert. Still raining. Good news: Dr. Kohlmoos promoted to Captain. Mail, heavy gunfire all day.

Feb. 23rd, 1943. Command post back in the center of the North Pass. All of our heavy stuff is out in front, giving the Germans a real pounding. Rumor has it that Rommel's armored units were stopped cold before Thala by the 9th Division artillery.

Feb. 24th, 1943. Germans are retreating; we are moving toward the village of Kasserine. Captain Vaughan arrived with piles of mail.

Feb. 27th, 1943. Grimmer and myself visited headquarters. A pleasant chat with General Robinette. He praised the work of the soldiers but was quite frank in expressing the fact that we had taken a licking.

Feb. 28th, 1943. Bivouacked near Tebessa. Joe Mason of Florida, the Red Cross representative drove in with a truck load of supplies, the most valuable items being soap, razor blades and cigarettes. We are to rejoin the 9th Division. Met General M. S. Eddy (9th Div. Commander) and General Theodore Roosevelt near Tebessa. They greeted Grimmer warmly. Again no Mass possible. Have gotten word through to Algiers to rush up the Mass kit. Visited all companies for the rosary.

March 3rd, 1943. Grimmer replaced by Lt. Col. John Kiely.

March 5th, 1943. At long last the Mass kit arrived from Father John Ford, a British one at that. Visited Tebessa: very well preserved Roman buildings, triumphal arch of Carcalla, temple of Juno, Christian church dedicated to St. Fulgentius. Had a pleasant chat with the local curé. This was the

last large Roman town on the skirt of the Sahara and heavily fortified and garrisoned. Nearly everybody at Mass this evening; fifty went to Holy Communion.

This ends the saga of the Kasserine Pass. Like any defeat or retreat nobody wants to discuss it. To forget it seems the best thing, but for the record I would like to add my small praise to the work performed by the medics. They, of course, considered their bravery simply in the line of duty, but that cliché does not do them justice. And of the group, the work of Leland Osmun, Keith Miller, Slick Thomenson and Frank Schaffer really merits more than just a passing bow. Personally, I had lost some good friends and did not have the honor of laying their remains to rest. When we finally entered the village, the Germans had performed the task. The graves were neatly spaced, clearly marked and even had flowers on them. R.I.P.

March 15th, 1943. Changed over to the First Battalion along with the medics. A bit of a shock since the 3rd Battalion with its large quota of Catholic men would have only Sunday Mass. The good-byes were quiet, sincere and not without a slight catch in the throat. War always seems to bring out men's better selves, especially when the pressure is on.

March 27th, 1943. The whole regiment (39th) moved into the Gafsa area. By this time General Montgomery was exerting great pressure on the Mareth line to the south and east. Our operation was aimed at the area around Sfax and Gabes thus producing a pincer movement. But it never quite worked out that way. The Germans retired toward Tunis. Rommel was recalled and his place was taken by Von Arnim. As we rode through Gafsa, it was only a shell of itself, a ghost town. The little Catholic church on the Gabes road was a sorry relic of war, its empty windows staring blindly into the hot sun; its altar destroyed and the surrounding buildings pock-marked with holes. Its steeple was still erect, surmounted by the Cross which against the setting sun seemed like a huge sundial marking time against eternity. People would come back, rebuild the sacred edifice and the priest would begin the *Introibo ad altare Dei*, clothed in vestments from a British Mass kit donated by an American chaplain.

March 28th, 1943. Arose at 2:45 A.M. A bit of hot C rations at 4:00 A.M. The 47th Infantry was at the head of the column. We took off at 6:00 A.M. Crawled up the west side of the mountain barrier while below lay the frightful looking Arab town called El Guettar. At 2:45 P.M. the German artillery barrage caught up with us. Shells are bursting all around. Let's get out of here! Made a run for it with Kohlmoos, Morelli and Nesbihal toward the Battalion CP. The bursts are becoming thicker. Down in the ditch it is difficult to write. Suddenly the crescendo dies away and I can hear somebody shouting, "Medics out here, hurry." We found Anderson of headquarters company badly wounded. Dr. Kohlmoos was hit by the next burst in the left ankle. There is a jeep afire just at the base of the hill. Took Dr. Kohlmoos and Anderson back to the 47th Regiment medics. The Germans are still firing at 10:30 P.M.

It was about at this point that I asked the \$64,000 question, "Was all this worth-while? Did it have to be so far away from home?" I guess the best answer came from a GI of Italian descent who wrapped up the whole package with this remark: "Really I don't know, Father, but I'd rather be fighting here than on Main Street."

As noted before and confirmed by many German prisoners, the quality of the American soldier that baffled friend and foe alike was their sense of humor, the ability to laugh and then die. During a lull at El Guettar I had the somber duty of taking six bodies back to Gafsa for burial in the American cemetery. That sacred rite having been duly completed, Morelli and I were stopped at a road block about five miles from our battle position. Nearby was a Negro battery of Long Toms, whose specific job was to pepper the German supply lines. After walking over to the batteries position, safely hidden behind a sizeable hill, and after introductions to the officers who were very proud of their unit, we stood by as casual observers, but the ritual followed was strictly formal. As the shells were being loaded into the guns, the top sergeant, who was addressed as Uncle Moe, imparted his blessing in the form of a kiss per shell. Just a split second before the lieutenant gave the signal to fire, with the full cadence of a Negro spiritual came the words, "Mistah Rommel, heah we come!" Some

fourteen seconds later, as the thud resounded across the valley, the second line of the chorus joyously burst forth, "Mistah Rommel, count yo' men!"

April 4th, 1943. The Germans had kept up a lively artillery barrage all day. The colonel in command of the 39th Infantry sent for me and insisted that, if it was at all feasible, I should say Mass. As he put it, "Padre, we need all the help we can get upstairs. Disperse the men and let the good Lord take care from here on in." I borrowed a medical chest from Doctor Raia of New York City and there in the African twilight with the strangest melody that ever accompanied the Holy Sacrifice I offered the unending oblation "at the going down thereof." All during the service the armies exchanged heavy artillery fire. About two hundred fifty were in attendance scattered along the hillside with whatever cover was available and all went to Holy Communion in a manner that might be called on the double, each soldier hurrying from his sheltered position and back again. I was very happy when I could literally say "Go, the Mass is finished."

One thing that never became a routine was death with its awful stench. And it seemed much closer and more clammy when it took a friend. On April 2nd it struck blindly and carried away in its black maw a real hero, one Keith Miller from Rochester, New York. He was hit in the back by a sniper while attending one of our wounded. As I anointed him, he repeated the *Pater* and the *Ave*. His own mother could not have been more gentle than those medics, Martin, Osmun, and Schulski. "Am I on my way out, Father?" Now how does one answer that question? I didn't even try. Miller was the medic who had gone into a mine field and brought out the wounded men with great unconcern for his own life. He died on the way to Gafsa and lies at eternal rest among the white crosses there. R.I.P.

Our regiment's work at El Guettar was finished on April 8th. I said a Requiem Mass on the wind-swept edge of the Sahara Desert. All around was strewn the wreckage of Rommel's once powerful Afrika Corps which was now being readied for the final assaults by Montgomery and Bradley, the latter having replaced Patton.

Just a note on the strange things that Americans do when they go to war. After we had returned to the bivouac area near Tebessa bringing us plenty of rest and clean clothes, the meandering Joe Mason of the Red Cross showed up. In his caravan were boxes filled with Coca-Cola. One of the line companies sold the cokes at twenty-five dollars per bottle. The money was sent to the widows of the men of the company who had been killed.

The finale was played out in Northern Tunisia from roughly April 23rd to May 13th. We circled the British Eighth Army and along with the two other regiments (60th and 47th), we were in the push through the Sedjanane Valley. This involved a forced march from the area round El Guettar to La Calle on the Mediterranean. The French would be in at this final collapse of Hitler's legions, namely the 19th French Corps under General LeClerc. The curtain descended swiftly and our regiment played its part nobly. The terrain was mountainous and difficult to fight in. I managed to say Mass daily in one battalion area or another. The outstanding fact was that the American forces had now made the varsity. The desperate effort of Germany to reinforce her armies came to naught. Coordination and cooperation were much more in evidence and we made far fewer mistakes than at the Kasserine. But when the German prisoners began to say that the Americans were as good as anything they had faced and when we realized that these men had fought the Russians and the 8th Army, we began to believe that at long last we had arrived.

After the African campaign ended, we returned to Algiers. Then by train went to Oran into a training area. Just before we took off for Sicily the 39th Regiment was picked as a prize American unit to parade before King George VI of England. We trained the French foreign legion at Sidi-Bel-Abbès and began to prepare ourselves for the invasion of Sicily. This operation would be under the command of General George S. Patton.

Father Gustave Joseph Dumas

Joseph E. O'Neill, S.J.

There are some people who seem to go through life without ever impinging upon the consciousness of others. Asked to evaluate or even to describe their characters, we should be hard put to say anything very positive. They neither anger nor provoke, shock nor startle, repel nor attract. They exist. We admire their virtue and concede their intelligence, but we do not gladly choose their company, seek their opinions, or value their remarks. As individuals they seem to have no sharp edges, no interesting facets of personality, no challenging attitudes of mind. In a word, they are estimable but boring.

Father Dumas was not one of these. If he was anything at all, he was unique, a positive and challenging personality who, knowing his own quality and that of his neighbor, did not hesitate to act upon his knowledge with energy and prudence. To many he was reserved and aloof; to a few who really knew him he was admirable, a man of sensitive temperament, active disposition, and truly generous nature. It should prove interesting and profitable to review, however briefly and inadequately, the record of his life.

There was little or no excitement at the Dumas ménage in Flushing, Long Island, to note the arrival on June 11, 1898, of the newest member of this typically American family. The mother had been born Margaret Harkins, and her grandparents had come from County Meath. The father was Alexandre Dumas, son of François and Josephine Cartier-Dumas, who were from Sainte-Foy-la-Grande, on the outskirts of Bordeaux. Comment about Father Dumas began early. When his French grandmother, visiting the new baby for the first time, uttered the somewhat restrained praise, "He is a nice baby," his mother realistically replied, "Thank you very much, but I have never seen a baby more homely. However, when he grows up he can have a mustache to cover his big mouth and long trousers to cover his big feet. So we need not be discouraged!"

Although there was a Catholic church in Flushing at the time, there was no Catholic school. So young Gustave obtained his early education at Public School No. 22 in the Murray Hill section of Flushing, and then at the Flushing High School until May of his second year at which time he left to work for the New York Life Insurance Company at 346 Broadway. He was almost fourteen years old and he worked six days a week for thirty dollars a month, lunch included. Three years later, when he left the company to return to school, he was assistant cashier of the Park Row Branch and was earning sixty-five dollars a month, a clear indication of the characteristic he was to manifest all his life, the ability to succeed in practical matters and particularly in those of an administrative nature.

Although he had never met a Jesuit, he was set upon becoming one and his principal reason, apart from the desire of serving God as a priest and a religious, seems to have been the conviction that, since the Jesuit training was the longest one, it must certainly be the best, and if you are going to do something worth-while you should do it in the best way possible. Through the kind offices of the well known Father Daniel J. Quinn, S.J., his confessor for several years, a scholarship was granted him by Father Rockwell, then the rector at Brooklyn Prep, and young Gustave was able to begin his high school again in the fall of 1916. It was a bit of a task, for he had to make up the second year matter in Greek in addition to the regular classes as well as work at the lunch counter during the morning recreation period and at lunch time. But they were happy days; he knew what he wanted, and he took the necessary steps.

Under the guidance and counsel of Father Quinn young Dumas made application on May 13, 1918 to enter the Society. Owing to the fact that the new Code of Canon Law was to go into effect on May 19th, he entered St. Andrew's on Saturday, May 18th. It was a hectic departure. Father Raphael O'Connell, his teacher, was almost as surprised as the boys in the class. Although the Jesuit-to-be attempted to make a quiet departure, the excited members of the class rushed out, lifted him up, and carried him back to the classroom where they in-

sisted that he pronounce, not a sentimental farewell, but a Whitmanesque and American "So Long."

The days passed quickly, and the young novice, who had become manuductor during his second year, was the sole novice to pronounce his vows on May 18, 1920. After two years of juniorate and only two weeks at Woodstock, word came that Mr. Dumas was to make his philosophy in Montreal at the Collège de l'Immaculée Conception. This was a wonderfully new and exciting experience, and he found the Canadian Jesuits as interesting as their menus, their practice of wearing the habit abroad, and their delightful villas at Nominingue and Lac des Ecorces. There was also the fact that in addition to the ordinary course of philosophy he was permitted to attend the University of Montreal from which he obtained the degree of bachelor of literature.

The first assignment for regency was the task of teaching fourth year high at St. Peter's Prep in Jersey City. The writer, who was a member of the class, can testify to the remarkable success of the young regent. He was liked and admired, and we considered ourselves fortunate to have been able to benefit from his hard work, his zeal, and his enthusiasm. He had the happy ability to preach without being preachy, to direct in the way of the Lord without seeming to. I have never known a better teacher. He was an excellent disciplinarian and the entire class, quick to recognize the fact, wisely restrained its collective exuberance. All in all, it was a happy time for Mr. Dumas, and, since his teaching load called for no afternoon classes during the second semester, he began work on a doctorate at the Woolworth Building division of Fordham University. Father Connell, who was prefect general of studies at the time, had assured him that he would remain at St. Peter's for the three years of regency and that he would be able to complete a great part of the required doctorate studies. But this did not happen; instead, and to his surprise, he was assigned to Georgetown University in June of 1926.

The work at Georgetown, like the atmosphere, was entirely different from that of St. Peter's High School. The first year there he taught Freshman Latin and Sophomore Greek, the second year he continued with Freshman Latin, but instead of Greek was assigned a Junior and Senior elective in English.

Since it was not yet the day of specialization, the young scholastic found himself in charge of the *Mimes and Mummies* dramatic society, a prefect at meals, and in charge of morning and evening study hall.

At the end of regency he was sent to St. Louis for summer school courses in French and on August 28, 1928 sailed for France, a theologian-to-be at the scholasticate of Fourvière in Lyons.

It was a delight to be in the land to which he felt such strong ties and to this pleasure was added the fillip of mystery when at the end of his first year of theology he received a telegram from Father Edmund Walsh, whom he had known at Georgetown, telling him he was to come to Rome to help make out his reports on the *modus vivendi* arrangement which Father Walsh had just completed in Mexico. This somewhat exciting assignment received the solid weight of authority upon the receipt of a telegram from Very Reverend Father General approving the plan and clarifying Father Walsh's first telegram which had read rather simply and peremptorily: "Make first train to Rome and advise time of arrival." The work proved to be as interesting as the expectation, and filled with satisfyingly secret material nowadays referred to as very "hush hush." After it was finished Mr. Dumas accompanied Father Walsh to Barcelona and San Sebastian and then to Paris. Upon Father Walsh's departure Mr. Dumas then went to Milltown Park in Dublin for the rest of the summer holiday.

European Years

This section was contributed through the kindness of Reverend William E. Fitzgerald, S.J., of the New England Province.

Father Dumas was starting his second year of theology at Fourvière when a new group of three Americans arrived to begin theology. From the very first day it would be hard to imagine anyone who could have been more considerate, kind and generous in helping them become settled in their new surroundings. He had a gift for anticipating one's needs. He knew the most efficient way of rendering the circumstances agreeable and he was prompt to share his knowledge, whether that concerned the most opportune descent of six flights of stairs to the garage-cellar to take a shower on anyone of three

afternoons a week when hot water was provided, the appearance of the latest volumes in theology, or where to find, on occasion, *nutu superiorum*, the closest thing to a dish of American ice cream or cup of chocolate. He was as industrious as the proverbial bee, always going at top speed. He had ideas for holidays; he was amusing at recreation; he kept the small group of Americans welded together for the happy years that he was with them. While he would feign embarrassment if he were not *au courant* of the latest developments, he was just as alert to seize every opportunity for spiritual ministry. A visit to the dentist's office became the occasion of bringing back to the Sacraments a promising young oral surgeon, who had lost his way quite seriously. The renewal of his passport brought him into contact with a young man who sought him out constantly thereafter for guidance and, in turn, channeled to him many other Americans from the official circles for counsel and religious help. His former students at Georgetown and his other friends in America often had someone to stop to see him, because they knew that he would know what best to do. And he always seemed to arrive at a happy solution.

One of the severest trials Father had to face was the news of the illness and death of his mother, while he was still in theology. He was tenderly and intensely devoted to her. He had hoped that she might even travel to France for his ordination, but all his hopes were suddenly crushed. By a strange mishap, due probably to the fact that cablegrams reached him not infrequently, the actual blow came when he least expected it. He had walked into class one morning and found there, on the *banc*, in front of him, a cablegram. He opened it: it was the news of his mother's death. He must have been caught breathless. But without wincing, he folded the cablegram, put it away, and sat through the class. The beadle, of course, was chagrined when he learned of his mistake in distributing the mail. And the saintly old Rector, the Père Henri Riondel, was profoundly sympathetic. But Father Dumas calmly accepted this lonely sacrifice which God had asked of him with a profound faith and sturdy strength of character.

No one can say that Father Dumas was not alert to the opportunities of circumstance. It happened that, as late as 1930, some of the French war veterans were enjoying the

privilege of advanced ordination to the priesthood at the end of second year of theology. Father Dumas was quick to realize that his own experience in the preparatory services of the armed forces of the U.S.A. might qualify him for the same privilege. And so it was that he was ordained at the end of the second year of theology, and to complete the opportunities, received permission to be ordained at Milltown Park, Dublin. His ordination took place on July 31, 1930. From that time on, he was ever the alert priest to assist, to counsel and to save any and all who came within his quick vision and needed his help as a priest. But he still had much work to be done in theology. While he always seemed so spontaneous, almost *prime-sautier*, in his ideas and actions, he had to an unusual degree the sense and habit of organizing his time for work and recreation in a very regular and consistent manner. And he was a hard worker. In the theologate at Fourvière there were three established times for rising in the morning: four-thirty-five for the ordinary community; five-twenty for those who had sick leave; and four o'clock for the hardy intellectuals, who had special permission to gain the extra time before class for study. Father Dumas never esteemed himself an intellectual, although he had better than ordinary ability in several lines, but he was practical and hardy enough to take advantage of the earliest hour of rising. The rest of his day went off regularly on a neatly ordered schedule, except for great suppleness in allowing for any charitable service he could render to fellow Americans or, in fact, to anyone else.

Père Joseph Neyrand of the Lyons Province had been a Scripture scholar of great promise, but had suffered a stroke and loss of speech. Strangely enough, his memory of English came back rather quickly, but he could not read. He loved English mystery stories and Father Dumas used to read to him faithfully every morning after the second class. Once in a while, the old man would come up to the top floor to tell him that he would not be in his room the following day, but really to have a little visit. Father Dumas always had some new and amusing stories for him. And before he left the house, Father Dumas made sure that there was someone to keep up the good practice. That was typical.

The year following theology, 1932-1933, he went to tertian-

ship at Saint Acheul, Amiens. He had been attracted there by the reputation of the instructor of tertians, Père Louis Poulhier, and had probably asked for the appointment. He was not one to talk about his own spiritual life. Companions of his own time would have to surmise most of their knowledge of it from the way he worked at it. After tertianship he was always the Jesuit priest, whether at study, in a social gathering, or in a recreational group: he was vivacious according to his temperament, knowing, judicious, always charitable and never missing an opportunity to gather in a soul who needed help.

He had become acquainted with someone at the American College at Louvain, and was invited there to give the retreat to the seminarians. He went over to England for the Lenten ministries during tertianship and left a lasting memory with the pastor and younger priests at the parish in Wimbledon.

The years at Paris, 1933-1936, were in the same pattern of organization, except on a more mature and wider field. The work at the University of Paris resolved itself almost immediately to a matter of individual initiative, method and programming. The University, from an American student's point of view was a colossal *pot pourri* of professors, courses and students, out of which, on one's own initiative, one was expected to disengage enough to sustain himself throughout one of the most gruelling public examinations that a doctoral candidate has to face anywhere in the world. It did not take Father Dumas long to size up the situation, and, here, I think, he demonstrated perhaps his most salient ability, that of making judicious decisions.

It is not detracting in the least from Father Dumas's intellectual attainments to say that he was hardly cut out to be a research scholar, but it is a distinct tribute to his good judgment that he recognized clearly his own proper ability for the purpose he had in view. He very wisely found a professor to his choice and he did not allow himself to be directed or cajoled into a field of speculative controversies from which he might never extricate himself. He decided to work up an historical survey study of the *Journal de Trévoux*, the distinguished predecessor of the *Etudes*. He had available one of the three complete sets of the *Journal* known to be extant; the subject

was eminently agreeable to the authorities at the University; and Father Dumas had the free run of an unchartered field to set his own limits and to determine his own organization of the matter. As events proved, he did this to the satisfaction of everyone concerned.

His method of working was something to observe. At Paris, he shared a small apartment on the Boulevard St. Germain, not far from the parent community of Rue de Grenelle, with the elderly and distinguished Père Pierre d'Armailhacq, who was, or had been, chaplain for the royal Bourbon family. He quickly ingratiated himself with the Father by his *savoir faire*, his gentle thoughtfulness and consideration. At the same time, he pitched into the library labor necessary for his thesis. He worked quickly and gave the impression of seizing what he was reading almost intuitively. He was impatient of slow reasoning or labored explanations, but it must be said to the credit of his intellectual ability that he achieved a surprising depth of perception and understanding in his work. While he might not have been fitted for the long haul of research work, he still had a remarkable flair for searching out obscure trails of literary allusions, persons and places related to the almost one hundred years of the *Journal*. Anyone who has had anything to do with the *fonctionnaires* and bureaux of the small towns of France will greatly appreciate the difficulties to be overcome in work of that kind. Father Dumas could not remain riveted to a desk. He would put in a good day's work with that rapid concentrated effort of his, and then as abruptly give himself a quick brush-up, put on his hat and be off to some appointment or other, from which he would return after dinner in the evening to sit down at the typewriter and complete the work he had planned for that day. It was in this way that he gave himself three months for the final organization of the material and composition of his thesis for the University. And he did it on schedule.

He lost no time in making a wide circle of friends among the Americans and the cosmopolitan personnel of the embassy social milieu in Paris, yet he was quick to single out of these gatherings the one person whom he could help in a priestly way. It was not surprising, when the international colony was planning the annual Thanksgiving services to be held at

the Madeleine Church, that Madame Jusserand, the widow of the famous ambassador of France to the United States, should ask Father Dumas to celebrate the Mass and to preach the sermon.

But Father Dumas was at his best when he was hustling about preparing something special and surprising for Ours. At Thanksgiving, one year, he had a group of American province men on hand and he organized a feast. It was a memorable occasion. Perhaps, this was all a sort of student trial run on his part for the later and much more serious work of university scholarship and administration, and of being Father Minister for seven years to perhaps the largest community in the Society of Jesus.

Fordham Years

In 1936, after having been abroad for eight years, Father Dumas returned to take up the not unexpected post of assistant professor of Romance languages, and, in 1937, to become chairman of the department of modern languages at the university which was to be his home until his death in 1958. In 1937 Father Robert I. Gannon, who was then President of the University, asked him to act as chairman of the important committee which was to submit a report on tenure, rank and salary, the first such report in the history of Fordham. This report, a splendid one, became the basis of an agreement with the faculty and was duly signed by the president in August, 1937.

Another momentous step in the history of Fordham was the transfer of the graduate school from the Woolworth Building in downtown New York to the newest and finest building on the campus, Keating Hall. Father Dumas was made dean of the rapidly expanding graduate school, succeeding the Reverend Lawrence A. Walsh, who had so successfully effected the transfer. During his busy and fruitful years as dean, from 1938 to 1951, Father Dumas manifested a fine talent for administration of the sort that does not neglect the heart in favor of the head. Moreover, he was a hard worker, with an admirable attention to detail and a satisfying ability to carry off public appearances in the grand manner. New professors were added to the Faculty, men and women who are still out-

standing in their respective fields: Dr. Nicholas F. Timasheff, Dr. Dietrich von Hildebrand, Dr. Charles C. Tansill, Dr. Anne Anastasi, Dr. Oscar Halecki, and others. In 1939 the graduate school sponsored its first summer school abroad when part of Fordham was transplanted to Grenoble, France. And *Thought*, the Quarterly of Fordham University, benefited from Father Dumas' wise decision to devote the whole time of one professor solely to editorial work. There were other benefits for Fordham, too, for instance, the Medieval Collections of the Library in whose favor he stimulated interest. He did not entirely neglect scholarship and he was in fact, a contributor to *Thought*, the *Dictionary of Literary and Dramatic Criticism*, and the *Catholic Historical Review*, as well as a member of various educational and learned societies.

But undoubtedly the principal contribution which Father Dumas made to Fordham by way of academic activity was his magnificent performance as director of the centenary celebration in 1941, "the best thing of its kind the Jesuits have ever put on in this country," as the Father Robert I. Gannon, S.J., wrote in a letter to the author of this obituary. For an entire year the campus was the setting for a steady flow of activity, spiritual, academic and social. Beginning with September of 1940, no month went by without its academic notice of Fordham's one hundredth year. The programs of the lectures, papers, discussions, and gatherings were impressive, indeed, down to the final three days in September of 1941 during which dignitaries of Church, state, and the world of education were gathered together for a magnificent and memorable tribute to Fordham, past and present. The Holy Father was represented by the Apostolic Delegate, the president of the United States by the vice president, Henry Wallace, and there were present the Archbishop of New York, the governor of New York, the lieutenant governor, the secretary of state, the mayor of New York, eighteen archbishops and bishops, 92 college and university presidents, and "174 scholars (who) read and discussed original and important papers on everything from labor law to tectonophysics and Jordanus of Saxonia." (From the President's Report, 1941).

During all the years which Father Dumas spent at Fordham he was closely associated with Marymount College. He

had first met Mother Butler in Paris in 1935. A personal friendship began which deepened through the years, during which he often sought her advice and she, in turn, confided her problems to him. While in Paris he had found time to conduct an annual triduum for the American students of Marymount who were studying in Paris, as well as for the Catholic nurses of the American Hospital, many of whom were in dire need of counsel in their professional ethics.

Upon his return in 1936 Father Dumas was among the guests attending the ceremony formally opening Butler Hall, an important event in the annals of Marymount. It was important for Father Dumas too, for it enabled him to take up and continue his close friendship with Mother Butler, and, after her death, with the religious of the Sacred Heart of Mary at Marymount in Tarrytown and New York City and the high schools and parochial schools of the metropolitan area.

Father Dumas thoroughly appreciated Mother Butler's holiness and esteemed her Christlike charm, certain that she always brought him closer to God. On the day that Mother Butler died Father Dumas was at Marymount within the house of her death. Although his grief was apparent, he offered priestly consolation and calmly assisted with the funeral arrangements. His most recent letters to her were found in her desk where they still remain.

Between 1936 and his death in 1958 Father Dumas was a familiar visitor at Marymount. Several times he preached on founders' day, the feast of the Immaculate Conception. The holy hours, which he conducted in preparation for the First Friday devotions, were usually given to the students in March; and on each November 13th, the feast of St. Stanislaus Kostka, patron of the novitiate, he would say Mass at the novitiate and later in the day give a conference on some virtue of the Jesuit novice's life. Copies of the conference were regularly sent to the young religious in all houses of the North American Province.

It was a sad day in 1957 when news reached Marymount that Father Dumas had suffered his first heart attack. There were many prayers for him, and there was a partial recovery. Father returned to Marymount for short visits, his last on

May 26th, 1958. It was evident that he was overjoyed to be back. He had a long talk with Reverend Mother General and, smiling and happy, he viewed the May Day procession and ceremonies. Two days later he was dead.

For seven years Father Dumas served as Minister of the Fordham community. Although the new post entailed the loss of the academic prestige usually accorded the dean of a graduate school, he did not waste time or energy in vain and unbecoming regrets, but proceeded to the new job with exemplary dispatch. He was a good minister, practical, efficient, generous, and he was understanding of the special problems of the sick. I doubt very much that anyone at Fordham was ever refused any reasonable request while Father Dumas was minister. What was not always noticed by all was the fact that he took unusual pains in the ordering of the meals, aiming at quality, variety, and, at times, even the exotic.

It is true that in the opinion of some Father Dumas isolated himself behind a wall of reserve, a sure sign of an unfriendly and frigid personality. But they were in error. The fact is that, although he did draw a line around himself beyond which not even his closest friends were allowed to go, this was in reality a guard, a preservative, which he felt to be necessary, of an important and intimate area of his personality. One lives the religious life according to objective principles and the light in which God allows one to see and understand them. It did not greatly perturb him that some found his mode of procedure disconcerting and irritating. He continued to live as he felt his religious life should be lived. It is certain, however, that he attempted to do too much too soon after his initial heart attack, and it was surely an error to take up the duties of the minister before he was required to and before he had fully recovered. But Father Dumas was not the sort of person to whom you could easily offer advice. With formidable determination he continued active, alert, and interested until his sudden and final attack.

It is here, at the most decisive moment of a man's life, that Father Dumas proved to the hilt the point that I have been trying to make. In the face of the terrifying reality of imminent death he remained calm and composed, not through stoicism or pride, but simply because he believed that death,

like life, was a thing to be planned for with intelligence, assented to with courage, and performed with as much dignity and self-possession as God in His mercy would allow.

I should like to mention one more fact. Father Dumas was the least sentimental of human beings. Consequently, he was not likely to welcome any manifestation of a personal and emotional kind in his regard. Nevertheless, I think it right to make one now for what it may be worth. I have said that when Father Dumas was a first year regent I was a senior in his class at St. Peter's Prep. I liked and admired him. He had a manly piety, he was a stimulating teacher, and he was leading with verve and evident happiness a genuinely useful and dedicated life. It seemed to me that this was an excellent thing and that I would like to lead just such a life. But in the casual and inexplicable fashion of youth I neglected to tell him that I was entering the Society after graduation, and in later years I never once mentioned to him the fact that his example had so strongly influenced me in my decision to become a priest and a Jesuit. I am sure he will not mind if I mention it now, in grateful remembrance, as a tribute of friendship and my *amende honorable*.

Father Laurence Kenny

John J. Keefe, S.J.

Two Fathers at the University, learning that Father Kenny was seriously ill, drove to Mount St. Rose Hospital the night of the feast of Holy Innocents to visit him. They found him weak but cheerful. Knowing his lifelong dread of dying without the ministrations of a priest, they said the prayers for the dying, gave him absolution and the final blessing. He smiled his appreciation and tried to raise his enfeebled fingers folded over his crucifix to give his blessing to the visitors. A few minutes later he said his *Nunc Dimittis* and quietly went to his rich reward.

Within an hour the news of the death of the well-known priest was broadcast and his picture was shown on television.

The Associated Press released the news and newspapers in different cities printed the story of the death of the oldest Jesuit in the United States. The *New York Times* gave the obituary notice preferential space in its death columns.

With the death of Father Kenny an era ended in the Missouri Province. He was the final link with the twelve Jesuit founders of the province—he knew Father Verrydt the last of the twelve, who died in Cincinnati in 1883, the year Father Kenny entered Florissant. He was the last Missourian to study philosophy and theology at Woodstock between 1887 and 1899, among the first group to live in the newly opened theologate in St. Louis, the second Jesuit to be ordained in the college church, and the last of the group to die.

Father Kenny did not enjoy good health—he was bothered with a weak heart and chronic bronchitis. This prevented him from taking part in games as a scholastic. The haunting fear of a sudden death kept him close to his room as a priest. For many years he slept with his door open to call for help in the night. He would not leave the university except with a priest companion.

In spite of this drawback he spent fifty-seven years in the classroom, a record in the province, and seventy-five years in the Society. He lived two months beyond his ninety-fourth birthday.

Because of poor health, he interrupted his study of philosophy at Woodstock for two months, then taught six years in four academies and had a year of rest before theology. He was sent to Missoula, Montana, for his first year of theology, then to Woodstock for the second year, and to the newly opened theologate in St. Louis for the third year.

He cherished fond recollections of the friendships he formed at Woodstock and he would frequently mention the names of Villiger, O'Rourke and Wynne. He was deeply impressed by the innate courtesy of the Neapolitan Fathers who taught in the scholasticate there.

After tertianship at Florissant, he returned to spend the next fifty-seven years in St. Louis, except for a six-year interruption in Detroit.

His early assignments were varied. He taught in the Academy, was moderator of the Junior sodality, the first registrar,

the first publicity director, and the consultant of eleven presidents.

He expanded the publicity department by forming a writer's club among the scholastics. Whenever he discovered a newspaper item pertaining to the university, he would make and distribute copies to the members of the club, who, in turn, would expand the clipping into a story. These stories were, then, distributed to Catholic papers to serve as fillers. Some of them found their way to the columns of *America*. He cultivated the friendship of newspapermen by telephoning information regarding the university. They discovered he was an authority on Catholic subjects. He delighted to tell how he once scooped the mighty *Post-Dispatch*. He was listening to the radio broadcast from Rome of the election of the pope. The name of the newly elected Pope had just been announced when his telephone rang. The caller, a reporter from the *Post Dispatch*, asked if Father Kenny thought the Jesuit Cardinal Boetto had a chance of being elected pope. With quiet reserve, Father Kenny answered that the Pope was elected, was Cardinal Pacelli and had taken the name of Pius XII. He enjoyed the excitement as the reporter shouted the news across the room.

As the university grew, Father Kenny was advanced to the college and appointed professor of history, moderator of the Senior sodality and of the debating society. He thus came in contact with hundreds of students, taught many of their sons and even some grandsons. Among others he taught three mayors and three generals. Outside the classroom, he came in contact with many more. They would come to him for counsel on personal problems, perhaps for confession, or just for a chat. Out-of-town visitors would come to renew friendship with the genial priest.

Saturday morning a line of diocesan clergy would form outside his room for confession. Each night he would hear confessions of the community; no matter how unwell he might feel, he would remain at his prie-dieu till the *De profundis* bell sounded. In the morning the altar boys would come from the sacristy to confess to this gentle priest. He himself made a practice of daily confession for many years.

Two instances will show the lasting influence he exerted on

his students. One of them during his four years at medical school visited Father Kenny each Saturday for confession. Another, an editor, sent him the daily paper for forty years, even during the six years he was absent from the city.

Blessed with a splendid memory for names, events and places, Father Kenny specialized in the history of the United States since the Civil War. He referred to his classes as "American history taught by an eyewitness." Because of the wide range of his knowledge, he was consulted by many writers, the late Father Garraghan among them. He had a way of inspiring students in the graduate department to undertake difficult assignments. He was ready to lend his help by showing how source material might be used. More than one book resulted from this encouragement.

He was among the early contributors to *America*. He wrote articles for the *Woodstock Letters* and other Catholic magazines. He was alert to point out inaccuracies that might crop out in books and articles.

As he approached his ninetieth birthday, he retired reluctantly from the classroom, but not to a well-deserved leisure. He turned his unusual energy into other channels and used his typewriter for his growing correspondence. He was meticulous in typing lengthy answers to greetings at Christmas and other seasons.

The last year, spent in a hospital, following his active life, was the difficult year. His devotion to prayer, especially to his rosary, won him grace to accept the trial with equanimity. This spirit made him a favorite with the hospital attendants who were always glad to serve him. Even in the hospital he did not remain idle. He was eager to discuss the activities of the university with visitors. He watched the television of the university basketball games and the football games of Our Lady's boys, as he called the Notre Dame squad. He waxed enthusiastic over the splendid showing of the Catholic grade schools in the weekly spelling matches.

He welcomed visitors, fellow Jesuits and laymen and heartened them by his unfailing spirit of cheerfulness. Then, quietly one night in late December, there came the last Visitor Whom he welcomed with a smile on his lips and a song in his heart—his King and Master whom he had served long and well.

Death Comes to Father Kenny

America's oldest Jesuit, Father Laurence J. Kenny, born Oct. 12, 1864; entered the Society of Jesus, July 21, 1883; died Dec. 28, 1958.

(Reprinted from *The Jesuit Bulletin*)

Sometimes saints "stick out," studded with burrs and spines of virtue. Father Laurence J. Kenny, S.J., who died last December 28, aged 94, was not such a man. His irresistible likeableness, stemming from vital, gracious charity, almost made one forget that everything about him that was good was Christian.

And those like myself who only knew him as an old man (his golden jubilee as a Jesuit was past, and he had just turned seventy when I met him) might be inclined to say that he had grown old gracefully except that his treasure of benign memories and host of friends from earlier years made it clear that he had been living gracefully for a long time.

Through more than a half century he taught at St. Louis University, sharing with innumerable students his devoted interest in the American Catholic heritage and heartening them with his encouragement. Hundreds of history teachers derived a good measure of their inspiration from his classes, and more than one substantial volume began as a research project under his direction. Perhaps the most impressive of these is the monumental genealogy of the Mudd family, researched for years by Father Kenny and completed by Dr. Richard D. Mudd, of Saginaw, Mich. Father Kenny's portrait as the frontispiece and Dr. Mudd's dedication of the volume to him eloquently testify to his contribution.

But Father Kenny's greatest distinction is not in the world of scholarship or the academic life. It is in the love he gave and received; he was, almost literally, everybody's friend. He coveted love. He prefaced a letter of criticism to a newspaper with these words: "In the Book of Proverbs, ix, 8, we read: 'Rebuke not a scorner, lest he hate thee. Rebuke a wise man, and he will love thee.' I covet your love. Here is my rebuke."

When he was an old man past ninety, time-worn and weary, as Margaret Bourke-White's lined and shadowed portrait testifies, when he might have been content to fondle "the memory of abundant blessings previously acquired," he remained as vitally interested in his friends, the fortunes of St. Louis University, the well-being of the American Church as he had always been. God's greater glory and the welfare of His Church were the objectives that unified and buttressed all his manifold interests. Anything whatever that in Father Kenny's eyes contributed to those objectives was important and estimable; virtually nothing else interested him. To all these things—people, events, institutions—he gave his devoted support and interest with the inconspicuous fidelity of a man whose eye is single.

FRANCIS J. CORLEY, S.J.

Books of Interest to Ours

TEILHARD DE CHARDIN ON EVOLUTION

The Phenomenon of Man. By Pierre Teilhard de Chardin, S.J. Translated by Bernard Wall. New York: Harper & Brothers, 1959, Pp. 318. \$5.00.

Father Teilhard's *Le Phénomène Humain* was published shortly after his death in 1955. This English edition comes at the time of renewed discussion on evolution occasioned by the Darwin centennial. Wall's translation, which is well done, is prefaced by a highly commendatory introduction by Sir Julian Huxley. However, Huxley's statement that evolution has no room for the supernatural will hardly induce Catholics to embrace T.'s ideas without reservation.

Certainly the supernatural presents a problem to T.'s remarkable synthesis of all reality based on the postulate of universal evolution, panpsychism and pan-noism. T. himself does not formally reject the supernatural. He insists that he is treating of man solely as a phenomenon, on the level of scientific observation. T.'s aim is to see, not to explain, to establish an experimental chain of succession in nature, not a union of ontological causality. He even claims that his theory postulates a transcendent deity and is most congenial to the supernatural.

Briefly, T.'s picture of the world is one of geogenesis, biogenesis, psychogenesis, hominisation, personalisation and finally of the genesis of a future super-consciousness. More briefly, he sees a grand orthogenesis of everything towards a higher degree of immanent spontaneity. Evolution in every form is primarily psychical transformation. Yet T. insists that within this continuity there is also a discontinuity. There is nothing, he feels, to prevent the thinker who adopts a spiritual explanation, for reasons of a higher order, from maintaining, under the phenomenal veil of a revolutionary transformation, whatever creative operation or special intervention he likes.

T.'s view of the world is predicated on what he calls the laws of complexification and interiorisation. Elemental matter strives to organize itself into more complex forms both in its exterior structure and also within, in its psychic face. Material synthesis or complexity and spiritual perfection or conscious centrality are but two aspects of the same phenomenon. In man, for the first time, instinct perceived itself in its own mirror. Self-consciousness was born. The indefinite development of the person is effected by the greater unification of mankind through love. T., however, sees no reason why some sort of primordial fall is not reconcilable with his view.

Scholastic philosophers and theologians will rebel. Though T. insists that he is not concerned with the ontological, it is difficult to accept his synthesis as a purely experimental one. The Scholastic ideas of matter and form and of fixed essences seem to be challenged. T.'s bow of

deference towards the supernatural will seem quite unfriendly to the inner orientation of his theory. Particularly hard to embrace will be his picture of the origin of man in a state quite different from what Catholic doctrine teaches of the state of original justice and Adam's preternatural gifts.

A lot of evolution would have to go on among Scholastics before T.'s universal evolution would be accepted as a new synthesis. T.'s views may prove to be the catalyst.

EDWARD J. SPONGA, S.J.

A THEOLOGY OF ST. JOSEPH

Saint Joseph and Daily Christian Living. By Francis L. Filas, S.J. New York: The Macmillan Company, 1959. Pp. vii-182. \$3.95.

Francis L. Filas, S.J., needs no introduction. His other books on St. Joseph and the parables and his writings on the Fatima Devotion are well known. In his latest book, the author treats of the incidents in St. Joseph's life and reflections flowing from them. They are based not on legends or pious fancy but on dogma and ascetical theology. He discusses the unique vocation of Joseph as the husband of Mary and "father" of the God-Man, the Saint's father, the tradition and the source of the old grandfather Joseph legend and his blooming staff, the true marriage to Mary and the spiritual fatherhood of Jesus, his trial at Mary's pregnancy, the birth of Jesus, the Magi and exile, his hidden life and death. The reflections are as carefully written as the theology: our faith, the goodness of marriage and of virginity, scrupulosity and guilt, emotional maturity, confidence in God, zeal, fear of death, the spirit of cheerfulness and gratitude.

Chapter XI is a collection of the major papal statements on St. Joseph, with a commentary on their historical context and explanations of the text pointing up emphases and inferences. Chapter XII deals with the theology of St. Joseph, so-called "Josephology," in a systematic study of the doctrinal claims concerning the Saint. In discussing the possible prerogatives of Joseph, namely, his immaculate conception, his sinlessness and his assumption, the author examines each on its own merits with the history, dogma and authentic documentation for each claim. The author denies Joseph's immaculate conception, but defends his sinlessness and his bodily assumption into heaven.

The author's exegesis of Matthew and Luke is scholarly but not weighed down by scholarship, and the reflections flow naturally from the Joseph-events. The book is a fine illustration of scholarship, insight, devotion, and a deep knowledge of theology. Its value and merits could not rest on a surer foundation.

JOSEPH B. NEVILLE, S.J.

JUNGMANN ON CATECHETICS

Handing on the Faith. By Josef Andreas Jungmann, S.J. Translated by A. N. Fuerst. New York: Herder and Herder, 1959. Pp. XIV-445. \$6.50.

To call this translation and adaptation of Father Josef Jungmann's book (German publication 1953) one of the basic works in our American

catechetical movement would be understatement. It should prove for some time to come the unique classic in English on the different phases of the catechetical problem. Nevertheless, *Handing on the Faith* does not claim to be the last word on catechetics, nor in this fast-moving field can it always be considered the most advanced word. Under its impetus, however, we can hope in America for a renewed vitality in facing a critical problem of Catholic education. Our gratitude is due to Monsignor Anthony Fuerst for presenting J.'s classic in English dress with a certain amount of helpful adaptation.

In J.'s opening chapter a necessary perspective is gained by contacting the purest currents of kerygmatic catechesis in the early days of the Church and then watching their ebb and flow in history, through the impoverishing era of post-Reformation polemics down to our own day. The reader breaks out of the limited catechetical vision so prevalent today to realize with J.: "It is not sufficient that the content of faith be precisely presented in full detail; it must be imparted so that it appears in all its forcefulness as a synthesis and is appreciated as a "message" (a kerygma) in all its beauty and in all its supernatural sublimity."

The remaining seven chapters of the book fit into the framework outlined by J. in his introduction: "We shall turn our attention to the individual factors of catechesis: those who present it, the catechists; those who receive it, the catechumens; and its purpose: the effective transfer of the catechetical subject matter by the catechist to the catechumen." In Chapter II J. is much concerned to give priest, religious, and layman a sense of high calling in their catechetical mission while in Chapter III he assembles within thirteen thought-provoking pages (pp. 79-91) a number of psychological insights into the child-mind as it has been newly discovered in our century. J.'s development here is necessarily brief, particularly on adolescence, but he makes us aware of the impact of religious psychology upon catechetics. Chapter IV is pivotal in the book, for at the outset it endeavors to pinpoint the unique nature of the catechetical task. For an uninitiated American audience this section (pp. 92-97) could be more fully developed and perhaps more clearly expressed. J. here differentiates the ideal of religious education to Catholic living from ordinary instruction imparting mere knowledge. The chapter then continues with a breakdown of the catechetical content materials: scripture, liturgy, systematic doctrine, all of which are necessary for effectively "handing on the Faith." He opts for concurrent rather than successive treatment, with Christ as the central focus of the synthesis, thus motivating the will as well as informing the mind. Chapter VI moves into the area of general methodology and is rich with pedagogical insight, while Chapter VII handles more specialized questions (visual aids, moral sense, training in prayer). Chapter VIII approaches problems at various age-levels (First Communion, Confirmation, high schools). Some of the latter materials, particularly the section on training in chastity, could be still further adapted to our American scene. The appendices fill out our understanding of catechetical tra-

ditions with the history of the kerygma and kerygmatic theology.

The index of persons and subjects is excellent, as is the wealth of references from J.'s German edition, which are supplemented by added English titles. One last note: If readers lacking competent direction should find the book dense and difficult, it should be borne in mind that its complexity mirrors the catechetical task which we in America have so long oversimplified.

VINCENT M. NOVAK, S.J.

HISTORY AND DOCTRINE OF THE PRIESTHOOD

What Is A Priest? By *Joseph Lécuyer, C.S.Sp.* Translated by Lancelot C. Sheppard. New York: Hawthorn Books, 1959. Pp. 126. \$2.95.

This book is a translation of the twenty-third volume of the projected 150 volumes in *The Twentieth Century Encyclopedia Of Catholicism*, edited in France by H. Daniel-Rops. The essay exhibits the sound scholarship which the editor promises in his advertising blurbs. Fr. Lécuyer constructs most of the treatise from original sources. His seven main divisions are: The Apostles, The Bishops As Their Successors, The Priesthood, The Diaconate, Lower Orders, Celibacy and The Priesthood Of The Faithful. Within each division the subject receives a genetic historical treatment by the method of weaving into the text most of the important source material.

The detailed examination and explanation of the subdiaconate and minor orders deserves special attention and commendation. Probably the most interesting section are the twenty-six pages devoted to The Priesthood Of The Faithful. The author distinguishes carefully and accurately between the errors of the Reformers on this subject and the traditional Catholic position. Much of the Catholic viewpoint is derived from Pope Pius XII's encyclical, *Mediator Dei*. But the author also traces this belief throughout the Old Testament, the first Epistle of Peter, the letters of Paul, and the gospel, epistles and Apocalypse of John, and shows its doctrinal pertinence to the sacraments of Baptism and Confirmation. While this is the most stimulating part of the essay, the other sections are as accurate and interesting.

The translator deserves praise for his effort; the little book reads quite easily. Some minor negative comments might be made. On p. 71 the Council of Benevento which influenced Hugh of St. Victor's thought on the subdiaconate took place in 1091, not 1901; this is obviously a printer's error. Also it is better style to refer to a Papal encyclical by its first two Latin words; thus we should read *Mediator Dei* for *Mediator* on pp. 121 and 122. But these are small errors in an otherwise excellent synthetic presentation of the doctrine on the Catholic priesthood.

EDMUND G. RYAN, S.J.

MEN, WOMEN, MARRIAGE

And God Made Man and Woman. By *Lucius F. Cervantes, S.J.* Chicago: Henry Regnery Company, 1959. Pp. xi-275. \$4.00.

The purpose of the author is to correct three types of sexual ignorance: (1) the ignorance of those parents who are unable or unwilling to give

proper sex instruction to their children; (2) the ignorance of those who follow an academic "sexual outlet" theory according to which not only extra-marital but even homosexual sex contacts are part of the normal pattern of human conduct; (3) the ignorance of those who seek to deny or deemphasize the physical, emotional, psychological, and religious differences between man and woman, and present a monosexual interpretation of them that has far-reaching and disastrous consequences for husband and wife, their children, and society itself.

The first part of the book deals with characteristic qualities of the sexes, and with their physical, emotional, psychological, and religious differences. These five chapters are a coldly objective and scientific marshalling of facts to prove how many, how varied, and how characteristic are the differences between man and woman on these four levels. Throughout this part there is an insistence on the biocultural or biosocial basis of these differences, that offers a biological foundation and incentive for the distinctive mode of thinking, feeling, and acting of the two sexes without necessarily determining them in one particular direction. The author proves conclusively that results have always been pernicious for those who acted according to the tenets of the cultural or environmental school. This section is not a mere mechanical array of boring details. Apart from the fact that the data are interesting in themselves, they are presented in a language that is happily free from the sociological jargon that makes one skip page after page in so many works of this type.

Of greater importance are the last three chapters that explain the consequences of the facts already provided. First, the consequences on the interpersonal level provide a great variety of sound practical suggestions that will give married couples an understanding of their differences and thus help them adjust to a mutual harmonious relationship with themselves and with their children. Priests, educators, and counselors will find this section of great value.

In considering the consequences of the difference of the sexes on the institutional level, the author uses his facts to prove that science demands monogamy as the institutionalized family pattern that alone can rear properly the children that are the fruit of their sexual differences. The results of many research projects are offered to show the different rate and level of advance in the physical, emotional, and psychological spheres when children are brought up in an institution, when the help of "Pharaoh's daughter" is called upon, when foster parents are provided outside an institution, and when the child is brought up surrounded with the loving care that only a mother and father can provide. This chapter provides a generous array of facts to buttress our arguments for the perpetuity of the marriage bond and against divorce and remarriage.

The final chapter explains and evolves the notion of the essential complementarity of the sexes. The mystery of love is seen in this, that two people, each an independent and equal person, must seek each other for their fulfillment, for the realization of the higher nonselfish motivations of physical, emotional, intellectual, and supernatural love.

Father Cervantes has given us a work of convincing, gracious, and scholarly distinction.

JOSEPH DUHAMEL, S.J.

CHURCH LAW ON MARRIAGE

Nullity of Marriage. *By F. J. Sheed.* New York: Sheed and Ward, 1959. Pp. xi-132. \$3.00.

One of the most difficult of pastoral tasks is translating the law of the Code into language intelligible to the average Catholic. Although we may thoroughly understand the intricacies of a marriage case, it is quite another thing to explain it to someone with no background in canon law. This book is directly concerned with the law of the Code which deals with the invalidity of marriage. The author first discusses the nature of marriage as found in the Code and then distinguishes between divorce and nullity. After listing the grounds of nullity under the following four headings: a) what was agreed to was not marriage; b) the parties were not free to marry; c) the parties did not consent; d) there was a defect of form; he discusses each in detail. The author gives a simple explanation of the law with a large number of illustrative cases. Of special interest is the comparison made throughout with the comparable law of England and New York State. The too frequent use of parenthetical expressions is the one drawback in a book otherwise well-done.

DANIEL J. O'BRIEN, S.J.

THEOLOGY OF THE EXERCISES

All My Liberty: Theology of the Spiritual Exercises. *By John A. Hardon, S.J.* Westminster, Md.: Newman Press, 1959. Pp. xxii-207. \$3.75.

Father Hardon, author of the well-known "The Protestant Churches of America," first gives a commentary on the key meditations of the Exercises: Foundation, Sin, Kingdom, Two Standards, Three Classes, Three Modes of Humility, the Election, Contemplation for Obtaining Divine Love. The second part of the book is devoted to the Examens, Prayer, the Mysteries of the Life of Christ, Rules for Discernment of Spirits and Rules for Thinking with the Church. Two appendices, one giving the text of the meditations already commented on, the other giving Pius XI's Apostolic Constitution of July 22, 1922, and an index, complete the book.

In his commentary H. quotes particularly from St. Thomas, Suarez, Roothaan, *Monumenta Ignatiana*, as well as from St. Augustine, St. Francis de Sales and St. Alphonsus Ligouri. The commentary is uniformly instructive and solid. He emphasizes the apostolate in explaining the Kingdom, Two Standards and Three Modes, and shows the role of reparatory love in the Third Mode. Particularly full are his explanations of the value of abiding sorrow for sin, temptations, merit, the need of holiness in apostolic workers, the place of the Cross in the apostolate, love of God, desolation and consolation. In treating of the last subjects it might perhaps have been useful to refer to de Guibert's emphasis on studying the finality or effects of impulses rather than their origin.

For one who has studied philosophy and theology H. will be readily

understood. For others the abstract and sometimes technical language may be somewhat difficult, and they may desire a greater use of Scripture. Ours will certainly find H. a welcome addition to the historic commentators, and be stimulated to further study of the Exercises.

WILLIAM GLEASON, S.J.

IGNATIAN SPIRITUALITY

Mi Ser y mi Destino. By L. M. Estibalez, S.J. Bilbao: El Mensajero del Corazon de Jesus, 1958. Pp. 312.

Espiritu de San Ignacio de Loyola. By Ignacio Iparraguirre, S.J. Bilbao: El Mensajero del Corazon de Jesus, 1958. Pp. 206.

The collection 'Espiritualidad Ignaciana' presents us with its two first volumes, both directed towards better understanding of the inexhaustible Ignatian vein.

Father L. M. Estibalez divides his book into two parts. In the first part, entitled *My Being*, he undertakes the difficult task of summarizing the different psychosomatic elements which integrate our complex human personality. Due to the variety of viewpoints which Father Estibalez takes into consideration, his synthesis results in a rather static encyclopedia of notions and concepts. Undoubtedly, however, it is to Father Estibalez's credit that he has brought to the consideration of directors of retreats some aspects of human psychology which are intimately connected with the spiritual life and from which the directors cannot prescind, since their task is to bring about the salvation of men rather than the salvation of mere disincarnated souls. In the second part of his book, under the title of *My Destiny*, Father Estibalez, in an enlightening development of the Principle and Foundation of the Spiritual Exercises, brings up some questions over which men of all times have pondered.

Father Ignacio Iparraguirre, well-known for his profound researches, has written an excellent study on the spirituality of St. Ignatius as seen in thousands of letters written by the Saint in the course of his life. Father Iparraguirre's study has, as one of its values, the direction of our attention to those letters in which the Saint has left the indelible mark of realism and spontaneity, which until the present time have scarcely been considered and studied. Father Iparraguirre's book offers us aspects of that inexhaustible font which is Ignatian spirituality. St. Ignatius' attitude towards suffering, his ardent love of truth, his deep realism, his identification of love and service of Jesus Christ with that of the Church, are some of the facets reviewed with an intelligent and loving understanding.

FRANCISCO P. NADAL, S.J.

RELIGION AND PSYCHIATRY

Love or Constraint? By Abbé Marc Oraison, D.D., M.D. Translated by Una Morrissy. New York: P. J. Kenedy & Sons, 1959. Pp. 172. \$3.75.

The French edition of this work was published during the past year. We can be grateful for this translation since Abbé Oraison is not a new figure in the running dialogue over the interaction of religion and psy-

chiatry. In his dual role of priest and psychiatrist, Oraison discusses a question of vital interest to those concerned with the religious and spiritual formation of youth.

With great skill and competence, Oraison interweaves two major themes into the structure of this work. He presents an account of the complex development of the personality of the child. His orientation is psychoanalytic and the best part of the presentation evolves around the Oedipal relations and the effects they have on the child's developing emotional life. The other predominant theme involves the specifically Christian motif of religion, morality and spiritual values. These extremely difficult questions are discussed with rare perception. The book thus provides a competent and popular re-assertion of a badly needed emphasis.

Such a recommendation in matters so crucial should not be proposed without certain reservations. Two observations might be made which bear on Abbé Oraison's presentation: (1) The book is a popularized discussion. We must remember that the psychoanalytic framework in which the analysis is elaborated is structured out of pathological data. It is very likely legitimate to infer from such data that all or most of normal human behavior is at least in part unconsciously motivated. But there is always danger, even among professionals and *a fortiori* among non-professionals, to project the pathological elements of the data into the conception of normal personality. The non-professional may succumb to this temptation and interpret some the Abbé's remarks in this light. (2) The Abbé's manner of presentation can leave the impression that his title "Love or Constraint" is intended as an "either/or," that religious education is a matter of either the mature love which engenders a true love of God, or the erection of taboos and undesirable motives which terminate in neurotic (or at least unconscious) fears which are directed toward God as a punishing or threatening father-figure. We may wonder whether this is really the available choice. Would we not prefer to say that it is the proper interaction of mature love and disciplinary constraint which permits the personality to develop its best religious potentialities? We can hardly fail to admit with Oraison that love and permissiveness are too often neglected elements in the educative process. But we must also recognize that the Christian life of virtue is a life of discipline and denial. Perhaps the title of this book should have been "Love and Constraint." It is the *and* that makes all the difference. Christian morality cannot be raised on a substructure of the Freudian ethic.

W. W. MEISSNER, S.J.

RELIGION IN THE STATE UNIVERSITY

Religion and the State University. Edited by Erich A. Walter. Ann Arbor: Univ. of Michigan Press, 1958. Pp. vi-321. \$6.50.

In virtue of the much misunderstood first amendment, the order of public law which we call the state has decreed that it should be indifferent to the cause of religion, and hence the much quoted principle "separation of Church and state," has been extended by U. S. higher

education to read "separation of Church and state *university*, as well." But whereas the state as a body politic cannot champion religion, the state university, educating human persons in a free society and responsible for more than one half of our nation's higher education, cannot ignore religion. Universities are committed to students and many students are committed to religion; more specifically, they are Protestants, Catholics and Jews who believe in God. Religion can never be irrelevant to the process of cultivating the mind and elevating the spirit which we call higher education. How reconcile this dilemma?

The present collection of essays is an attempt to discuss the dilemma. In a cooperative effort, twenty prominent American educators and churchmen speak to students in these state universities and to all those associated with them: parents, churchmen, teachers, guidance counselors, and college administrators.

The editor has divided the essays in terms of what state universities have done, should do, and are doing to meet the problem of religion in higher education. In the *Setting*, a representative of each faith discusses the making of our pluralistic society. Father J. C. Murray, S.J., presents the Catholic view, Will Herberg the Jewish view and R. Bainton the Protestant view. P. G. Kauper of the University of Michigan writes an interesting legal history of the separation principle in U. S. law. In the second section, *Religion and University Education*, T. M. Greene discusses the role of religion as a truly humanizing, necessary part of a liberal education, while G. Shuster of Hunter College pleads for religious instruction at the same high level of intellectual quality that the student receives in professional studies. "How else," he asks, "can the professional student rise above religious rusticity?" In the concluding section entitled *The Community—Campus Life*, various authors discuss campus religious centers, interreligious programs (e.g., Religious Emphasis Week) and specific religious problems that face the average student and his counselor.

There are some passages that will distress Catholic readers: the charge of dogmatism, the apparent antinomy of academic freedom and self-evident principles, the dichotomy of the truth of revelation and the truth of experience. These misunderstandings are themselves eloquent arguments for the necessity of religious education and mutual understanding. At first reading the book may appear to be nothing but a welter of complexities and confusions emanating from a situation fraught with insurmountable difficulties for churchmen and educators alike, but it is only from the starting point of an awareness of the problems that we can possibly reach the goal of solution.

JAMES A. O'DONNELL, S.J.

THE AMERICAN PARISH

The Living Parish. By Leo R. Ward, C.S.C. Notre Dame: Fides Publishers Association, 1959. Pp. xvi-191. \$3.95.

The publications of Notre Dame's Fides press have provided one of the more helpful contributions to Catholic life in our generation. A worthy addition to their line is this series of reports on living parishes by

a veteran and very knowledgeable observer of apostolic movements and developments. Now that the Catholic world is showing some signs of reawakening to the vital, we might almost say essential, role of the parish in the life of the Church today, we are on the lookout for illustrations of successful know-how in realizing parochial potentialities. Father Ward's reports make us grateful beneficiaries in this respect.

Ten lively chapters recount his own personal observations in a dozen or more parishes in almost as many dioceses around the United States. Each parish was chosen because of its distinctive and exemplary achievements, and each clearly merits the designation, "living parish." Two of them exemplify extraordinary organization of the laity in extensive and varied parochial administration, thus freeing the priests for peculiarly priestly work; another spells out the growth of vibrant community life among a people united around the altar of God; another shows the gains won by the Young Christian Workers; others the remarkably effective and efficient administration of laity-involved released time religious instruction; others the apostolic victory of racial integration; another is almost literally all things—material and spiritual—to its predominantly poor membership; another realizes almost the very ideal of liturgy, the community of worship; another typifies the rich communal closeness of the relatively few but still numerous pockets of Catholic rural America; and another the linked possibilities of credit union and communion table.

Even when we discount the glitter of a certain amount of more or less evident gold-plating, we have to be impressed with the pioneering and rationally conceived achievements of these parishes. Parochial apostles, clerical and lay, will find Father Ward's pages fertile with tested ideas and techniques. Incidentally, his brief introductory chapter offers a particularly fine stroke of socio-historical analysis of the Church in America—its sources, new developments and remaining problems.

My strictures on *The Living Parish* are but two. First, it tells of living parishes, many different ones with different degrees of vitality, yet none is explicitly presented as involved in the social apostolate and community reform. Obviously this must be part of the parish's leavening presence in a neighborhood. Second, Father Ward seems to be unduly infected with a kind of hyper-optimism, for his parishes are incomparably superior to most of the other 17,000 parishes in the country, and our battle with secularism, necessarily to be fought on the parish level, is still not notably a winning endeavor.

One may hope with some optimism that this heartily recommended book will help some of the lagging parishes to move into the footsteps of the trail blazers reported in its pages.

JOSEPH B. SCHUYLER, S.J.

OUR LADY APPEARS

Catherine Labouré and the Modern Apparitions of Our Lady. *By* Abbé Omer Englebert. Translated by Alastair Guinan. New York: P. J. Kenedy and Sons, 1959. Pp. 243. \$3.95.

The life of Catherine Labouré, the historical background of the

devotion of the Miraculous Medal, and the resultant miracles and conversions, fittingly comprise the first part of the book. A whole chapter is devoted to the fascinating conversion-story of Alphonse Ratisbonne, dandy and atheist, who became Père Marie-Alphonse, the beggar-priest. The second part is devoted to a summary account of the subsequent apparitions of Our Lady at La Salette, Lourdes, Pontmain, Pellevoisin, Fatima, Beauraing, and Banneux. In the third part, the Abbé Englebert treats of the significance of these apparitions; how together they form one integral message and how these apparitions prove Our Lady as bound to the great human family as was Jehovah to the people chosen of old.

One cannot but feel grateful to the Abbé Englebert for this charming story of the "Saint of Silence" and the message of Rue du Bac. Both story and message are deftly told and the translation is not remiss. Sodality moderators will be doubly grateful.

ALFREDO G. PAPAN, S.J.

RETREATS AND RETREAT MASTERS

How to Give a Retreat. *By Ignatius Iparraguirre, S.J.* Translated by Angelo Benedetti, S.J. Bombay: St. Xavier's High School. 1959. Pp. 188.

Retreat Notes For Religious. *By Edward Leen, C.S.Sp.* New York: P. J. Kenedy & Sons. 1959. Pp. xi-142. \$3.50.

Father Iparraguirre explains his purpose in the preface of his little book, showing that it is intended primarily for those who are interested in the mechanics of giving a retreat to laymen. It is detailed throughout with regard to the lessons to be drawn, the mechanical (if that word may be used) aspects to be used in achieving the results desired. Taking a five day retreat as his model, he carefully outlines each step of the way, yet he manages to leave a great deal to the retreat master, so that his scheme is by no means inflexible. Some of the suggestions, such as the one for hearing the retreatants' confessions in the individual's room, and the idea of constant visits by the retreat master, have great merit, as one ponders them over more carefully. The young retreat master can gain some excellent advice from these pages, and the veteran will be helped by examining the suggestions in the light of his own practice. Retreat house directors could also benefit by some of the suggestions, although the idea of a full five days for retreat seems to be unlikely of fulfillment in America for some time to come. Father Iparraguirre's ideas have the delightful combination of solidity and freshness, and I would heartily recommend the book to veteran and prospective retreat masters.

Father Leen's book, evidently a transcript of the notes of his last retreat to a community of nuns, preparing for mission work, contains a great deal of the solid spirituality that is found in his other works. The conferences show an attempt to lead the hearers (and the readers) in a persistently progressive way to follow along the way of Christ. Nor is Father Leen content with theory alone, but constantly goes from

the virtue to the practice. This book is primarily for religious, but there is no doubt that pious lay men and women who have begun the practice of mental prayer, or who have been in the habit of making annual retreats thoughtfully and prayerfully, could derive great benefit from the conferences.

In a biographical note at the beginning of the book, Father R. F. Walker gives a brief picture of the author. It is an inspiring delineation of a man who gave of himself unsparingly for Christ, and shows that this book, as well as Father Leen's other excellent works, were written from the deep spirituality of the man. WILLIAM F. GRAHAM, S.J.

A NON-CATHOLIC LOOK AT CATHOLICS

American Catholics, A Protestant-Jewish View. *By Stringfellow Barr, Robert McAfee Brown, Arthur Cohen, Rabbi Arthur Gilbert, Martin Marty and Allyn Robinson.* With an afterword by Gustave Weigel, S.J. Ed. Philip Scharper. New York: Sheed & Ward. 1959. Pp. 235. \$3.75.

It is very popular in American circles to speak of the image of a person or event, or even of a corporation or country. The image is a complexus of the general and particular impressions that arise spontaneously when confronted by the object in question. The subjective response may grow out of inadequate knowledge and false appearances but it is nonetheless very real and cannot be discarded in any cavalier fashion. It does little good to question the objective accuracy of the prevalent image by recourse to objective values. If one's enemy possesses a distorted image, you may wonder about his sincerity and honesty, but if a friend possesses an inadequate image, there is usually some foundation in fact. It is inevitable that false impressions will be created because of the failure to give full, true and consistent witness to the reality in question.

Six friends have written about the image of the Catholic Church in America as it appears to non-Catholics. There are many fears and suspicions about the Church which provoke searching questions. We cannot ignore the questions because they have been prompted by what some of us have said and by what some of us have done. We can benefit from the candid and frank appraisal of our friends by thoughtful reflection on the issues that have been raised. Too often the light of the Catholic witness is tinted and tainted by misrepresentation and unnecessary allegiances. If the Church is rejected for what she truly is, we can have hope in the mystery of grace. But if the Church is repudiated because of false identifications and inaccurate displays of Catholic claims then the fault lies within our immediate family and calls for more faithful witness to the Church as she really is.

The issues discussed in this book are both religious and cultural. Robert McAfee Brown and Arthur Cohen analyze theological questions which divide Protestants, Catholics and Jews. No facile solutions are offered, but an earnest plea is made for an exchange of ideas, for greater clarification of the conflicting positions and for more sympathetic under-

standing of the other's theological conviction. This call for dialogue among Catholics and non-Catholics would involve professional theologians and educated laymen. The writers claim that many Catholics fear that they will make implicit concessions through such participation and thus have prevented the healthy communication so necessary for proper understanding.

Most of the other issues raised by the contributors are on the cultural level. Martin Marty speaks of the question of authority as the one real issue dividing us. Rabbi Arthur Gilbert is alarmed by the problem of Catholic power and the fear of imposing sectarian Christianity on Jewish children. Brown highlights the Protestant fear of the 'monolithic structure image' of the Catholic in which the transference of dogmatic certitudes to areas of the situational and circumstantial injects the suspicion of unrealistic intrusions into politics and cultural affairs.

The American problem of pluralism is touched by all the writers. Allyn Robinson sees exchange and dialogue as essential to the healthy airing of differences in a pluralistic society. He describes Catholic aloofness and complacency in areas of common interest. Moreover, he offers ground rules for dialogue which no Catholic could reject. To quote a few: "We are not assuming that one religion is as good as another. We recognize our disagreements to begin with." Or, "We come together as religious persons, and not as faiths."

Stringfellow Barr and Robert McAfee Brown underscore the lack of self-criticism among Catholics. The wide areas of freedom are not known by most non-Catholics. The prevalent image is one of a party line in most matters. Yet the difficulty of knowing who represents the Church as spokesman is indicated by several of the contributors.

Very practical issues are raised about Church and State, federal aid to parochial schools, and other sociological and political items. We recommend a perusal of the book for a fair understanding of the problems indicated and the context within which they are discussed. Its chief value is in the honesty of each essayist. Brown and Barr show a deep understanding of Catholic positions. Robinson, Marty and Gilbert give emphasis to the sociological reality of the Church on the American scene. Cohen and Brown, and in part Marty, indicate doctrinal differences with frank perspicacity. As a result, there is ample material for reflection on what others have to say of us. CARROLL J. BOURG, S.J.

CONFLICTING VIEWS ON RELIGION'S ROLE

Religion In America: Original Essays on Religion in a Free Society.

Edited by John Cogley. New York: Meridian Books, Inc., 1958.

Pp. 288. \$1.45.

Eleven outstanding representative thinkers of Protestantism, Catholicism, Judaism, and various shades of unbelief have contributed these essays based on talks given last year at a seminar on Religion in a Free Society. In order that such a dialogue be fruitful, its participants, as Father J. Courtney Murray notes in the first essay, must agree on "a structure of basic knowledge, an order of elementary affirmations that

reflect realities inherent in the order of existence." Precisely in these fundamental presuppositions lie the real differences among the contributors. So while ostensibly the discussion concerns tangible problems of education, censorship, the roles and relationship of Church and State, each participant sees the issues in terms of his own view of truth. Is truth an absolute "given" in the order of existence to which I actively submit, or do I dominate and evolve it by mutual discussion and trial?

This question of fundamental orientation is ultimately not a matter of demonstration, but of personal option before God. So where Wilbur Katz sees that government support of religion is sometimes the only way not to unduly favor secularism, Leo Pfeiffer sees this same support as "the vestiges of the extreme intervention into religious affairs by the Continental Congress"; where Will Herberg sees the private schools as "thoroughly public" in the service they render, Reinhold Niebuhr sees them as a dangerous deviation from the American "principle of the common school". While Father Walter Ong affirms that democratic dialogue can only begin when each one is fully himself as an individual person, James Nichols contends that the private schools' refusal to submit their commitments to the ultimate critique of public discussion is a withdrawal from democratic dialogue. One could also contrast Father Weigel's plea that the Church will best help the State by being completely herself, and Paul Tillich's time-worn fear about a "foreign" Church organizing voters by playing on their "guilt feeling about taboos," or Abraham Heschel's prophetic cry for a renewed sensitivity regarding right and wrong, with Stringfellow Barr's concern that the voter however immature be not protected in any way from what is morally harmful to him. Even though these conflicting views should not be contrasted in such a clear-cut way; yet, this very contrast serves to point up the book's main attraction: a rare insight into the profound and startlingly passionate differences which the surface civility of our pluralistic society manages to disguise.

EDWARD V. STEVENS, S.J.

HISTORY OF MODERN PHILOSOPHY

History of Philosophy, Vol. II. By Johannes Hirschberger. Translated by Rt. Rev. Anthony Fuerst. Milwaukee: Bruce, 1959. Pp. viii-752. \$9.50.

This volume is divided into modern European, contemporary and American philosophy. The first part closes with Hegel; contemporary thought includes materialism, phenomenism, phenomenology, and existentialism. The thirty-one chapters indicate the author's evaluation: they range from a two page chapter on neo-positivism to sixty-six pages on Kant's idealism alone. Part three, "American Philosophical Thought and the Western Tradition," by Professor Gallagher of Villanova University, is a welcome addition to the original since such a concise presentation is not readily available. Dr. Hirschberger is not as thorough with non-German modern philosophers; he dispatches W. James with the comment, "if we compare him (James) with Friedrich Lange, we can discover no original thoughts in his works."

The author's fundamental attitude is that no viewpoint should be fixed; divergent theories mutually correct one another; the mind must be open to the philosophical spirit. We find here a certain Heideggerian *Offenständigkeit* but in this case the dialectical development is a moment within an absolute truth. He holds strongly to continuity: Spanish Scholasticism furnished many roots of modern philosophy, Descartes is linked to Cusanus and Suarez and hence the great systems from Descartes to Hegel are rooted also in the past. Moreover, Nietzsche called Kant a disguised Scholastic, and existentialism, which supposedly goes against everything, has Pascal as its forerunner. Kant and German idealism is part of the great metaphysical, Platonic tradition and this idealism's contribution must not be lost to Catholic thought. "Perhaps a remedy is not required (for idealism), merely a more correct interpretation. In this work we have tried to show how it should be interpreted." In German existentialism, it has experienced a revival; it is the same force conditioned by time. Opponents of existentialism see nothing but an intellectual fad; however, contemporary man has a much greater understanding than his predecessors of the role of history in life and the importance of the individual and of the evolutionary processes. Blondel's philosophy "could be a monitor in the solution of the problems which the philosophy of life and the philosophy of existence frequently pose."

This second volume seems superior to the first in its ability to see through complex systems. The work makes one pause and evaluate the roots and tendencies of our own times. More than forty pages of indices are an aid to the problematical study of thought for which this book is an excellent guide.

ROBERT H. COUSINEAU, S.J.

THE METAPHYSICS OF PLATO

An Approach to the Metaphysics of Plato through the Parmenides. By William F. Lynch, S.J. Washington, D. C.: Georgetown University Press, 1959. Pp. xiii-255. \$6.00.

This is not an easy book to read. But for those willing to follow carefully its argumentation it will prove richly rewarding in its insights into both the general metaphysics of Plato and the single dialogue *Parmenides*.

The concluding chapter presents a summary of Platonic metaphysics gleaned from the *Parmenides*. Participation emerges clearly as Plato's central doctrine and is defined as "that status of an entity according to which its reality is preserved without adding anything whatsoever to the being which is its source" (p. 250). This concept can be fruitfully applied in six key areas: in the organic interplay between the good and the ideas, in the structural composition of each idea, in the order of definition, in the internal reality of the sensible, in the relationship of the sensible order with the ideas, and in the philosophic nature of the number series.

These are conclusions drawn from the main portion of the book, which is a detailed investigation of the eight hypotheses of the

Parmenides. Father Lynch's main thesis is: "There is a positive effort on the part of every hypothesis to build up all the wide-ranging elements of a total metaphysics of all unity and all being" (p. 18). This is a thoroughgoing metaphysical approach, opposed, in various ways, to anti-Eleatic, Neoplatonic, Hegelian, and logical approaches. It is an approach also opposed to the metaphysical position of Cornford, who denies that the first hypothesis is positive in meaning.

Briefly, Father Lynch analyzes the eight hypotheses as follows: the first is completely affirmative and states that any one in any order contains a principle of complete unity and indivisibility; the second studies a one as a composition of parts; the third presents the theory of unification, *viz.*, the self-identity, limit, and precise relation to the other parts of everything in the many comes from the one; the fourth considers the indeterminate, and concludes that in every entity there is only one principle of unity from which even the multiple aspects proceed; the fifth inserts relative non-being into the heart of being and makes multiplicity possible; the sixth asserts that nothing can be predicated of nothing; the seventh parries the nonphilosophical mind which does not acknowledge an indivisible principle in every entity and yet tries to hold on to definite multiplicity and parts; the eighth concludes that the one is so much the source of the being of the many that without it the many could not be in any way.

The final five pages contain a good selected bibliography. Each chapter is preceded by a fine summary which helps distinguish the one central idea from the many considerations discussed. It is regrettable that the book has no index, but perhaps this will be remedied in a revised edition.

Possibly the most balanced evaluation of the book is that of Professor Whitney Oates: "It is obvious that not every scholar will be persuaded by Father Lynch's carefully articulated argument. On the other hand, I do not think that any scholar will examine the *Parmenides* in quite the same way after he has studied carefully this new commentary."

RICHARD E. DOYLE, S.J.

MEDITATIONS IN JOY

Joy in the Faith: Meditations. By *Auguste Valensin, S.J.* Translated by Alastair Guinan. New York: Deslee Co., 1959. Pp. 435. \$4.00.

Translated from the posthumous French edition of 1954, we are assured that while, "in order to present these meditations in a way which will make them most useful to English and American readers, it has been deemed necessary at times to take some slight liberties in the translation," no substantial modifications have been introduced into the expression of the author's thought. During the years 1937, 1938 and 1939 Valensin kept a spiritual journal, and, without thought of publication, and as occasion offered and time permitted, he jotted down some two hundred entries pertaining to his prayer-life. The subjects vary from day to day, conformably to the inspiration of a special occasion or in harmony with the cycle of the liturgical year.

This is simple, confiding, joyous prayer, normally leading back to the loving contemplation of God his father, and splendidly exemplifying the nature, facility and fruitfulness of affective mental prayer. Apart from logical sequence, and seldom exceeding two pages of clear, large type, these abstracts range over a vast variety of topics. Apparently the author was a prayerful religious who lived intimately with God and had schooled himself in the supernatural art of talking out his heart to Him in the most direct and simple language. The general approach is that of a child with the most understanding and loving Father, and his faith in the love of the Father is the soul of his prayer. For such as live a life of faith, a few minutes daily devoted to the reflective perusal of his work will beget similar results, and teach them how to pray, to converse lovingly and trustfully with the omnipotent God who is all understanding, mercy, power and love. DANIEL J. M. CALLAHAN, S.J.

ASIA AND CHRISTIANITY

Asia Looks at Western Christianity. By Thomas Ohm, O.S.B. Translated Irene Marinoff. New York. Herder and Herder. 1959. Pp. xvii-252. \$4.75.

With the disappearance of colonialism from Asia the missionary forces of the Church confront a new situation wherein the missions can not honestly be represented by Asians as just another phase of colonial exploitation and domination. However, the past is so very much with us that Christianity is still judged merely as a product of the west. Since in the cultures of most Asians religion is identified with total living, in the minds of these people everything in the west must be identified with Christianity. To meet the new situation we should understand the prevailing attitudes about us.

The author has brought together the judgments on Christianity by Japanese, Chinese and Indian. According to the author's design our religion includes Catholicism and Protestantism, since these divisions do not enter into the Asians' appraisal. The indictment is quite universal among the intellectuals cited, and Christian missionaries are quoted on the relative failure of our evangelization. It would be unwise to cancel out the accusations with the observation that these people just do not understand the religion of the west. Some of the judgments are valid. The justified condemnations may be ascribed to the fact that we have not sufficiently revealed a sensitivity to the local scene with its legitimate social and religious expressions. Other judgments have to be rejected because they are contrary to essential elements in Christianity and have as their premiss the assumption of the complete adequacy of Hinduism, Buddhism, Confucianism and Shintoism. Then there are the familiar condemnations of the west; materialism, individualism, activism, hedonism, intellectualism. These things are supposed to be completely foreign to the Asian spirit of intuitionism, a profound sense of the Absolute, transcendence of this world, the contemplative emphasis, the primacy of the family, clan or caste. Some aspects of Christianity are approved, especially the social, charitable and educational works.

It should be most helpful for the missionary to know what people think about Christianity. The author's evaluations of Asian judgments are honest and balanced. Just how closely the thinking recorded in this book represents the attitudes of the immense masses is uncertain. The worth of the book is in what the title announces—what Asians think about us.

EDWARD L. MURPHY, S.J.

PUBLIC RELATIONS FOR THE CHURCH

A Handbook of Church Public Relations. *By Ralph Stody.* New York: Abingdon Press, 1959. Pp. 256. \$4.00.

Active in the World Council of Churches and general secretary of the Commission on Public Relations and Methodist Information, Dr. Stody has written a manual that will be valuable for Catholic Pastors, teachers, and administrators. Though his handbook is Protestant in tenor, it is easy to see how relevant are his remarks for priests and religious engaged in the active ministry. The external activity of the Church is a Public Relations "natural." The Church's unity, organization, and spiritual riches can all be fully exploited if we follow a few simple principles. The problems are: how to find and recognize and make news; how to write news (simply, factually, briskly); how to deal with editors and reporters (as competent, trustworthy professionals, no-nonsense men with deadlines); how to make news (it's often there just waiting to be organized). Dr. Stody answers these problems with examples and suggestions. Schools, colleges and universities, seminaries, retreat houses and parishes with a keen sense of PR will find their apostolate working more smoothly and fruitfully. Anniversaries, Founder's Clubs, Founder's Day, Sunday Sermons, lectures, the Laetare Medal, Papal honors, imaginative promotions of all kinds are examples of Church-orientated PR.

Dr. Stody does not advocate any gimmicks or false sensationalism. He urges us simply to recognize that PR is the effective presentation of the Church to the public. If priests and religious in a given institution are aware of the purpose and function of PR they will contribute almost unconsciously to that presentation.

Chapters on radio and TV techniques point up facts that every priest must know before using these media. Even though few priests and religious appear on radio and TV programs, this advice can be translated to other forms of communication.

Dr. Stody's remarks have a wide range of applications. His advice merits careful attention.

T. A. O'CONNOR, S.J.

POETS AND SAINTS ON DEATH

Death: A Book of Preparation and Consolation. *By Barry Ulanov.* New York: Sheed and Ward, 1959. Pp. xviii-292. \$5.00.

Thornton Wilder once said, in *Our Town*, that it is only the poets and the saints who really realize life while they are living it. Fittingly enough, it is first of all to the poets and saints that Professor Ulanov turns in his search for the world's wisdom about death, for only those who realize the value of life can appreciate the true meaning of death.

These brief selections from poets, saints and theologians on the general theme of death are arranged according to their subject matter, and placed under such headings as "Heaven," "Hell," "The Immortality of the Soul," "Be Ye Always Ready," and "Let Not Your Heart Be Troubled." The selection, as one would expect from English professor Ulanov, is tasteful and judicious, and forms a rich brocade of Christian thought on the theme of death. Besides the Sacred Scriptures, there are one hundred and thirty-two authors represented in the volume, ranging from St. Cyprian and St. Cyril of Jerusalem to modern theologians Guardini and de Lubac, from Cynewulf and Venerable Bede to T. S. Eliot and Dylan Thomas.

One hesitates to play favorites, but Francois Villon's "Prayer of the Old Woman," C. Day Lewis' "Overtures to Death," and a marvelous bit of Dr. Johnson on Catholic belief in purgatory, are alone worth the price of admission. And, of course, there are the magnificent lines from *Henry IV, Part II*: "By my troth, I care not; a man can die but once; we owe God a death: I'll he'er bear a base mind: an't be my destiny, so; an't be not, so: no man's too good to serve 's prince; and let it go which way it will, he that dies this year is quit for the next."

This is indeed a rich and varied treasure. An aid to reflective thought and prayer, it would also (more pragmatically) be immensely valuable as a source book for preachers and retreat directors.

J. ROBERT BARTH, S.J.

SYMBOLISM AND RELIGIOUS ART

Symbolism in Liturgical Art. By LeRoy H. Appelson and Stephen Bridges. New York: Charles Scribner's Sons, 1959. Pp. vi-120. \$3.50.

A symbol "throws together" two things: the graphic shape of the symbol itself and an idea which the symbol suggests. This suggestion is not, as it is in the case of a sign, sensible, but is an intellectual suggestion requiring previous knowledge of the symbol. Thus an alpha and omega or a fish will be to a Christian merely decorative devices unless he has been taught their true and profound meaning.

Since there is no osmotic process by which this knowledge can be acquired, the value of this little book, *Symbolism in Liturgical Art*, becomes obvious. Each of us has glimpsed the frightful lack of information and surplus of mis-information about the origin and meaning of even the ordinary liturgical symbols. Consider too that artists and architects are every year making greater use of symbols: compare the book design of the *Religion Essentials Series* by Father Austin G. Schmidt, S.J., with the older high school religion text, *Religion: Doctrine and Practice*, by Father Francis B. Cassilly, S.J. Think also of any recently designed church interior. Yet these symbols are of no religious value unless they are understood by Christians. So it is incumbent upon us to knead into our religion courses the teaching of liturgical symbolism.

This book is well-suited as a reference book in a parish, high school or college library. It should be in both the student and faculty library, but

especially the latter, so that it may more easily be consulted in the preparation of religion classes. Although the book is designedly popular, its scholarship is accurate. For example, it well describes the different nuances of thirteen different designs of the cross: Byzantine, Greek, Jerusalem, Latin, Papal, etc. All together, the book lists 134 symbols. Each symbol is line-drawn in red and is accompanied by a paragraph or page-long explanation of its history and meaning. The book concludes with an annotated bibliography and an index.

DANIEL J. MULHAUSER, S.J.

ANNIVERSARY VOLUME

The Church of Saint Ignatius of Loyola (Tenth Anniversary Commemorative Volume). Chestnut Hill, Massachusetts, 1959.

This commemorative volume pays eloquent tribute to the modern Gothic church that graces the campus of Boston College. A brief history of the parish, entrusted to the Jesuits of the College in 1926, prefaces a series of strikingly beautiful sketches by Jack Frost. The sketches, often surprisingly detailed, and the accompanying commentary offer a truly artistic description of the Church's interior and exterior elegance. Father Thomas M. Herlihy the pastor, his Jesuit assistants and the parishioners of Saint Ignatius can take pride both in the beauty of their church and in this exquisite volume that commemorates the tenth anniversary of the dedication.

ALFRED E. MORRIS, S.J.

REFLECTIONS ON BOOKS AND CULTURE

In All Conscience: Reflections on Books and Culture. By Harold C. Gardiner, S.J. New York: Hanover House, 1959. Pp. 288. \$3.95.

To anyone who has followed the criticism of Father Harold Gardiner in the pages of *America* in recent years, it will come as no surprise that this new volume, a selection of his critical articles, is a book of no small merit. Father Gardiner, who is in his twentieth year as literary editor of *America*, has edited here approximately one-fourth of his *America* writings.

Sound as his articles were in their original context, seen now together for the first time they manifest something more, a remarkable unity of approach. Basically, this approach to literature is that sketched out in more detail in Father Gardiner's *Norms for the Novel*. As he expresses it, his criticism has always intended to be "a continuing comment on our American culture as it is mirrored in and influenced by literature and other communications media." His is a "moral" criticism, in the best sense of that much-abused term.

It is interesting to realize, in re-reading these *America* essays, how remarkably well Father Gardiner's original evaluations of controversial books have stood the test of time and further criticism. He was, for example, one of the first to evaluate adequately such books as Evelyn Waugh's *Brideshead Revisited*, H. F. M. Prescott's *The Man on a Donkey*, and Alan Paton's minor masterpiece *Cry, the Beloved Country*; he was one of the few Catholic critics to take a firm stand in favor of such

controversial religious novels as *A Tree Grows in Brooklyn*, *The End of the Affair* and *The Nun's Story*.

Such critical evaluations, together with essays on problem areas in modern culture, several articles on the Catholic viewpoint on censorship, and a handful of fine creative pieces on the spirit of Christmas, form the nucleus of this volume. There are few aspects of modern literature and culture upon which Father Gardiner has not thought and written, and most of them are reflected here "in all conscience."

J. ROBERT BARTH, S.J.

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Jesuit Patrologists At Heythrop

Walter J. Burghardt, S.J.

On Monday evening, September 21, 1959, about 550 scholars from the Old World and the New converged on Oxford. The occasion was the quadrennial International Conference on Patristic Studies. As in 1951 and 1955, the center of activity was historic Christ Church, the college founded by Wolsey in 1525; once again the moving spirit was the Anglican canon, F. L. Cross, famed editor of *The Oxford Dictionary of the Christian Church*. For almost a week Christ Church and University College, St. Aldate's Street and High Street, were a babel of tongues and a medley of costumes. Distinguished authorities on the early Church—men and women, Catholic and non-Catholic, cleric and lay—rubbed elbows at table, balanced unfamiliar teacups at intermission, exchanged ideas in crowded corridors. Andresen and Armstrong, Amand de Mendieta and Ortiz de Urbina, Bieler and Boyer, Capelle and Crouzel, Grillmeier and R. M. Grant, Henry and Hadot, Marrou and Daniélou, Christine Mohrmann and Beryl Smalley, Schneemelcher and Spanneut, Trypanis and Treu, Van Unnik and Ivanka, Florovsky, Jouassard, Molland, Pellegrino, Quispel, Richard, Rousseau—these and a host of others packed into four days 17 major addresses, 44 papers with open discussion, 26 reports on patristic projects, and 213 twenty-minute communications.

For the vast majority of the delegates, Saturday morning, September 26, meant separation and a scattering to the far reaches of the British Isles, to Scandinavia and the Continent, to Canada and the States, to Athens, Istanbul, Tunis, Ghana, and Sierra Leone. But the Jesuits at the Conference had been graciously invited by Father David Hoy, Rector of Heythrop College, to repeat a 1955 experience and spend the weekend of September 26-28 in leisurely discussion at the house of philosophy and theology for the English Province of the Society of Jesus. And so, that Saturday morning at 9:30, a score of the Jesuits who had attended the third Oxford Conference took an all-day coach tour, with Heythrop for ultimate destination.

Guide by predilection and acclamation was Père Edouard des Places, with beret and guide book, a Gallic glint in his eyes, and an unerring gravitation towards the historic and artistic.

Coach Tour

Starting from Campion Hall at Oxford and heading west, we passed Witney, of blanket fame, on our left and made our first stop at Northleach, a typical upland Cotswold village in gray-gold oölite stone, with coaching inns, village green, and market cross. Here we inspected the church, fourteenth-century Perpendicular style, of a type known as a "wool church" due to its construction on a lavish scale at the time of the wool prosperity with Flanders. Riding slowly through the long, wide streets of Cheltenham, famed watering place of the eighteenth century, we reached our second goal, Gloucester, capital city of the shire, with roots in Roman times. Our interest here was Gloucester Cathedral, known as the home of English Perpendicular: the typically English exterior, in which the long line of the nave is made to play against the soaring height of the tower; the rich vaulting of the nave and choir; the extraordinary east window with its medieval glass and the coats of arms of families that fought at Crécy; the cloisters, with delicate fan tracery begun in 1351 and remarkably preserved.

At this point we turned north to Tewkesbury, an old town on the Avon near its confluence with the Severn. To lessen *admiratio populi*, the multilingual group, so varied in the cut of its jib, broke up into smaller bands for lunch. Then we took time to admire the near-perfect specimen of Norman architecture afforded by the abbey church, which dates from 1123. Because some of the brethren could not resist the charming spectacle of a wedding in an English country town, we left Tewkesbury a bit late.

Still headed north, we passed on our right Bredon Hill, eternalized in *A Shropshire Lad* ("Here of a Sunday morning/ My love and I would lie"), and on our left the Malvern Hills, immortalized in *Piers Plowman* ("On a May morning on a Malvern hillside"), to pause an hour at Worcester. Here we found once more a Norman cathedral with Gothic additions. We took in the choir and Lady Chapel, both remarkable for

the clustered pillars of the Early English period in a dark native marble; the tombs of St. Wulstan, St. Oswald, and King John; the chapter house, the cathedral close and gateway. Regrettably, we had no time for the library with its Caxton and other priceless books.

Worcester was crowded for a neighboring race-meeting as we left on our last and longest lap, much of it through Shakespeare country. Motoring leisurely through Stratford, we could pick out the bard's birthplace, the grammar school he attended, his parish church, and the modern Memorial Theatre. Another eight miles and we reached the renowned medieval town of Warwick, prettily set on the banks of the Avon. Our visit was focused on one object: the Rubens painting of St. Ignatius in Warwick Castle. To reach it we had to pass through the domestic portion of the castle, rich in the heirlooms of the Earl of Warwick, who still resides there. In the cedar drawing room, pride of place is given to the Rubens, whose radiance and freshness of treatment elicited from us gasps of pleasurable surprise; for the conventional pose and the heavy red vestments which are otherwise clichés of iconography share in the life of the fairly youthful face. Unaware of the nature of his group, the Warwick guide pointed to a companion painting of Machiavelli and remarked humorously on the strange company Ignatius was keeping, then paid handsome tribute to the throngs of devout visitors who had made the same pilgrimage during the Ignatian Year.

At this point nothing remained but a quiet thirty-five miles southward along the North Cotswold ridge, till we reached Heythrop at about 7:30 p.m. The day was too far spent for more than a late supper, Benediction in honor of the Jesuit Martyrs of North America, and an informal reception by the faculty that gave joy to our hearts.

List of Scholars

Sunday, the 27th, was a day of work. That morning twenty-eight Jesuits gathered in the faculty recreation room for the second Heythrop Conference on Patristic Studies. The make-up of the group was quite striking. From France came Jean Daniélou, perhaps the most productive patristic scholar on the Continent; Claude Mondésert, the secretary and organizing

force of *Sources chrétiennes*, with two of his staff, L. Doutreleau and J. Périchon; M. Aubineau, of the scholasticate at Chantilly; F. Graffin, editor of *Patrologia orientalis* and professor of Syriac at the Institut catholique de Paris; Henri Crouzel, professor at the Institut catholique de Toulouse and author of the splendid *Théologie de l'image de Dieu chez Origène*; J. Kirchmeyer, attached to the *Dictionnaire de spiritualité*; and M. J. Rouët de Journel, best known for his *Enchiridion patristicum* but more significant for his decades of research into the Church's diplomatic relations with Russia.

Belgium contributed Roger Leys, author of *L'Image de Dieu chez saint Grégoire de Nysse*; Georges Dejaifve, director of the Museum Lessianum; the liturgiologist J. Vanneste; and E. de Strycker, of the Jesuit theologate in Louvain. Germany gave Aloys Grillmeier, distinguished coeditor of the three-volume *Das Konzil von Chalkedon*. Austria sent Hans P. Meyer, successor to Jungmann in the chair of liturgy at Innsbruck. From Rome came Bernhard Schultze, professor of Byzantine-Slav theology at the Pontificio Istituto Orientale; Edouard des Places, of the Pontificio Istituto Biblico, tireless investigator of Plato in the patristic tradition; and J. Bentivegna of *Civiltà cattolica*, whose primary interest is Irenaeus.

England was represented by Anthony Doyle, Master of Champion Hall at Oxford, and five members of the theological faculty at Heythrop: Maurice Bévenot, the Cyprian scholar; John Bligh, lecturer in Scripture; Bruno Brinkman, prefect of studies; Francis Courtney, professor of dogmatic theology; and Bernard Leeming, whose recent work on sacramental theology has been so widely acclaimed. Canada was served by G. Daoust, currently studying at Innsbruck. Three Americans were on hand: John F. Long, from the Pontificio Collegio Russo in Rome, a student of Oriental Church history; John G. Milhaven, engaged in doctoral studies at Munich; and the present writer, professor of patristic theology at Woodstock and managing editor of *Theological Studies*.

For various reasons, a number of Jesuit scholars who were present at the Oxford Conference could not make their way to Heythrop, and their absence was felt. Among others, we missed Charles Boyer, Thomas Corbishley, Joseph H. Crehan, Paul Henry, Engelbert Kirschbaum, Antoine Luras, Herbert

A. Musurillo, Ignacio Ortiz de Urbina, André Rayez, Joseph P. Smith, Pierre Smulders, and Anthony A. Stephenson.

Morning Session

The morning session had for chairman Père Daniélou—his face so expressive, head and hands rarely at rest, eyes coming alive with discovery, a scholar in love with his labor. The languages used were French and English. Two aspects of Jesuit patristic scholarship were discussed. The first was factual: what are we doing? The second was constructive: what can we do? The factual phase comprised reports on the patristic productivity of the Society in various countries. The present writer summarized Jesuit activity in the United States, concentrating on five facets: the *Ancient Christian Writers* series which he edits with Johannes Quasten; the Patristic Academy of America which he founded in 1959 with three other Jesuits of the New York Province: John J. Canavan, Robert E. McNally, and Herbert A. Musurillo; Father Musurillo's contributions, especially on Methodius; the projected Institute of Patristic Studies at Xavier University in Cincinnati; and the deep immersion of promising students in patristic scholarship at Loyola Seminary, Shrub Oak, New York.

Radiating, as always, a lovable serenity, Aloys Grillmeier outlined, with warmth and lucidity, Jesuit productivity in Germany and Austria. Here names and projects are impressive: Otto Faller, with his edition of Ambrose for the Vienna corpus; Jungmann's researches into the history of the liturgy, with the welcome news that Hans Meyer will carry the work forward; Karl Rahner, ranging from Hermas' doctrine on penance to periodic editions of Denzinger and Neuner-Roos; Hugo Rahner, moving so competently through the mystery religions, the history of Church and state, the problem of Mary and the Church, and the patristic background of the Spiritual Exercises; the Schmaus-Geiselman-Grillmeier history of dogma, which may be completed by 1962; several young men preparing for Oriental studies; the revised *Lexikon für Theologie und Kirche*, with its articles on patristic subjects, many of them authored by Jesuits; even a projected German edition of *Sources chrétiennes*.

The French contribution was sketched by Claude Mondésert, solid and knowledgeable editor and scholar, with an assist from quiet, competent François Graffin. From the sheer catalogue that fell so trippingly from their tongues, it was evident that Jesuit patristics in France is rich in achievement and promise. They spoke of *Sources chrétiennes*, the *Dictionnaire de spiritualité*, and *Patrologia orientalis*; of productions and projects by men like Daniélou and Doutreleau, Henry and Aubineau, Paramelle and Périchon, Crouzel and Guy, and the late-lamented Mariès (not to mention the research of Graffin and Mondésert themselves); of plans for a French translation of the complete works of Philo, to be rounded out by a Philo lexicon of philosophical and religious vocabulary; of growing collaboration within the Society (e.g., Le Mans, Lyons, Chantilly, Toulouse, and Paris) and with university circles (e.g., the Sorbonne and the Ecole des hautes études in Paris) and other religious orders (e.g., Solesmes); of the high interest of young Jesuits, mostly stimulated by their professors.

The Roman situation, sketched in quick strokes by Père des Places, stressed encouraging factors in three pontifical institutions: the Gregorian, with its *Orbe* and a number of dissertations on Greek Fathers; the Biblical, with J. P. Smith and des Places himself; and the Oriental, with Hausherr and Ortiz de Urbina. In drawing the Belgian picture, Roger Leys was perhaps unduly apologetic. He felt that relatively little had been accomplished since 1955, though he could point to the precious work of the Bollandists and to individuals like de Strycker and Vanneste. On the English scene, Maurice Bévenot could allude to Anthony Stephenson's research on the *Catecheses* of Cyril of Jerusalem, the *Catholic Dictionary of Theology* in preparation under Joseph Crehan, and his own work on Cyprian. Brief remarks on the state of patristic affairs in Canada and Holland brought this phase of the morning meeting to a close.

The constructive phase of the morning session centered around the question: what can we do? Better still, what ought we to do? There was general agreement that Catholic patristics has reached a critical point—for several reasons. First, the Oriental and Byzantine tradition has taken on fresh meaning in the ecumenical context of the forthcoming council.

Second, modern discoveries (e.g., the Dead Sea Scrolls and the Gnostic finds at Chenoboskion) have posed some delicate problems with reference to early Christianity. Third, and perhaps most importantly, the Fathers of the Church have become respectable in university circles. A mixed blessing; for there is danger that the field may be pre-empted by nontheologians, that philology may cease to be a handmaid, that the theological thought of the Fathers may be misprized or misunderstood, disregarded or shunted to the background. It is highly important that Catholic patrologists, by their competence and their contributions, by their skillful wedding of theology and philology, of philosophy and history, be in a position to carry on dialogue with the university. If they are not, Catholic patristic scholarship may find itself in the same plight that plagued Catholic biblical scholarship at the turn of the century: we shall be behind the times, isolated from the community of scholarship, without influence on contemporary research. We shall end up talking to ourselves.

The immediate response of the conferees—admittedly a partial response—concerned practical plans for collaboration among Jesuit scholars. Here three proposals met with general approval. The first was that we work towards a lexicon of significant theological words in patristic literature. Lively discussion of the possibilities and problems inherent in the idea made a preliminary step advisable: the publication in the newly founded *Heythrop Journal* of a list of 300 key theological terms. This list, to be produced by Father Leeming, will be subject to revision on the basis of the suggestions and criticisms of Jesuit patrologists. When the final list has been drawn up, with its divisions and subdivisions, then plans can be formulated for the lexicographical research involved and the methods of collaboration to be employed.

The second proposal repeated a 1955 project which had miscarried from faulty administration and organization: a substantial volume covering rather exhaustively the patristic notion of tradition. It will be a co-operative effort, combining the historical research of perhaps twenty patrologists, and concluded by three chapters of synthesis and theological appraisal. The editorial organization of this project has been confided to the present writer. It is expected that the book

will be published completely and simultaneously in at least four languages: French, German, English, and Spanish.

As a third measure of practical collaboration, the Jesuit Patristic Conference was voted a more permanent, less precarious existence, with Father Brinkman as secretary. In the concrete, this means that (1) Heythrop will be a center and sort of clearinghouse for Jesuit patristic collaboration; (2) a newsletter will issue periodically from Heythrop with information on projects, MSS, editions, etc.; and (3) superiors permitting, Jesuit patrologists will try to meet again at Heythrop in 1961.

Finally, two other needs were briefly noted: greater specialization in *Oriental languages* and a reaffirmation of the primacy of *content* in our patristic research.

Afternoon Session

The afternoon session could count only fifteen Jesuits present, since a number had obligations to meet elsewhere in England or on the Continent. With Father Brinkman and the present writer as cochairmen, the task of this session was a critical appraisal of the Oxford Conference. We reviewed in order the seventeen major addresses and the so-called master themes—eleven groups which met simultaneously each of four afternoons to exchange information on eleven subjects of wide contemporary interest: (1) Greek Patristic Editions and Texts, (2) The Text and Criticism of the Bible, (3) Biblical Theology, (4) The Gnostic Manuscripts from Nag-Hammadi, (5) St. Augustine: Theology, (6) St. Augustine: Historical Problems, (7) Trinitarian Theology, (8) The Fathers and Philosophy, (9) Liturgy, (10) Hagiography, and (11) The Fathers and Christian Spirituality.

This essay in group criticism was highly valuable. For one thing, it compensated to some extent for the inability of any individual to attend more than a fraction of the Oxford sessions. For another, the different interests represented by the Heythrop conferees, as well as their collective competence, made it possible to summarize, analyze, evaluate, and at times supplement the Oxford sessions in uncommonly instructive fashion.

The comments of the Jesuits at Heythrop on individual

performances at Oxford are hardly in place in *Woodstock Letters*. Three observations, however, of a more general, overall character were significant enough to be reproduced here. In the first place, a strong undercurrent at Oxford, reflected at Heythrop, was critical of the programming of the Conference. Many felt that fewer papers, on problems at once precise and more significant, with more time for discussion, would be widely welcome. The conscientious participant absorbed a mental and physical drubbing, without proportionate profit. Second, several of the Jesuits were quite sensitive even at the Conference to what Daniélou has called "the university objection," the widespread conviction that the theologian, be he ever so competent in patristics, comes to the Fathers with preconceived ideas and interprets the Fathers in harmony with these prejudices. Third, on the ecumenical level, little encouragement was to be derived from the Oxford Conference. There was a gratifying cordiality on the part of many non-Catholics; embarrassing incidents were few and momentary; some Anglicans were interested in the Orthodox reaction to Rome and the council to come. But that was all.

It is not likely that a weekend at Heythrop will revolutionize the Society's efforts in patrology. And yet, it can scarcely fail to be fruitful; for it has stimulated self-criticism, removed some temptations to complacency, suggested more effective productivity through collaboration, and rekindled in us as a group the vision of the Fathers, in whose eyes the search for God's truth is a search for God Himself.

Chaplain and Victory in the Pacific

Samuel Hill Ray, S.J.

Commissioning and Shakedown

The commissioning of a ship is a thrill. Riveting, painting and hammering days are over. You have watched your future home take shape. You know with a secret hope that your safety is tied up with hers. Plans for the big day are progressing. Finally the ship is under her own steam and after a run out into the harbor she comes alongside the dock and the crew moves aboard. We are actually living in *U.S.S. Hamlin*, built in the Todd Ship Yards in Tacoma, Washington.

On June 26th, 1944, at 1400 the program of commissioning begins. Guests are seated above the seaplane deck and all hands assemble on the seaplane deck itself. Captain McQuigan of the Todd Shipyards turns the ship over to Captain G. A. McLean of *Hamlin*, with a speech from each. Then the chaplain blesses the ship with a prayer.

The hectic days that followed are not to be forgotten. I had no idea what a shakedown cruise would be like. I was bewildered by the process as we went up and down Puget Sound within a limited area. Next came the loading of ammunition and supplies. Then down the coast, rough at the start, calmer as we advanced, but very rough as we approached the harbor of San Francisco. Finally, the thrill of steaming under the Golden Gate Bridge. A week of loading more supplies kept us in the busy harbor. Sailing to San Pedro, we tied up alongside an old tanker that was moored to the dock. One night there was great excitement when an old man fell thirty feet down an open hatch on the tanker into black darkness, and finally with one leg broken crawled up the ladder, called for help and fainted.

U.S.S. Hamlin, AV-15, a seaplane tender, was to care for PBM's whose work was reconnaissance and rescue. We sailed from San Pedro, California, to Hawaii, Eniwetok, Saipan, Tinian, Guam, Ulithi, Iwo, Kerama Retto, Okinawa, and, finally, into Tokyo Bay for the occupation of Japan and the

signing of the peace treaty—an eighteen months cruise. I will pick out the more interesting happenings, especially those that did not appear in the newspapers.

Saipan

Let us begin with Saipan. We arrived just after it had been secured and all organized resistance had ceased. There was still some scattered fighting in the hills. The first morning we took aboard the crew of a seaplane to which some Japanese swam out for a surprise attack. The plane, in the scuffle, had sunk. The Japanese went down with it.

On September 14, 1944, I visited the three concentration camps on the island. In the first there were the native islanders, the Chamorros, a clean, intelligent, moral people. All Chamorros in the Pacific are Catholic. They accepted the faith at once when the missionaries came out three hundred years ago. I saw an oil painting of the venerable Jesuit who was the first to evangelize these people. It had been saved and placed over the door of the ruined house in which Father José Tardio, S.J., and a Brother were living in the ruined village of Charan Kanoa. They were acting as liaison officers between the natives and the Americans.

There were six Spanish Sisters there also. The army had put up two tents for them in the camp and given them sufficient privacy and good food. When the Americans approached Saipan, there was some danger of the Japanese killing the Sisters. So they, seven in number, fled to the hills where they lived for two weeks under a tree. A shell from an American ship had killed one of them. The others were weakened by exposure and lack of nourishment. One of the Sisters, then sick in her cot, told me of the kind treatment given her by an army nurse from Louisiana, named Daigle. Later at the hospital I met Miss Birdie Daigle, an old friend from Opelousas, Louisiana. I acted as extraordinary confessor to the Sisters, the first they had had in many years. We had to use Spanish as the Sisters were mostly from South America.

The second camp was for Koreans. They are less clean and less intelligent, but cheerful and ready workers. They had erected a modest Buddhist shrine and the Buddhist priest

watched over it. The third and last camp was for the Japanese.

Only once did I visit Tinian. I went to the big B-29 base, climbed into a plane, flew across the channel, and seven minutes later stepped out on Tinian. I met an old friend there and came back with the commandant of the island as he returned in his launch through Saipan harbor.

We were not without our share of typhoons during this period. One unforgettable sight after the blow was to see an LST hung up on a coral reef with the waves breaking over it. Her stern anchor broke and she was washed up on the reef. The crew jumped to safety, save one who was caught in a big wave and drowned. Another aftereffect of the typhoon was the heavy drift carrying two bloated and bloodstained bodies.

Ulithi

About 1300 on October 12, 1944, we arrived in the harbor of Ulithi. Here we were to drop anchor and rest for over two months amidst typhoons, the gathering of the fleet for the attack on the Philippines, visits to the natives, and swimming on Mogmog Island. The 88th Seabees did a real job in making Mogmog a recreation center for the fleet. Our first approach to the island had to be on rubber rafts. The coral heads and shallow water made it too dangerous for small boats. Mogmog had about forty huts, a chapel with an altar, the grave of a priest, and the grave of the chief's daughter who had been killed when we came into the atoll. One of the shells we lobbed onto the island had killed her and another had injured the chief, her father, who was taken to an American ship and given medical aid. This had embittered him against us but kindness gradually softened his wrath. Here on October 19, our first Japanese prisoner was brought aboard and detained for a few days. On October 22 I said Mass on Mogmog in a thatched hut. In spite of my best efforts one of the million flies got into the chalice after the consecration. The hut was built without nails. Twine, made of coconut fibre, bound the timber together.

The natives of Ulithi had been gathered on one island, Fassarai. There were about three hundred of them. They had

chiefs and a chief of chiefs. They were all Chamorros and Catholic. On November 7, 1944, when a typhoon had run us down the harbor to their island, Captain McLean, Commander Cronu and I went in to visit them. I blessed them and they made the sign of the cross. I could not speak their language but by signs they understood I was a priest. I gave them medals and rosaries which they hung around their necks with great pride. The men wear a sort of loincloth, the women a little skirt and the children up to two years of age wear nothing. About all I could see in the line of food was coconuts. In peace time they also have fish. I saw a few chickens and no gardens. Drinking water was rain water which was channeled into some can or jar as it ran down the side of a tree.

At Ulithi we had our first funeral. We buried Francis Bauer who had drowned off a nearby island while on a liberty party. We gave him military honors with a Requiem Mass, and we buried him on Azor Island where there already were twenty graves. Near the shore on Azor this little cemetery had been cleared by Commodore Kessing and kept in good shape. As taps sounded out over the waters tears came to our eyes. At Ulithi I also had the pleasure of meeting my nephew, whose ship, *U.S.S. Altamaha*, an escort carrier, moved in near mine. Here we also felt the fascinating terror of the sight of a burning tanker. Scuttlebutt had it that two Japanese submarines had sneaked into the harbor and hit this tanker. She lay two and a half miles away and flames rose 100 feet high, and the smoke a mile high.

On November 29th with Father Norton who had been assigned as chaplain to care for the natives, I visited Fassarai. After Father had said a nuptial Mass for three couples I said my Mass which started at about 1400. A woman led, from memory, all prayers and hymns, and the people joined in with great devotion. When I had finished Mass the congregation rose and sang in Latin the Christmas hymn, *Adeste Fideles*. When Father Norton said Mass two weeks previously it was the first Mass the people had had in seven years. The missionary who used to come up from Yap had died and the Japanese would not allow any other priest to enter the atoll. The Jesuits had a school below on Yap as well as on Ponape and Truk and the two almost naked altar boys of about

thirteen answered in perfect Latin throughout the Mass. These people are a marvelous proof of the power of the rosary to preserve the faith. For seven years they were without Mass and of the Sacraments, they had only baptism and matrimony. But daily they would gather and recite the rosary in common.

Our rest at anchor was broken at times when we went outside the harbor to practice firing. We were proud of the accuracy of our gun crew, and especially of our gunnery officer. I recall how Mr. Massey, "Guns" for short, used to laugh and tell how he wanted permission to knock down the stack of the sugar mill on Saipan. It towered over the ruins and had been riddled by hundreds of bullets. He wanted to send a shell right down from the top and blow it to smithers.

My greatest thrill in the harbor of Ulithi was the first Midnight Mass aboard. At 11:45 we began singing Christmas carols. Then I preached for the benefit of all. Most of the ship's company, both Protestant and Catholic, was present, about 525. At the second Mass I distributed 253 Communion. Just at the stroke of midnight, while I was vesting, the bugler, atop the highest deck blew the old Christmas hymn "Silent Night." It etched out over the clear, warm, starlit sky and sea and air. Many an eye grew dim with tears thinking of home and of God.

Saipan Revisited

Back in Saipan I resumed saying Mass on ships previously visited. There was *U.S.S. Fulton* where my old and dear friend Reverend Dr. Black was chaplain; he, in turn, resumed Protestant services for the boys of my ship. There were also *Spark* and *Whippet*, my favorite tankers.

Again I visited Charan Kanoa, the ruined village and concentration camps. We found that the Chamorros were living in the ruined houses that had been previously occupied by the workers of the Japanese sugar mill. Father Tardio now told me more of his story. On Dec. 12th, 1941, the Japs started repressing his activities. The Sisters were not as free as formerly to come and go among the people. We learned, too, that the people had recently chosen a mayor from among themselves with five commissioners. These officials have been

installed with due ceremonies by the American general. The new mayor, a devout Catholic, spoke seven languages. He spoke to me in good English. Because of his knowledge of languages the Japanese had kept him in house arrest for two years before the American occupation.

On February 1, 1945, the crew from a visiting submarine came to the *Hamlin* to offer a Mass of thanksgiving for an extraordinary escape from the Japanese. The following week I went aboard another submarine to say Mass before they set out on their first mission. In the narrow passage where I said Mass I could not help but think of "Praise the Lord and Pass the Ammunition," for I could have reached out and touched four torpedoes.

On February 8th I had a chilling scare. I had gone over to *U.S.S. Cape Newenham* to say Mass which was scheduled for 1600. So I went before noon to leave my Mass kit on the ship and then proceed to the recreation park for a swim. Aboard *Newenham* I met Tom Kenedy, the son of the publisher P. J. Kenedy, and he persuaded me to take lunch first. Then he would go with me and we would return together in time for Mass. We had our swim and were returning afoot when we spied *Newenham* sailing out from the docks. "There goes my ship," Kenedy exclaimed, "She was not due to sail till tomorrow morning. I am the navigator and I should know." "Yes," I answered, "There goes my Mass kit. It is the only one I have and I should know that too." We hitched a ride to the port director's office and were told at first that she was sailing for San Francisco. Our hearts sank. Later we learned to our relief that she was moving to a berth in the outer harbor and would not sail before morning. We hastened to my ship for further transportation and I said Mass aboard *Newenham* at the scheduled hour but with a reduced attendance.

We touched at Guam for a couple of days. A tour of the island showed us the ruined cathedral in the ruined city of Agaña. The government by now had constructed dwellings for the natives. They consisted of thatched roof and board siding. From the educational service here I was able to get a few text books for my Spanish class on *Hamlin*.

Iwo Jima

Here was our real view of thundering, bloody warfare. The sight that greeted our eyes on that morning of February was horrible. High winds had kept many of the ships from dropping anchor. As we moved about we could see the fierce attack of the Americans and the stubborn resistance of the Japanese. Constant bombardment during seventeen days and nights was nerve-racking. On the first morning, as "Chips," the chief carpenter warrant officer, and I stood out on deck watching the show, bullets began to sing and spatter in the water closer and closer. At the sight we melted into the nearest hatch. On the second day casualties began to pour aboard. Five thousand marines were killed on this island, with twenty thousand casualties. It is claimed that twenty thousand Japanese were killed here. Their caves throughout the island were a powerful defense. But the flame-throwers played havoc with the men in the caves.

The marines have been criticized for the great price in life paid for this island five miles long and two miles wide. But Iwo had to be taken. The 1200 mile trip of the B-29 from Saipan to Tokyo and back was a little too far even for the powerful bombers. So many of the B-29's had dropped into the water on the return trip that some of the pilots refused to go up. We needed an auxiliary base for the return trip from Tokyo. As we lay off the shore under Mt. Suribachi we buried over the side of the seaplane deck, William E. Hoffman, marine staff sergeant from Chicago. On Friday, February 22, 1945 at 1035 the American flag went up on the top of Mt. Suribachi. The word on the air to all present brought us out on deck to look up at it.

On Tuesday the 27th a press plane arrived, anchored at one of our buoys, took on fuel, copy and photos, and then flew off. Here we had all the terror of warfare: the sight of the flame-throwers, dead Japanese floating by, wounded marines, covered with black volcanic dust and blood, coming aboard for treatment, the roar of firing from all types of ships, the swish of star shells at night, exploding ammunition dumps, shrapnel splashing around the ship, one of our own PBM's sinking near the shore in the shadow of Mt. Suribachi, a four inch shell

crashing into our own stack and wounding four of our men but refusing to explode. Only three days later did we know that it was a shell that had hit us. It cut a large hole in the stack, rolled over on the catwalk and was discovered in a routine inspection three days later. It was dented in the nose but all there. It was American, not Japanese. The gunnery officer noted the number of the shell and heaved it gently over the side. We breathed a prayer of thanks. What might have been! This must have given rise to the report in Saipan that *Hamlin* had been hit and all hands lost. We leave Iwo Jima on March 8th and touch Saipan and Guam for brief stays.

Kerama Retto

Eventually we arrived at Kerama Retto, naval repair base in the East China Sea, seventeen miles west of Okinawa where we were to stay three months. Our two AV's and four AVP's arrived in convoy. Evidently we had surprised the Japanese, for they left us alone and free from suicide scares for about six days. We found three hundred suicide boats hidden in deep receding caves. Some Americans tried to start these boats and were killed when they exploded. They had been set as booby traps. They were rudely constructed, about seventeen feet long with a torpedo forward and TNT aft. The engines which had no reserve gear, were of American make. These little ships were to rush out and dash into one of our fighting ships to cripple it. The odds would be in the favor of the Japanese whenever they struck.

We also had our share of kamikaze attacks. We were indignant when the press reported that these suicide planes were not a threat. When we saw our crippled ships and all the dead soldiers and sailors, we knew they were a serious menace. When I arrived at Kerama Retto there were forty-five graves on the island of Zamami. When I left three months later there were 805, mostly victims of suicide planes. On Holy Thursday, March 29, 1945, I buried Joseph A. Mariano, of Brooklyn, a soldier of the 77th Division. He had stepped on a booby trap on Zamami, was carried to *Chandeleur*, but died aboard of wounds received. As we went to the island we had to transfer the body from the motor launch to an LCVP, and finally to an amphibious truck that rolled up on the land

and to the cemetery. We were impressed with the native tombs that lined the shore. Later, on closer inspection we found that these tombs were dug into the hills and were about twenty feet square inside. The outside was covered with brick or granite, and over the grave ran a sort of fan-shaped cement cover that must have been constructed against erosion. A walled garden lay in front of the tomb. Vases and dishes were placed before these tombs and the natives would bring food and flowers and place them in these receptacles so that the returning spirits might enjoy them. We learned later that the natives buried their dead in the earth for three years and at the end of that time when the flesh had decayed they dug up the bones and placed them in ornate urns of varying sizes which were placed in the tombs I have just described.

The invasion of Okinawa, seventeen miles east of us began on Easter Sunday, April 1st. On the afternoon of Easter I heard the confessions of the 77th on the beach. The house in which I heard these confessions was a one story structure with walls of polished wood and partitions of paper. The red tile roof bore its protecting deity in the form of a stone dog. It was a prefabricated home brought in from Formosa or Japan proper. It was surrounded by shrubbery and a stone wall about four feet in height. The front wall, however, was of woven bamboo. The kitchen in the back room had an open hearth which gave the house its smell of stale smoke. In the side yard was the open toilet and stone stalls for the animals. Lice filled the sleeping mats that were about two inches thick. Lantana, castor bean and mulberry grew abundantly about the house. A cylindrical well and a cylindrical baking oven stood near the house. These were of stone and cement. The village of Ana nearby was picturesque with its shaded alleys and bamboo trees, banyan, pawpaw and small palms.

Kamikaze Attacks

With the advance of April the kamikaze attacks increased. Sometimes twenty-five raiders came through our area at a time and the threat kept the men up for twenty-four hours at a stretch. We realized that the Japanese must be desperate when they resorted to these attacks. One suicide plane pilot

bailed out and dropped into the ocean. He said he had lived too long in the United States to want to commit suicide. In April when I said Mass on an altar which had been erected in the Zamami cemetery there were 280 graves. Of these, forty were army boys, and the rest navy with truck loads of bodies being brought in every day—a ghastly spectacle. I blessed all the graves and prayed for the dead. I said Mass on the destroyer *Leutze* which had been badly hit. Three men were trapped below. One was killed and three were missing. The crew was in a highly nervous state. *U.S.S. Purdy* had taken a torpedo that had killed fifteen and injured twenty-seven. Sixty-one men were present for Mass and fifty-eight received Communion. Today I met Father Vincent Nels, a Precious Blood priest from Chicago. He was on *Pinckney* which was hit by a suicide plane and put out of commission.

Like the other chaplains, I served the small craft as much as possible. For instance on April 23rd at 1545 *LCS 21* came alongside. I rode out in a small boat to meet her and climbed aboard. Ensign Riley and Lieutenant Childs received me. I heard confessions and said Mass for seven and gave five communions. Often there would be Mass for a group of destroyers that were tied together. I said Mass on *Oceanus*, a repair ship, for its crew and the crews of the ships alongside, *Wilson, Bryant* and *Rodman*.

Meeting old friends was always a joy as when Father Joe Maring, chaplain of *U.S.S. Norton Sound* pulled into the harbor just aft of my ship. Trips to the beach were interesting. One day I carried a bundle of cheap jewelry with me and asked Colonel Doyle if I could have the fun of giving it to the natives. He was delighted and suggested I take some to a native girl in the tent hospital. I found the doctor and we went together to visit her. She was of a wealthy family but had lost her home and relatives and would not cooperate. She had not smiled the whole time she had been in the hospital. So we stood by her cot and showed her some of our trinkets and jewels. She turned her head away. The doctor tried to put a blue necklace around her neck. She brushed it aside. Then we suggested that the other women in the hospital look at the jewels and pin some on her and on themselves. Soon her curiosity got the better of her and she began to

admire the colors. Finally she smiled. Later the doctor told me it was the turning point and that from that moment she was amenable to treatment.

Long Watches

In Kerama Retto we suffered the weariness of long watches at general quarters. The kamikazes were after us constantly. My ship was not struck, thank God, but ten ships near by were hit and seriously crippled when not burned and sunk. The first prisoners we took aboard were two naked Japs who waved to a passing boat in the harbor, surrendered, and were brought aboard our ship. We took them to a stockade that was erected on Zamami.

On the morning of May 6th I was scheduled to say Mass on my ship at nine o'clock and then go across to the next ship, *St. George*, for Mass at ten-thirty. It was two minutes to nine. I was fully vested and ready to start when general quarters sounded. All rushed to battle stations. When I got out on deck I could see *St. George* burning. A suicide plane had sneaked in on her, killing three and injuring twenty-nine. My Mass on *Hamlin* was delayed until ten o'clock and only at six-thirty in the evening was I able to say Mass on *St. George*.

May 11th was a field day. In the area we downed one hundred and ten planes that day. One destroyer shot down twenty-three while receiving two suicide planes and three torpedoes. It was abandoned but recovered later. We began to see by these desperate efforts of the Japanese that they were getting weak.

May 17th was a day of spiritual work when I went over to destroyer *England*. The crew had not had a chance to go to confession for four months. I sat on a stool in a little room and the boys filed in, greasy, shirtless, bearded, timid, many not knowing their act of contrition. Two men made their first confession and communion. They had been prepared by a Catholic officer aboard. Alongside was *U.S.S. Hadley* that had taken three suicide planes and one torpedo. Twenty-nine of her men had been killed and fifty-two wounded. I heard the confessions of the men of these ships starting at 9:30 in the morning and finishing at 1:45, with half an hour for lunch.

One morning I set out in foul weather gear for Mass on

Tokashiki, the longest island of the group. An LCM took us across the harbor around the end of the island into the open sea, then into a smaller harbor of a Japanese village where the scenery was pretty but weird. A detachment of the 77th was there. I jumped off the boat to a broken seawall; then waded to shore. I heard confessions in one tent and said Mass in another. It rained all day. Here I met a Lieutenant O'Connell who has three brothers priests. News came while I was there that this group was to be transferred to the front lines on Okinawa. This was a gloomy prospect which all took with a show of cheerfulness. A unit of colored troops was to take their place. When the colored troops arrived that afternoon it was the first time that the Koreans who were working for the American army had ever seen black men. They asked the Americans to explain who they were. An interpreter tried to make it clear. As I left the island a native carried me piggy back and another carried my Mass kit. The latter proceeded to hoist the kit up to what appeared to be a ledge above his head and then let it drop ten feet onto the engine below, breaking some of the contents. The one carrying me treated me more intelligently.

Search for a Grave

One afternoon a message reached the ship that a Marcus Felten Taylor had been picked up out of the water by a small craft that came alongside distressed *Pinckney*, and that he had died aboard. I went over to Zamami in the pouring rain that afternoon to locate his grave. I found two Taylors, but not the one I sought. I returned to the ship to verify the message and discovered that there had been some confusion in marking his grave. I returned to the cemetery to find Marcus, Felten Taylor. I corrected the name on the cross to read Taylor, Marcus Felton. He had been struck by an exploding bullet during a raid over our ship. As he was in a state of shock, he had to be transferred to *Pinckney*, a hospital ship, that was due to take him back to his wife and children in New York. *Pinckney* was hit the second night he was aboard and he was a victim. The purse and message of sympathy sent to his bereaved wife from the men aboard *Hamlin* were characteristic of the great heart of the American boys.

One afternoon as I was coming back across the harbor from saying Mass on *LST 999*, I spied *Shubrick, DD 639*. She was terribly damaged. I recalled that twelve days previously Lieutenant Noonan had asked me to say Mass aboard her. He had to return to her first and find out her shipping orders. I awaited his call. Soon came a message: "Sorry, cannot complete arrangements. See you next time." This was the next time. I hastened soon thereafter to lend moral aid to the frightened crew. The men from *Shubrick* and *Butler* kept me busy with confessions for three hours.

My trip to say Mass at Geruma on June 18th was rather hazardous since our LCVP had to pass between two islands that were lined with Japanese machine gun nests. After Mass there I crossed the harbor to say Mass on the lower end of Tokashiki. Here was a group that one evening spotted a Japanese plane heading for the senior ship in the harbor. They sent word that an enemy plane was coming in. The reply came that it was a friendly plane. Then the senior ship was hit. The boys called over and said, "How did your friends treat you?"

June 21st was a tragic day. *U.S.S. Whiting* at 6:15 P.M. was struck by a suicide plane. It scorched her side but made no penetration. Five men were injured. None killed. Also at the same time *Curtis* was badly damaged by a Jap plane. There were sixty-one casualties—forty-one dead, including the Catholic chaplain and the senior medical officer. When the bodies were buried on the second day the stench was indescribable. The men who attended to the burial of our boys deserve great thanks for their work. On the 25th we offered a special Mass for all these men. Present were four Catholic chaplains, three Protestant chaplains, and the officers and enlisted men of both the army and the navy.

The only time I really was seasick was one afternoon when Lieutenant Quinn invited me out to a YMS to say Mass. After a forty-five minute ride in stormy weather we reached this small craft. I went into the small, hot and rolling wheelhouse. Six men who had not had a chance for over four years to receive the Sacraments, were waiting to go to confession. After hearing them and preparing the altar I felt *it* coming on. I struggled through, determined to complete the Mass and give

communion to these men. Drops of cold sweat stood out on my brow. I concluded Mass and then made for the open.

Okinawa

On July 14th we left Kerama Retto and rolled into Chimu Wan, the bay east of Okinawa, at three o'clock the same day. Here we lost one of our PBM's that sank just off our fantail. Here, too, we had to dodge another typhoon by putting out to sea till it passed by. My first visit to Okinawa revealed some interesting items. There were 350 chaplains on the island. Six hundred jeeps had disappeared during a short period in a system in which anybody's jeep belonged to everybody. When General Buckner was killed, Father Redmond got to his body and prepared it for burial. Near where the bloody and horrible battle of Shuri had been fought, there was a ruined church with a steeple and a cross and a Japanese gun mount by the side of the road. The very rocks were blackened with smoke and ripped asunder; strewn about the fields were broken Japanese and American tanks.

One Saturday afternoon was another tragic day. Lieutenant Turner who sat next me at table had gone out on his PBM that afternoon and due to a heavy load he porpoised three times at the take-off and then went down. Only three of the crew of twelve came out alive, an explosion wrecking the ship below the surface. The last body was found six days later thirty miles away and was identified only by the name on the belt. I buried all these men in the cemetery on Okinawa. Each time we went to the cemetery it was practically a day's journey in a truck or ambulance, so far were we up the island from the cemetery.

The feast of St. Ignatius was celebrated with Chief Askew and Father Joe Maring, S.J., chaplain of *Norton Sound*, and in visiting Father Cahill and Father Fleming at Kin, the marine airfield on the nearby beach.

On Friday, August 10, 1945, in the evening, the news broke that Japan had made peace offerings under the condition that the Emperor be retained and his sovereignty continue. Firing from the beach brought our ship to general quarters. Yet no enemy was in the territory. We finally learned that the men on the beach were so jubilant they fired any ammunition they

could lay hands on. In the indiscriminate firing, seven of our men in various areas had already been killed, and the senior officer present had to issue orders to all hands to cease firing.

August 15th, the feast of the Assumption, ended the war that broke out on the feast of the Immaculate Conception. My Mass, the twentieth anniversary of my ordination to the priesthood, was offered in thanksgiving for the end of the war. We set out for Tokyo that afternoon. In the evening, a group of the men gave me a surprise party in the library. The next morning we awoke to find ourselves back in Chumi Wan, Okinawa, to drop *Norton Sound* and pick up *Cumberland Sound*. We set out again, Tokyo-bound, late in the morning. On the 18th at about 0645 we passed off the starboard beam the extraordinary rock known as Sofu Gan, or Lot's Wife. It is a black rock rising 326 ft. high like a statue out of water, more than twenty fathoms deep. My story of the rock on the PA system brought many from their bunks to see it. In the late evening we met parts of the 3rd Fleet. For the next ten days we circled and circled 300 miles off the coast of Japan. On the fifth night of this exasperating but necessary waiting there was some compensation in a brilliant moonlit night with four hospital ships all aglow, and the thought that it was no longer a bomber's moon. There would be no kamikazes tonight. On the 28th we awoke to see the Izzu Islands off Japan. There looms the mainland and Fujiyama rises majestically ahead of us. We are near Honshu, the main island of Japan.

O Shima, the active volcano island, is on our port side. Its top is covered with grey volcanic dust. We sail into Sagami Wan and drop anchor at about 1100. The shore line is rocky, broken by bathing beaches. Hills rise slowly to mountains and Fuji is out on the horizon before us. We spend hours searching the shoreline with our binoculars. The American might of ships is gathering in the harbor. On the night of the 28th, lights for the first time in months appear on our bow and stern. Fear of attack is gone. On the 30th we sail out of Sagami Wan and into Tokyo Bay. To port lies the naval base of Yokosuka, where the marines are landing. The air is hazy and the water muddy. Yokohama lies ahead and Tokyo is barely visible beyond.

On Sunday, September 2nd the peace pact was signed on

U.S.S. Missouri which lay astern of our ship. On the 3rd I visited *U.S.S. Iowa* and then moved in to the beach. On the way I went aboard Japanese battleship *Nagato*. It was the last of their battlewagons and was badly damaged. I landed on Japanese soil for the first time as Chief Davis of *Iowa* went with me to find Father Charles A. Robinson, S.J., of *U.S.S. Missouri*. We went to the marine hospital at the Yokosuka naval base and also to headquarters. On the beach I met Chaplain Mannion, Chaplain Hentheim and Dr. Gilmore. Coming back I stopped to see Chaplain Hardie La Cour who was on *U.S.S. Piedmont* tied at the dock. On the trip out, I passed the Japanese submarines that were being salvaged. They had a cruising radius of 25,000 miles and carried a hangar for two planes. We saw midget submarines that were rusting on the beach. When we saw the run-down condition of a first class naval base such as Yokosuka was supposed to be, we realized that the Japanese had been fighting a long time on nerve. The shore line of Honshu was lined with a series of caves dug out for defense in case the American troops attempted to land. Had we landed, we would have eventually overpowered them, but we would have lost thousands. Thank God the war ended when it did. The atomic bomb was not the cause of the end of the war but the occasion.

Cardinal Spellman

On September 5th, Wednesday, I motored into Tokyo. With me were Father Charles Robinson of *Missouri*, Father Paul L. O'Connor, S.J., of *Missouri*, Father La Cour of *Piedmont* and Warrant Officer Pat Young of my ship. On September 12th, Dr. Roach and I visited Yokohama and Tokyo. I met Archbishop Spellman of New York and Father O'Connell, a Josephite who had been on retreat with me at Grand Coteau, saw the British consulate, International Red Cross, and the American consulate in Yokohama, and then the frightful ruins of Tokyo. It was said that Tokyo was eighty percent destroyed and Yokohama about the same. Yokohama had a population of eight hundred thousand and Tokyo six million.

On Saturday the 15th, Archbishop Spellman said Mass at 1000 aboard *South Dakota* in Yokosuka harbor. In the skipper's gig, four officers, four enlisted men, and I met the arch-

bishop at *Piedmont* landing promptly at 0930. He had the captain's quarters aboard *South Dakota* and was due to dine at noon with Admiral Halsey. At 1000 promptly the archbishop began the Mass with about a thousand present and afterwards shook hands with all comers. His memory for names was phenomenal!

On Tuesday, September 18th, a typhoon struck us at about 0600. By night all was calm and Fujiyama was even more beautiful backed by the Japanese sun and the pink clouds. On Thursday the 20th I went by boat to Yokohama, fifteen miles distant, carrying sugar, soap and candy for the Jesuits in Tokyo. In Yokohama near the dock I boarded a trolley for the railroad station and took the train to Tokyo. This was a bit venturesome since I did not know the way and just asked as I went along. At Tokyo I got off and began asking for Yotsuya. Finally, after contradictory directions, a Japanese took me downstairs and up to another platform whence trains departed for Yotsuya. As I rode along on this electric train, the only American in the car, and surrounded by a crowd of Japanese, it suddenly occurred to me that they could slit my throat and throw me into a ditch. But we had been assured that the Japanese would not harm us under the present conditions. I got off at the seventh stop, Yotsuya, went up the stairs and walked two blocks to Sophia, the Jesuit university. I met the Fathers there and had many questions to ask. As I sat down to coffee, I helped myself to a portion of sugar that was produced in a small jar. The coffee tasted very bitter. "This is rather coarse sugar," I remarked. "Yes," he answered, "but it is American sugar." Skeptically I tasted a pinch of the sugar and found it was Epsom salts given me, of course by mistake. As I started out on an evening walk with Father Joseph Roggendorf, we met Archbishop Spellman in an auto, accompanied by Father William Nern and Colonel Snyder, and with a young Japanese guide. We dismissed the guide and conducted the party to the Yokokuna Shrine. "This," said Father Roggendorf, "should have been bombed out first for it was the center of fanatical propaganda." The suicide pilots were told that their spirits would be enshrined here forever. A short drive brought us to the college of the Religious of the Sacred Heart. We found it a scene of sad de-

struction. All the buildings had been destroyed except the chapel and that was damaged. We saw a light in this building and, stepping over scattered debris, made our way to it. We found one religious only, a native Japanese, Mother Monica. She was living there with a servant girl. She told us that the rest of the nuns had been obliged to go to Omura, thirty miles north of the city, but were expected to return in a few days. The Archbishop left a message for them, including a special blessing from the Holy Father and also a cash donation.

Japanese Fare

The next day began with Mass in the domestic chapel at the altar of the Japanese Martyrs at 0600. For breakfast I had coffee with no sugar, black bread with a trace of butter. At noon it was potato soup, fresh tomatoes, potted ham, coffee (no sugar) and for dessert a piece of brown bread covered with a sauce of cream and sugar. Returning to the ship that evening with Commander McKeel and Commander Connor, we took Father Roggendorf back for an overnight stay on our ship. He ate dinner with the captain that night and saw steak, white bread, butter, and ice cream for the first time in years. The men on the ship plied him with questions about Japan and the Japanese.

On September 26th I visited Yokohama to see the Sacred Heart Church which was built in stone after the devastating earthquake of 1923. Here I met a young native secular priest and native seminarian. The seminarian had no shoes. I visited at the hospital the Missionary Sisters of St. Francis. They had a twenty-five bed hospital in the international settlement and when the war broke out they were interned in the yacht club. They slept a few nights on the concrete floor of the club. When the Mother Superior protested, they were given cots and after three weeks allowed to go to the country to live. We found them very courageous women. When they came back to their hospital, they found it in wretched condition. Even the electric fixtures had been pulled from the walls. From the roof of the hospital I could see the charred ruins of the convent and school of the Sisters of Notre Dame of Namur. The flames from the valley had caught and burned their buildings. We could see also the convent of the Sisters

of the Precious Blood. I was afterwards to meet two of these Sisters in New Orleans. Nearby I could see the British embassy and the home of the president of Standard Oil. Later I visited the school of the Marist Brothers of Dayton, Ohio.

On the 27th with Mr. Young, Mr. Dougherty and Dr. Roach, I visited the Waragayas, an industrialist family in Kamakura. Father Roggendorf had arranged the meeting. It was a typical Japanese home. We drank tea in the garden. As we ate under the arbor I used chopsticks to the best of my ability. The dinner consisted of squash, tomatoes, beets, stems of sweet potatoes, greens, lettuce, rice à la Japanese, and, of course, tea. A present of American food made up for the family's loss. We also met Mr. Morimura, a wealthy Japanese chinaware manufacturer with a store on Fifth Avenue in New York, and his wife; also a Mrs. Yano, who had travelled the Occident and the Orient; a Mrs. Abee who had lived in Boston; and two little girls, Rosy Aido and Marian Yuki as well as our hosts, Mr. and Mrs. Waragaya. After dinner we visited the great Buddha and the Goddess of Mercy. This Buddha is considered a masterpiece of Japanese art. The village, untouched by the destruction of war, has about 250 shrines in it. It is very picturesque. From Mrs. Yano I learned how the Japanese looked on us. She said that the common people were delighted because it gave them hope of liberation from the oppressive militarists; the industrialists were content because they felt that General MacArthur would give them a square deal; the militarists hate us.

On returning to my ship on October 1st, Father Leonard Goode, chaplain of *New Jersey* came along and spent some time hearing confessions aboard the ship. The Jesuit, Father José Herreros, also accompanied us. He and I tried to arrange for the return to Saipan of Father Hygino Berganza who was the superior of the Jesuit Mission of Carolines and the Marianas, and had been for the past ten years. He had come to Tokyo six years previously and had been told to wait awhile before returning. This while had lasted six years. The outcome was that the navy would permit him to return to Saipan for only one month and after that, because he was not an American, he was to be put out of the mission in which he had labored for twenty-five years. It was similar to the policy

in regard to Guam where nearly all the people are Catholic. When a chaplain was appointed to supervise the education of the children, they appointed a Baptist. When it was pointed out that the position should be held by a Catholic, the protest was ignored.

On Thanksgiving Day, 1945, I learned that my relief, Father Edward M. Tulley, was on the beach awaiting transportation to the ship. On Friday at five P.M. I was aboard the *U.S.S. Muliphen* a navy cargo ship. It pulled out the next morning. We made the great circle in fifteen days through rough seas and high winds that blew off the ice fields of Alaska. I was determined to be home by Christmas, reached Fort Lauderdale, Florida, on December 19th, 1945, and said Mass at midnight at home on Christmas.

The Exercises for Individuals and for Groups

G. A. Hugh, S.J.

In what follows we have very definitely no notion of attacking group retreats as such. We merely wish to examine the historical question: did they begin during the lifetime of St. Ignatius.

There is an initial difficulty about vocabulary in all this discussion. The name "group retreat" is clear; and if one person makes a retreat privately this could be called a "private retreat." What if there is no retreat at all, only the exercises given according to the eighteenth or nineteenth annotation? Shall we call them "private exercises?" It would seem to be the best name. "Individual exercises" as a name might be misleading, since it seems to put the "individuality" not in the person but in the exercises themselves.

Today unquestionably group retreats are the thing. Have they not even been recommended as preferable to private ones by Pope St. Pius X (*Haerent animo*)? How we should like

to be able to call such retreats "Ignatian exercises" and to justify this by showing that St. Ignatius himself not merely approved of them as a kind of mission, but recognized them as his exercises! Do not try to console us by saying that St. Ignatius did approve of group retreats and even wrote a circular letter recommending them! When I first read this, in one of Père Brou's books on the Exercises, I was amazed; because in the whole of the Exercises, and the whole of the Directory, there is no allusion to a group. The Exercises and the Directory obviously envisage individual exercitants all the time. If St. Ignatius encouraged grouping for retreats, how does it happen that this has left no trace in the Directory published forty-three years after the Saint's death?

If we were looking for a directory for retreats at the present day we should expect a word or two, if not about mass psychology, at least about how to handle an audience, various types of audience. And we should be most grateful for specimen timetables, outlines of talks and conferences, or even fully printed lectures. Not a word of all this in our Directory! Instead, it tells us to meditate on what we are going to say, if possible! Other suggestions in the Directory seem to be quite off the mark, as for example when we are told it would be a good idea for the instructor to go to the exercitant's house to give the points, though it would be better for the exercitant to retire to a country house or monastery where he would be more secluded.

A Legend

In the whole book we cannot find one word which presupposes a group retreat with points given to the group in common, rather than what we may call "private exercises." Even where it speaks of the Exercises given to religious and to Jesuits, where you might expect the group idea, you will not find a trace of it. In fact in the famous Chapter X, No. 6, it is obvious that each member of the community is getting points by himself. For if any one is in need of more "purgation" he will have to be kept longer in the First Week: impossible in a community retreat. The Directory seems never to have heard of group retreats. The Exercises given to the members of a community individually cannot be called a group

retreat, and there is no other reference to anything approaching the nature of a group that we can find. Yet the idea that St. Ignatius knew and approved of group retreats is to be found not only in Père Brou, but also in *Our Colloquium*, in an American life of Father Lainez, and probably in other books. It almost looks as if we had the rare privilege of looking on at the birth and growth of a spiritual legend. For it is only a legend; and Père Brou's assertion, which I think is the original one, has arisen from two misunderstandings, one of a letter, the other of an episode.

The letter is that written in 1554 to Father Leernus and sent round later as a circular to the whole Society. We print it in an appendix. In it there is no hint of grouping any exercitants but only of giving the simpler Exercises to more and more. Even women should be given them, but they ought to come to the church for them. The implication is that the men receive them at home or perhaps in rooms in a Jesuit house. There were no retreat houses. Does this look like groups? Why must the women come to church? Was it because they were in larger groups? No, but rather because they were not!

Now for the episode. It has dazzled Père Brou by its brilliance and we can easily forgive him for misinterpreting it. In 1540 Blessed Peter Faber and Father Lainez gave the Exercises to many people in Parma and almost all in the city made them; whence it would be natural to conclude with Père Brou that here we have to do with group retreats. How could two men give the exercises individually to the population of a city in the space of a year or two? Yet they did give them only to individuals; and the whole city made them!

Read the accounts by Orlandini and Polanco, and the letters of Faber and Lainez themselves (in Appendix) and you will see how. Some significant points follow:

Polanco: "They began to give the Spiritual Exercises to certain men and chosen women and *these began to give them to others*. This went so far that at one and the same time there were a hundred making the Exercises, and with extraordinary fruit."

Orlandini: "As each worked diligently at these Exercises, he was easily able to persuade others to make them; and not only that, but, immediately becoming a master in the art, he *gave them*."

Lainez: "The Exercises grow from day to day. Many of those who have made them *give them to others, one to ten, another to*

fourteen. And as soon as one nestful is finished another begins, so that we see our children and our children's children to the third and fourth generation."

Was it not wonderful? How many of our exercitants today give the Exercises to others?

Where we might most readily have expected group retreats would be in monasteries and convents. But read the account of how the Exercises were given in one such community in Parma. It was a big community, eighty nuns, relaxed, not grossly immoral, but with no poverty, no common life, each nun living like a lady of the world. Father Lainez was invited to give some lectures, for which he was famous. Then the convent tailor, of all people, suggested to one of the nuns that she should ask for the Exercises. He had been given them himself by a Jesuit novice, Don Paulo. A lady who had also made them supported his testimony and before long the nun began the Exercises with Father Lainez. Soon there were fourteen more. Did these fourteen receive the Exercises all together in the chapel, with Father Lainez giving them lectures on the said Exercises? I do not think so. Fifteen or twenty minutes to each nun, I should imagine. And not from Lainez. After the first talk, the work was turned over to the novice, Don Paulo. More and more nuns kept coming (a proof that the fourteen did not exercise as a group). The older ones held off longer. And the result of the Exercises? You can read it in a letter of Lainez:

"I could not describe the fruit they have won, in knowledge and tears and change of life. All these nuns want to live in common and deprive themselves of all their little treasures. Such a one wants to give her wardrobe to the infirmary, another her coffer to the sacristy. They do not want to gossip as formerly. They are most content with the religious state and most obedient to all. They have settled their quarrels and are all set on conquering their will and their temptations, and on continuing the prayer and the fasts and disciplines of the Rule. And finally they seem to themselves to be in Paradise; and with good reason, as it seems to me."

Similarly with the monks of a neighbouring city, Piacenza, who asked for the Exercises. Had this occurred in our time one would have gone to their monastery and they would all have made the retreat as a community. Not so then. Blessed

Peter Faber invited them to come to Parma and make the Exercises. They came, two by two.

Similarly, to digress from this Parma episode, with the monks of Tendillas in Spain. They were very relaxed, poor men, and wanted to pull themselves together. They had heard of the almost miraculous power of the Exercises. And did they invite any Father to come and give them? No, they chose one of their number as a guinea pig, sent him to the nearest town where there was a Jesuit. This monk, a character, made the Exercises, and came back such a changed man that they all wanted to imitate him. And so each went off to do the Exercises in turn. Of the further history of that monastery and how the Provincial scattered these monks over Spain to infect the other monasteries with their holiness, all this you can read about in Orlandini or in Diertins.

It is a commonplace in our day that, "Of course we do far more work nowadays with our group retreats. Those individual retreats could reach only a few." The Parma exercises should make us pause and wonder.

Blessed Peter Faber is credited with helping to arrest the Reformation in Germany, and it was by means of private retreats, or rather by private Exercises without retreat, since very often his exercitants began to preach while still making them.

How did the early directors produce such astonishing results? Nowadays we do not expect our exercitants to go and give Exercises to others. Much less should we expect them to be so successful that *their* exercitants should exercise others, and so on "to the fourth generation." How do you explain it? The towering personality of Faber and Lainez? A very special outpouring of divine grace? The simplicity of the Exercises they gave, those of the eighteenth Annotation, easy to learn, easy for learners to teach to others?

Maybe all three causes were operative; but notice the last one, and read Blessed Peter Faber's letters again. What were the Exercises which he gave up and down the Rhineland? Usually "those light Exercises," at most the First Week; hardly ever more, even with priests and learned men from whom he expected great fruit. He did not have time to give more, except to a very few like St. Peter Canisius, being

always on the move. And it was these simpler Exercises that aroused such enthusiasm. It was they that helped stop the Reformation!

Number

Giving the Exercises individually, how many exercitants would you take at a time? Blessed Peter Faber mentions that he had three at one time, giving them an hour each. Soon after St. Ignatius' time there is great praise for Father Landini, who is giving the Exercises to as many as fourteen or fifteen while doing the work of the mission. About 1590 when a draft of the Directory was being passed round for comment and suggestions, one Father asked how many exercitants would it be prudent to take on at once. Would four or five be a maximum, if one already had his hands full as a teacher or minister, for example? (Ser. 2a 1080) Obviously there is no question of group retreats yet.

What clinches the matter, it seems to us, is the correspondence between Father Aquaviva and a German novice master in 1584. The novice master, Father Crusius, has stumbled on the bright idea of giving the Exercises to three or four novices together. We have done this three times already, he informs Aquaviva, and with the happiest results. They reap the fruit of mutual edification in following the order of time of the Exercises. They are more emboldened to speak out about the fruit of the meditation than if each one had to render an account by himself to the novice master. The Germans especially are very shy when alone with the director. When they hear others talk out concerning spiritual things, they are not so shy. Also they meditate better when they know they will have to speak about it before others.

• Rather astonishing. We should have thought quite the reverse. Whatever about freedom of speech in the privacy of a tête-à-tête with the director, we hardly expect personal revelations in public in our modern group retreats. We should be surprised to hear the voice of someone from the chapel telling us about the success or failure of his meditation. Yet, after all, our "leadership courses" are rather like Father Crusius' retreats, and so are the Chinese Communists' "little groups". The reason perhaps was that the points in those

days were not the big thing in the retreat that they are now. The Exercises were more interviews than points. And so if you made the retreat collective it was the interview that became public. But this is a digression.

Father Crusius goes on to say it is easier for the director to put his heart into the work, if he has an audience of more than one. What is the custom in Rome? And in any case may he, Father Crusius, give the exercises in common, if not always, at least sometimes, if several enter the noviceship together; so that he may give the exercises to two, three, four, five or even six together? "The Provincial is not for the idea because he regards it as new and bothersome. Whether it is new or not I do not know. At least some Fathers have done it. In the meantime I will obey the Provincial and only give the exercises individually."

Aquaviva frowned on the innovation. He answered that it was impossible, not only because it was against the common usage but because different people needed different Exercises. Putting a number through the same Exercises would be ruinous. Also the idea of several reporting on their meditations in public would lead to their dealing only in generalities, without coming down to personal difficulties. If there were not enough directors to go round without grouping the novices, then the only remedy was to shorten the time given to each. "That is what we do in Rome."

Father Crusius did not consider himself beaten yet. He returned to the charge; but Aquaviva was adamant. The seventeenth annotation must be taken seriously. The director must be *au courant* with the agitations of the exercitant's soul and vary the Exercises accordingly. Impossible in a group. So the group idea was crushed for that century.

Incidentally we may make two remarks which go to show how long it was before collective retreats won the day. In the middle of the eighteenth century Benedict XIV, recommending religious to make the Exercises, urges them to go to Jesuit houses for that purpose. Obviously he did not have in mind the migration of whole communities. If the community were to go on retreat as a body, their own house would be quite suitable. As late as last century in the rules of the Jesuit novice master there was no suggestion of collective

retreats, but rather the contrary. In those rules individual novices seem to begin and interrupt and end their Long Retreat without any reference to their fellow novices.

Decline of the Private Exercises

St. Ignatius was not long dead before the Exercises began to fall off. The printed book remained and there were zealous men eager to give the Exercises well. But the swing of the first years was gone. St. Charles Borromeo owed a tremendous lot to the Exercises and there must have been many of the great personalities of the time who were powerfully influenced by them, men like Valignani, Aquaviva and many others, but we do not find such astonishing results as in the days of Faber, Lainez, Villanova, Salmeron, Strada and that generation. In 1700 Diertins compiled a history of the Exercises from Orlandini and one or two others. It has remained a classic. It is full of one marvel after another. But it stops short significantly at the death of St. Ignatius. Subsequent editors have tried to continue it and they have got together some indications of useful work done, but nothing very exciting. Their sequel makes very poor reading after the blazing pages of Orlandini. The history of the exercises up to St. Ignatius' death is amazing, exciting, mysterious, miraculous; after St. Ignatius' death as a rule it is humdrum.

Already before the end of the century the common disappointment is voiced by Father Fabius de Fabiis, S.J. "The memory of our holy Father is still fresh", he complains, "and yet there is hardly one among us who knows the art of giving the Exercises perfectly." Father Miron, a contemporary of the Saint and one of the most prominent figures in the Order, is equally emphatic. Father La Palma similarly, after 1600.

St. Ignatius was a hero, as Dr. Maranon says, in the sense of a godlike man, straining to transcend our human limitations, such a dynamic personality as made the ancient Greeks think of a man who had a god for father or mother. No obstacle could stop him. He was the man beside whom Francis Xavier and the other companions seemed like children. God had given so many gifts to this one man, Ignatius: hardness and tenderness, mystic vision and uncommon shrewdness, an apostolic spirit and an amazing power of introspection—the

list would never end. Is it any wonder that succeeding directors fall far below his standards?

The Directories of this period subsequent to St. Ignatius are very interesting compared with St. Ignatius' own. There is a subtle change of tone in them, a change from the fresh, direct, confident and uncompromising directions of St. Ignatius to a timid, diffident, uncertain, groping attitude. Give the man the *Fundamentum* and let him think about it for a couple of days, says St. Ignatius. And do not disturb him. Let him find things for himself. But the Directories later come along and give anxious directions. If the man is getting bored . . . if he has not enough to think about . . . And quite rightly I might say! Yes, I am as timid as those Directories. I am not cast in the heroic mould of St. Ignatius!

Similarly with the particular examination of conscience. St. Ignatius gives the method without a shadow of doubt about its practicality. Father Gagliardi, one of the best commentators in the following years, comes along and remarks how our holy Father has a habit of mixing up essentials with non-essentials: the lines and dots are not essential to the particular examination: be afraid of them therefore. No doubt Gagliardi was confirmed in his view by experience. And he may be right; but it seems to me that it does not matter what you take up; if you are diffident about it, your distrust will be confirmed by experience.

The tumble down from the serene confidence of St. Ignatius was beginning in the saint's own lifetime. With his characteristic deference to the opinions of others, he let them put in their sage provisos. For instance he allowed them to add meditations on death, judgment, etc. if the exercitant did not find contrition with the First Week meditations. Men had not the same confidence in the efficacy of the Exercises. They were like unskilful artists. A good artist produces his effect with one or two bold lines. A poor artist uses a hundred lines and produces no effect. The permission to add on meditations "if the Exercises were not enough" became a rule for most directors, not a permission. The Exercises never were enough.

Another little indication of timidity, very small but enough to show the change of mentality, is the addition of the word "about". In the time marked for reflection, for example, St.

Ignatius just says "for a quarter of an hour." The Vulgate edition says "for about a quarter". In this as in many other ways the Vulgate is inferior in vigor to St. Ignatius' text.

Bernhard Duhr has written a big *Geschichte* of the Society in Germany, a splendid work. He speaks of the Exercises at some length. In the very beginning Blessed Peter Faber produced marvellous fruit by their means, and his exercitants in turn did likewise. He attributed the good done in Germany more to private Exercises than to any other form of apostolate. But turn to later volumes. The Exercises continue to be given, but with what success? "Nicht bedeutend," is Duhr's comment. "Insignificant."

Group Retreats Begin

Around the middle of the seventeenth century, at Vannes in Brittany a house was given for retreat work. Père Huby started giving private retreats with great success. The work began to grow beyond his power to cope with it. People dropped in any day and every day for an eight-day, or longer, retreat and were served as they came.

Then an idea began to take shape in Père Huby's mind. Why not fix a day for beginning each retreat and give the Exercises in common to all who began on that day? It seems so obvious to us, but it was revolutionary then.

So the priests in all the parishes around were informed of the new arrangement. Anyone who wanted to do a retreat must come on the first or third Tuesday of the month. The Tuesday came and, without any further arrangement, from a hundred to two hundred fifty exercitants would turn up. One never knew beforehand how many, but it did not go lower than a hundred nor higher than two hundred and fifty.

Such an arrangement seems fantastic to us. How did they manage the catering? It was done by laymen who supplied meals at fixed prices, the Jesuits merely exercising control, and escaping both financial worry and suspicion. No money seems to have been asked or given for lodging or upkeep.

All classes came together. Priests came with their parishioners. This had the double advantage that the priests were edified by their parishioners and that the parishioners overcame their shyness more easily when they had a priest to

bring them along. Rich and poor made the retreat together. In any one retreat you might have fifty priests, fifty civil servants and professional men, seventy or eighty agricultural laborers, and so on. Père Huby remarks that things which you might be afraid to say to one category for fear of offending them, the very things they needed most, you could say without fear of offence to such a mixed audience and let those who needed apply them to themselves.

All these people received the material comfort and food they were accustomed to. The hotel people supplied better meals to the rich and charged more, simpler meals to the poor and charged less. Some of the laborers even had their meals brought in by their family. Such are the proprieties of life in Europe even to this day. And silence did not suffer. Similarly there were private rooms for some, while on the top floor there was a row of mattresses, one touching the other, for laborers.

On the Tuesday evening the idea and method of the retreat were explained. Then all adjourned to the chapel for a conference. A beautiful translucent picture of the Agony was placed over the altar illuminated by lights shining through it from behind. Each day of the retreat a different picture was thus used. The rest of the chapel was in complete darkness.

The exercitants rose at five and there were five conferences every day lasting about an hour each. The first three quarters of an hour were given in a hall. Then they passed into the chapel kissing a crucifix which was on the way and the director led a fervent colloquy.

Priests and other educated people were free to stay in their rooms or come to the conferences as they chose; and they always chose the latter. There were four Jesuits for private interviews and in addition some of the exercitant priests were asked to hear confessions, without interfering with their own retreat.

Père Huby proposed a definite objective for his retreats: that all should go out of them into a new world, a world all bathed as it were in the golden light of God's love. After eight days they did go away delighted and spread such a good report that more and more came.

Père Huby's example was soon imitated in other parts of France and retreat houses sprang up in many localities. Some of them served only sixty or eighty retreatants at a time. Also Père Huby's astonishing method of mixing all classes in the retreat frightened some of the directors and they organized group retreats as we have them now. To this Père Huby would never agree. In theory, he said, they seemed right, but in practice his system worked better. One lady, who had founded an order of nuns expressly for retreats, tried to explain that laborers and gentry spoke different languages in her part of Brittany. But Père Huby was adamant. The two systems went on side by side with great success. Blessed Julian Maunoir was the most notable of those who gave retreats to one class at a time. He would assemble 500 laborers in the open in a retired place. They would bring their own food, eight days' rations. The additions of the Exercises were explained to them at the beginning. The regular conferences were given. They slept where they could. Silence was rigorous all the time, even when they went off for the night. These retreats with a difference were a tremendous success. Blessed Julian had a band of priests to help in the heavy work of direction and confessions.

In Italy before the end of the century the French lead had been followed. Padre Etti had his own system, rather theatrical for our taste. Chapel shuttered and in darkness; only the crucifix is illuminated. Padre Etti appears with a halter around his neck, utters the prophetic words: "We have given years to the world, let us give days to God"; words which are repeated at the beginning of each exercise. You may say it does not sound quite Ignatian. Well, perhaps not. But too much emotion is not so bad as too little and there is tremendous insistence on emotion in the Exercises.

It is nearly a century before we read of the movement spreading to Germany. When it did start in 1751 it took a homely German form. The whole village went on retreat, led by the lady of the manor. It was not just a mission, mind you. The people came up to the church the first morning, had the ten additions explained to them, all about silence and penance and seriousness. They went through the exercises and kept silence in their own homes which for that week became like

so many little monasteries. The fruit of the retreat was evident in the glad hearts and the singing of hymns during work in the fields all over the countryside. The Society was suppressed not very long after. We hear no more of such retreats. Perhaps it was only that one village could have done such a thing anyway.

And the question comes up again: which is better, the group retreats or the private exercises? It is like the question about instructing converts, is it better to take them singly or in groups? Impossible to judge from experience. It tells both ways.

Could it be that the spirit of individualism was at its peak in the time of St. Ignatius, that it began to decline immediately after, and has reached its lowest point now? To put it another way, could it be that our sense of solidarity, the knowledge that Catholics are all one body in Christ, that mankind is one family descended from Adam, is now more vivid and living than formerly? If this is so, more than one consequence would follow. Not only are we justified in attending almost exclusively to group retreats, but also in giving more prominence to the Rules for Thinking with the Church and stressing such topics as the Mystical Body, and the Mass. In doing so are we straying beyond the limits of the Ignatian exercises? Consult La Palma. He would seem to approve wholeheartedly of giving whatever you *see* to be suitable. This, he would say, is what I call giving the Exercises of St. Ignatius.

Conclusion of this Discussion

From all that we have written and from the ideas which I am sure have burgeoned in your mind as you read, what emerges? We should say:

First, that private exercises need not be onerous. See, you need not prepare forty minute talks: you need not rack your brains to adapt the Kingdom or Hell to a congregation; you need not spend more than half an hour in a whole day with an exercitant. True, you are less stimulated by an audience of one than by one of a hundred. But it is not you who need to be lively, it is he. You have only to "narrate faithfully," and help the exercitant "with care and charity and prayer." And the fruit may be great.

Second, in group retreats a ten minute interview may be worth more than anything else. In fact Padre La Palma would seem to say that it is this one short tête-à-tête which really is "the Exercises," if it is skilfully done.

Third, that if you come across a vocation in the course of such an interview you could invite the person back for private Exercises. It is for such that the Kingdom is meant.

DOCUMENTS

The Parma Exercises

1. *Polanco's Account.*

The same year (1539) towards Autumn Fathers James Lainez and Peter Faber were sent to Parma with the Cardinal of Sant' Angelo. First they gained authority with the more important and learned people by lectures on sacred subjects and excited a thirst for sermons. Then the sermons followed and they stirred men and women of all classes in a marvellous way and set them on fire for a reformation of life. Then the Fathers collected the harvest by hearing confessions on the days, and even during the nights, before feasts. The Spiritual Exercises also began to be given to certain men and chosen women, and those who had exercised themselves began to propose them to others. This went so far that at one and the same time there were a hundred doing the Exercises, and with singular fruit. Besides many parish priests and other priests who were communicating the spiritual instruction they had received to others, not a few young men of the greatest promise were called to the way of life of the Society by the Lord. Among them was Father Jerome Domenech a canon of Valencia, then a young fellow. As he was passing through Parma he happened to meet the Fathers in the hotel and he was induced to do the Exercises. He decided to enter the Society, and began to help very many others immediately by means of the same Exercises. There was also Father Paul Achilles, already a priest, who began to work strenuously as a confessor and a giver of the Exercises.

J. de Polanco, *Vita Ignati Loiolae et Rerum Societatis Iesu*, I (Madrid, 1894), 82.

2. *Orlandini's Account.*

(Among those who promoted frequent Communion was) Julia Zerbini. In her own room where she was confined to her bed by continual diseases and sicknesses, she discovered the sweetness of the Ignatian Exercises. She began imparting these Exercises to the ladies who came frequently to visit her . . .

Meditations were proposed as Exercises to many men and even to women with good results. As each one worked at these Exercises diligently he was easily able to persuade others to make them, and not alone

that, but becoming a master himself gave the Exercises immediately. This went so far that at one and the same time a hundred people and more are said to have been making the Exercises. As a matter of fact even parish priests and other priests, from pupils suddenly becoming masters, began to reform the people's ways according to the rules of the Exercises.

N. Orlandini, *Historia Societatis Iesu, Prima Pars* (Rome, 1614), 59 f.

3. *Letter of Lainez of June 2, 1540.*

The Exercises grow from day to day. Many of those who have made them give them to others, one to ten, another to fourteen. And as soon as one nestful is completed another begins, so we see our children and our children's children up to the third and fourth generation. And altogether there is such a change in the life and customs of all, that it is something to praise God for. And some persons from among them who have been called by Our Lord have died with such fortitude and gaiety, and calling upon Jesus, that it is enough to edify anyone. And those who are sick have a patience far other than they were accustomed to have in their other sicknesses. And this much about seculars.

Apart from that Our Lord has opened a new field for work in the monasteries of nuns. Because a monastery of the Order of St. Benedict, the richest of this land, sent to ask me to preach to them once, and I went and preached to them six times, to them alone in the presence of their chaplain, and always of things pertaining to the religious state and in the midst of this two people went to inform them about the Exercises and ask them to make them, namely a cousin of the abbess, a lady in the world, and the second a tailor of the monastery, to whom Don Paulo had given the Exercises. And Our Lord moved them in such a way that at the last sermon one of them said she wanted to speak to me, and there come after her as many as fourteen and say they want the Exercises. And I without more ado give them one exercise and arrange for Don Paulo to give them to them. And so it was done. Already seven have made their general confession to me, and others will follow, every day its own, because they are subjects of the Bishop, and the vicar gave me leave for it and the abbess also gave them leave. I could not describe the fruit they have won in knowledge and tears and change of life. All these nuns want to live in common, to deprive themselves of all their little treasures. One wants to give her wardrobe to the infirmary, another her coffer to the sacristy. They do not want to gossip; they do not want costly litters as formerly. They are most content with the religious state, most obedient in all; they have settled their quarrels, they are all set on conquering their wills and their temptations, and on continuing the prayer, fasts and disciplines of the rule. And finally they seem to themselves to be in paradise, and with good reason as it seems to me. They have had very great contradiction to bear both from the confessor, an ex-friar, and from the older nuns. Thank God the abbess has always been on our side and the vicar not against us. At present even the confessor hides his opposition and

the others keep quiet. Even the most contrary are now almost for beginning. So in that monastery we hope for great fruit.

In another monastery I have given two sermons and Don Jerome gave the Exercises to their confessor and the confessor is now giving them to the majority of the nuns, and they have begun their confessions with sufficient fruit.

Two other priests who had made the Exercises set out at that time through some villages and heard the confessions, it is said, of more than two hundred people in two days, and they do the same every feast day here with similar fruit.

Don Jerome left a Spaniard in the Exercises; he is persevering in them; he has not made his mind up yet except that he says he will do what I tell him and that if he did not feel so fainthearted he would follow us, if we accepted him.

Piacenza

1. *Letter of Lainez of September 16, 1540.*

About the Exercises: we have begun with four or five priests. Would that they were either hot or cold! Other secular people have made their general confessions with some part of the Exercises.

2. *Letter of Lainez of November 18, 1540.*

Many important people have promised me that they will make the Exercises and two Canons have begun, one of the cathedral and another of another principal church. Besides there are other good priests among whom there is one who has his mind completely made up to go with us to Rome.

3. *Letter of Lainez of December 2, 1540.*

Many priests have been impelled to make the Exercises. More than twelve began . . . and two of them are determined to leave the world in poverty, etc. . . . Others of the most important people both priests and seculars have promised me they will make the Exercises. The only thing lacking is time and strength.

Lainii Monumenta, I (Madrid, 1912), 4 ff.

Faber on Parma

Letter of December 4, 1539. (About a young canon, probably Jerome Domenech, who is making the Exercises, wishes to join the Society, is opposed by his uncle.)

1. We thought the Canon should have left for Montepulciano last Saturday. But as we received your letter last Thursday in which you said that the uncle was already on the road, we did not dare to let him go lest he meet him. We hid him fearing some constraining command should come to him. So the uncle did not find him here, at which he was very vexed with me. But we exhort him to make the Exercises, promising him a sight of his nephew on this condition, and waiting to see what ever might win his good graces.

He spoke to the Cardinal in presence of Master Lainez, saying it

seemed to him his cousin could not be in our company with a good conscience. . . . The Cardinal replied in so very Christian a manner and conformable to all perfection that Master Lainez had no need to reply.

Of the Exercises also the said uncle spoke, but wholly in good part, saying even that they were good and holy, and that he knew persons of great quality who approved of them. And here he named Cardinal Contarini, saying that he had made them; so that all those complaints of his have ended by giving more information to the Cardinal, so far from doing any harm. Finally the uncle said he did not want to take him away from here if he was content to remain, but at least he wanted to see him and speak to him about some things. And so the Cardinal asked Master Lainez that we should bring him here to speak to his uncle.

So I went off this morning to a place ten miles from here where the Canon had gone and he was in the house of a gentleman there. This gentleman is determined also along with two of his best friends to make the Exercises if I or any of us want to go there. So that this exile of the Canon has brought about a chance of great fruit. However I only slept there one night. And as we arrived here we found that the uncle had set off for Pavia to visit a lady who he said he had heard was a saint. We expect him back in four days. May it please the Lord to make him return with more of a mind for the Exercises, although he said already he could not make them here and that perhaps he would make them in Rome. Here we look to your practical ability and spirit of negotiation. He is determined to leave the world; that is, his business; and retire somewhere to serve God. We shall see what will happen when he returns from that lady: and if she is not sufficient we will show him another here in Parma, who has not eaten a thing of this world since the fifth of July except the Blessed Sacrament. She is quite young, married and well off, and she has already made a great part of the Exercises, which are given to her by the one who exercised himself separately, who is her confessor . . . Master Francis brother, please ask Inigo for me to give the Exercises to Esbrando himself.

2. *Letter of March 21, 1540, to Ignatius de Loyola. Compendium by Fr. Polanco.*

We are well and working in the Lord's vineyard as much as we can and more than we can, on account of the harvest being great, as the fruit goes on growing both in preaching and in confessions and communions. I have two of the principal gentlemen of the country in the Exercises. In the practice of frequent communion there are two noble ladies, one of them being the countess of Mirandola, who communicate every Sunday, with many other ladies of the city; and the majority of them have made the Exercises and have got great good out of them. All parts of the country have been much stirred. We found that last Sunday many went to communion; that everything has been much reformed.

3. *Letter of March 25, 1540, to Pietro Codacio and Francis Xavier.*

Now at the end of Lent most of the preachers have begun to warn the people against frequent communion, but without any result, because it seems the more they talk the less they are heeded.

About the Exercises now we cannot speak in detail, because there are so many who are giving the Exercises, that we do not know the number. Everyone wants to make them, men and women. As soon as a priest has been exercised, he gives them to others, etc.

4. *Letter of September 1, 1540, to Ignatius and Codacio.*

Indeed, some parish priests are giving the Exercises to their subjects. We taught the commandments in the very beginning when we came to Parma; and since then they have been spread so much by way of exercitants, men and women, by means (also) of the schoolmasters among whom are some who have even given the first Exercises to many of their pupils who were fit for them. Similarly there are some ladies who have made it their duty to go from house to house and teach girls and other women who are not free to go out, and always before anything else they give them the Ten Commandments and the seven deadly sins, and then what is necessary for the general confession. Fruit: already in Parma a person is considered nothing if he does not go to confession at least once a month.

About priests, the number and quality of those brought back to a good life by the Exercises, all of whom go on persevering, some (just) not turning back, others bringing forth fruit with others from day to day. All this the Canon (Jerome Domenech) will tell you, because I could not write it.

The sermons also have done another great part of the good, beyond what we can know, and not alone our sermons, those of the two of us, because there are three others who have made the Exercises and have preached through the whole country; in such a way that ten or twelve of the principal places have been stirred to all good. I will not repeat the good which has been accomplished in Sissa without any trouble, where Don Orlando is, who does nothing but preach, give the Exercises, hear confessions and teach boys: it happened one feast day he preached in three and four places.

Faber's Exercises in Germany

1. *Letter from Worms, December 27, 1540, to St. Ignatius.*

With a dean of this city I have arranged to begin the Exercises tomorrow. He has been vicar general of this place for a long time and also inquisitor. At present not wanting to hold office any longer, on account of not seeing how he can exercise the pastoral office among sheep which are so fond of the wolves that they do not feel the deadly bites and are already dead; especially as the Lutheran doctrine is being openly preached etc. . . .

2. *Letter from Worms, January 1, 1541.*

In the other letter I have written to you about the dean, who is in place of the bishop here in Worms, although he has now dropped the duty for a time, on account of not seeing how he can cope with it, and who is making the Exercises; and this evening he told me that two others want to make them if I can give them. Also the blind Doctor (Robert Wauchop, Bishop of Armagh) today told another dean of the cathedral church that he should make them also and he promised very willingly.

3. *Letter from Worms, January 10, 1541.*

My exercitant, the dean of St. Martin, is going on doing better from day to day, not being able to keep from exhorting others, many whom he knows, to make the Exercises. Yesterday as I went to see him he told me he had preached a sermon to many men of this city, who happened to be congregated in a certain place, and asked him to do so, among them being some Lutherans, who heard him with good profit, and one of the chief of them promised him he would go to confession and return to the doctrine of Holy Mother Church, according to what his forbears did. This past year he has converted more than forty, and he has now more hope to draw many, I do not say of the heresiarchs, but of the city people, among whom there is one who has been out of the church twenty years.

4. *Letter from Speyer, January 25, 1541.*

With the departure of so many from Worms I do not know if there is anyone so sincerely discontented as that dean of mine of St. Martin. He had already finished the first week of the Exercises, all except the general confession, which I think he will have made since with the blind Doctor, who is there still. It is something to praise God Our Lord for, the fruit that good dean produced, even in moving others who were as hard as stones, so that many even in this city (Speyer) who had heard of our way of acting through his letters now desire to make the Exercises.

5. *Letter from January 27, 1541. List of people who want to make the Exercises, including Dr. Cochlaeus.*

The emperor's gout has delayed us a bit. I, seeing that delay, have begun to give the Exercises to the vicar general of this place; we shall be able to finish the examens at least.

6. *Letter from Speyer, February 5, 1541.*

Eleven days ago I began to give the Exercises to the vicar general of the bishop . . . He has made all the Exercises of the First Week. He has got more good out of the First Week than I can say; so much that he was tempted to go off with me. He is very learned and has been twenty years in this office. He is very sorry that I have to go away like

the other dean, of Worms, who had also made the Exercises of the First Week.

Many gentlemen of importance have offered themselves of their own accord and partly through the Doctor (Ortiz), offered themselves I mean to make their confession to me and to give me some hours . . . The Doctor is conquering himself greatly here in visiting certain persons, inciting them to confession and to do the Exercises. I have explained the idea of the Exercises to so many people of importance now that the business is well advanced.

7. *Letter from Regensburg, February 25, 1541.*

Yesterday I began to give the Exercises to a gentleman of the court, a doctor in canon law and a very important person. This morning I began with the ambassador of Portugal for a similar conversation, he desiring it of his own accord and asking me to begin on Monday explaining things to him for an hour or two. There are many others, and more than I can comply with, who desire my conversation, knowing for what effect (for the Exercises). Dr. Cochlaeus, who is here on the part of the King of the Romans and of whom I wrote from Speyer how we had begun with him, has not arrived yet; I do not want to miss him. Another also, an abbot, asked me in Speyer to begin conversations for the Exercises. But none of these want the Exercises according to the first and principal method (Twentieth Addition). All are content to give me, over and above the time of explaining the points, an hour and a half.

This is an interesting comment on the Nineteenth Addition, viz., that the hour and a half is exclusive of the time of the interview.

The Doctor has to speak this morning to the Duke of Savoy openly to ask him to make the Exercises, there being no doubt that he will. But do not talk about these persons in Rome as they might be indignant.

8. *Letter from Regensburg, March 12, 1541.*

With my prince, the Duke of Savoy, I am in very intimate conversation, having arranged to visit him very often . . . The ambassador of Portugal occupies an hour of my time every day, and another hour is taken up by a gentleman of his Majesty's chapel, who is called Don Sanchez de Castillo. This morning I began to give another hour to Dr. Cochlaeus, who is one of the German Catholics sent to represent the King of the Romans. He wanted to begin in Worms but did not have time.

9. *Letter from Regensburg, March, 1541.*

With an abbot I am going through the Exercises about the general confession with the greatest satisfaction to him and to me. They call him Abbot Felice Morone. He is a person of great qualities. But I do not want this talked about for fear of trouble.

10. *Letter from Regensburg, April 5, 1541.*

The confessions prevent me from keeping more than three in the Exercises of the third order. (*Faber divides the Exercises into three orders, the best being for him the full exercises, and he calls this sometimes the first sometimes the third order. The three orders would be: the full exercises according to the Nineteenth or Twentieth Addition; the First Week; the examens and first method of prayer.*)

11. *Letter from Regensburg, April 20, 1541.*

I am so much burdened with confessions, which I cannot refuse, that I have had to leave my exercitants, and I have not been able to accept many others who wanted to begin. Dr Cochlaeus, Don Sancho de Castillo and the Abbot Morone, by name and by many other titles Felix, these three I say I have had to leave, although I put none of them in the rigorous elections of the Exercises of the first order. They remain in their states of life with great desires of serving God Our Lord, both in themselves and others . . .

Dr. Cochlaeus is now going among some Germans in order that they may make the Exercises. With the prelates of Germany also he speaks of spiritual things; although he does not get much good out of some of them, because they think the particular good of some is of no importance.

12. *Letter from Regensburg, May 3, 1541.*

Dr. Cochlaeus has given me another German, a licentiate in theology, representative of the Bishop of Strassburg. He is a person of great ability for spiritual things in spite of his great learning. I have another also, nephew of the last king of Granada, a secular, who told me yesterday that he was very determined to take and try all the Additions to see if he can find tears in his exercise which he does without fail in the morning. Cochlaeus began two days ago to give the Exercises to a German bishop, the Bishop of Meissen . . . and Don Sancho de Castillo also has another secular in the Exercises.

13. *Letter from Regensburg, May 28, 1541.*

All these Spanish gentlemen are ready to make the Exercises: I do not mean the Exercises of the first rank but all the rest. Dr. Cochlaeus has already brought his exercitant, the Bishop of Meissen, as far as the general confession, which he is making today; he is extremely satisfied with this first part of the Exercises. The Irish Doctor also (*El Dr. Escoto*) has brought his three up to the general confession; that is to say the Bishop of Speyer, a doctor and an abbot.

Don Sancho de Castillo, my first-born in the Exercises in this court has taken a pair of Spanish gentlemen; however he cannot get them into shape as he would like in order to go forward, and it is because they do not feel themselves so honored with him, he being a novice.

Abbot Felice has made a notable reformation. So they have even written to Rome about him, saying he has turned to be a Theatine . . .

That German licentiate after having taken the foundations of the general examination fell sick, and he is still sick. To the ambassador of Portugal and similarly to the son of the Duke of Medinaceli I have given the general examen and no more because there is no possibility of more in this place.

These letters are in Fabri Monumenta (Madrid, 1914).

Letter of St. Ignatius to Fr. Leernus

1. Letter of February 3, 1554, later sent as circular, June 18, 1554.

About the Spiritual Exercises Our Father has commissioned me to say there should be a record in every group of what you thought right to adopt with men and also women. (But let the women come to the church to make the Exercises). He means the Exercises of the First Week, leaving them some method of praying according to their capacity. And this is not meant to be with any restriction of persons, provided they take a few hours in the day for that effect. In this way the utility of the Exercises can be extended to many, up to the General Confession and some method of prayer as has been said.

And Our Father says that every week he wants you to write if anything is being done about the Exercises, that is how many are getting them or how much they are moved to make them, as also of the number of the scholars. To give the Exercises in full to many is not necessary. They should be given only to persons who are very capable, as to some who would be fit for the Society or other persons of importance. To such they would be an extraordinary help, and your time would be well spent in them.

And let Your Reverence not wonder that Our Father recommends the Exercises with such insistence, because among the means which the Society uses this one is very proper to it, and by it God Our Lord has been greatly served in innumerable souls. And the greater part of the good subjects today in the Society have been led to it by their means. So it seems to enlarge it with more good subjects this is the best way.

And for married people and other seculars or religious persons also the Exercises are very useful, especially the First Week. And that is all about that.

This letter is in *Monumenta Ignatiana* VI, 281.

Alertness To Attitudes

David M. Knight, S.J.

The difference between the popular and technical meanings of scandal has been so often pointed out that an article on this subject may seem superfluous. But I believe that a lack of reflection on this distinction causes one of the great problems of the religious and non-religious life in our day: the dearth of people who truly and thoughtfully conform to the ideal of Christianity or of their religious institute, and the corresponding multiplication of restless people for whom conformity to anything is a suffocation.

Shock and Scandal

We constantly hear that to be scandalized and to be shocked are not synonymous. But the saying, "A good religious is never scandalized," has practically come to mean, "A good religious is never shocked." The first time a newly professed religious encounters someone violating a rule without any apparent chagrin, he is liable to be asked with a certain condescension, "Does this scandalize you?" The implication is that, if it does, he is not really mature in the religious life. And in the literal sense of scandal, this implication would be justified. But in the sense really intended, being shocked or surprised is taken as a sign of immaturity and weakness. To be scandalized means to suffer spiritual harm whereas to be shocked simply implies that one is disappointed in the unexpected action of another. In this sense a good religious is never scandalized but may well be surprised.

Now the point is that those who are shocked by the violation of a rule are seldom scandalized by it; while those who more or less take these violations for granted are quite often, in fact, though they would hate to admit it, being scandalized. To be shocked may indicate a certain lack of experience with the fallen state of man, but it also testifies to a clearly envisioned ideal. To see someone who professes that ideal acting against it without apparent regret appears illogical and puzzling—and this very lack of comprehension is also evidence

that he who does not understand is accustomed to acting according to principles; if he accepts an ideal, he lives by it to the best of his strength; any other attitude is to him unintelligible.

On the other hand, he who accepts it as more or less normal that a religious should except *some* rules from his habitual observance (After all, superiors do not always understand the situation, and little things generally do not touch the essence of the vows.) is quite possibly able to accept this either because his ideals never were high (He never really engaged himself to follow the religious life in its fulness.) or because he has lowered them upon coming into an environment where a more broad-minded interpretation seems the order of the day. In the latter case, though his pulse has never once doubled its beat through shock or surprise, he has been, in the literal sense, scandalized. Such a person quite possibly lived by his rules in the novitiate because no lower concept of obedience was presented to him; those who violated the rules did so only occasionally, on impulse, through weakness, and usually gave evidence that they considered these violations abnormal; the goal of perfect observance was not questioned in itself. But when this same person finds himself in an environment where perfect observance is rarer and the machinery of public insistence less omnipresent, he tends to take his cue from what he sees around him. Practically speaking, the level of observance in the house where he finds himself will determine the level of his ideal. Such a person is not shocked; he is scandalized.

Explicitly Accepted

And to a certain extent, it is precisely because he is not shocked that he is scandalized: to the extent that is, that his imperturbability is based, not on a preparedness for the mediocrity of man, but simply on a lack of explicitly accepted ideals. It is this lack of explicitness in the adoption, and retention, of ideals that is at the root of the scandal that leads to mediocrity. The really mediocre man (who is such in ideal, and not merely in practice, to leave room outside the definition for those who are weak but striving,) is ordinarily such because his ideals are determined from without, by what he sees around him, rather than from within, by his own reflec-

tion on and deliberate election of the full way of life proposed in his institute. Thus the mediocre man is precisely the man who is not *inner-directed*. His objective level of perfection may be high—think, for example, of a mediocre member of a strict religious order—but it is not on the level of the institute, which remains in part exterior to him, for he has never made its ideals his own.

Occasionally such a man may pass for a nonconformist—because he dispenses himself from the observance of the community and does so in the name of individuality. If he is really choosing his own spiritual path, then we can admit he is inner-directed. His fault is to refuse all direction, even that of the institute he has made his own. But more often it is not the individual who is nonconformist, but rather a group of conformists who have scandalized each other into a common *modus vivendi* contrary to that prescribed by the rules. Independents are seldom included.

At this point two lines of reflection are open to us: the first on the value of conformity; the second on the need for non-conformity.

Value of Conformity

Conformity has the ring of a bad word nowadays, precisely because it seems opposed to the ideal of inner freedom, inner direction, proper to a free and adult human being. No one wants to be a pawn, even of the holy rule, and one whose life seems to have been stamped in the same press as a thousand copies of a rule book risks the appearance of a pawn; he moves at another's voice, written or oral.

What such a view overlooks is the fact that conformity to any religious institute cannot possibly be a dead thing, a robot-like *laissez aller* for life in the direction the novice master pointed one. Spiritual writers compare the state of perfection to a swim upstream. Now this struggle is on the intellectual level as well as on the voluntary. No one can foresee in the novitiate all the implications of the religious life; year after year new situations, new problems, new temptations present themselves, and all of these require reflection, interpretation, and choice. To follow the rule throughout an active life is roughly equivalent to following a charted course around

the world in an airplane with no more instruments than a map and a compass: it is possible only at the cost of continual calculation and correction. To pitch the map out the window may seem at the time a liberating action, but in effect it is a renouncement of the original course and of the labor and responsibilities of navigation. It is the failure to retain one's inner freedom and direction in the face of continuing difficulties.

In the religious life the difficulty consists largely in maintaining alertness to *attitudes*. An attitude is something that ordinarily lies unrecognized at the base of a judgment or choice; its influence is not overt. We judge because of our attitudes, but we seldom explicitly refer to them in judging. Thus attitudes are equivalent to a headstart in a given direction; they enable us to skip the first few steps in the process of making a judgment or choice. This is both their strength and their danger. For attitudes are not always good; and, what is worse, they are not always recognized. In our day, perhaps more than before, if the existentialist reaction is any index, the pressures tending to change man into a group-directed automation are multiplied: communications media and the organizations using them to impose surreptitiously specific attitudes are but one example; more dangerous is the influence of daily conversation—itsself the product of unrecognized attitudes. The point is that a religious, like the rest of the world, unconsciously tends to form attitudes that are based on no rational choice, but simply reflect the level of opinion around him. The falsity of these opinions, where it exists, is not so much in what is said in the course of their expression, but in what is not said. Criticism of superiors, for example, based on perfectly true observations but without any reference to the supernatural aspects of providence or obedience, can make a religious sour and rebellious without the need of one false word. A sufficient amount of pleasantries can sap the importance of serious subjects; and so on. The difficulty here is that most men, even fervent religious, seldom refer explicitly to supernatural principles in the course of a light conversation; hence the danger that our daily converse will present us with pictures that are true in what they present, but misleading because of what they do not present.

If we are not alert, these pictures will tend to form our attitudes. And if the attitudes themselves are not noticed, the result is a gradual naturalization of our judgments and the loss of a supernatural outlook. Where these influences are recognized as influences, intellectually questioned, and faced in the interior of one's own soul, their danger is no greater than that of a cross-wind in navigation. Where they are consciously matched against one's accepted ideal they will probably not scandalize. But if that ideal is in itself hazy, and the religious is not intellectually alert enough to check the attitudes that form in his soul, they can stifle the interior life and the inner freedom that is its fruit.

Value of Nonconformity

Hence the value of nonconformity. True conformity to the spirit of one's religious institute almost demands a certain spirit of nonconformity with regard to the attitudes and practices that surround one. Nonconformity here means neutrality rather than opposition. Perhaps the spirit intended would be better described as a sense of personal responsibility towards Our Lord. This can be carried to extremes, of course, and we should never forget that the community's interpretation of a law, or of an ideal, is a recognized guide, particularly for younger religious. But we should also not forget that the community's true interpretation is not always visible in the opinions lightly expressed in public. A religious may have many interior doubts about a course of action he accepts without question in group conversation, just as a superior may, for various reasons, permit many things in the community which he recognizes as undesirable. And likewise, as noted above, it is not rare for a religious to dissimulate a motive that is lofty or even heroic, and give the impression that he is following a natural inclination when he does something that goes beyond common practice. Whether this latter tendency is good or bad does not concern us here; the point is that it is often misleading and can lower the ideals of one who accepts statements at their face value. Therefore a religious should be alert not to think as the group *appears* to think without first weighing this conformity.

There is another type of conformity which is less often

questioned because at first glance it seems to be a virtue. This is conformity to the practices allowed by superiors themselves. There is a tendency to classify under the general heading of obedience or common life both that which the superior commands and that which he permits. Sometimes a religious feels guilty if he does not make use of a superior's generosity in matters of recreation, etc. If such a religious lacks sufficient appreciation of the value of community gatherings, community charity, etc., one may rightly object. But let us assume that this value is fully appreciated in the individual's judgment and in his interpretation of the superior's will. Often the tendency is to make the guarantees of obedience cover permissions as well. The implicit reasoning process is: "A religious can never incur spiritual harm by obeying; but the superior permits this; therefore I cannot incur spiritual harm by accepting it." The fallacy is obvious when one adverts to the argument: to permit is not to command, but to leave free—and responsible. A permission withdraws any obstacles which the institute may place against an action, but it does not neutralize the bad effects that may follow from the action itself. God is not bound to give a man any extraordinary graces to protect him from his own imprudence. He uses the concession by his own choice. In most cases there is not even question of a positive *desire* of the superior that every individual use the concession. In any case the superior's judgment is not infallible (Higher superiors are constantly correcting the decision of lower superiors to obviate the harm that might follow from them.) and if a subject must refuse to obey even a command because there is evident sin in it, a *fortiori* he must more frequently refuse to make use of a permission because of its negative results on his spiritual life. Nothing can excuse the subject from his responsibility to *reflect* and to *choose*. Unfortunately, many religious tend to blur the distinction between commands and permissions, and simply renounce any duty to *think* about what is permitted.

Minimal Life

The result is a general migration towards the mediocre; and for obvious reasons: a superior must consider the weak as well as the strong; he must pitch his decisions to the general

level of the community; and, mistrustful of his own judgment, he often inclines towards leniency. Furthermore, a concession once made is very hard to withdraw. The result is that concessions tend to accumulate and the minimal life that one can legitimately lead in the community becomes less and less austere. The effect of this on the average of austerity in the house, if fortunately not automatic, is nevertheless normal enough to give pause.

For example, consider two areas which overlap considerably: poverty and entertainment. How many religious could face a person called poor in current American speech and claim the same description for themselves? In terms of personal ownership, independent use of things, and even of money spent, wholesale prices and common facilities helping to cut costs, the title is undoubtedly justified. But in terms of *the material things a religious enjoys*, a large number would not have the nerve to make the claim. The fact is that in many religious communities the poverty of the individual is practically that of a child in a moderately well-to-do family: he must ask for what he wants, but he will usually get what he asks for. He has no personal experience of privation. This statement is too involved to be adequately treated here, but for those who have felt that their standard of living does not allow them to say they are poor in the ordinary man's meaning of the term—in the sense, for example, that the domestics who work for their community are poor—it serves to pose the question: can a religious accept all that is commonly available in his community without sacrificing the ideal of his religious profession? The superior may well provide heat in the winter, fans in the summer, clothes adapted to various kinds of weather, transportation that is convenient, meals that are tasty, working conditions that are comfortable and vacation opportunities—and this according to the needs and resources of the community. The superior can hardly do anything else: his community is made up of some people who suffer extremely from cold or heat, some who have delicate stomachs, some who are inclined to nervous tension, some whose work demands certain conveniences, etc. But it is a rare religious who combines in his own person all the various needs which the superior must allow for in the community. If an individual

makes use of what is available only according to his real needs, his personal life may be in the actual sense poor even though he has at his disposal an ensemble of temporal things no truly poor person has access to; and this because the poor, too, can generally supply their particular needs—at the cost of sacrifice in other particulars. I submit that most religious would find their needs diminishing if they had to make real sacrifices in order to supply them. But if a religious simply takes what is available, without deliberately and individually planning for himself within the community a life deprived of many things that might truly be considered needs, one wonders about his ideal. In a certain and sufficiently qualified sense, one might almost say he has been scandalized by his own misunderstanding of what permissions imply of personal responsibility. Complacent in the fact that he is following common life, asking for no exceptions, and taking no more than what is made available for all, he might cease to aim at the ideal of religious poverty. He takes his standard of living from his environment, without exercising individual choice; and his poverty is mediocre. In many cases the ordinary man would not recognize it as poverty at all. This does not, of course, touch the Old Testament beatitude: *Beatus vir qui post aurum non abiit*, the essential glory of all religious in this matter.

Entertainment

The same process might be applied to entertainment. Without developing this theme, we might question whether the reasons that determine a superior's regulation on radio, television, movies, pictorial magazines, etc., are valid in the same degree for every member of the community. If not, then each member has the responsibility of determining how much use of these facilities is compatible with the perfection Christ, through his institute, demands of him. To do simply what the community does may be to renounce the perfection to which he is called. The fact that a superior permits certain entertainment in the community does not mean he believes the full limit of his permission is compatible with the ideals of the institute for every particular member. For example, the recommendation to use creatures insofar as they help, and to abstain from them insofar as they hinder one in view of the

end one desires, may well require different responses from different members of the community—and this merely to be faithful to the spirit of the institute. To relegate such choices to the domain of purely personal devotion or supererogatory mortification, as if all permissions were *de facto* according to the spirit of the Institute for everyone, may well amount to refusing the ordinary perfection to which one is called. It is certainly not the meaning of common life.

Common life, prescinding from its technical meaning with regard to poverty consists in living together under obedience, according to the directions of the institute. It does not mean abandoning reflection whenever the superior, through permissions, allows a certain amount of self-determination. To canonize common life in the sense of following the community even where the community is left free to follow its own choices is to give up the ideal of inner-direction. It can render one less open to the inspirations of grace, less apt to penetrate deeply or to follow perfectly the ideals of the institute, and its final result may well be mediocrity.

Geographic Distribution of Jesuits 1959

William J. Mehok, S.J.

The explanation of this geographic tabulation of members of the Society of Jesus is basically the same as that found in previous surveys. (*Woodstock Letters*, Vol. 88, No. 3, July 1959, p. 293; *Memorabilia Societatis Iesu*, Vol. X, Fasc. VII, Martio 1958, p. 171; Vol. X, Fasc. XDI, Maio 1959, p. 315) This account, therefore, will not repeat what is found there but will add a few new observations.

Regarding Table 1, our attention had been called to an error in listing the number of Jesuits living in the Soviet part of Germany, and a correction has been made this year. Likewise, Alaska was declared a State during this period and is now included under the United States. Barbados no longer belongs

to the territory of the mission of British Guiana, but Burma was opened as a new Jesuit mission. Column 6 gives the total number of Jesuits from another province, and column 5 tells how many of these are *not* applied to the province in whose territory they dwell. As is seen from the row marked "Place Unknown," there is still a discrepancy of twenty between "Ex aliis provinciis" and "Extra provinciam." The reason for the difference is that persons, even if they live outside the territory of their own provinces, need not necessarily live in the territory of another province or at least be included in this latter's catalogue.

Table 2 brings out certain interesting relationships. Considerations of space necessitated joining Oceania to Asia and Group II and "Dispersi" to Europe. The discrepancy of fourteen Jesuits between "Prospectus Societatis Iesu Universae, Ineunte Anno 1959" and row "A. Adscripti" is explainable by the fact that this survey is of necessity based on province catalogues, whereas eight provinces give figures that conflict with the "Prospectus." The equation which holds in the first part of this table (and which should be verifiable in every province catalogue) is: $A + B = C = D + E$.

The sum of "*Applicati*" and "*Non-Applicati*" in Table 2 is equal to "B. Ex Aliis Provinciis." (E.g. $2,326 + 4,981 = 7,307$) *Mutatis mutandis*, "Degentes" and "Novices" are subdivisions of row "E. Degentes" at the beginning of the table.

Rows F to I of Table 2 need some explanation, and this can best be given by exemplifying them by column "6. Total". In the most recent catalogues representing the entire Society, the total number of rectors and superiors listed in the section "Ordo Regiminis Superiorum" is given in row F as 1,167. It would be convenient did this represent an unduplicated list of immediate superiors such that every Jesuit were subject to one and only one of them. For several (even legitimate) reasons there are duplications. Furthermore, certain provinces fail to list some superiors who should appear there. Hence, a correction must be supplied by adding row "G. Omissions" and subtracting row "H. Duplications" to get such an unduplicated list of 1,154 most immediate superiors. ($1,167 + 25 - 38 = 1,154$) It is to be emphasized that certain duplications are required by the catalogues, as in the case of the

rector-president-religious superior type of control. In such cases the chief ranking officer is considered as representing the one community.

Of these 1,154 immediate superiors, 843 have charge of at least one school (either belonging to the Society or not) and 311 do not have control of any school. The last line is a quick index of the relative size of Jesuit communities. Thus, the average Jesuit rector (superior) has about 30 (29.7) members in his community including himself.

Table 3 is given because in any survey based on province catalogues the question arises: "What is meant by *Ineunte Anno 195-*?" The rows tell us when the province catalogues were printed and the columns tell us when at least five copies were received in Rome. Briefly, the average printing date is November 17, 1958 for I.A. 1959, and the average delivery date is December 19, 1958. These averages are not very helpful because a survey cannot be completed until the last catalogue is received sometime in August.

The larger provinces print their catalogues early, so that reports on one-half the Society's membership were in Rome by December 11, 1958 and two-thirds by February 23, 1959.

Sufficient time has elapsed to check up on a formula for predicting the number of Jesuit priests. (*Memorabilia Societatis Iesu*, Vol. X, Fasc. VI, Ianuario 1958, p. 146) The discrepancy between the actual and expected number this year is 64. ($18,043 - 17,979 = 64$) A test applicable to such comparisons tells us that this large a discrepancy can, in repeated applications, occur between 30% and 50% of the time. This fact makes a difference of 64 by no means a rare occurrence. It is easily explainable by normal chance fluctuation, and the formula is therefore still valid.

This is not the place to go into a detailed account of Jesuit education, but a few words on the overall change this year against last are in place. This year twenty-eight more rectors than last are in control of schools; and the total enrollment in all schools administered by Jesuits is about 900,000.

The percentage increase for several educational phenomena in 1959 over 1958 is given in Table 4. Since the Vice Province of Madagascar has included in this year's catalogue a large number of schools which formerly existed, but were not re-

ported, separate columns are given to cover both contingencies. The column excluding Madagascar is more characteristic of what can be expected from year to year. These facts are immediately evident: reported school enrollment is increasing faster than the number of Jesuits, and the method of reporting schools is still in a state of flux.

Table 1. Geographic distribution of 34,279 members of the Society of Jesus, and of 7,307 Jesuits living in the territory of Provinces not their own. Year beginning 1959.

COUNTRY and CONTINENT	JESUITS LIVING IN COUNTRY				FROM ANOTHER PROVINCE:	
	Priests 1	Schol- astics 2	Broth- ers 3	TOTAL 4	Not Ap- plied 5	TOTAL 6
ENTIRE SOCIETY..	18,043	10,464	5,772	34,279	4,981	7,307
Algeria	34	2	1	37	0	1
Belgian Congo	193	62	75	330	8	81
Cameroons	6	4	1	11	0	1
Egypt	31	2	7	40	0	9
Ethiopia	16	3	3	22	0	1
Fr. Equat. Afr.	32	4	10	46	0	12
Madagascar	185	34	73	292	0	55
Mauritius	5	0	1	6	0	2
Morocco	9	1	1	11	0	1
Mozambique	17	3	10	30	0	0
Réunion	3	0	1	4	0	1
Rhodesia-North	57	8	15	80	1	27
Rhodesia-South	72	8	21	101	2	16
Ruanda-Urundi	14	2	0	16	0	9
Un. of So. Afr.	17	0	3	20	0	0
AFRICA (15)	691	133	222	1,046	11	216
British Honduras	29	6	2	37	0	14
Canada	664	301	161	1,126	60	90
Costa Rica	3	0	0	3	0	1
Cuba	79	52	81	212	19	41
Dominican Rep.	34	4	12	50	0	14
El Salvador	36	19	19	74	5	23
Guatemala	15	3	5	23	0	8
Haiti	10	0	4	14	0	0
Honduras, Rep.	13	0	0	13	0	3
Jamaica	70	9	4	83	0	3

1) Priests, 2) Scholastics, 3) Coadjutor Brothers living in country indicated.

4) Total number of Jesuits living in country indicated.

5) Number of Jesuits living in this country who are members ("adscripti") of a province other than that in whose territory they are, and who are NOT applied to the province in which they live.

6) Total number of Jesuits living in the country indicated who are in the territory of a province to which they are not ascribed.

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COUNTRY	1	2	3	4	5	6
Mexico	258	275	120	653	121	143
Nicaragua	21	7	16	44	0	18
Panama	12	5	6	23	0	6
Puerto Rico	17	6	2	25	0	5
United States ^A	4,149	2,845	645	7,639	1,450	1,812
AMERICA, N. (15) ..	5,410	3,532	1,077	10,019	1,655	2,181
Argentina	173	168	66	407	49	69
Bolivia	39	25	30	94	4	11
Brazil	497	320	328	1,145	136	257
British Guiana	47	1	1	49	0	0
Chile	120	73	56	249	31	57
Colombia	244	308	132	684	58	66
Ecuador	95	151	48	294	66	74
Paraguay	21	7	11	39	0	5
Peru	53	56	44	153	5	13
Uruguay	43	26	16	85	2	18
Venezuela	85	30	63	178	2	41
AMERICA, S. (11) ..	1,417	1,165	795	3,377	353	611
Burma	5	3	0	8	0	0
Ceylon	70	8	13	91	2	16
China-Mainland	94	0	42	136	0	0
China-Taiwan	143	13	22	178	0	45
Hong Kong	59	5	1	65	0	7
India	1,136	759	358	2,253	521	861
Indonesia	147	73	33	253	0	53
Iraq	31	12	1	44	0	2
Israel	2	0	3	5	5	5
Japan	188	124	29	341	14	203
Korea-South	7	2	2	11	0	1
Lebanon	90	10	26	126	6	36
Macau	11	1	4	16	0	1
Nepal	10	5	0	15	0	7
Philippines	280	200	49	529	12	158
Portuguese India	25	5	5	35	0	4
Portuguese Timor	4	0	0	4	0	0
Singapore ^B	7	0	0	7	0	2
Syria	10	1	0	11	0	0
Thailand	6	0	0	6	0	1
Vietnam	9	0	1	10	0	1
ASIA (21)	2,334	1,221	589	4,144	560	1,403
Austria	274	128	75	477	141	183
Belgium	747	435	116	1,298	128	160
Denmark	26	2	4	32	1	6

^A Includes Alaska.

^B Includes 2 priests living in Federation of Malaya but attached to the Singapore community.

COUNTRY	1	2	3	4	5	6
France	1,301	357	163	1,821	352	481
Germany-East ^c	57	0	5	62	3	5
Germany-West ^d	583	354	198	1,135	244	278
Greece	19	0	3	22	0	0
Ireland, Rep. of	283	172	63	518	34	35
Italy, Trieste	1,404	354	626	2,384	723	763
Luxembourg	5	0	0	5	0	1
Malta, Gozo	31	44	40	115	1	3
Monaco	3	0	1	4	0	1
Netherlands	348	193	92	633	16	19
Poland	274	189	138	601	69	86
Portugal	125	115	111	351	0	1
Spain	1,524	1,555	1,005	4,084	594	725
Sweden	12	0	2	14	0	1
Switzerland	95	5	20	120	8	19
Turkey-Europe	2	0	1	3	2	3
Un. King.-England	388	204	69	661	69	83
U. K.-Wales	39	0	13	52	14	15
U. K.-Scotland	35	1	6	42	0	0
Yugoslavia	106	67	74	247	0	1
EUROPE (23)	7,681	4,175	2,825	14,681	2,399	2,869
Australia	164	114	25	303	3	13
New Zealand	6	0	0	6	0	0
Pacific Islands	24	4	10	38	0	13
OCEANIA (3)	194	118	35	347	3	26
"Dispersa"	161	14	93	268	0	1
GROUP I (88) ^e	17,888	10,358	5,636	33,882	4,981	7,307
<i>Territory of province (v.p.):</i>						
Bohemia (1955)	76	53	52	181	0	0
Romenica (1957)	9	3	8	20	0	0
Slovakia (Approx.)	67	49	60	176	0	0
Place Unknown	3	1	16	20	0	0
GROUP II ^f	155	106	136	397	0	0
GRAND TOTAL	18,043	10,464	5,772	34,279	4,981	7,307

^c Includes Soviet zone of Berlin.

^d Includes West Berlin.

^e GROUP I: All figures as given in province catalogues I.A. 1959 except Vice-provincia Peruviana which is marked "Anno 1958" although published June 1, 1958.

^f GROUP II: Figures given here lack certainty. 1) They are not based on province catalogues I. A. 1959. 2) Jesuits of the three provinces (viceprovinces) are assumed to be working in their own territory except 61 (47 Priests, 3 Scholastics and 11 Brothers) who are distributed throughout GROUP I.

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Table 2. Geographic distribution of 34,279 members of the Society of Jesus according to different classifications. Year beginning 1959.

CLASS	Africa 1	America— North 2	South 3	Asia, Oceania 4	Europe, Etc.* 5	TOTAL 9
A. Adscripti	900	10,277	3,260	4,125	15,717	34,279
B. Ex Aliis Prov.....	216	2,181	611	1,429	2,870	7,307
C. Numerantur	1,116	12,458	3,871	5,554	18,587	41,586
D. Extra Prov.	70	2,439	494	1,063	3,241	7,307
E. Degentes	1,046	10,019	3,377	4,491	15,346	34,279
<i>B. Applicati:</i>						
Ba. Priests	117	396	175	462	354	1,504
Bb. Scholastics	61	41	14	354	16	486
Bc. Brothers	27	89	69	50	101	336
Ba-c Total	205	526	258	866	471	2,326
<i>B. Non-Applicati</i>						
Bd. Priests	3	566	54	163	1,108	1,894
Be. Scholastics	7	971	276	347	1,135	2,736
Bf. Brothers	1	118	23	53	156	351
Bd-f Total	11	1,655	353	563	2,399	4,981
<i>E. Degentes</i>						
Ea. Priests	691	5,410	1,417	2,528	7,997	18,043
Eb. Scholastics	133	3,532	1,165	1,339	4,295	10,464
Ec. Brothers	222	1,077	795	624	3,054	5,772
Ea-c Total	1,046	10,019	3,377	4,491	15,346	34,279
<i>E. Novices</i>						
Ebl. Scholastic	14	754	233	256	758	2,015
Ecl. Brother	21	90	83	65	181	440
Ebl-cl Total	35	844	316	321	939	2,455
F. Ordo Regiminis....	72	276	138	198	483	1,167
G. Omissions	3	9	1	7	5	25
H. Duplications	8	14	5	4	7	38
I. Institutions	67	271	134	201	481	1,154
<i>I. Institutions</i>						
Ia. Educational	59	211	108	185	280	843
Ib. Non-Educational..	8	60	26	16	201	311
Ia-b Total	67	271	134	201	481	1,154
E/I SJ's per Inst....	15.6	37.0	25.2	22.3	31.9	29.7

* Etc.: Includes "Dispersi" and "GROUP II."

DISTRIBUTION

Table 3. Comparison of dates of printing and delivery of 73 province (viceprovince, independent mission) catalogues. Year beginning 1959.

DELIVERED PRINTED	1958		1959				7 TOTAL
	Sept. Oct. 1	Nov. Dec. 2	Jan. Feb. 3	March April 4	May June 5	July Aug. 6	
<i>1958:</i>							
May-June -----		1					1
July-August ---	1	2					3
Sept.-Oct. -----	10	14					24
Nov.-Dec. -----		15	12	2			29
<i>1959:</i>							
Jan.-Feb. -----			5	1			6
March-April ---				1	5	1	7
May-June -----					1	1	2
July-Aug. -----						1	1
TOTAL -----	11	32	17	4	6	3	73

N. B. By date of printing is meant the date printed in the back pages of province catalogues as such. By delivery date is meant that on which at least 5 copies of the catalogue were received in the General's Curia in Rome. All catalogues listed here are marked "Ineunte Anno 1959" except one which was printed in June and received in December.

Table 4. Percentage increase for entire Society of Jesus in 1959 over 1958 for selected characteristics pertaining to Jesuit personnel and schools administered by Jesuits.

PERCENTAGE INCREASE FOR:	MADAGASCAR	
	Excluded 1	Included 2
Total number of Jesuits -----	0.8%	0.8%
Number of educational institutions ^A -----	3.3%	3.4%
Number of schools ^B -----	3.4%	23.8%
Total enrollment -----	3.4%	11.6%

^A I.e. rectors and superiors who have under their charge at least one school.

^B Integral units of an institution distinguishable principally by level and type of instruction offered, ownership, and category of students enrolled.

Father Arthur P. McCaffray

Francis X. Curran, S.J.

So often and so well had Father McCaffray made and preached the *Spiritual Exercises*, and so thoroughly and un-deviatingly had he carried out the principles of those *Exercises* in his life, that he seemed to be a living embodiment of the spirit of St. Ignatius. The frequent sight of his small, spare figure kneeling bolt-upright before the Blessed Sacrament suggested a soldier, rigid at attention before his King, "prompt and diligent to accomplish His most holy will." His life bears witness that to every request of His Divine Master his answer was a quick and whole-hearted "Yes."

Born in the city of Brooklyn to Jane Peck and Arthur S. McCaffray, on July 4, 1876, the hundredth anniversary of the Declaration of Independence, in his later years he would fondly recall that he was a centennial baby. The opening of the Brooklyn Bridge in 1883 made possible and comparatively rapid the trip by horse-car from Brooklyn Heights to Union Square, and the McCaffrays enrolled their young son in the College of St. Francis Xavier on 16th Street. Chartered as a university, Xavier had the majority of its 500 students in what we would now call its elementary school and its high school. Young Arthur passed through those divisions and had completed his freshman year in the college when he left Xavier to answer the call of his Master.

On August 14, 1893 he entered the novitiate at Frederick in Maryland. Completing his Juniorate in 1897, he transferred to Woodstock College for his years of philosophy. With the new century he began his regency, then ordinarily a period of five years of teaching in several institutions. His first two years he spent at his beloved Xavier, teaching high school Latin and German. In his next two years at St. Joseph's High School in Philadelphia, he added mathematics to the subjects he taught, and in his final year he taught the same subjects to the freshmen of St. Joseph's College.

In 1905 Mr. McCaffray returned to Woodstock for his theological studies. There he was ordained priest on July

30, 1908 by James Cardinal Gibbons, Archbishop of Baltimore. On the completion of his fourth year of theology in 1909, the young priest returned to the classroom as professor of rhetoric at Boston College. In the summer of 1911 he entered St. Andrew-on-Hudson to begin his tertianship. His stay at the novitiate probably was much longer than he had anticipated, for after his tertianship he remained there for four years, during which on February 2, 1913 he made the profession of four vows, as teacher of the rhetoricians.

In 1916 Fr. McCaffray returned to his old college, but now with a new name and in a new location. For Xavier College had, some years before, been transferred across the East River to Crown Heights and renamed Brooklyn College. But the transplanted school failed to strike deep roots and during the First World War suffered a drought of students. During his two years as instructor of freshmen, Fr. McCaffray saw his Alma Mater wither and die. While the college closed in 1918, Fr. McCaffray remained another year as prefect of studies of the Brooklyn Preparatory School. In 1919 he moved to New England to take up the post of prefect of studies at Boston College.

He did not long tarry in the Athens of America, for the English-speaking Jesuits of Canada had appealed to the Maryland-New York Province for an experienced spiritual director to train their young aspirants. In 1920 Father McCaffray assumed the office of master of novices at St. Stanislaus Novitiate at Guelph, Ontario. The decade known as the Roaring Twenties he spent quietly instilling in the hearts of his novices the principles of the *Exercises* which had moulded his whole life. His former novices obviously remembered him with respect and affection, for when in New York City in recent years they invariably sought out their old master.

In 1929 Father McCaffray returned to his own province as pastor of St. Alphonsus Church and procurator of Woodstock College. But he was more interested in guiding souls than in keeping books and within a year he transferred to the novitiate at Wernersville as spiritual father of the Juniors.

He was then in his middle fifties, a time of life when some men will admit at least the approach of middle age and few will consider a new career. But Father McCaffray, with the

body of a young man and a spirit to match, hoped to fulfill a long felt desire to work on the foreign missions. And he wanted the hardest post at the disposal of his provincial—a mission among pagans in the bush of Mindinao. No doubt with some trepidation the provincial granted him his request. In 1932 he sailed joyfully for the Philippines. A year was granted him to learn Visayan, and he spent it among the pitiful patients of the Cebu leper colony. Yet Anno Domini had taken its toll and his assaults on the difficult Oriental language were repulsed.

In his new country, since he could not preach to the Filipinos in their native tongue, he turned once more to the work of spiritual direction in which he had been so successful in the United States and Canada. In 1933-1934 he filled the offices of spiritual father, librarian and instructor in history to the Juniors in Novaliches. A wider field was opened to his talents when he transferred as spiritual father to the Ateneo de Manila. There he filled his days and his years hearing confessions, giving conferences, preaching sermons and directing retreats for Ours, for congregations of religious and for the laity.

As he was completing his first decade of years in the Philippines, the shadows of war lengthened over the archipelago and shadows, too, darkened the eyes of Father McCaffray. In his first vows, he had offered his King his body and his soul. That athletic body, a good instrument in Our Lord's service, he had kept in splendid shape. Indeed in his middle sixties he still played a vigorous game of tennis. And it was during a tennis match that he first noticed that his eyes were failing.

Shortly after the occupation of the Philippines by the Japanese armed forces, superiors judged it advisable to open a temporary theologate in the islands. Consequently in 1942 the College of St. Robert Bellarmine was created, and Father McCaffray assumed the post of its spiritual director. The theologians were several times compelled to shift quarters within Manila, and Father McCaffray moved with his scholastics. In 1943 the theologians finally joined the American Jesuits confined under house arrest at the Ateneo de Manila. There Father McCaffray celebrated his golden jubilee in the Society. His thanksgiving to God cannot but have had sombre

overtones for both patriotic and personal reasons. His eyesight had continued to fail. Cataracts were successfully removed from both eyes, only to be replaced by the more dread glaucoma. Father's vision faded into almost total darkness. Towards the end of 1944, with his fellow American Jesuits at the Ateneo, this blind septuagenarian was interned by the Japanese in the prison camp at Los Baños. Released by the American army at the end of February 1945, Father McCaffray returned to the United States.

Back home, he took up residence at 16th Street, where he was to remain for over ten years. Never once in those years did he complain about his blindness. Indeed only with extreme rarity did he so much as mention it, and then only in passing. He still had a strong body and a clear mind to devote to the service of his King. With the permission granted by the Papal Nuncio in the Philippines, he could still say Mass, and he said it daily. He could still pray, and at any hour of the day and most of the hours of the night, he could be found before the Blessed Sacrament. At times he could be seen drooping with fatigue; but invariably he pulled himself erect and once more directed his sightless eyes towards the tabernacle. He could still preach, and in the years noon-day Mass was offered daily in the church Father McCaffray would be guided to the pulpit as the priest approached the altar, and he would preach till the Sanctus bell told him to stop. He could still hear confessions, and the other confessors could guide him to and from his box. He could still counsel souls, and he could find his own way to the parlors. Indeed he travelled up and down the stairs in the residence at a pace that left many a much younger man behind, puffing and apprehensive. He could still give conferences and retreats, and he went forth to give them. Nor would he accept the services of a socius. His last retreat was given in New Orleans, where he had found his way without a travelling companion. Since there he had fallen and broken his arm, his retreat work came to an end. He could still, however, counsel souls far from New York City, and he did by means of letters.

He obviously feared being a burden on anyone. The only service he would daily request was that some passer-by outside his door would come in and read him his points for the next

day's meditation. He had to allow his neighbors at meals to assist him. At breakfast on fast days, this consisted in giving him a slice of dry bread and a cup of black coffee. It was affecting on entering his room to see his few shreds of clothing washed and hanging on a line he had rigged up, and the blind old man fumbling repairing the holes in his ancient sox.

His King had yet another cross to offer to Father McCaffray. As his eightieth birthday approached, increasingly he had to be prompted during his Mass by the priest who assisted him. Increasingly he stopped, confused and lost, on the corridors and stairs he had travelled so swiftly and confidently.

In the spring of 1956, Father McCaffray was brought to the infirmary at Shrub Oak. His body too had begun to show the passage of time. For several years he still came to recreation and joined in the conversation of the fathers. He took his daily walk on the arm of one of the devoted brothers infirmarian or of the scholastics who vied to assist him. In the summer of 1958 he was present in the sanctuary and closely followed the Solemn High Mass which celebrated his double and rare jubilee—his sixty-fifth year as a Jesuit and his fiftieth year as a priest. Thereafter his physical deterioration was rapid. In the last few months of his life, he had only flashes of lucidity and his worn-out body was confined to bed.

Throughout his life, Father McCaffray had said "Yes" to whatever his Lord had asked of him,—his years of hard service, his eyes, his mind. In his last weeks, this habit of a lifetime perdured. Whenever anyone spoke to him, his only answer was "Yes." On this note of affirmation and acceptance he passed, on February 15, 1959, to his well-earned reward.

Father Hugh J. McLaughlin

John J. Killeen, S.J.

Hugh J. McLaughlin was born December 9, 1888 in Erie, Pennsylvania, the son of Hugh and Mary Collins McLaughlin. Orphaned at an early age, he was reared by his grandmother who resided in Buffalo, and who saw to it that her grandson,

in addition to the ordinary schooling, was given the opportunity to take lessons on the piano and the organ. As a young student at Canisius High School he would occasionally accompany one of the Fathers on Sundays to a rural parish in Kenmore or Williamsville, over which the Jesuits at Canisius had temporary charge, to act as sacristan and to play the organ at the parochial Mass. In the Society he frequently played the organ at benediction in the various communities in which he lived.

Upon completion of high school studies, Hugh McLaughlin entered the Novitiate of St. Andrew-on-Hudson, Poughkeepsie, August 13, 1909. There and at Woodstock he completed the usual training of the Jesuit scholastic. Four years of regency were spent at Regis High School, New York, where he taught the subjects frequently assigned to the class teachers at that time, Latin, Greek, English and mathematics. One group of boys he taught for two years, moving up with them from third to fourth year. This prolonged association with the same group gave him the opportunity to know his boys well and provided the basis for many lifelong friendships which he greatly cherished.

For theological studies Mr. McLaughlin returned to Woodstock in 1920. He was ordained to the priesthood at Georgetown University June 23, 1923 by Archbishop Curley of Baltimore. His first assignment as priest was to Brooklyn Prep where he taught fourth high and was student counselor for two years. The work of student counselor seemed to be what he liked best, as he so frequently spoke of it in later years. Often he called on the Scholastics to help him promote many little schemes to incite enthusiasm for spiritual activities among the boys. He was never bashful about soliciting the aid of the younger members of the community in carrying out his projects, as those who were Scholastics at Brooklyn Prep during that period will attest. For his part, Father McLaughlin readily acknowledged the generous help he received from them and was lavish in his praise of his Scholastic assistants.

Tertianship at Tullamore, Ireland, followed and then five years as teacher and student counselor at the Ateneo de Manila in the Philippines. In 1932 he was recalled to the

Province and assigned to teach Greek literature and evidences of religion at Canisius College, Buffalo. The classroom continued to be his field of labor for the next eight years; teaching literature, especially poetry, was a task which he found very congenial. At times he took to composing verse and he could always be counted on for a poetical contribution to the program whenever one of his elder brethren was celebrating a jubilee.

In the autumn of 1940 Father McLaughlin was unexpectedly transferred to a different kind of work. The community at St. Francis Xavier's, 16th Street, was without a Father Minister and he was chosen to fill the vacancy. The sudden change was somewhat of a shock not only to Father McLaughlin, but also to at least one of his friends. Years later, when he met this friend again in Buffalo, she expressed delighted surprise and explained: "Why you know, Father, when you went away from Buffalo I heard that you even left the Church and became a minister!" The material details which consume so much time and effort of the minister of a large community constituted a world unexplored to one who had spent many years in the company of the muses on Parnassus. It is to Father McLaughlin's credit that he took the jolt in stride, in a spirit of true, supernatural obedience, and applied himself energetically to the duties of his new office. He was gracious in his hospitality to the many visitors constantly knocking at the doors of 16th Street. It was here also that he found occasion to exercise his flare for decorating. For Christmas and other festal occasions he was always well ahead in his plans for decorating the refectory and recreation rooms—plans which were conceived on a rather lavish scale. For their execution he leaned heavily, as was his custom, on the younger members of the community. At times the Scholastics must have wished that they had a Father Minister whose decorative tastes leaned a little more toward the side of simplicity.

One of his accomplishments which Father McLaughlin looked back upon with special pleasure took place during 1945 while he was minister at 16th Street. At the end of World War II a plea came from Rome for food and household supplies for the Jesuits in Rome and other centers of Europe who had been impoverished by the ravages of war. Father McLaughlin

took this not only as an appeal; he took it as a challenge. For he was an indefatigable and unblushing beggar when it came to helping those in distress. Uninhibited by any timorousness, he made the rounds of one big wholesale house after another in the byways and lanes of the textile district of lower Manhattan, always insisting on interviewing the top official of each place that he visited. Some of these were so taken by surprise at this unaccustomed visitor, with his still more unaccustomed request, that they doled out donations of materials almost before they had a chance to realize what they were doing. It was with a great deal of pride that Father McLaughlin consigned literally tons of supplies to his needy brethren in Europe, and of course the shipping was also done gratis.

In December 1945 Father McLaughlin was named Superior of St. Ignatius House of Studies, Inisfade, where he remained four years in charge of that residence. In December 1949, he was assigned to St. Michael's, Buffalo, as *operarius*. The annual status of 1950 brought him an assignment to the province retreat band, a work which seemed to appeal to him deeply and to which he devoted himself with great energy and zeal for the ensuing six years. He continued in residence at St. Michael's for another year until the demolition of the old rectory and the Canisius High School buildings forced him to seek quarters at St. Ann's. From 1953 to 1956 Father McLaughlin's home station was at Canisius Collège where he had formerly spent eight years as a member of the teaching staff. A heavy retreat schedule, however, kept him almost constantly on the move so that his sojourns with the Canisius community were neither frequent nor prolonged. During the winter of 1956 Father McLaughlin was giving a retreat in a convent in New Jersey when he was taken ill quite suddenly and had to return to Canisius while a substitute was called to finish the retreat. Immediately on his arrival he was examined by a doctor and taken to Kenmore Mercy Hospital. At first it was thought he might have suffered a slight stroke since he lost partial control of his left leg and dragged it somewhat when he walked. Tests, however, showed there had been no stroke but the exact cause of Father's trouble could not be determined. The ensuing months brought consultation with several

specialists both in Buffalo and elsewhere; no remedy that was tried produced favorable results. It finally became apparent that he was a victim of muscular dystrophy which affected the muscles of the left leg. Slowly his condition deteriorated and he was forced to wear a metal brace. Clearly his days of travel in retreat work were at an end. Frequently Father McLaughlin said that the thing he dreaded most was to be reduced to a condition where he could no longer work; he wanted to keep busy in some useful occupation. No doubt it was for this purpose that in the autumn of 1956 he was assigned once more as an *operarius* at St. Michael's where he occupied a room on the first floor of the newly finished rectory, close to the domestic chapel for his daily Mass and only a short distance from his confessional in the church. There he continued to work as best he could for several months but the leg muscles continued to waste away and eventually he had to give up his parlor and confessional work completely.

In the spring of 1957, Father McLaughlin was moved to the infirmary of Loyola Seminary, Shrub Oak, where the care he needed was devotedly provided. Resigned to the fact that he could no longer take part in the active apostolate, he settled contentedly among his brethren in his new environment.

No one suspected how short this last phase of his life would be. On the morning of August 3rd the Brother Infirmarian noticed that quite a change had come over Father McLaughlin and notified Father Rector, who went to the infirmary to investigate. Father McLaughlin seemed convinced that he was merely having a weak spell which would soon pass, and so he was left undisturbed in his room. A few hours later the Brother Infirmarian detected a still more marked change in Father's condition and again informed Father Rector who immediately summoned the house doctor from Peekskill. The doctor confirmed Brother Infirmarian's suspicions and ordered an ambulance to take Father McLaughlin to St. Agnes Hospital in White Plains. Meanwhile the last rites had been administered. Strangely enough it was not muscular dystrophy but a heart attack which wrought such a sudden change in Father's condition. He expired just as the ambulance reached the hospital in White Plains. Three days later several relatives from Erie, Pennsylvania, and friends from Buffalo and New

York City attended the funeral Mass in the chapel of Loyola Seminary. Burial was at St. Andrew where young Hugh McLaughlin had begun his religious life just forty-eight years before.

Father John J. Colligan

E. A. Ryan, S.J.

John Colligan was a native of Scranton, Pennsylvania, and made his secondary studies at St. Thomas College in that city. In 1899 he enrolled at Holy Cross College, Worcester, Massachusetts, graduating with an A.B. degree in 1903. After theological studies at St. Bernard's seminary, Rochester, N. Y., he was ordained by Bishop Michael J. Hoban on June 30, 1906.

Father Colligan remained in the Scranton diocese for nine years. He was curate of Father Patrick J. Colligan at Sacred Heart Church in Plains, Pennsylvania, for a year and of Father John Costello at the Church of the Annunciation in Williamsport, Pennsylvania, for three years. In 1910 he was appointed to begin an Italian mission in Wyoming, Pennsylvania, where Father Patrick Quinnan, who also became a Jesuit later on, was pastor of St. Cecilia's Church. In the 1911 *Catholic Directory* the Wyoming address is replaced by that of West Pittston and Father Colligan is listed as pastor of the Church of the Immaculate Conception. He had organized a national parish in West Pittston.

When Father Colligan announced to his parishioners in 1915 that he was entering the Jesuit Order, one of them, Mr. X, an Italian by birth, did all he could to prevent it. He appealed to the Bishop who had, of course, already given his consent. Mr. X, thereupon, went to Washington and lodged a protest with the Apostolic Delegate. He even persuaded Archbishop Falconio to intervene. But the intervention came too late. Father Colligan had entered the Novitiate of St. Andrew-on-Hudson, Poughkeepsie, New York, on September 18, 1915. It is interesting to learn that Mr. X and his family remained Father Colligan's devoted and lifelong friends.

Father Colligan was initiated into the Jesuit life by Father George Pettit who was then completing his tenure as master of novices. During the second year of his noviceship Father Colligan taught second year high at Boston College High School, Boston, Massachusetts. He then spent five years at Woodstock College, Maryland, reviewing philosophy and theology, passing his *Ad gradum* examination in 1922.

For nearly thirty years Father Colligan taught various philosophical branches at Holy Cross College, Fordham University, Georgetown University, and St. Joseph's College. During this period he published a brief text of the cosmology course. He was also, for two years, Father Minister at St. Andrew-on-Hudson where all were impressed by his kindness.

During his latter years as a Jesuit, spiritual direction occupied Father Colligan increasingly. He was spiritual father of Ours at St. Joseph's College High School, Philadelphia, Pennsylvania, and at Georgetown University. At Woodstock he was assistant spiritual father of the theologians for three years during which time he gave the community exhortations. During the last year of his life he was spiritual director of the theological students at the seminary of Mt. St. Mary's Emmitsburg, Maryland. For years also he was a much appreciated retreat master and guide in many communities of religious women.

As a spiritual counsellor, Father Colligan was kind and brief. His advice was clear and to the point. He usually did not take the initiative in the dialogue, leaving that to his client. Confronted with a real problem, however, he showed a wealth of wisdom and patience. His exhortations at Woodstock were spiritual and practical, distinguished more for feeling and humor than for reasoning or theoretical developments.

All who knew Father Colligan well considered him a true religious and a deeply spiritual man. When absorbed in prayer, a not infrequent phenomenon, he seemed at times immersed in spiritual light. Naturally inclined to silence, he cultivated hiddenness and humility and was, without a trace of scrupulosity, a man of exceptional purity of conscience. Many considered him saintly.

Father Colligan left behind notes of sermons, conferences and retreats. They had a penetratingly spiritual quality and

revealed a disciplined and methodical mind. The date and place of presentation was carefully marked in almost all instances, the division of topics, precise, orderly, logical, must have made for simple and easy presentation. These notes showed that Father Colligan read spiritual books very extensively. He apparently digested everything he read with a view of improving his guidance of others. His deep personal piety is clearly reflected in the choice of material. That all this preparation penetrated his own thought and conduct is an obvious conclusion and one attested, as we have seen, by his intimates.

The extent of Father Colligan's apostolic activity is revealed in the wide distribution of his notes. They cover novenas, retreats, sermons, conferences given to Ours, to priests, and especially to communities of religious women, over a very extensive territory.

Like so many notes of this kind, Father Colligan's proved, for the most part, too sketchy for publication. They required the development which an accomplished public speaker easily gives. Even those that were more developed would have acquired their effectiveness from the voice, demeanor, and personal touch of the preacher or retreat master who gave them.

Father Colligan died at Mercy Hospital, Baltimore, on September 11, 1959, after a short illness. He was buried at Woodstock.

Books of Interest to Ours

SUFFICIENT REASON UNDER FIRE

The Principle of Sufficient Reason in Some Scholastic Systems, 1750-1900.

By John Edwin Gurr, S.J. Milwaukee: Marquette University Press, 1959. Pp. 196. \$6.00.

Ever since Gilson's challenging article, "Les principes et les causes," in the *Revue thomiste* for 1952, it has been an open secret that the principle of sufficient reason, long accepted as the second great pillar of modern Scholastic philosophy after the principle of contradiction, has been undergoing searching critical reassessment by contemporary Thomists. The principle never functioned formally and explicitly in the systems of any of the great Scholastics. It appeared first in Scholastic textbooks of philosophy around 1750, under the openly admitted influence of Leibniz and Wolff, and has been consecrated in our time as a primary bastion of traditional Thomism by the works of Garrigou-Lagrange. Yet the vigor with which it has been affirmed has been matched only by the elusiveness and ambiguity of its meaning (or rather its spectrum of meanings) and the difficulty of pinning down its metaphysical and epistemological roots. Garrigou-Lagrange's own "classic" attempt to justify it by reduction to the principle of contradiction has finally been identified by the present author (for the first time in print, to my knowledge, though known for some years in the trade) as an uncomfortably close adaptation of the reduction of reality to thought found in Africanus Spir, a late nineteenth-century German proponent of rationalistic idealism.

The present volume, the fruit of a Ph.D. thesis at St. Louis University, is a welcome and valuable first piece of spade-work in laying bare the historical background of this key principle in modern Scholastic teaching as reflected in the standard manuals from 1750 to 1900. The author has done an immense amount of work in tracing down and combing through several hundred musty but still strangely fascinating (and at times not a little disturbing) old textbooks that did so much to mold the modern Scholastic tradition before the results of the contemporary rediscovery of St. Thomas himself began to make themselves felt at the textbook level.

The conclusions of the author's all too brief exploratory survey of the field are concentrated in the final chapter. They may be summed up as follows. Although the Scholastic writers who used the principle repudiated the context of Leibnizian rationalism and quasi-determinism out of which it was born, it has always retained overtones of a rationalistic cast of mind oriented toward the primacy of essence, abstract conceptual analysis, and deductive reasoning from concepts over the order of concrete existence and the method of discovery of principles by induction from experience. In fact, the more pronounced the bent

towards rationalism and essentialism, the author claims, the more central and honored has been the role of the principle and the earlier its occurrence in the system, in imitation of Wolff's own practice. Secondly, the principle has always retained a characteristic vagueness, ambiguity, and neutrality in its meaning which has permitted it to take on the coloring of whatever system it functions within, whether idealist or realist, essentialist or existentialist. As a result, it is impossible to assign any definite and fixed meaning to it outside of its use by a given author, and even there it is not always easy—surely a serious weakness in a supposedly self-evident first principle.

Though a valuable ground-breaking contribution, the author's own work suffers from the inevitable weakness of its excessive brevity in touching on so many writers in only 150 pages of evidence. Thus the rather sweeping general indictments put down in the conclusion are not always adequately substantiated by the meagre evidence made available to the reader in the text, though they may well be by the author's own wider reading in his material. W. NORRIS CLARKE, S.J.

SEQUEL TO "I'LL DIE LAUGHING"

Smile at Your Own Risk! *By Joseph T. McGloin, S.J.* Milwaukee: Bruce Publishing Co., 1959. Pp. 147. \$2.95.

The subject of Father McGloin's latest is life within the typical Jesuit High School, with examples supplied, courtesy of Regis High, Denver. Once again, his light literary touch and Mr. Don Baumgart's delightfully disrespectful sketches make for an entertaining volume.

Lest one wonder why the author of "I'll Die Laughing" now counsels you to "Smile at Your Own Risk," Father McGloin hastens to explain that the later title is a more universal way of expressing the old advice of "Don't smile till Christmas." After introductory chapters sketching Jesuit origins, ideals and training, individual chapters treat the manner, motive and matter of Jesuit high school teaching, the schools' teachers and those taught, with excursions into the subjects of extracurriculars and discipline.

Who will like reading this book? Certainly alumni, older and younger, will enjoy reliving 'the good old days', and our present students will see our efforts to educate them in a fresh light—though you, their teacher, will have to suffer the disadvantage of their being cognizant now of more of the trade secrets. We Jesuits, being a peculiar breed, will probably read the book with a critical eye, and thus note the lack of finely drawn precisions here and there. We might wish for example, that the motive of love behind obedience were more stressed, and the relation between prayer and activity (rather than their opposition) more closely drawn. But the author, knowing us well, has his answer for such a one: "I would suggest that, instead of blowing his top, he write his own book." If this sage and zealous advice is followed, the amateur author will face some high hurdles, e.g.: explaining the subject of vocation as simply and as profoundly as do pages twenty-one and twenty-two; being as humorous and as perceptive in describing incidents and

familiar institutions.

This humorous review of American Jesuit high schools should gain a full circle of readers. Perhaps its appeal would be even wider if it were more obviously catholic and contemporary. Thus the lie would be given to any false impressions that Jesuits and their high schools consider themselves totally unique in these days of heroic and booming Catholic educational efforts, or that they are so satisfied with the past as not to be rethinking their traditions in the light of the critical present and ominous future.

JAMES A. O'BRIEN, S.J.

ANCIENT PHILOSOPHY

A History of Ancient Philosophy. By Ignatius Brady, O.F.M. Milwaukee: Bruce Publishing Co., 1959. Pp. 261. \$5.00.

This undergraduate textbook, the first of a three volume set, is devoted to a survey of ancient philosophy with an emphasis on the history of metaphysics in the Greek tradition. The main sections cover Greek thought, later Hellenistic developments, and the Oriental Scholasticism of the Arabian and Jewish heirs of Plato and Aristotle. This latter section carries the history of Greek thought well beyond ancient times into the medieval period, a departure from the usual order of treatment. In this respect the work is more than a history of ancient philosophy. Still, it enables Father Brady to trace the subsequent influence of Plato and Aristotle in philosophical circles outside the Christian tradition. (The second volume of the series will be devoted to Christian philosophy.) The picture is completed with a few short, but highly important sections, covering philosophy's "pre-history" among Hebrew, Egyptian, Indian, and Chinese religious thinkers. These sections are necessarily brief but provide some much needed corrective dimensions to the usual picture of the origin of Greek philosophy, although this reviewer would have wished for a more extensive treatment of the relationship between religious and philosophical thought. There is likewise a general introduction which covers the *why*, *what* and *how* of the history of philosophy. There are three serviceable appendices and a select bibliography.

The textbook, granting the inevitable brevity and schematic treatment proper to a work of this kind, is both thoughtful and scholarly. Father Brady quite rightly tries to avoid the impression that he is simply recording a long series of diverse, often contradictory answers to the main philosophical questions. He is aware of the need of showing organic development and unity. Whether such a development can be as easily communicated to undergraduates is, of course, another question. As elsewhere, a difficult balance must be struck between factual information and principled, universalized understanding. For this any textbook needs the animated, intelligent handling of an experienced teacher, as does any tool.

The book's biggest drawback, however, is a very practical consideration. Inasmuch as this textbook is but the first of a three volume set, one can foresee a total financial outlay of some \$15. It is rather difficult to believe that this consideration will not play a large, even perhaps disproportionate, part in deciding for or against using Father Brady's

text. Those whose decision it will be may well weigh whether Father Brady's treatment is that far superior to, say, Thonnard's one volume précis, as to warrant the additional expense. Expense aside, however, the book deserves recommendation as a complete and thoroughly competent history of ancient philosophy which is sure to find use as a reference work in any college library.

HARRY R. BURNS, S.J.

ST. THOMAS ON PRUDENCE

Prudence. By Josef Pieper. New York: Pantheon Books, 1959. Pp. 95. \$2.75.

Those who are acquainted with Josef Pieper's previous works on the virtues of justice, fortitude and temperance will know what to expect from these four essays on the virtue of prudence. They are not a detailed Scholastic analysis of prudence but rather a series of meditations on the text of St. Thomas. The first of these essays locates prudence in the hierarchy of virtues, and will perhaps be of little use unless one consults the many references given to the text of St. Thomas. A second essay sketches the "integral parts" of prudence, in order to expose the pre-eminently intellectual character of the prudential judgment. Pieper then distinguishes prudence from casuistry and shows that casuistry, while necessary for the confessor, nevertheless presents a serious danger to the development of prudence. The last essay discusses the relationship of prudence to the other moral virtues and to the theological virtue of charity.

Pieper's essays are deceptively brief. Just as they were meditatively written, so they must be read reflectively. A first quick reading may well leave the reader with the feelings of the Scholastics at Coimbra, who were satisfied as to the necessity of obedience but still asked how it might be acquired. Pieper seems to presume that his reader is aware of the whole Thomistic analysis of the interplay of intellect and will in practical reason and in freedom, and for this reason the book does not seem to be good introductory reading on the virtue of prudence. As advanced reading, however, these four essays will be especially valuable as a supplement to courses in ethics and in guidance. The prudential judgment is a key element in Thomistic ethics, and is perhaps also an important point of contact between Thomism and contemporary existentialism. Those who have their doubts, and especially those who have judged Thomistic ethics from manuals written with only a reverential nod to the *Prima Secundae* and the *Secunda Secundae* will perhaps be surprised to find Pieper accurately describing prudence as "situation conscience." So too, those who see in Thomistic ethics only a collection of conclusions deduced from an objective natural law may not expect to find that "the immediate criterion for concrete ethical action is solely the imperative of prudence in the person who has the decision to make. This standard cannot be abstractly construed or even calculated in advance; abstractly here means: outside the particular situation."

Pieper's book alone will not provide a full analysis of the virtue of prudence. But if he awakens us to problems which we have tended to

overlook and opens the way to a reconsideration of the significance of prudence, then this book will be well worth the careful reading which it requires.

JOHN W. HEALEY, S.J.

CHARITY IN MORAL THEOLOGY

The Primacy of Charity in Moral Theology. By Gérard Gilleman, S.J. Translated by William F. Ryan, S.J., and André Vachon, S.J. Westminster: The Newman Press, 1959. Pp. xxxviii—420. \$5.50.

This marks the first appearance in English of the remarkable work of Père Gilleman. The book has reached its second edition in French, of which this is the translation, and its first in Spanish. It has won the acclaim of scholars at each new appearance.

Originally it was a doctoral dissertation completed in 1947 with Fathers G. de Broglie and René Carpentier of the Society as its mentors. The first published edition came out in 1952, to be sold out within a year. Revision for the second edition was undertaken by Father Carpentier with the approval of the author, who had since taken up his missionary labors in Kurseong.

The grand theme of the work is not new. It is "the first and greatest commandment" of the Master himself, "the greatest of these is charity" of Paul, the love theme so central to Augustine, the *caritas forma virtutum omnium* of Aquinas. The orchestration of the theme, however, is decidedly the author's own. What he has done is to synthesize within the Thomistic metaphysical scheme the data of reason and revelation on love.

The doctrine is basically the appetite-union-ecstasy theory of Saint Thomas, brought together into a unified whole such as Aquinas himself did not achieve. But the author has enriched his presentation—and this is his major contribution—with the concepts of the person, intersubjectivity and mediation from modern philosophies. All of this, impregnated with the data from Holy Scripture, the teachings of the magisterium, the theological treatises on the Incarnation and the Trinity, makes natural love blossom into love-charity.

The reader should not, then, expect to find here either the ready source of sermon material, the moral theology of the confessional or even a mere positive theology of charity. This is speculative theology at its best. Indeed, the author's declared purpose is to make moral theology conscious of its soul and animating force, to establish it more solidly on its theological underpinnings.

Father Gilleman does not, however, remain in the depths of metaphysics or the heights of supernatural mystery. In Part III, roughly the second half of the work, he reaches the practical level. (The reader who has not the time to work his way through the first half will be amply rewarded with just this portion.) Here he sketches an outline of a charity-centered moral theology. The outline is not complete, nor is it intended to be. He gives new life to the fundamental Christian attitudes of filial piety, penance, fraternal charity and mortification by bathing them in the penetrating light of love. The doctrines of justice

and chastity achieve wondrous meaning when impregnated with charity.

This major contribution to theology cannot be ignored. It should be read by those who teach in seminary or college and by all who are interested in philosophy and theology. We can find here, too, the basic principles of a charity-oriented asceticism.

There are a few faults that might be corrected in the next edition. There is an occasional poor choice of words in the translation, though as a whole it faithfully reproduces the original. More important, use of the more recent findings in scripture studies would enhance the frequent citing of texts from Holy Writ. For example "entole" is still interpreted as a "commandment" of love. Though the older work of Nygren, *Agape and Eros*, is cited, the works of Spicq and Kittel do not seem to have been used. If it will not lengthen the book unduly, a chapter on the biblical theology of love would put us still more in the author's debt.

Perhaps what is rather needed is a separate biblical theological study supplementing Gilleman's excellent treatise and synthesizing the scriptural teaching with what he has given us. Whether his philosophical construct is adequate to convey the rich message unearthed by recent scriptural scholarship remains to be seen.

Can a seminary course in moral be worked out according to the broad outline of a charity-centered moral sketched by the author? Time will tell. A textbook will have to be composed. It must retain the ideal of charity animating the whole of moral theology without sacrificing the precision of casuistry required for the confessional. The text must then be tried in the fire of the classroom. The effort should be made.

ROBERT H. SPRINGER, S.J.

GLOOM AND HOPE IN MODERN LITERATURE

Modern Gloom and Christian Hope. By Hilda Graef. Chicago: Regnery, 1959. Pp. viii—143. \$3.50.

There are countless books that tell us what we want to hear, and we applaud their brilliance and perception; there are other books which are harder in the swallowing, because they dare to disagree with us. Miss Graef's book belongs to the latter class. She thinks positively and in straight lines, with the result that one is constantly forced either to quarrel with her or to qualify her apodicticism. But with this *caveat* in mind, her new book is a learned and immensely thought-provoking study.

Modern Gloom and Christian Hope is basically a lusty attack on despair as an attitude in contemporary literature. The chief objects of Miss Graef's invective are Sartre, Camus and Anouilh; Simone de Beauvoir and Françoise Sagan; England's "angry young men" John Osborne and Colin Wilson; Marcel, Mauriac and Graham Greene. Her firm grasp of modern philosophical thought is evident in her treatment of the existential background of so much of modern French writing, with its roots in the "Angst" of Kierkegaard. Against this background, her scathing attack on France's atheistic "prophets of gloom" has real

cogency. But Miss Graef is even more deeply disturbed by the attitude of gloom she finds in Catholic writers. Her study of Mauriac's "Jansenism" is particularly incisive. Less successful, however, is her treatment of Greene; much of his basic intent seems to have escaped her. It is here that a tendency to literal-mindedness becomes particularly distressing, especially her habit of assuming that the words of a particular character necessarily represent the attitude of the author. Her assumption, for example, that the whiskey-priest in *The Power and the Glory* speaks for Greene himself vitiates much of her insight into that fundamentally hopeful masterpiece.

On the side of Christian hope, Miss Graef selects only two authors, Paul Claudel and T. S. Eliot, but her treatment of them is remarkably convincing. Her discussion of Eliot's journey from the waste land of despair to the promised land of hope is itself worth the price of admission.

One further precision must be made. In her discussion of themes and attitudes in modern literature, Miss Graef insists that "this criticism of the contemporary literary scene from the Catholic point of view implies no literary judgments. Several of the authors discussed in this study are excellent writers—but the artistic merit of their work does not enter into this discussion. Our point of view is solely that of the Christian, for whom hope is one of the theological virtues and despair a sin, and the writers treated in this book are viewed almost exclusively from this angle." This seems rather wide of the mark. To limit the function of literary criticism to imagery, semantics and style is an emasculation of the very notion of criticism. Criticism of attitudes and ideas is, as more and more modern critics are beginning to realize, an integral part of the complete literary judgment.

Whether she cares to admit it or not, Miss Graef is doing literary criticism, and very good criticism at that. J. ROBERT BARTH, S.J.

THOUGHTS ON EDITH STEIN

Edith Stein: Thoughts on Her Life and Times. By Henry Bordeaux. Translated by Donald and Idella Gallagher. Milwaukee: Bruce Publishing Co., 1959. Pp. ix-87. \$3.50.

As is more aptly indicated by the original French title: *La vie pathétique d'Edith Stein—Méditations*, this unique tribute of Henry Bordeaux to Edith Stein is a series of meditative reflections upon her life. The author first became interested in this German convert from Judaism about ten years ago when he learned of her connection with the Carmelites. As a youth he had frequented the Carmelite monastery of Paris where his uncle was prior, and later visited the monks' clandestine retreat when the anti-religious laws went into effect.

Even though this work is not a formal biography, the author uses the framework of Edith Stein's life. Before entering Carmel she had been a promising student of the great philosopher, Edmund Husserl, and later his most trusted assistant. During her formative years at Göttingen she studied under Adolf Reinach and Max Scheler, but it was

Husserl who freed her from the Kantianism of earlier years and introduced her to phenomenology. A chance reading of the autobiography of St. Teresa eventually led to her conversion to Catholicism, so distressing to her orthodox Jewish family. Within the Church she was introduced to St. Thomas Aquinas and worked at a synthesis of his thought and that of modern phenomenology. But these are only the bare facts which Bordeaux mediates on, and which he elaborates with perception and sensitivity in an anecdotal setting made up of accounts of those who knew Edith Stein, and of experiences drawn from the author's own life and of such great contemporaries as Henri Bergson, Gabriele d'Annunzio, Paul Bourget and Maurice Barrès. Further, he reflects on her love for her family, her love for her people and the whole world, and finally, on the way of humility and silence in Carmel, preceding her martyr's death. It is in Edith Stein's death in a gas-chamber at Auschwitz in 1942 that the Frenchman, Henry Bordeaux, sees her role in Catholic Germany as, ". . . the redemptress of the Hitler regime and . . . the symbol of all the victims of wars and revolutions in our time which in the midst of technical progress retrogresses toward barbarism!"

The translators have not only provided a very readable text, but have also added a select bibliography of the works of Edith Stein as well as books and articles written about her.

HENRY J. BERTELS, S.J.

HISTORY OF THE WEST

History of Western Civilization. Vol. I. By Thomas Neill, Daniel McGarry and Clarence Hohl. Milwaukee: Bruce, 1959. Pp. xii-607. \$6.75.

In no field is the struggle of the publishers more intense than that of textbooks. Bruce now sends *History of Western Civilization* to do battle for the honors among the freshman world history texts. This first volume covers the period from Adam to the Renaissance.

No textbook will please all teachers. This book is no exception. Many will find in its orderly treatment of the subject matter, its clarity of style and its fullness of development the exact qualities that they desire. Others will object to the book's lack of force and interest in style, its stress on facts rather than interpretation, its inclusion of much matter simply because it traditionally finds a place in textbooks, rather than because of the subject's intrinsic importance. Still, both groups would agree on the value of some of the physical aspects of the book. Double columns on each page make for easy reading. The short bibliographical essays at the end of each chapter will create interest in further reading of the best in current historical literature. There are good maps, a fine index, and clear divisions of subject matter.

The distinctive feature of this text is its strong Catholic viewpoint. This characteristic will make the book an active partner for the teacher in his attempts to instill a Christian outlook towards history. The difficulties created when a teacher has to constantly refute his textbook can only be realized by those who have faced this situation. Yet, one might wonder whether this positive Catholic spirit has not led the au-

thors to overstate their case at times. Thus, in their treatment of evolution, the belief of the ancients in immortality, the historicity of the Gospels, the actions of the medieval church, etc., their purpose seems to be more apologetic than historical.

This textbook stands in contrast to the type of text typified by Hales, Baldwin, and Cole's *History of Europe*. *History of Western Civilization* stresses fact and details, as the other emphasizes summaries and interpretations. The freshman college teacher, for whom such a book as *History of Europe* is too interpretative, too jejune in facts, too lacking in fundamentals, will find in this text the book that will fulfill his requirements.

WILLIAM J. BOSCH, S.J.

RELIGIOUS FREEDOM IN MARYLAND

Their Rights and Liberties: The Beginnings of Religious and Political Freedom in Maryland. By Thomas O'Brien Hanley, S.J. Westminster: The Newman Press, 1959. Pp. xv—141. \$2.75.

While much emphasis has been placed on Maryland's famous toleration act of 1649, little attention has been given to a major event in the development of religious liberty in the colony—the Maryland ordinance of 1639. In this slender volume, introduced by Senator Eugene McCarthy of Minnesota, Father Hanley skilfully analyzes the impact of political and religious events in England during the century preceding Maryland's settlement, focussing his attention on the emergence of a pluralistic society and its immediate effect on church-state relations, and in turn, the liberties of Englishmen, especially those of the Catholic subjects of the crown. He concludes that the Maryland ordinance of 1639, a culminating event in the century-old struggle for freedom among Englishmen, was fundamentally more important for the development of liberty in the colony than the Toleration Act of 1649.

The author opens his study with a presentation of the political theory of Thomas More, which spelled out for Englishmen of the sixteenth century the sage distinctions between the "two powers" propounded by Pope Gelasius I in the fifth century. More saw that religious freedom was embedded in the very rights of Englishmen and that these rights in turn had roots in the nature of man and the eternity of law itself. From an analysis of More's *Utopia* Father Hanley traces the jurist-saint's opposition to absolutism and the relationship of his thought to the rise of a church-state view which established the autonomy and rights of each. More became a symbol for the English Catholic minority, and Father Hanley observes a continuity and constructive development of Catholic political thought stretching from More through William Cardinal Allen to the Calverts of Maryland. As a consequence, those who would pursue the church-state considerations in the new world, applied principles that had matured during the one hundred years of anguish in the mother country following More's death in 1535 (a printing error on p. 33 lists his death as 1635; and 1688 on p. 37 should read 1588).

The charter granted to Lord Baltimore planted the seed of freedom

in Maryland, and the colonists were quick to seize the opportunity to extend their freedom beyond the intention of the proprietor and king. The assembly's victory in the ordinance of 1639 was a basis for further religious and political agitation, for it clearly distinguished the two sovereignties, church and state.

The author has deviated from a more general thesis on the foundation of religious liberty in the colony, but he is on firmer ground than many of those who would confine themselves to the charter and the toleration act. The turbulent events in sixteenth and seventeenth-century England becloud the stream of conscious Catholic political development, and the author's continuity from More to Calvert at times seems forced. Religious and political expediency played a prominent role in political development, as witnessed by the Catholic reaction that marked the reign of Mary Tudor, and was repeated over a century later under James II. Nevertheless, the author presents a sound conclusion, and students are indebted to him for his reconsideration of the importance of the toleration act of 1649 in the light of the ordinance of 1639.

FRANCIS G. McMANAMIN, S.J.

SPAIN AND THE PHILIPPINES

The Hispanization of the Philippines: Spanish Aims and Filipino Responses, 1565-1700. *By John Leddy Phelan.* Wisconsin: University of Wisconsin Press, 1959. Pp. xiv-218.

This book reminds one of a similar recent book (on Japan) by Ruth Benedict. They are similar in that both authors wrote about a people whom they did not study in their native habitat. But both works suffer not a bit from this local non-association. In fact their objectivity seems enhanced. And this especially in Dr. Phelan's study of Philippine history.

A section at the end of the work attests to the unenviable research that must have gone to the unearthing of the data given in the book. Mr. Phelan used no little spade work and had he gone to the Philippines he would have literally used a spade in order to sort the documents in Manila's forgotten archives. Such is the pitiful condition of early historical documents. Dr. Phelan topped this pioneering work with a sane interpretation of his data, unaccompanied by the usual *animus* of some "historians" when examining the deeds and misdeeds of friars in early Philippine history. He has this to say on a subject that has been aired again and again in our day for all to see: "Although abuses among all the [religious] orders cannot be glossed over, neither should they be exaggerated. The majority of the religious apparently performed their duties conscientiously. The spectacular vices of the minority ought not to obscure the dramatic virtues of the majority." (pp. 38-9)

An interesting chapter that can bear further study by social anthropologists is the "Philippinization of Spanish Catholicism." This is a process still going on even to our day. Our ancestors proved "themselves remarkably selective in stressing and de-emphasizing certain features of Spanish Catholicism." (p. 72) We believe that their descendants are equally adept. On page 127, Dr. Phelan makes an interesting observa-

tion about what is known in the Hispanic world as caciquism. Cacique tradition is some *gobnadorcillos* indulging in graft and favoritism. "Now the sphere of speculation has reached out to include the whole nation." If we are to believe what we read in today's Manila newspapers, this national contagion must be true. Does it have its roots in our history? The question is prudently left unanswered.

Summing up, we can say that a reading of this book helps one to appreciate the Filipino character more, that it is a Malay character that has been influenced in a peculiar way for the past four centuries by an Occidental culture. It throws more light on that oft-repeated phrase, the only Christian nation in the East. The conclusions that the author draws are not necessarily profound but certainly fundamental. Such basic knowledge will make a Filipino understand himself better and help explain to our visitor (or a foreign aid expert) the culture that he will meet among Filipinos. One such conclusion is that "Catholicism provided the cement of social unity" (p. 159) among a people living in seven thousand islands and who communicate their thought in eight major languages and many minor dialects.

JOSÉ AQUINO, S.J.

RELIGIOUS ORDERS AND THEIR FOUNDERS

Warriors of God: The Great Religious Orders and Their Founders. *By* Walter Nigg. *Edited and Translated by* Mary Ilford. New York: Alfred A. Knopf, 1959. Pp. vii—353—xvi.

In these eleven studies of great figures in the monastic tradition Walter Nigg seeks to fathom the mystery at the heart of monastic existence. He is convinced that "monasticism is too deeply rooted in the human heart ever to disappear completely," a conviction which he bases on monasticism's place in Buddhism, in Orthodoxy, even in Protestant thought, and above all in Catholicism where alone the orders have "continued to receive the care and the encouragement they require." In the light of monasticism's tendency to appear at historic junctures under fresh forms embodying the specific answer to the specific crisis of an age, the contemporary ferment of interest in monastic life is doubly significant. It is this question of the significance of monasticism for our age which has led Nigg to make his study. He is convinced that we must grasp the reality of monasticism anew, for it will be from "a new, transfigured monasticism" that will come the solution of the crisis of our century, a century whose hideous symbol is "the man armed with a machine gun, stumping off over endless ruins."

In dealing with his eleven founders—Anthony, Pachomius, Basil, Augustine, Benedict, Bruno, Bernard, Francis, Dominic, Teresa, and (the non-monastic) Ignatius of Loyola—Nigg has overcome the inclination to produce, as Delehaye once put it, a "hieratic image where everything is idealized." Instinctively one feels that each of his eleven once really saw the same light of day we see.

However, Nigg's central interest in each portrait is a religious one—to recapture the religious insight which was the key to the particular saint's life and to his work of monastic creation. In many cases Nigg

finds this key insight tied to some personal experience of a mystical or miraculous character in the saint's life. For the reader who is still in the process of extricating himself from a hagiographic point of view which tends to substitute overt prodigy for inward triumph of grace, Nigg's apparently uncritical enthusiasm for the miraculous will at first sight be quite disappointing. Actually, Nigg proves himself quite conversant with the findings of critical hagiography. If at times he seems to throw these findings to the wind, it is largely in order to avail himself of the true function of the legendary in the lives of the saints, which is nothing other than to be the expression of, not the substitute for, the inner unwitnessed triumph of grace.

As a Protestant, Nigg is aware of the danger of succumbing to the sectarian spirit in his approach to monasticism and its founders. The success with which he has avoided this particular pitfall is perhaps best illustrated in his treatment of the orders—particularly his treatment of the schisms within the Franciscan brotherhood after the passing of Francis, his treatment of the Dominicans and the Inquisition, and of the Jesuits and moral theology.

One question which suggests itself at several points in the course of a book like Nigg's is the question of the relation between founder and foundation. More specifically, to what extent does a religious foundation really share, as insight, the powerful and highly personal realization which informed and energized the life and work of the founder? Even if the foundation does share the insight at the outset of its history, to what extent and by what process can the insight be transmitted to successive generations? And, finally, is the process of transmission quite as automatic and assured a thing as sometimes seems to be the presumption?

JAMES MCCANN, S.J.

ST. PHILIP BENIZI

A Florentine Portrait: St. Philip Benizi (1233-1285). By D. B. Wyndham Lewis. New York: Sheed and Ward, 1959. Pp. 137. \$3.00.

St. Philip Benizi was fifth General of the Order of Servites of Mary. Born in the city of Florence, Philip was the contemporary of Dante. He took a degree in medicine in the University of Padua and became, at the age of twenty-one, a full-fledged doctor. In the following year he entered the newly founded Order of the Servites of Mary. He intended to spend his life as a lay brother of the order, but superiors insisted that he become a priest. He was appointed socius to the general of the order and, on the latter's death, was by unanimous consent elected his successor. At the death of Pope Clement IV, Philip narrowly avoided becoming Pope. Gregory X was elected in Philip's stead. Much of the Saint's life was spent in fighting for the survival of his order, which was due for extinction under a decree of the pontiffs regulating the founding of new religious orders. That the Servites exist to this day is due in no small measure to Philip's efforts.

Since Mr. Lewis is an expert in the history of the later Middle Ages, he has no difficulty in bringing to life Philip and his times. The author's

knowledge is used to flesh out the life of St. Philip, the material for which is of necessity scanty and frequently legendary. The result is a very readable book on a great Saint of the Church who, merely through the passage of years and not through lack of vitality or significance, has become relatively little known.

GERARD F. GIBLIN, S.J.

JESUITS AND INDIAN HISTORY

Jesuit Letters and Indian History. *By John Correia-Afonso, S.J.* Bombay: Indian Historical Research Institute, 1955. Pp. xxxix—193. \$2.00.

Even Unto The Indies. *By John Correia-Afonso, S.J.* Bombay: Messenger of the Sacred Heart, 1956. Pp. 101. Rs. 1/12.

The first of these volumes, a revision of the author's doctoral dissertation, has received high praise in the Indian press and scholarly journals for its sober clarity and critical analysis of a wealth of material heretofore greatly neglected. Its purpose is to gauge the value of the *Jesuit Letters From India* (1542-1773) for the historiography of India, to give a general idea of their nature and range, to indicate the historical works in which they have been used, and to point out the scope for their further utilization. That the author has thoroughly succeeded in his purpose with a pleasant and instructive narrative, based on an extensive bibliography, stamps his work as an important step forward toward the eventual publication of a comprehensive history of the Church in India.

The second, an attractive pocket-size monograph, offers little, in its first part, to those familiar with the vocation of Ignatius and the Society's early years. But its second part is an enlightening thumbnail sketch of the first missionary activity in India, with such rewarding nuggets as Xavier's request for those men who did not have the talent for letters or preaching in Europe, versus Father Nicholas Lanciotti's plea for the learned and virtuous; the fact of St. Paul's of Goa being the first college of the Society meant exclusively for externs; and the first publication from an Indian press: philosophical theses to be defended in a public disputation. Those interested in Jesuit activity in India will find that this brief and lively survey may whet their appetite for the more substantial satisfaction offered in the first volume.

JAMES N. GELSON, S.J.

THE PRIESTHOOD IN FRANCE

My Father's Business. *By Abbé Michonneau.* Translated by Edmund Gilpin. New York: Herder and Herder, Inc., 1959. Pp. 155. \$2.95.

The accent is French, but the language is universal, for though the Abbé is as French as Frenchmen go, the subject on which he writes is the universal priesthood of Christ. Perhaps it is because of this universality that the reader can easily forget that the Abbé is writing about a particular segment of that priesthood, the French clergy, and the parish clergy to be more exact, and finds his observations on them pertinent to his own cultural milieu. For the business of saving souls is essentially

the same the world over. The Abbé ranges masterfully through practically every aspect of a parish priest's life, from sermons and studies to art forms in his church, from politics and class distinctions to the teaching of catechism to children; but central to his thought is the all too often forgotten truth that the parish does not consist of the priest first and foremost, but of priest *and* people—the community as a whole. The priest will work for the individual, lead him as high as he can go up the ladder of sanctity, but it is through the community that the leavening process of religion can take full effect on all of society. This was true of Apostolic times, it is still true of ours. Hence the Abbé does not hesitate to describe the parish priest as “one who wakes up community consciousness, and builds communities.” Evidently, to do just that, the priest must know his people—by no means an easy job. The cleavage that has come about between clergy and laity in France stems primarily, it seems, from this lack of mutual understanding (the burden is as much the laity's too). It is in his analysis of the French situation that the Abbé Michonneau will be most helpful to priests in other parts of the world: what has happened in France can very well happen here or elsewhere; in fact seems to be happening today in many parts of the world where the respective roles of priest and laity have been lost sight of or simply misunderstood in the constantly changing conditions of modern living. The parish priest's life is not at all a sinecure nor a drab existence, for that matter, and only with a proper understanding of what it truly is on the part of the faithful—and of priests themselves—can we hope for a more effective priesthood.

Credit is due to Edmund Gilpin for a most readable English translation, also to Father Henry, O.P., for the scholarly chapter on the history of the priestly ministry from its beginnings to the present. Without the latter's contribution, many of the Abbé's forceful observations would lose much of their pertinence for our times.

FRANCISCO F. CLAVER, S.J.

CARDINAL LERCARO OF BOLOGNA

My Door Is Always Open. By *Georges Huber*. Translated by Thomas Finlay. Notre Dame: Fides Publishers Association, 1959. Pp. xiv—158. \$3.50.

Georges Huber has within the hundred and fifty odd pages of this remarkable little book given us a marvelous insight into the life of a pastor of souls whom Pius XII called “the perfect bishop.” Not only has the author painted a vivid picture of the Archbishop of “red” Bologna, Giacomo Cardinal Lercaro, but what is more important, he has done this largely by letting the Cardinal speak for himself. The author has performed the exacting task of editing the Cardinal's speeches and talks, and has ended up by giving us an inspiring and extremely readable sampling of his thought on subjects that range from international order and politics to liturgy and sacred art. The book in its English translation moves along smoothly; only the profundity and richness of the

Cardinal's own thought makes the reader pause to assimilate before going on.

The author, in his introduction, gives us a resumé of the Cardinal's life up to the year 1952 when he was still Archbishop of Ravenna. The book itself is the story of all that has happened since the June of that same year when he was transferred to the See of Bologna by Pope Pius XII.

"My Door Is Always Open" tells of what the Church is doing today in the heart of Italy's "red belt" to win back a mass of de-Christianized people for whom Communism offers a tempting, if only a temporary, solution to their poverty, and for whose needs the Church had not sufficiently proved its genuine solicitude. These are people who are not interested in theoretical encyclicals; these are people who want bread and clothes and a roof over their heads. The working classes lost to the Church and now hostile to her message are nevertheless learning the Good News of Jesus Christ in a way that is unmistakably clear. They are reading it in the life and deeds of their Archbishop who is sharing their life of poverty; who is personally involved in their welfare and who has translated the social teaching of the Church into action at great personal cost to himself, but with a humility so genuine that he is unconscious of it. He has demonstrated the Church's concern for the poor by his welfare bureau, by the personal interest in and charity to the dozen or so poor boys with whom he shares his house and table, by his housing project for poor newlyweds and in a thousand other ways which this book reveals. Nor are the Cardinal's measures to alleviate the material and spiritual needs of his people merely stop-gap ones. His program of reeducation and his apostolate to the intellectuals give his work the permanence it needs. His liturgical apostolate of which we have already heard so much is not something that is confined to the sacristy; its value is to be measured by the charity and thirst for social justice it has created in his priests and flock.

We have all indulged in the pious imagining of how Christ Himself would act were He to wear the red robes of a bishop in our difficult times. When the reader closes this book, he will find that this scholarly, humble, and poor bishop of Bologna, living the pure evangelical life of the Gospel, but fighting the enemies of God with twentieth century methods, comes as close to the ideal as any man can. So inspiring is this life of Cardinal Lercaro that long after the reader has put this book aside, he will find himself agreeing with the priest who said: "Just to think of him makes me a better man."

PAUL L. CIOFFI, S.J.

COMMUNIST PERSUASION

The Communist Persuasion. By *Eleutherius Winance, O.S.B.* Translated by Emeric A. Lawrence, O.S.B. New York: P. J. Kenedy, 1959. Pp. xii—239. \$3.95.

Sometimes a book appears which forces readers to reconsider their system of value judgments on some particularly significant issue. This

is such a book. The work gives a new, well analyzed view of the modern Communist technique of "brainwashing."

The author, Father Eleutherius Winance, O.S.B., is eminently qualified to make such a study. After his ordination to the priesthood and the reception of the doctorate degree from Louvain, Father began his fourteen years of mission work in China. His labors were terminated by the arrival of the Red Chinese troops in 1950. This Benedictine underwent "brainwashing" sessions of four hours duration three times each week during a period of eighteen months. By training and personal experience the author qualifies to analyze authoritatively the subject of "brainwashing."

The book views the Communist technique as a genuine attempt at "conversion" in the religious sense of the word. Such known religious methods as the explanation of doctrine, moral and ascetical exhortation and the examination of conscience are used by the Communists to bring a person to abjure his previous loyalties and make a full commitment of himself to this new doctrine. To Father Winance the usual equation of "brainwashing" with the simple Pavlovian "stimulus-response" psychology is a gross simplification. The Communists use depth psychology and idealism to bring about a change of mind. This is the message of the first part of the book; it is also the best part of the work.

The second and third sections of the book are more autobiographical than analytic. The second part deals with the author's "trial" and expulsion from China; the third part concludes the work with some prudent observations on the present sufferings of the Chinese Catholics. This latter section is very moving and offers an excellent framework for judgment of those Chinese Catholics who have apostatized; the extremely trying conditions under which the Chinese Catholics live are presented in forceful and sympathetic terms. This book is well worth reading to find out both Communist techniques and the Catholic answer to their persecution.

EDMUND G. RYAN, S.J.

THE MYSTICAL BODY

The Mystical Body and Its Head. By Robert Hugh Benson. New York: Sheed and Ward, 1959. Pp. 92. \$0.75.

In his 1943 encyclical, *Mystici Corporis Christi*, the late Pope Pius XII wrote: "If we would define and describe this true Church of Jesus Christ—which is the One, Holy, Catholic, Apostolic, Roman Church, we shall find no expression more noble, more sublime or more divine than the phrase which calls it 'the Mystical Body of Jesus Christ.' This title is derived from and is, as it were, the fair flower of the repeated teaching of Sacred Scripture and the Holy Fathers."

In this abridged edition of Msgr. Benson's *Christ in the Church*, a collection of religious essays published in 1911, the publishers admirably achieve the intent of their series of Canterbury Books. The doctrine of the Catholic Church as the Mystical Body of Christ is here treated more completely than is possible in a pamphlet and more succinctly than in the original work and given the psychological (and economical) lure

of the paperbacks. What is more important of course is the fact that a dogmatic doctrine is rendered unusually intelligible and doubly appealing by Msgr. Benson's facile and even lyrical (cf. pp. 18-19) exposition and development of the traditional Catholic belief that "just as Jesus Christ lived His natural life on earth two thousand years ago in a Body drawn from Mary, so He lives His Mystical Life today in a Body drawn from the human race in general—called the Catholic Church—and that her words are His, her actions His, her life His (with certain restrictions and exceptions), as surely as were the words, actions, and life recorded in the Gospels."

This abridgement should be an invaluable aid to the religion teacher in getting across the basic doctrine of the *Mystici Corporis*. He should note, however, that Msgr. Benson was not writing a book about the whole doctrine of the Mystical Body. His concern was with the Church here upon earth: the Church Militant.

If the reviewer were to find a flaw in Msgr. Benson's work, perhaps it would be pertinent to certain observations expressed apropos the Hidden Life of the Catholic Church and an appraisal of Eastern religions (cf. chapter 4). What is implied, if not explicitly stated, is that Christianity is a Western religion; and an obvious historical fact is ignored, a fact which missionaries have been at pains to stress these past two decades in Eastern mission lands. Christianity, though assuredly Western in expansion and development these past centuries, is Eastern in origin and therefore not alien to the East. Along with Buddhism, Confucianism, and Mohammedanism (recognized by Msgr. Benson as "the great non-Christian world-religions"), Christianity is also of the East. The recognition and insistence on this fact is no mere missionary stratagem to counter the raw nationalistic sensibilities in the East.

Reading this abridged edition should be an incentive to look up the unabridged work. The effort will be well rewarded.

ALFREDO G. PARFAN, S.J.

THE CHURCH AND SUBURBIA

The Church and the Suburbs. By Andrew M. Greeley. New York: Sheed & Ward, 1959. Pp. 206. \$3.50.

Father Greeley, drawing on his own observations of the exodus of Catholics from the city of Chicago to the mushrooming suburbs to the north, west and south of the city has presented a study of the problems which face the Church in this and similar situations throughout the United States. It is surprising that this is the first book length treatment of the subject, since the suburban movement is not a phenomenon of the last few years alone. Acute as is the problem this is not the first time in the United States that a large surge of younger people to the periphery of metropolitan centers has strained the Church's resources and presented problems of parish growth and adjustment. After the First World War the older metropolitan areas of the East experienced the rush to suburbia. Yet no study was made of the problems then encountered by the Church, and more or less successfully met. Father

Greeley has, then, performed in this era a service for the Church.

This book is not a highly scientific sociological study. It is a series of connected essays by a talented and zealous suburban curate who is very much aware that the Church is facing a challenge when it moves to suburbia. That challenge is not outlined in any hackneyed and superficial way. The suburbanite is not pictured as a neurotic status seeker trying to roast a more expensive rib of beef over a larger barbecue pit than his neighbor. Father Greeley is concerned with more than superficialities. His thought carries him deep into suburban cultural values, ascetical ideals, and consumer confusion. How does one teach spiritual detachment to a group of Catholics increasingly concerned with material comfort? His comments on the role of the liturgy in this spiritual mission are both balanced and intelligent.

If the book suffers from any defect, it is that it adheres somewhat uncritically and too closely to the theses of other scholars with more professionally sociological interests. Yet it must be borne in mind that Fr. Greeley is not attempting a definitive study. His purpose is to provoke discussion of the problems of the suburban parish. If the book succeeds in this, it has well served its purpose. Jesuits will find the book especially interesting, since on both the high school and college level they will more and more be called to educate and motivate the Catholic children of suburbia.

GEORGE L. KRIEGER, S.J.

RELIGIOUS TRAINING IN THE FAMILY

Together Toward God—Religious Training in the Family. *By Pierre Ranwez, S.J., Jacques and Marie-Louise Defossa, and Jules Gerard-Libois.* Translated by Paul Barrett, O.F.M. Cap. Westminster, Maryland: The Newman Press. Pp. xvi—260. • \$4.75.

Cardinal Suhard once wrote "the Church knows how to give up"—namely, to give up out-moded and worn-out ways of achieving her ends. The current urging of lay participation in the growing liturgical movement, the emphasis on lay responsibility in a democratic and demographically requisite milieu, the relaxation of the Eucharistic fasting laws, all suggest the Church's constant self-appraisal and readiness to adapt to changing society within the framework of her divine constitution. One of the most intensive efforts of the Church to modernize her apostolate aims at vitalizing the intelligent faith and worship of her children. Away with mere sheep-like attendance at mumbled rituals, mysterious only because not explained and learned. Let Christ's members understand the acts and prayers of His Body: the structure of the Holy Sacrifice, the prayers of the baptismal ceremony and of unction's strengthening. Both *Mystici Corporis* and *Mediator Dei*, as well as the Sacred Congregation of Rites' Instruction of September 1958, illustrate the Church's direction. In a still small but growing swell, the laity is following it.

The book under review, written by four experienced Belgian leaders in the family apostolate and religious teaching, spells out in clearest detail a program of religious training and practice in the family from

boyhood to late teens. Of course it centers around appreciating, preparing for and receiving the several sacraments, the imparting of religious knowledge and attitudes, the formation of the Christian character, and the use of scriptural and liturgy-based prayer and readings. Perhaps the most arresting feature of the program is the proposed series of home and/or church con-liturgical celebrations immediately preceding and following the several sacraments.

Relatively few Americans will have the desire and initiative to implement this program in their own homes and parishes, and fewer still will want, understandably enough, to use it all. But the number that will profit from it is growing. This volume provides both a practical ideal to be considered and a detailed blueprint to be followed, although with many modifications, in the American home. The pre-first confession ceremony, centered around the rich baptismal rite which the youngsters did not previously understand; and the pre-wedding ceremony, with its triple theme of departure (Abraham leaving for his new home), love (Christ and His Bride), and fecundity (Abraham again, the mustard seed, *et al.*) are especially impressive.

Priests seeking kerygmatic fruit in social prayer will find it here; so will the spiritually thirsting laity. A good bibliography and summary outline enhance the book's utility.

JOSEPH B. SCHUYLER, S.J.

NEW LIGHT ON COUNSELLING

Counselling the Catholic. By George Hagmaier, C.S.P. and Robert Gleason, S.J. New York: Sheed and Ward, 1959. Pp. xiv-301. \$4.50.

Fathers Hagmaier and Gleason have made available to priests and seminarians an extremely valuable text of fundamental counselling concepts and techniques. Treating matter which is complex and difficult, they have managed a clear and easily intelligible presentation of the best that dynamic psychology and moral theology have to offer to the priest-counsellor. The book is divided into two sections. The first treats of the *psychological* perspectives of counselling and is written by Father Hagmaier. In his approach he frankly follows the dynamic school of psychology, which he describes briefly but adequately in his first chapter. Succeeding chapters treat the role of the priest as listener, the psychic roots of the most common failings encountered in the confessional, and the more acute problems of masturbation, homosexuality, alcoholism and scrupulosity. Father Hagmaier also discusses the priest's role in referring the mentally ill to the psychiatrist and his continued assistance during and after treatment. An appendix describing briefly the chief mental illnesses gives valuable aid in this regard. This first section of the book closes with a chapter on the use of available community resources and agencies to help those in need. A second appendix provides an extensive list of such referral facilities available to the priest and his parishioners.

Father Gleason, in part two of the book, treats the *moral* perspectives of counselling. He presents the latest developments in moral theology on subjective imputability as applied to the questions of masturbation,

homosexuality and alcoholism. The final chapter contains a brief historical survey of the development of Catholic thought with respect to psychiatry and a discussion of the role of priest and psychiatrist as collaborators for the spiritual benefit of the patient.

The authors have succeeded admirably in the goal they set for themselves, which was "not so much to answer questions or solve difficulties as to build attitudes about the problem-solving process itself." The real value of the book they have themselves succinctly expressed in the statement of their objectives. "A deeper insight into the unconscious motivations behind much of human behavior; a conviction that most human conflicts are far more complex than they appear; a recognition that the same problem in two people can have wholly dissimilar causes, and therefore quite different solutions; a reluctance to jump quickly to "diagnostic" conclusions about the reasons and remedies for behavior difficulties; a readiness to listen more and say less in counselling relationships; the clear recognition that many specific human problems require specific information and training to be solved; an informed readiness to refer professional problems to professional experts; a deeper grasp of the relationships and distinctions between emotional and religious, psychological and supernatural influences, and the ways by which both the priest counsellor and his parishioner can take them into account—these are some of the longitudinal objectives the authors see as important in the training of today's young priests." These goals have been eminently realized in their honest, forthright and balanced treatment of admittedly involved questions. No claim is made to have all the answers. In fact, this is precisely the mentality from which the authors wish to disassociate themselves. This book is a much needed tonic for priests inclined to resolving pastoral problems by having immediate recourse to the universal and objectively valid laws of morality, which are simply imposed upon the individual. The pronounced stress upon the psychological state of the penitent helps to correct this distortion and results in a much more honest and realistic approach to problems which are always unique and personal, and therefore to be treated with circumspection and reverence. Displacing the emphasis from hasty recourse to obligations and guilt, and even to exclusively supernatural means to resolve personal problems, and relocating it in the area of long-range psychological rehabilitation is a giant step forward in the effort to give effective spiritual assistance to Catholics.

The division of the book into two parts, one psychological and one moral, was due no doubt to the desire to maintain clear distinctions between these two fields throughout the discussion. Unfortunately, it results in considerable repetition and somewhat annoying references back and forth to other parts of the text. The theological section also suffers from a presentation which is somewhat lifeless. These difficulties might have been avoided by a greater degree of collaboration on the part of the authors aimed at a completely unified presentation of the matter, especially in the chapters on masturbation, homosexuality and

alcoholism. Despite this difficulty, Fathers Hagmaier and Gleason have made available a work which is of great value to the non-specialist. It is recommended reading for all priests and seminarians.

FELIX F. CARDEGNA, S.J.

TEACHING THE CATECHISM

Teaching the Catholic Catechism, Volume II: The Church and the Sacraments. By Josef Goldbrunner. Translated by Bernard Adkins. New York: Herder and Herder, 1959. Pp. 111. Paperbound, \$1.65.

This second volume of the English translation of Father Goldbrunner's handbook for teaching the *Catholic Catechism* shares the structure, arrangement, and all the evident virtues of volume one, reviewed recently in these pages. These will not be repeated here. It might be noted that this handbook series does not attempt to exhaust the riches of the catechism's content or the variety of possible approaches. Rather each lesson plan is constructed around the one central teaching of each chapter. Hence in its simplicity and selectivity this handbook stands in contrast to the plethora of examples, suggestions and applications found in a work like Alfred Barth's *Katechetisches Handbuch* for the *Catholic Catechism* compiled for the diocese of Rottenburg. Each has its advantage. And it is Father Goldbrunner's series which is available in English.

EDWARD V. STEVENS, S.J.

CATHOLIC HIGHER EDUCATION

The Catholic Dimension in Higher Education. By Justus George Lawler. With an introduction by Leo R. Ward, C.S.C. Westminster: The Newman Press, 1959. Pp. 302. \$3.95.

The author of this book has done Catholic educators a good service in attempting to delineate a satisfactory plan of education for the Catholic school. It would be unrealistic to expect every Catholic educator to agree with all the details of his analysis of the sources of the present status of confusion on the aims of Catholic education, or the positive plan which he proposes in the last chapters of his book, but every chapter does give the Catholic educator food for serious thought.

In his opening chapter, he emphasizes the need of educational theory yet deplors the inordinate preoccupation among educators with methods of organization and programs of studies to the neglect of the salient fact that the teacher is more important than the program. He further deplors the fact that the educational theory of the Catholic heritage has been too closely related to medieval thought. This has been the fault of the medievalists, or rather neo-medievalists, who limit Christian Culture to the medieval era. If they are historians, they trace the development of Christian Culture to this era. If they are structuralists, they make metaphysics the alpha and the omega of all educational thought, and Ratio rather than Intellectus becomes the key word in the Catholic program of education. Some may challenge this analysis of the manner and spirit in which Catholic programs of education are organized, but the author makes out a persuasive case for it.

In the second chapter of the book, where the author discusses the sources of what he terms defects in Catholic higher education in America, considerable emphasis is put on misconceptions of the spiritual life. Here, he is talking of those religious and clerics who have borne the brunt of American Catholic education. Their spiritual training was received either from the manuals of religious Congregations whose origin is traced back to the Seventeenth Century French School or from the manuals of perfection of the counter-Reformation era. These manuals stressed moral discipline and spiritual perfection to such a degree that the minds of these religious teachers gave intellectual cultivation a very secondary place in the education of youth. The reasoning seems persuasive. However, it is well to remember that his examples can be matched with perhaps as many examples of religious trained under the same rule who had a real devotion to scientific and liberal training in the schools they administered. The reasoning is more facile than convincing.

This second chapter quite naturally leads the author to discuss in the following chapter the role of the layman in education on the collegiate and university levels. The author defends the complementary role of the layman and the religious and cleric in Catholic higher education. Though there have been those who opposed this cooperation, there is very little reason, if any, on their side. It is a most natural and exemplary team in any Catholic college or university.

In the fourth and fifth chapters, the author outlines more positively what he considers the ideal of a Catholic program of education. In the fourth chapter, "Doing the Truth," he gives credit to what the Scholastic Synthesis of the Middle Ages has done for Catholic scholarship, but insists that the approach is too rationalistic and too narrow in its scope. Truth is not confined to one method of teaching or one mode of thought. He favors the contemplative rather than the discursive approach to truth, and gives a fine analysis of his point of view. The Catholic heritage, in his opinion, is too rich to have it circumscribed by the limitations of the Scholastic Synthesis. Moreover, the pragmatic in education must not be encouraged either by early specialization or by job-planning the curriculum. The Catholic heritage is an integral humanism, and this should be encouraged. The theory has much in its favor. The reviewer, however, would like to mention that this theory may run into two difficulties. Education is now becoming of excessive length as far as the formal program of schooling is concerned. If the author's theory could be accomplished in a solid six years' program, or a special Honors program, of secondary and college training, it would undoubtedly have a favorable audience. If it is to take longer, it may not have such a favorable audience.

In the final chapter, "The Mission of Catholic Scholarship," the author makes a sound differentiation between the aim of teaching on the secondary level and on the college level. On the former level, the mission is primarily a moral mission. It is the period of adolescence where moral direction, religious discipline and emotional guidance are

of uppermost value. Here, the layman is subordinate to the religious teacher. On the latter level, the mission is primarily an intellectual mission. The proper end is the contemplation of truth for its own sake. On this level, the layman and the religious or cleric are complementary in their efforts and both must be consecrated to their efforts.

The reviewer would like to repeat that this book deserves a wide circulation among Catholic educators.

JOSEPH C. GLOSE, S.J.

SCIENCE EDUCATION

The Challenge of Science Education. *Edited by Joseph S. Roucek.* New York: Philosophical Library, 1959. Pp. 491. \$10.00.

Dr. Roucek has done a valuable service in organizing this post-Sputnik symposium in the broad area of science education. The symposium consists of thirty-one essays, most of which were specially written for this volume. Although it does not pretend to cover all aspects of science education in America, it does give a broad survey, with considerable detail in some areas. The first sections deal with some fundamental areas: science and scientism, national welfare and science education, the history of science education, religion and scientific education, the present status of science in general education programs.

The next three sections are devoted to elementary, secondary, college and university education. In the section on elementary education Dr. Hanor A. Webb offers a well developed presentation of nine basic objectives in elementary science education, which could also be read with profit by the high school teacher. This is followed by a brief essay on mathematics. The section on secondary education begins with a discussion of three basic problems in science education, followed by essays on the teaching of mathematics and of physics and on teachers' colleges. The section on college and university education considers a number of selected areas: engineering, industrial education, mathematics, biology, medicine, physics, chemistry, zoology, conservation, and social science education.

The following section, "Auxiliary Aspects," considers the relation of mathematical skills to the training of scientists, the activities of the State and Federal Governments in science education, the history and role of America's learned societies, science in adult education, scientists and engineers for the Armed Forces, and science in fiction and belles-lettres. This last essay is an excellent summary of an interesting area too often neglected both by scientists and by humanists. The final section of the book, "Comparative Aspects," begins with a brief address by Dr. James R. Killian, Jr., on "Problems of Science Teaching in the United States," followed by two detailed and up-to-date accounts of science education in Great Britain and in the U.S.S.R. The concluding essay is by Werner Heisenberg, "Classical Education, Science, and the West."

As is obvious, the scope of this collection is very wide. There is little repetition since the different authors keep strictly to their own areas without wandering afield. Unfortunately, the brief general titles of the individual essays often do not indicate their precise nature. One of

the most valuable features of this collection is the selected and annotated bibliography after most of the articles. Thus this book can serve as a very useful introduction to further study of many aspects of science education.

ALAN MCCARTHY, S.J.

A CATHOLIC VIEW OF EDUCATION

Catholic Viewpoint on Education. By Neil G. McCluskey, S.J. Garden City: Hanover House, 1959. Pp. 192. \$3.50.

Father Neil McCluskey, Education Editor of *America*, joins the impressive list of Jesuits who have contributed to the *Catholic Viewpoint Series*. In eight very balanced chapters Father McCluskey traces the development of both public and Catholic education in the United States, with particular stress on the gradual secularization of the public school. This historical background introduces a treatment of the philosophy of private education, its role in a pluralistic society, the issue of governmental support of private education, and the state of the question for the future.

The dominant characteristic of the book is balance. Current attitudes are linked with their historical sources. The philosophical clarity of the parental right in education is balanced with the political complexities which make the urging of that right a question of prudence as well as of justice. A discussion of the recent court decisions in this area points up some of the ambiguities involved in current debate on the Church-State issue.

Two omissions from the treatment of Catholic education trouble this reader. There is no mention of Catholic education on the college and university levels and there is little real appraisal of either the content or quality of Catholic education. Within the context of the book's general emphasis on the problems of private education in a pluralistic society, the first omission is perhaps the more inexplicable of the two. Catholic elementary and secondary schools constitute 89% of the non-public education at those levels. Catholic colleges and universities represent only 20% of non-public higher education. The significant difference between these figures does much to explain the significant difference between the pattern of government cooperation with each of these levels of education. A full picture of federal aid to education would have to be based on a study of all levels of Catholic education.

Since the question of religion in education and of aid to education will continue to be a live issue in the United States, Father McCluskey's very balanced and well-reasoned book is a valuable contribution for both Catholics and non-Catholics who are concerned with and about American education.

JOHN M. CULKIN, S.J.

MEANS AND ENDS IN EDUCATION

Schools And The Means of Education. By Willis D. Nutting. Notre Dame, Indiana: Fides, 1959. Pp. 126. \$3.95.

The italicized word *and* in the title of the book points up the author's purpose in writing this welcome addition to the growing list of works

by Catholics on contemporary American education. Each of the means of education, N. tells us, must be recognized and assigned its proper place in the educational system. Too long have we equated education with the school, neglecting in the process, the role of the home, the neighborhood, athletics, work, leisure and religion as necessary means in the formation of the mature, educated man. Many of the difficulties which our youth and their elders experience today are the result of expecting the school to carry out a task it was never meant to perform: the total education of the student of today and the man of tomorrow. The threat to society posed by Communism from without and moral decadence from within have caused us to question what was formerly an article of faith: that the necessary, the sufficient and indeed, the only requisite in preparing youth for life in society was to send them to school.

That we have asked too much of our schools is clear. N. helps us to see that the school is by nature an artificial society and that far from preparing students for life, it often isolates them in a dream world of euphoric abstraction whose foundations are rudely shattered with the first shock of real life encounter.

Dr. Nutting—Iowa-born, Oxford-trained, convert and professor at Notre Dame—is not afraid to lash out at some of the sacred cows: the athletic programs with their mania for success at any cost; compulsory attendance laws which keep students in schools when they have neither aptitude nor desire to be there; the amoral, areligious public school which fills the mind with facts but turns over to society an overgrown child bereft of moral values because it has none to offer.

But one should not think N. is just another iconoclast. He has positive suggestions, too. He proposes leisure as a prerequisite for learning and culture. He advocates adult education: a re-education in solid truths built upon an already existing basis of concern for the "public philosophy." We must have philosophy and theology courses in college; guided study of the liberal arts on the high school level; discipline and even logic on the grade school level.

The book is obviously the product of considerable reflection, and an eminent example of the straight thinking for which N. pleads so frequently and so well. The chapter on education in the home is a gem. Even the chapter on athletics—which he calls Holy War and which serves as a stinging condemnation of over-emphasis on sports—is a challenge. The best feature of the work which would recommend it to all concerned with the educational process is that it offers a good starting point for discussion. N. outlines the state of the question, defines the ideal, the present difficulties and some positive suggestions; all in such a way as to invite further inquiry, meditation and action.

JAMES A. O'DONNELL, S.J.

SPIRITUALITY AND MENTAL HEALTH

Hammer And Fire. Toward Divine Happiness and Mental Health.

By M. Raphael Simon, O.C.S.O., M.D. New York: Kenedy, 1959.
Pp. xii—258. \$3.95.

Since few contemporary approaches to spirituality are enhanced by the valuable contributions of modern psychology, this volume may be considered as somewhat of a pioneer venture. It does not pretend to be an erudite study on the relation of Religion to Mental Health. Rather, it is a psychologically sound treatment of the fundamentals of Christian spirituality, the way of life that leads to true self-realization.

The author is especially qualified as a guide in matters spiritual. A convert from Judaism, a physician active in Psychiatry before becoming a Cistercian, Father Simon possesses a wealth of experience that includes previous assignments as Novice Master and director of retreats for both clergy and laity. Although he intends this book primarily for laymen, it is his hope that it will also prove valuable to priests and religious as well.

Father Simon's treatment of the spiritual life follows the general outline of Saint Thomas in the Second Part of the *Summa*. The teaching of other traditional masters of spirituality is incorporated into the author's plan for a well-balanced Christian life in today's world. A selected bibliography is added for those who wish further instruction.

What distinguishes this book are the author's psychological observations on the value of prayer, the Sacraments, etc. in integrating and perfecting the human personality. The author wisely insists, however, that the spiritual life is to be lived for a value that transcends the mental health of the Christian. Although the prudent pursuit of Christian Perfection does increase a person's psychological resources and his mental health, it is no substitute for psychotherapy, when this is called for. The book does not treat of neuroses and other special obstacles to spiritual and mental well-being. Another volume is planned which will consider these problems in detail.

This relatively brief treatment of the spiritual life necessarily precludes a thorough consideration of some important elements. Condensation makes the book vague and sketchy in places. Those already experienced in the life of the Spirit will find the freshness of Father Simon's approach sometimes marred by the jargon of spiritual writers. The beginner, while finding much of value in these pages, will occasionally be confused by the technical terminology of scholasticism. Despite these defects, the book is worthwhile as a contemporary "Introduction to the Devout Life."

ALFRED E. MORRIS, S.J.

QUESTIONS ON THE GOSPELS

200 Gospel Questions and Inquiries. *By Bernard Basset, S.J.* New York: Sheed and Ward, 1959. Pp. xiv-240. \$3.50.

A random reading of the questions that Father Basset asks on the Gospel texts he has chosen for discussion in his book might well bring forth a not too favorable judgment on the work as a whole. But the ques-

tions were never meant to be just read. They must be asked and answered in the context of prayer and the individual's present need, and then only do they have value. Father brings to his inquiries the practical wisdom of nine years of testing with Sodality and YCW groups—high recommendation indeed to the Sodality moderator in search of ideas that work.

Over two hundred incidents in our Lord's life are presented for consideration by a few simple questions grouped under the triple YCW mode of meeting a problem: See, Judge, Act (the memory-intellect-will form of prayer of traditional asceticism). To these questions the biblical scholar and the high school boy will give divergent answers; yet, as the author points out, though the scholar may come up with a learned answer, the boy with a less learned one, the latter can often come just as close to the Gospel truth in the straightforward simplicity of his answers. What matters is not the wrongness or the rightness of one's answers but the effort to pray, the personal seeking of the hidden meaning that the questions aim to bring out. The book will be of immense value for discussions and private meditations on the life of Christ. In the introductory chapter the author briefly outlines a working method for discussion groups which should be most welcome to the Sodality moderator.

FRANCISCO F. CLAVER, S.J.

MEDITATIONS BY MONSIGNOR KNOX

Lightning Meditations. By Ronald Knox. New York: Sheed and Ward, 1959. Pp. 164. \$3.00.

In 1951, six years before his death, Monsignor Knox published his *Stimuli*, a choice collection of seventy-one sermons he had contributed to the Sunday edition of the *London Times*. *Lightning Meditations* is a posthumous publication of a later collection offered with the same intent as the first: to present a moment's thought to the busy reader, which would not only chide but also comfort. Father Philip Caraman, S.J., who arranged the present volume on roughly the same pattern Monsignor Knox followed in the *Stimuli* has thoughtfully added an occasional footnote where there was need for a date or reference to a text. Otherwise we have the assurance that not a word in this collection of some seventy-eight sermons has been altered.

What is now entitled as a set of meditations covers a wide variety of matter, historical, liturgical, biblical, dogmatic and moral. In no single instance, it is safe to venture, will the reader ever find Monsignor Knox unwise or unwitty. There is always the pointed lesson, familiar, to be sure, but somehow given a fresh and telling barb. Moreover there is an over-all lesson the book offers, more basic than the specific thought for a day drawn from the consideration on a particular feast, a saint or one of the virtues. In the mind of the reviewer, it is this: Monsignor Knox would remind men to glimpse the supernatural behind the contemporary scene, let us say, of a king's death or an armistice celebration, and to realize that for all the helter-skelter of daily living, man's striving for sanctity is still and should be the business of first moment.

Incidentally, this volume should provide a stimulating and provocative stand-by for a variety of sermon potential. A final comment: the choice of title and jacket design are most apt indeed.

ALFREDO G. PAPAN, S.J.

SPIRITUAL EXERCISES

Exercices Spirituels. By Prosper Monier, S.J. Lyons and Paris: Vitte, 1959. Pp. xviii—548. 3200 Francs (approx. \$6.50).

A veteran Southern Province retreat master has a meditation in which he brings home to priests and religious that the real life of prayer of a saint begins with the realization that God is Personal, not a thing, not a force, not an idea, but a Person—a Trinity of Divine Persons. A veteran Lyons Province retreat master has given us in his *Exercices Spirituels* an entire retreat imbued with the intense realization of the "Personal-ness" of God; and Ignatius-like, he pursues us relentlessly with the appeal for the truly personal response to the call of Him Who has first loved us.

Retreat-givers and retreat-makers know that every "giving" of the Exercises is an adaptation; the only question is how good is the adaptation. Father Prosper Monier has avoided veering into story-telling or "revising the Exercises"; this emasculates. But he has as well steered clear of the other extreme of merely reciting the text; this paralyses. What he has done has been to steep himself in Ignatius, and then observe the contemporary scene very closely. The end-result is inspiring, is captivating, is charming, but—*rara avis!*—it is keenly to the point, it truly touches the real world in which we live in mid-twentieth century.

Septuagenarian Father Monier has let none of the-turbulent currents of our time roll by him unnoticed. He has not let the insights of contemporary studies in scripture and theology pass by unused. He has a grasp of the manifold movements in politics, literature, economics and psychology that are molding the souls of his retreatants, and he is not timid about making them serve the aim of the Exercises. In the pages of quotations which he inserts after groups of meditations, he shakes us from our routine and sloth with incisive lines from such diverse spirits as Mauriac and Hitler, Barth and Lenin, Péguy and Nietzsche. Of course, the great saints are there as well.

Thinking with the Church, or rather *living* with the Church, Father Monier smoothly leads his retreatants to an appreciation of the visible Church and her worship. He is to be credited also with a masterful infusion of social consciousness. In his hands the Exercises become a "most effective means for promoting this social-mindedness," in accordance with the direction of Very Reverend Father General in his letter on the Social Apostolate (Woodstock Edition, pp. 16-17).

The framework of his book is simply that of the Spiritual Exercises. "The style is very close to the spoken word." (Its simplicity should make it not inaccessible to those who are a little weak in French.) The format is often schematic, outlinish, halting to let the reader's mind run on.

Thus the book is not made to be read through, but to be "used."

These *Exercices Spirituels* were first printed in 1932 for private use. Completely revised, the book was later published from Notre-Dame du Chatelard, Francheville; 3000 copies were printed. The publishing house of Emmanuel Vitte, Lyons and Paris, reprinted and distributed the Chatelard edition in 1956. This new edition by Vitte, 1959, adds "The Discernment of Spirits" and an index of authors quoted.

We American readers will on occasion feel that some of Father Monier's preoccupations are not ours. However, before turning the page too quickly, we would do well to ask ourselves whether perhaps they should not be ours.

CHARLES E. O'NEILL, S.J.

SPIRITUAL EXERCISES AND THE SACRAMENTS

Liturgical Retreat. By Roy J. Howard, S.J. New York: Sheed and Ward, 1959. Pp. xii-145. \$3.00.

For one grown long familiar with the *Spiritual Exercises of St. Ignatius* this book will bring fresh insights. Father Howard fuses two dynamic forces, the retreat and liturgy, bringing them to bear upon the need for an annual rededication to Christ. The retreat is a period of action now with Christ and of reaction later for Christ. The goal of the book is to establish the Christian more firmly and consciously in his Christ-like way of life. Through a reflexion on the sacraments, Baptism, Confirmation and Holy Eucharist, the retreatant discovers that they are, besides channels of grace, patterns for living out the Christ-life.

The lesson of Baptism is renunciation, a free choice of Death to this world to be baptized with the Baptism with which He was baptized. Baptism in a solemn way faces us toward the Kingdom; stands us in the world with a dignity and a charge. Our task is to link this world with God, its Creator. By coming to grips with nature we fulfill ourselves, and so lead the world back to God. Out of the inevitable struggle between pride and humility, between the desire for the best of two worlds, concupiscence induced our first parents to direct things away from the Creator. It took the life and death of Christ to teach death to self, renunciation of Satan and his pomps. Sorrow and an admission of sinfulness condition our entry into and possession of the Kingdom. With our descent into the baptismal waters we entered the place of death and shared in Christ's revivifying death. Rising from Baptism and living in a new kind of atmosphere, indelibly sealed as His, we are charged with a missionary function to cooperate with the Redemption.

Our strength and pattern is now Confirmation. Through the two-fold grace of this sacrament each one freely cries out, "I want to be what I now am, a member of Christ's kingdom." Then, as the exuberant witness for Christ with a mission to the poor, oppressed, little people of the world, he leans down to raise one of Christ's own up to salvation, just as He stretched His hand to win each one of us. Strength for this daily mission in Christ comes from the Mass. Through the reception of the Holy Eucharist the members of the body of Christ are more closely united one to another and to their head. Out of the

Eucharist grows the Church. The intrinsic action of God in us molds us into the Eucharistic Man. In becoming what we are we enter the world like Christ as one transforming. Henceforth we eat and drink at the table of God; we are like the King. This is the meaning of human life; its realization is in the Eucharist. The *Liturgical Retreat* will stir the reader to a keener awareness of his rebirth in Christ, guide him with a pattern to live in Christ, fortify him for the role of missionary for Christ.

WILLIAM J. MCCURDY, S.J.

MEDITATIONS ON THE ROSARY

Silent Bedes: Practical Meditations for the Mysteries of the Rosary.

By S. G. A. Luff. London: Longmans, 1959. Pp. xi-93. \$2.25.

"Saying the Rosary" is not quite the same as "telling our beads." Anyone, with slight effort, can master the vocal part; it is the silent bede (prayer, in Middle English) that dodges the untrained mind. In these reflections, the Welsh lay author relates the spiritual kernel of each mystery to daily life. The meditations are meant to be "practical but not earthy, spiritual but neither trite nor overly-sweet . . . offered by way of cheer to any plain man." The plain man envisioned is not so plain! To an American, some vocabulary and allusions will be unfamiliar. The spiritual kernel, however, he will not miss. As an aid to prayer and a practical form of spiritual reading the volume seems somewhat sophisticated for the ordinary person and too jejune for the liturgically-minded Catholic. Yet, for the growing number of praying commuters of either class, this selection of Longmans' "Inner Life Series" is especially suited; it is small enough for purse or pocket (except in price!), well printed, and without the traditional appearance of a prayer-book. The short meditations (only four to six pages apiece) "reveal anew the meaning which the Gospel has for our lives here and now in our own homes with our friends and families and in everyday events."

An appendix contains a brief summary of "The Historical Evolution of the Rosary of the Blessed Virgin Mary." ERWIN G. BECK, S.J.

TALKS ON THE HOLY SPIRIT

We and the Holy Spirit: Talks to Laymen. By Leonce de Grandmaison, S.J. Translated by Angeline Bouchard. Chicago: Fides, 1959. Pp. viii-223. \$1.75.

The title of this paperback reprint is misleading. It is not a book about devotion to the Holy Spirit, nor precisely the role of the Holy Spirit in the life of the layman. It is rather a collection of conferences, delivered between 1912 and 1927 to a lay institute the author founded and directed, which discuss the ascetical ideals and principles that should guide their apostolate. And though arranged under five headings, the sudden shift of focus and repetitions within the chapters suggest a compilation from many talks over the 15 year period.

Throughout the collection, the well balanced spirituality of Father de Grandmaison is evident. He insists that docility to the Holy Spirit be

tested by generous obedience to legitimate authority; that a life given over to apostolic labor be purified by an ever deepening detachment of heart from all self-interest; and that the laymen's desire for a personal configuration into Christ can only be achieved by developing a habit of virtual prayer in his everyday life. The chapters on docility to God and prayer as the source of apostolic life are particularly well done. Jesuits looking for reading material to give to laymen during or outside retreat time can confidently recommend this work.

PAUL OSTERLE, S.J.

AMONG OUR REVIEWERS

Father Felix F. Cardegna (Maryland Province) is Professor of Moral Theology at Woodstock.

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PRACTICAL DEVOTION

I am well aware that it is the common practice of all Ours daily to recite some prayers in honor of the Sacred Heart, and on the first Friday of the month to give public expression of heartfelt sorrow for the insults offered to God in the Holy Eucharist. Indeed, there is hardly any one amongst us, I think, who is not in the habit of practising such and similar observances to the most Sacred Heart. Yet, it is highly important and essential that whilst performing these devotional exercises according to custom, we do so not rote, but with a mind and heart wholly consecrated unto Jesus, and ever on the alert to fulfil His wishes and desires in instituting this devotion. Considering the wickedness of the times and the gigantic efforts of the perverse to further the cause of Satan, we must needs daily arouse ourselves to promote more vigorously among ourselves and others the good cause of God and the honor of Jesus Christ.

Moreover, all of us, and especially the priests, who recite the divine office and celebrate Mass daily, should every day perform both these holy actions with the intention with which Christ when on earth offered praise to His Father. It is our custom to form this intention explicitly at the beginning of the canonical hours. And even though we may not give utterance to it in words before the adorable Sacrifice, we must be supposed to do so at least in our hearts. And do we not, in the words of this prayer, distinctly propose to ourselves the Heart of Jesus as the exemplar of all the affections with which we should be penetrated in the divine mysteries? Let us strive, then, to discharge these two principal duties of the priesthood with a fervor that renders glory to Christ our Lord, in reparation for the many outrages daily heaped upon Him. And while offering up the august Sacrifice of the Altar, let us do so with a lively faith, an earnest piety and an intense love, to make amends for the neglect, contempt and contumely of ungrateful men. In fine, mindful of the obligations of our calling, let our hearts ever burn with zeal in ministering to our neighbor. Such results will be effected by our devotion to the Sacred Heart of Jesus.

FATHER JOHN PHILIP RUTHAAN

W O O D S T O C K L E T T E R S

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Francis J. Tierney, S.J.

I

The coadjutor brother's vocation is a call to a special and a holy way of life within the Society of Jesus. That it is a holy way is seen from the great number of saints and blessed the brothers have given to the order, four saints—including two of the New York martyrs who barely attain true membership in the Society—and twenty-three blessed. That it is also a call to a special way of life and of work can be deduced from the basic documents that define the scope and nature of the brothers' life in the Society. The papal brief that first allowed the young Society to have brothers, *Exponi Nobis* of Pope Paul III, dated 1546, states that the first Jesuits had declared that they needed helpers in spiritual matters and also "in temporal things and . . . domestic offices."¹ *Exposcit Debitum*, the bull of Julius III of 1550, confirms the Society's right to have "lay coadjutors to help them [the members of the order] in temporal and domestic offices."² Later on, the Constitutions of the Society of Jesus declare that the coadjutor brothers "are admitted to care for temporal or exterior things."³

The *Examen Generale*, one of the oldest official documents of the Jesuit order, has expressed the distinct scope of the coadjutor brother's vocation ever since the first Spanish text, dated about 1546, which states that the temporal coadjutors, "with letters or without them, can help in the necessary external matters."⁴ The *Examen*, in all its versions, goes on to state that it is "more proper" of the temporal coadjutors to aid the Society in temporal things "in all low and humble

¹ *Monumenta Ignatiana*, Series III, vol. I, Rome, 1934. p. 171.

² *Ibid.*, p. 375.

³ *Constitutiones*, Pars I, Cap. II, n. 2.

⁴ *Monum. Ignat.*, Ser. III, vol. II, Rome, 1936, p. 97.

services that may be demanded of them.”⁵ The basic reason why the Society of Jesus has brothers is stated in its Constitutions, namely that brothers are admitted to membership in order to give priests and seminarians an unimpeded opportunity to labor in their own proper type of work.⁶

The second Spanish text of the *Examen Generale*, dated around 1550, is the first one to add in Chapter VI, which is the examination to be given to candidates for the brothers, the important clause within parentheses that states that the brothers “can be occupied in greater things according to the talent that God our Lord may have given them.”⁷

The third Spanish text of this document, dated in its complete form around 1556—the year Ignatius died—in the same Chapter VI and in the section later known as number 6, is the first text to add the idea that the Jesuit brother “ought not to strive for more knowledge than he had when he entered.”⁸ This text restricting any increase of knowledge for the coadjutor brothers passed over into the approved Latin version of the *Examen* and has been the source of many problems in the brothers’ vocation within the Society of Jesus, especially in the modern times of widespread education.

Humble Service

From the brief, the bull, and the words of the *Examen* it is plain to see that the brothers’ vocation within the Society of Jesus is a call to a special way of low and humble service, of temporal and domestic work, and, in this temporal work, because of the clause in parentheses in the *Examen* that opens the way to “greater things,” also a call to its own type of greatness in this temporal sphere. Those who have worked with Jesuit brother candidates know that this separate vocation to a religious life of service, a life approved by the Church, is realized in many men, even highly educated men, who desire to become religious in this special way and who, while holding the priestly vocation in complete reverence, have no thought at all of accepting the divine gift of the priesthood, the honor that “no man takes . . . to himself.”⁹

⁵ *Ibid.*, p. 98-9

⁶ *Constitutiones*, Pars I, Cap. II, n. 2A.

⁷ *Monum. Ignat.*, Ser. III, vol. II, p. 98.

⁸ *Ibid.*, p. 103.

⁹ *Hebrews* 6:4.

Those Jesuits who work with brother vocations also come to realize that "low and humble services," listed as "more proper" to the brothers, can also be "proper" to the priests and scholastics, even if usually within their own sphere of spiritual work. They, too, make the great meditations of the *Exercises* and are called upon to live by the eleventh, twelfth and thirteenth rules of the Summary, rules that require great self-abnegation. Service that is "low and humble" does not, then, adequately differentiate the brother from the priest.

The men who accept this special call to the brothers' way of life become religious in the complete, technical sense of the term. That is, they are men who have been called by God to serve Him in this special way and as a result of their own individual gift of vocation. They are sacred, consecrated completely to God by their vows in the great act of love that hems in its lowest actions with the lofty restraints of these three vows. Theirs is a call to the religious state, a state that they share with the priests and seminarians of the Jesuit order and with all other religious. It is a call that comes as a very special gift of God to enable them to draw close to Him and to help in the great work of saving souls. The brothers' call is an ancient one, that of the monks of the desert and of the early monastic orders. It is a complete vocation of infinite value, not an incomplete, half-way call. Apart from the sublime gift of the priesthood, of which no man is worthy, God has no greater gift to give to men than this call to the religious life.

The spiritual training of the brothers in the Society of Jesus, always heavily stressed and rapidly expanding in these days of more personal attention to the brothers and of the establishment of brothers' tertianships, cannot be considered in this article.

Since they are true religious, Jesuit brothers are completely members of the Jesuit order, sharing with the priests and scholastics its aims, its problems, its rewards. They are to be regarded "as brothers and co-workers in the Lord, sons of the same Society." They are to be esteemed "with due love and reverence."¹⁰ Brothers always have a reverence and esteem for priests and those who will be priests yet they are

¹⁰ *S.I. Constitutiones et Epitome Instituti*, Rome, 1949, no. 170, p. 373.

not servants of the priests and scholastics of whom they take care in very many ways. Very Reverend Father General, in his 1948 letter to superiors "On the Procurement and Training of Brothers," clearly states this point in the words: "The brothers are not assigned to serve the fathers, but the Society, in exactly the same way that the fathers serve the Society."¹¹ Priests, scholastics and brothers are not distinguished from one another as masters and servants; they are all of them, rather, servants of God, of the Church and of the Society of Jesus.

Jesuit brothers are members of the mystical body of Christ within the special section of that body that bears the name of "the Society of Jesus." Of its very nature, the concept of the mystical body demands that the members be different, not that all be identical, but it also demands that all the members be joined together in the unity and coordination of the working of the one only Body. Father General, in the section of the 1948 letter just cited, goes on to add: "In the early days of the Society, after the fathers had taken their turns at porter and cook, thereby suffering loss of time and harm to their priestly work, St. Ignatius wisely gave some thought to a 'division of ministries;' yet there was to remain one body, in which everyone would not be the eye nor the hand nor the foot, but each member indispensable for the good of the whole. Someone may say that the hand is more useful than the foot; but is not this introducing an arbitrary hierarchy of human values?"¹²

II

The special vocation of the Jesuit brother should fit the changing needs of the Society and of the times. Father Ledochowski recognized this need for adaptation when, in his 1936 letter to the provincials of the American Assistancy "On Increasing the Number of Coadjutor Brothers," he wrote of the brothers that in Jesuit colleges "they could be secretaries to the different administrators and superiors, registrars in schools and universities, librarians, treasurers, bookkeepers, or fulfill a thousand and one other offices."¹³ The same gen-

¹¹ *Acta Romana* XI, 1949, p. 524.

¹³ *Ibid.* VII, 1936, p. 590.

¹² *Ibid.*

eral need for adaptation to modern conditions had previously been recognized and acted upon by the Twenty-Sixth General Congregation of the Society in 1915,¹⁴ which called for a revision of Jesuit Rules to fit modern customs; and by the Twenty-Seventh General Congregation which helped the brothers specifically by eliminating from the rule book the old fourteenth common rule.¹⁵

The brothers could not be expected to live in such a way as to be out of joint with their own period of history or with the men with whom they dwelt. "Heroic virtue," writes the present Very Reverend Father General, "is for the few and always will be."¹⁶ He also writes: "It is all right to ask for performance above the ordinary sometimes, but not every day."¹⁷ In their way of life, Jesuit brothers must have the opportunity for worthwhile service of Christ as well as for constant sacrifice in the following of the lowly, mortified, suffering Christ of the Two Standards and the Kingdom. In the past in the Society of Jesus brothers have always had the opportunity for both the lowly following of the crucified Christ and for outstanding performance in His service, especially if they came to the order with a trade or skill, or were granted permission by superiors to prepare themselves. With the innovations now in effect, it can be expected that they will distinguish themselves still more in the future.

Brothers have always had the opportunity for outstanding service in following Christ in the Society of Jesus. The clause within parentheses in Chapter 6, number 3 of the *Examen Generale* opened the road for Jesuit brothers to do great things for Christ from the beginning of the order. From the start, brothers have had the chance to "be occupied in greater things according to the talent that God our Lord may have given them."

There are names of well-known brothers to prove this point of the proper utilization of their great natural abilities. Brothers like Camell after whom the flower, the camellia, was named by Linnaeus, Pozzo, greatest of Jesuit artists, Segers,

¹⁴ *Ibid.*, 1916, p. 34.

¹⁵ *Decreta Congregationis Generalis XXVII*, p. 242 ss.

¹⁶ *Acta Romana XI*, 1949, p. 522.

¹⁷ *Ibid.*, p. 516.

also an artist and friend of Rubens, Castiglione, who spent half a century as an artist in the court of China, are known to many Jesuits. There are other brothers also, and many of them, who are still not known and who could easily serve as subjects some day for another book on brothers like *Better A Day*.¹⁸ For example, the Brothers Tristano in St. Ignatius' own time, brothers in the flesh and coadjutor brothers in the Society, certainly made use of this opportunity of being "occupied in greater things." Lawrence, the younger of the brothers and the first admitted to the order—in the year 1552—was an outstanding builder in the early days of the Society in Italy. Of him, Ignatius says that if no other profit were reaped from the college at Ferrara he would not be dissatisfied because of the edification that brother gave everyone "no less by his good example than by his skill."¹⁹ A scholarly book has recently been written about John, the older of the brothers, who was both architect and master builder and who supervised construction of Jesuit churches and colleges throughout Italy and Sicily in the period of the first great expansion of the Society.²⁰ St. Ignatius resorted to fasting to gain this brother for the Society.²¹ Brother John Tristano is credited with the establishment of Jesuit churches in their own distinctive style of architecture.

Brother Luis d'Almeida lived most of his Jesuit life as a coadjutor brother, and the last two years of it as a Jesuit priest. He entered the order in Japan in 1556, the year of Ignatius' death and four years after Xavier died. He was a young Portuguese merchant, almost a millionaire by our standards and, for his time, highly skilled in medicine. In 1557 he established Japan's first free hospital and a medical school, in which he taught the Japanese Western medicine.²² With God's grace he also made and, in that time of great scarcity of priests, baptized many converts.

Brother Henry Foley was an English brother, a convert,

¹⁸ J. R. Leary, S.J., *Better A Day*, Macmillan, 1951, 341 pp.

¹⁹ *Monumenta Historica S.I., Chronicon*, vol. II, pp. 491-92.

²⁰ Pietro Pirri, S.J., *Giovanni Tristano e i Primordi della Architettura Gesuitica*, Roma, Institutum Historicum S.I., 1955.

²¹ *Monum. Ignat.*, Ser. I, vol. X, p. 47.

²² Bro. J. Dewender, S.J., "Brother Luis de Almeida, S.J. (1525-1583)," *The Brother*, N. Y. Province Brothers' Newsletter, Oct. 1959, pp. 15-18.

who entered the Society in 1851 and composed the first life of St. Alphonsus Rodriguez in English, a work that was published in London in 1873. During a long career as *socius* to the provincial, he also composed the monumental *Records of the English Province of the Society of Jesus*. This work is made up of eight volumes and contains almost 7,500 pages filled with facts and records of the labors and sufferings of English Jesuits in the sixteenth and seventeenth centuries.²³

Brother Etienne Martellange also figures largely in a recent scholarly publication, Father P. Moisy's *Les Eglises des Jésuites de l'Ancienne Assistance de France*.²⁴ He has also been the subject of an article in *Archivum Historicum, S.I.*²⁵ Brother Martellange, who entered the order at Avignon in 1590, was a member of a family of artists. He himself has often been called a great Jesuit architect.

Jesuit Ships

And there are always available for mention the eminent brothers of the great Jesuit mission in Brazil! For almost two hundred years Jesuit ships sailed off the coast of Brazil and deep into the Amazon and its tributaries. The provincial of that extensive land was one Jesuit superior who was "at sea," literally and very often. To meet the needs of a tremendous mission that stretched along the whole vast coast from southern Brazil to far north of the Amazon and far up the gigantic rivers, Jesuit brothers built and sailed a small fleet of ships. Several of the colleges possessed ships to bring in supplies and to provide for the other Jesuit establishments of the region. The provincial had a ship, known as "the frigate of the provincial," which was literally his headquarters in the annual visitation of his subjects. The brothers built these ships in their own shipyards and eight brothers, usually listed as *socii* to the provincial, sailed the provincial's frigate for almost two centuries. One brother, Francisco Dias, piloted the frigate from 1581 to 1618 when, because he

²³ Bro. J. Dewender, S.J., "Brother Henry Foley, S.J. (1811-1891)," *The Brother*, Aug. 1959, pp. 14-16.

²⁴ Published by Institutum Historicum S.I., Rome, 1958.

²⁵ P. Moisy, S.J., "Portrait de Martellange," *AHSI* 21, 1952, pp. 282-299.

was in his eighties, he retired to the college at Rio and had charge of the carpenters and woodcarvers. He died in 1633 at the age of 94. He never suffered shipwreck in all his years at sea.

Brother Manuel Pires, who entered the Society at the age of 34 in 1659, sailed the provincial's ship for some 30 years. He is listed as the greatest of the Jesuit pilots in Brazil, and he was considered very holy. His life was written and an investigation of his virtues begun.

Pirates captured the frigate of the provincial three times, once English pirates, once Dutch and once French. Since the frigate was considered a royal ship it flew its own pennant and banner, the IHS of the Society on a white background. The last of the line, the "Frigate of St. Joseph and of St. Francis Xavier," was used to carry Jesuits into exile and imprisonment in Portugal in the persecution under Pombal.²⁶

Apart from the great successes, there have also been problems of a legislative nature in the vocation of the Jesuit brothers, problems that have shown themselves openly in the modern social environment and problems that have arisen from ancient Jesuit rules and regulations. These problems have by now been removed as far as Jesuit regulations are concerned, a fact that Jesuit priests, scholastics and brothers should know in order that they may help bring to increasing actuation the broader areas of knowledge and of action permitted, and even expected of, the present-day brothers. Brothers were always able to perform great works for the Society of Jesus because well-trained men—men such as Louis de la Croix, missionary in Paraguay, who came to the novitiate in 1623 at the age of 21 with a master's degree in Philosophy,²⁷ and Miguel Marcos, who is to be found sailing into exile on the Spanish galleon *San Carlos Borromeo* in 1769 and who had had three years of philosophy and four

²⁶ Serafim Leite, S.J., *Historia da Companhia de Jesus no Brasil*, vol. VII, book III, ch. II, pp. 249-60. Serafim Leite, S.J., "Francisco Dias, Jesuita Portugues, Architecto e Piloto no Brasil (1538-1633)," *Broteria* 51, Lisbon, 1950, pp. 258-265.

²⁷ P. Delattre, S.J. and E. Lamalle, S.J., "Jésuites Wallons, Flamands, Français, Missionnaires au Paraguay, 1608-1767," *Archivum Historicum S.I.* XVI, 1947, pp. 152-53.

years of medical studies in Spain to gain his M.D.²⁸—have always entered the order as temporal coadjutors. Without an established policy of systematic technical training within the order for the brothers, however, it would be hard to provide a steady stream of brothers to take up responsible tasks such as those proposed by Father Ledochowski and already mentioned above as suitable occupations for brothers in the modern Jesuit colleges. The legal hindrances that blocked off such a policy of systematic preparation in the past, and which have in recent years been eliminated, will now be listed.

III

The first and greatest hindrance to the purely human and technical development of the Jesuit brothers—at least because of the interpretation formerly placed upon it—was the cause within Chapter VI, number 6 of the *Examen*, which in the Latin translation along with the subsequent clause, reads:

“nec etiam [coadjutor temporalis], si in suo eodem [statu] maneat, plus litterarum addiscere quam sciebat cum est ingressus, curet; sed perseverare magna cum humilitate debet, in omnibus Creatori ac Domino suo iuxta primam suam vocationem inserviando, ac sollicite in abnegationis sui ipsius profectum et verarum virtutum studium incumbendo.”²⁹

The second of the obstacles to adequate technical preparation of Jesuit brothers was the old fourteenth of the common rules, now no longer in the rule book of the Society. This rule read:

“Nemo eorum qui ad domestica ministeria admittuntur, aut legere discat aut scribere, aut si aliquid scit plus litterarum addiscat; nec quisquam eum doceat, sine praepositi generalis facultate; sed satis ei erit sancta cum simplicitate et humilitate Christo Domino servire.”³⁰

The introduction of the 1910 edition of the *Regulae Societatis* states of the common rules that some were taken from the Constitutions of the Society and that “almost all the rest” are

²⁸ E. J. Burrus, S.J., “A Diary of Exiled Philippine Jesuits,” *AHSI* XX, 1951, pp. 269-99.

²⁹ *S.I. Constitutiones et Epitome Instituti*, Rome 1949, p. 64.

³⁰ *Regulae Societatis Iesu*, Bruxelles, 1910, p. 17.

rightly to be held as established and approved by our holy Father Ignatius "at least as far as pertains to substance."³¹ These rules first appeared in print in 1560, after the death of St. Ignatius, and they were revised in 1567. In 1580, in Father Mercurian's time, another revision of the Common Rules was made and a new edition published. The 1910 introduction says that in this 1580 edition, published long after St. Ignatius died, "the common rules are found in almost the present form"³²—that is, in the form in which they existed until the edition of 1932. It may well be that a study of the history of the individual common rules has already been made. If so, it would be interesting to see to what extent, if at all, this prohibition against brothers' learning to read or write goes back to Ignatius' time, and just how this fourteenth of the common rules developed.

The third difficulty against adequate technical preparation for the brothers was contained in the wording of the old tenth of the rules for coadjutor brothers, rules that were first composed in 1610. This rule read:

"Librum nullum neque retinere, neque legere, cuiuscumque generis, iis licebit, sine Superioris licentia, cuius erit iudicium eos illis assignare, qui magis ad ipsorum spiritualem fructum expendere videbuntur."³³

It would seem that, to follow this rule, no books of any kind were to be allowed to the brothers except those that specifically advanced their spiritual life. This rule was very much changed and improved upon in the 1932 edition of the Jesuit rules, but the clause of the *Examen*, "neque . . . plus litterarum addiscant quam sciebant in ingressu," transferred from the suppressed fourteenth Common Rule, now finds a place within the new regulation, the fifteenth of the 1932 rules for coadjutor brothers:³⁴

"Librum nullum vel folia periodica nulla cuiuscumque generis legent vel retinebunt sine superioris licentia, cuius erit eos assignare quos ad spiritualem fructum vel ad officium melius obeundum iis expedire iudicaverit. Neque sine provincialis facultate plus litterarum addiscant quam sciebant in ingressu; sed satis habeant sanctarum simplicitate et humilitate Christo Domino servire."³⁵

³¹ *Ibid.*, pp. ix, x.

³² *Ibid.*, p. xi.

³³ *Ibid.*, p. 50.

³⁴ *Regulae Societatis Iesu*, Rome, 1932, p. 66.

³⁵ *Loc. cit.*

This rule includes periodicals within the reading matter for which brothers need permission, but it adds the reading of professional or trade publications to the type of book for which the superior may give permission. The permission for further studies by the brothers is, in this new rule, to be granted by the provincial, a stipulation that is more liberal by far than the older permission needed from Father General in the ancient common rule just to teach a brother to read or write. All things considered, the new fifteenth rule of the brothers is a very great improvement over the old fourteenth common rule, yet in itself it does not give the appearance of urging provincials habitually to grant the permission to the brothers that would enable them to take professional and technical courses.

IV

All these legislative difficulties against an increase of knowledge by the brothers have been eliminated in the course of recent years, and the way has been opened to them to take systematic courses within their technical training in the Jesuit order.

The old fourteenth of the common rules, which forbade brothers to learn to read or write, was eliminated from the number of the rules of the Society by the Twenty-Seventh General Congregation, held in 1923. Decree 11 of the Twenty-Sixth General Congregation, which met in 1915 in the midst of war, had called for a revision of the "Instructions, ordinations of the Generals, the rules, as well as the decrees and canons of the General Congregations."³⁶ The reasons for this revision had been clearly stated in the eleventh decree itself, to wit: "in order that our laws might be better adapted to modern and easier usage and that a full reconciling of our law with present day pontifical law might be made more evident."³⁷ When, in the revised text of the common rules as published by the Twenty-Seventh General Congregation in 1923, the old fourteenth rule is simply omitted, it is easy to understand that the Congregation's reason for dropping it was that here, too, they wished "to

³⁶ *Acta Romana*, 1916, pp. 33-4.

³⁷ *Loc. cit.*, p. 34.

adapt whatever seemed obsolete to the changed conditions of our times."³⁸ No matter how the reason might be stated, the fourteenth rule definitely ceased to be part of the Society's law through the action of the competent authority of the Twenty-Seventh General Congregation.

The Twenty-Seventh General Congregation itself revised the text of the rules of the Summary and of the common rules, but it left the changing of the other rules of the Society to the authority of Very Reverend Father General.³⁹ This action left the revision of the rules for the temporal coadjutors in the hands of Father General and, when the new text of the Society's rules was published in 1932, the new fifteenth of the brothers' rules contained the improvements already mentioned, to wit, that with the permission of their superior brothers could now read publications that were helpful to their trade, and that the provincials could now grant the permission for their brother-subjects to study. Yet the great weight of the clause in Chapter VI, number 6 of the *Examen*, which was inserted in this new rule, could still be felt and could make it appear to those more conservatively inclined that Jesuit brothers should still not rightfully desire "to learn more letters" than they knew when they entered the Order. So matters stood until the Thirtieth General Congregation in 1957. At that time, through the process of legal interpretation of the text, the old common interpretation of this clause which had historically posed the greatest obstacle to a consistent program of technical preparation for the brothers was itself blotted out.

Interpretation

Legal interpretation of the *Examen* belongs only to a General Congregation in the Society of Jesus because of that document's great authority and its equal rank with the Jesuit Constitutions.⁴⁰ The process of interpretation of this par-

³⁸ Very Rev. Fr. Gen. Wlodimir Ledochowski, S.J., Letter "The Promulgation of the decrees of the Twenty-seventh General Congregation," *ibid.*, p. 58.

³⁹ *Decreta Cong. Gen. XXVII*, Decretum Historicum 9, p. 13.

⁴⁰ A. Arregui, S.J., *Annotationes ad Epitomen Instituti S.I.*, Rome, 1934, p. 17, p. 30.

ticular clause began, however, in an apparently incidental section of the letter of Father General Janssens dated October 30, 1948 and entitled "On the procurement and training of Brothers." This particular paragraph, contained in a section of the letter encouraging the foundation of preparatory schools for prospective candidates for the brothers, reads:

"Please do not let anyone object that this sort of instruction of youth is not in conformity with the spirit of our Institute. The Institute does not intend that our brothers be illiterate and uneducated men. It merely states, in order that the way to human ambition be more securely blocked, that the brothers for their part should be satisfied with the learning which they had at the time of their entrance, and that it is for superiors only, in this case the provincial, to decide whether they should learn more."⁴¹

The Thirtieth General Congregation later on makes this paragraph its own. The Thirtieth General Congregation, held in 1957, considering what it could do to enable the brothers to have better spiritual and technical formation in modern times, authoritatively settled the legal meaning of the troublesome text in the following words of its *Decretum Historicum* 13, number 2:

"Referring to the place in the *Examen* Chapter 6, number 6: 'nec . . . plus litterarum addiscere, quam sciebat cum est ingressus, curet,' the Congregation confirmed with its own authority the words of our Father in the letter of October 30, 1948 to Superiors of the Society . . ."⁴²

There follow immediately the words of Father Janssens just above cited. Obviously, the General Congregation is here acting upon the right given it alone to interpret authentically "the Constitutions and the laws passed by a General Congregation."⁴³ Such an official interpretation made by a competent public authority is known as an "authentic" interpretation and it thereafter has the same force as the law itself.⁴⁴

The authoritative meaning of the clause of Chapter VI, number 6, has been settled, then, not as meaning that brothers are not to study but only as meaning that the decision on

⁴¹ *Acta Romana* XI, 1947, pp. 521-2.

⁴² *Ibid.* XIII, 1958, p. 310.

⁴³ *Epitome Instituti*, Romae, 1949, n. 16, p. 308.

⁴⁴ *Codex Juris Canonici*, Can. 17, #2.

their studying is to be left in the hands of their fathers provincial. The next important step—that of making sure that the brothers who now clearly have the right to study will also be able to put this right to use in their own sphere of temporal work—is taken toward the end of the decisive instruction “On the training of our coadjutor Brothers,” issued by Father General Janssens in 1958. Father General writes:

“Now that the Thirtieth General Congregation has by its authoritative interpretation (decree 13, no. 2) explained the text of the *Examen* (chapter 6, number 6)—a text that gave rise to so many problems—it is left to superiors prudently to decide who among the temporal coadjutors should be trained and in what trades over and above the training they had when they entered the Society and to decide how this training is to be received. In this, as in everything, our final norm must be ‘the greater glory of God’ and His more perfect service according to the circumstances and needs of our times.”⁴⁵

It is not only some few Jesuit brothers who are now to receive adequate courses in their technical training. Very Reverend Father General wrote the above words after he had already stated in this same instruction several important principles pertaining to the brothers, to wit: “All things being equal, the better educated will be the better religious;”⁴⁶ and “Once more, all things being equal, the more perfect the natural and ‘technical’ or ‘professional’ development of the religious, the better the religious.”⁴⁷ Father General wrote the above words after he had already decreed that, “all contrary so-called ‘tradition’ being put aside,” those who have the talent are to be trained from their postulancy by skilled brothers or laymen in some trade, at the same time still preparing themselves for the customary domestic tasks.⁴⁸ Father General wrote them after he had prescribed a minimum two-year juniorate period of religious and technical training for the brothers, to be given them immediately after they had taken their first vows, and after he had stated that:

“the natural training or ‘culture’ [of the brothers] must also be perfected. According to the official interpretation of our law as given by the Thirtieth General Congregation (decree 13, no. 2),

⁴⁵ *Acta Romana* XIII, 1959, pp. 448-9.

⁴⁶ *Ibid.*, p. 440.

⁴⁷ *Ibid.*, pp. 442-3.

⁴⁸ *Ibid.*, p. 442.

let Superiors without any scruple see to it that our junior brothers be given the same secular training as is given to the outstanding laboring men in the same locality. In fact, if these young men have the talent, let them advance in this training as far as the greater good of the Society and its works demand."⁴⁹

Juniorate

On the spiritual side, during this brothers' juniorate, Father General writes, "their knowledge of christian doctrine is to be widened and deepened, and, according to their capacity and needs, also their knowledge of Holy Scripture, liturgy, ecclesiastical history."⁵⁰

In his Instruction Father General also expresses his desire that Jesuit brothers obtain valid certificates during this juniorate, testifying to their technical knowledge. He wishes them to attend "good Catholic trade schools" to gain this knowledge, or, if this cannot be done, they are to be trained by "a skilled and experienced brother, (hardly ever by one who is self-educated)" or by "a skilled lay teacher." Future infirmarians, says this instruction, are to be trained "in schools of nursing which can grant them a diploma." In other words, Very Reverend Father General not only wants the Society of Jesus to know that the brothers can, from now on in, be highly trained in their assigned tasks but he also decrees that they will be highly trained as a body and that they will go to schools.⁵¹ It is always taken for granted that the Brothers will also be adequately trained in their traditional domestic tasks.

Very Reverend Father General sets a very clear deadline on compliance with the decisions about the brothers contained within this 1958 instruction. He concludes the instruction with a very brief paragraph that states:

"This instruction and the innovations herein contained, especially the extended training period for the coadjutor brothers after their first vows and their period of probation before last vows, are to be put into practice as soon as possible. They must be universally in effect at least by the beginning of 1959."⁵²

The great obedience of the Society to the technical training aspects of this instruction can be seen from Brother Gerard

⁴⁹ *Ibid.*, p. 443.

⁵⁰ *Ibid.*

⁵¹ *Ibid.*, p. 444.

⁵² *Ibid.*, p. 449.

Schade's schematic report in *The Brother*, the New York Province Brothers' newsletter, on the brother juniorates now functioning in many Jesuit provinces, a report that in itself would make a good foundation for another article on the progress of the Jesuit brothers of today.⁵³

The Thirtieth General Congregation, to make one last comment in concluding this section, also decreed that a new revision of the rules for temporal coadjutors be turned over to Very Reverend Father General for accomplishment, along with the power to suspend, insofar as necessary, any opposing decree of past general congregations. The thirteenth decree of the Thirtieth General Congregation, which rightly begins with the words: "The General Congregation was singularly solicitous for our coadjutor brothers," contains the following statement:

"Very many of the *postulata* requested the Congregation to revise the rules of the temporal coadjutors, and specifically that it remove the prohibition in Rule 15, 'of learning more letters than they knew when they entered.'"⁵⁴

Despite the new authentic interpretation of the meaning of this phrase, if it still has any weight from tradition to prevent Brothers from studying, the Thirtieth General Congregation wants it removed, at least from the rules.

V

In the closing days of November 1959, shortly after the above paragraphs were written, the new text of the revised rules for the coadjutor brothers reached the American provincials. The new brothers' rules are based heavily on the ideas of the religious life as such and the Mystical Body, and, in this thought of the Mystical Body, reiterate in the twenty-second rule the attitude of reverence and respect due to the sacramental character of the priesthood and to the office in the Mystical Body that this character imposes on those who bear it. The new rules naturally also follow through on the demands of the Thirtieth General Congregation and the 1958 instruction of Very Reverend Father General in the matters of technical and cultural training of the Jesuit brothers.

⁵³ Cf. *The Brother*, Aug. 1959, pp. 8-12.

⁵⁴ *Acta Romana* XIII, 1958, p. 309.

Insofar as the new rules deal with these types of training, they will be considered briefly here.

The ninth of the new brothers' rules admonishes the brothers earnestly to "endeavor to obtain the greatest possible benefit from the completion of their personal training, both from the weekly instructions in which the Catholic faith, Holy Scriptures, the sacred liturgy, ascetical principles, the history of the Church and of the Society, and similar matters are explained to them, and also from their daily spiritual reading in which they will devote themselves to the same subjects . . . This programme will ensure that they receive considerable help along the road to perfection, and that they are able to converse with the externs they have to meet, and answer their more usual difficulties."

The fourteenth of the new rules, after stressing the importance of the traditional household duties of the Jesuit brothers, adds:

"In addition, those whom superiors have selected to learn some particular trade or craft, should so perfect themselves in it to the best of their ability that, by always setting as their goal the greater glory of God, Our Creator and Lord, they will be as good as, or better than, competent lay-workers, and give as much edification to others by their professional skill as by the example of their life."

To point out the concern of the new rules with the cultural training of the brothers, it is best to quote the complete text of the fifteenth rule:

"Moreover, since the Society's greater good and their own require it, all should be keen to secure that level of culture and general education, even in what concerns non-religious subjects, which is shared by the majority of their contemporaries and is in keeping with their particular state of life; above all, they should learn to speak and write their own language correctly."

The new sixteenth rule once again expands the normal reading matter available to Jesuit brothers, and it eliminates all mention of the clause from Chapter VI, number 6 of the *Examen*, so often mentioned above. The text of the rule follows:

"They [the brothers] shall make use only of those books, periodicals and newspapers which are available to them in their community library or recreation room, or for which permission is granted in individual cases by the spiritual father or the superior, either to

complete their spiritual development or general education, or to meet the requirements of their trade or office. They should also be on their guard against wasting time in reading what deals with worthless or quite trivial topics."

The seventeenth rule points out that the free time available to the brothers may be used by them "in completing the training which their vocation requires, according to the directions of their superior."

The eighteenth rule tells the brothers to "be ready, out of love for the Society and their brethren, to instruct other brothers without reserve in their own particular trade or craft."

The new twenty-third rule also deals with an important type of instruction to be given to Jesuit brothers. It reads in part:

"For their dealings with externs, the coadjutor brothers also, in accordance with the requirements of their condition and office, should receive suitable instruction in the social significance of the Gospel and be filled with its spirit; and they should likewise learn to put it into practice in their life."

The twenty-fifth and last of the new rules cites the thought of St. Ignatius contained within Part X, number 3 of the Jesuit *Constitutions* to remind the brothers that virtue, which unites the human instrument to God, must always be their first concern. After this spiritual foundation has been well established, then the preservation and growth of the whole Society can be expected to draw additional strength from the "natural means by which the instrument of God Our Lord is adapted to the needs of the neighbor." These means are, of course, to be used solely for the service of God and with the trust of the individual properly placed in God rather than in his human skills.

These new brothers' rules then, which will soon be in the hands of Jesuit brothers and available to all the members of the order, guarantee that consistent and adequate consideration will be given to the demands of the new ideas on the technical training of Jesuit brothers.

VI

The way, then, is completely open today for obtaining the proper technical training of Jesuit brothers and their greatest

possible natural usefulness "for the glory of God and the good of souls." Brothers may still come to the Society "*sine litteris*," and they will be most welcome if they have the native intelligence needed to grasp the nature and the requirements of the religious life and if they sincerely desire to serve God. They can enter the order now at a young age and without a trade, and learn that trade within the Society. Sentences within Very Reverend Father General's 1948 letter on the brothers and his 1958 instruction, advising Jesuits to look for brother-candidates within their schools, take on very deep significance.⁵⁵ More than ever before, brothers can enter the Order "*cum litteris*," and know that all their talents will be used, subject to obedience and the needs of the Order, for God's greater glory.

Of course it is always God who gives the growth, yet Paul must still plant and Apollos water. The work of gaining vocations for the Society is a task that belongs to all its members, priests, scholastics and brothers. It is, in fact, a work that cannot successfully be completed unless very many Jesuits, in their own way and within their own assigned tasks, stay alert for chances to encourage good men to consider joining the Society as priests or brothers. Now that ancient obstacles to the Jesuit brothers' vocation have been eliminated, it is more easy to perceive the true worth of the religious vocation of the brothers, a vocation that has given the Society so many of its saints and blessed. New candidates for the brothers can more easily be sought for now, as Father General says, "in our schools of humane studies," . . . "a most bountiful source" that "has been too much neglected."⁵⁶ Now that much time, thought and action have been spent effectively on the task of bringing the holy way of life of the Jesuit brothers more into accord with the needs and circumstances of the present times, the number of brothers within the order has shown a rapid increase. Very Reverend Father General wrote in his 1948 letter⁵⁷ that, in 1947 there were 5,188 Brothers in the order, 111 fewer than there had been

⁵⁵ *Ibid.* XI, 1948, p. 520; XIII, 1959, p. 439.

⁵⁶ *Ibid.*, p. 439.

⁵⁷ Very Rev. Fr. Gen. John B. Janssens, S.J., Letter "On the procurement and training of brothers," 1948, *ibid.*, XI, p. 512.

ten years before; now, at the beginning of 1959, the Brothers are 5,769 in number,⁵⁸ an increase of 581 in 12 years. It is good to see the numbers increasing. There is much work for the brothers to do in the Society and in Christ's great Church where, as Pope Pius XII quotes in his encyclical on the Mystical Body, "The head cannot say to the feet: I have no need of you," and where, stating his own thoughts, he continues, ". . . marvelous though it appear: Christ requires His members."⁵⁹ Christ needs many men to serve Him in the special way of the brothers, to reverence all priests, and to help Jesuit priests and scholastics to perform their vital works for the salvation of souls.

⁵⁸ *Supplementum Catalogorum S.I. 1960*, Romae, p. 8.

⁵⁹ Pope Pius XII, Encyclical Letter, *The Mystical Body of Christ*, America Press, p. 24.

St. Ignatius of Loyola and the Courtier Type

Lowrie J. Daly, S.J.

In the May of 1521 the capital of Navarre, Pamplona, was facing a crisis. The kingdom of Navarre had been seized by wily King Ferdinand of Aragon in 1512, after it had played the part of a buffer state between France and Spain and had long been coveted by the sovereigns of both countries. But at the death of Ferdinand in 1516, there was considerable unrest and some open rebellion in the kingdom of Castile against the rule of Charles V, who was busy at the time with problems in Germany. During the next few years it became evident that the French king would aid the former king of Navarre in his attempt to retrieve his former kingdom. At the same time the officials of Navarre warned Charles V not to withdraw troops from the frontier even in the face of the unrest in Castile. But things in Castile looked a lot blacker than a possible French invasion out on the frontier and the withdrawal of troops continued.

Thus it happened that in the May of 1521 when the French troops, 12,000 infantry, 600 horses and 29 guns, came bounding through the passes at Roncevaux, Pamplona was in no shape for strong defense. It is true that there was a citadel with provisions, pikes, cannon and powder, but the town fathers were in favor of immediate surrender to the French. In vain, a young knight, Iñigo of Loyola, in the service of the royal viceroy of Navarre, pleaded for action and strong resistance. The town fathers paid him no heed and made their own peace with the approaching French, who were accompanied by the claimant to the former kingdom of Navarre. Nevertheless Iñigo of Loyola, loyal to his oath, refused to surrender the citadel although the town itself was already garrisoned by the French and the defenders of the citadel were hopelessly outnumbered. The assault on the citadel, coming on Pentecost Tuesday, lasted some six hours with the French bombarding the fortress with their cannon

and preparing their scaling ladders. Suddenly the picture changed. As Ignatius in his *Autobiography*, tells us, speaking of himself in the third person, "After the assault had been going on for some time, a cannon ball struck him in the leg, crushing its bones, and because it passed between his legs it also seriously wounded the other."¹ Ignatius fell and with him fell the citadel.

Fame and Glory

Up to the time of his misfortune, Ignatius had been Iñigo of Loyola, a nobleman and courtier seeking fame and glory, and "the credit of a great name upon earth," as the world had taught him. He was but a mediocre Catholic and his life had not been free from serious sin, as Polanco and Nadal, both close friends of Ignatius testify.² Now, however, in the long and very painful recovery from his battle experience, Iñigo was to become Ignatius, the courtier of the world was to turn into the follower of Christ, the King.

During the years when Ignatius was strenuously pursuing his ideals of knightly fame and glory, another lover of these same ideals, had been carefully writing a manual of instructions which would summarize the formative principles of the perfect knight and courtier. When Baldesar Castiglione finished his volume, *The Book of the Courtier*, he may not have realized that he had written a Renaissance best-seller. But that is what he had done. The Italian original, written partly at Rome and partly at Urbino, between the years 1508 and 1516, was first printed by the famous Aldine Press at Venice in the April of 1528. Since that date some one hundred and forty editions have been published and the original has been translated into Spanish (1534), French (1537), English (1561), Latin (1561), and German (1566). Obviously *The Book of the Courtier* was widely read and highly influential. Whether or not, Ignatius of Loyola ever found time to read it, is another question. But what is evident is that Castigli-

¹ *St. Ignatius' Own Story*, trans. by William Young, S.J. (Chicago: Henry Regnery Co., 1956), chap. 1, no. 1, p. 7.

² Cf. Paul Dudon, S.J., *St. Ignatius of Loyola*, trans. W. J. Young, S.J. (Milwaukee: Bruce, 1949), pp. 37-38

one's teaching is clearly and interestingly opposed to some of the key ideas and central maxims of Ignatius.

A recent work by John S. White has briefly but clearly analyzed the emphasis which Castiglione places upon such ideals as "universal favour", honor, fame, and in general what Ignatius would term "worldly glory".³ According to White, the type of individualism which Castiglione has canonized is the "aesthetic individualism," where the "energetic activism is sublimated into a passive aesthetic individualism."⁴ He points out that the tyrant is above the society he dominates, the anarchist is outside the one he fights, while this "aesthetic individualist" asserts himself inside or within society, and uses society "like a resonance box," all the while sounding off himself. In this analysis, the courtier needs society in the same way "a work of art requires a beholder" or "the drama, an audience".

Just as Castiglione had definite ideas as to what went into the making of the "perfect courtier," so Ignatius had exact ideas as to what went into the making of a perfect follower of Christ. Perhaps the simplest procedure is to contrast the words of Castiglione with those of Ignatius.⁵ As a matter of fact, the book of Castiglione crystallizes the ideals and objectives of the "perfect courtier," as they were current in his day, which was also the day of St. Ignatius. Like Machiavelli's *Prince*, Castiglione's work too was a synthesis of the actual thought of the time. His statements were the opinions and attitudes of the average nobleman bent upon a successful career. Certainly their sentiments would be familiar and well known to Ignatius, the converted knight, who said of himself that "up to his twenty-sixth year he was a man given over to the vanities of the world, and took a special delight in the exercise of arms, with a great and vain desire of winning glory."⁶

³ John S. White, *Renaissance Cavalier* (New York: Philosophical Library, 1959).

⁴ *Ibid.*, p. 7.

⁵ The passages from Castiglione are cited from Opdycke's translation. Count Baldesar Castiglione, *The Book of the Courtier*, trans. Leonard Eckstein Opdycke (New York: Scribner's Sons, 1903). Italics added.

⁶ *Autobiography, ed. cit.*, p. 7.

Reputation and Honor

First of all, it is clear that the good opinion of men ("universal favor") and honor are the great objectives of the courtier. In other words, the courtier seeks a good reputation and honor. It has been said that reputation is the good opinion other people have of a man because of his virtue or worth, and that honor is the external expression of this opinion. *The Book of the Courtier* is informal discussion of the idea of a perfect courtier, and Castiglione had various highborn personages give their opinions, with Count Ludovico da Canossa playing the leading role. Distinguishing his statements about the matter of praising oneself, Count Ludovico da Canossa, the main speaker, remarks as follows.

If you heard what I said, it was impudent and indiscriminate self-praise that I censured . . . I say, however, that he, who in praising himself runs into no error and incurs no annoyance or envy at the hands of those that hear him, is a very discreet man indeed and merits praise from others in addition to that which he bestows upon himself . . . But to my way of thinking, the whole art consists in saying things in such a way that they shall not *seem* to be said to that end, but let fall so naturally that it was impossible not to say them, and while *seeming always to avoid self-praise, yet to achieve it* . . . (I/18, p. 27).

In the other parts of the discussion, the matter of *appearing* rather than *being* is emphasized several times.

Next I say that of bodily exercises there are some that are almost never practised except in public,—such as jousts, tourneys, stick-throwing, and all the rest that have to do with arms. Hence when our Courtier has to take part in these, he must first contrive to be so well equipped in point of horses, weapons and dress, that he lacks nothing. And if he does not feel himself well provided with everything, let him on no account engage, for if he fails to do well, the excuse cannot be made that these things are not his business. Then he must carefully consider in whose presence he is seen and of what sort the company is . . . (II/9, p. 85).

Hence the Courtier ought to take great care to make a good impression at the start, and to consider how mischievous and fatal a thing it is to do otherwise. (II/36, p. 113).

. . . Therefore if our Courtier excels in anything besides arms, I would have him get profit and esteem from it in fine fashion; and I would have him so discreet and sensible as to be able with skill

and address to attract men to see and hear that wherein he thinks he excels, *always appearing not to do it from ostentation, but by chance and at others' request rather than by his own wish.* And in everything he has to do or say, let him if possible come ready and prepared, yet *appearing* to act impromptu throughout. (II/38, p. 116).

So too, even in speaking of arms, our Courtier will have regard to the profession of those with whom he converses, and will govern himself accordingly,—speaking in one way with men and in another way with women. And if he wishes to touch on something that is to his credit, *he will do so covertly, as if by chance in passing,* and with the discretion and caution that Count Ludovico expounded to us yesterday. (II/8, p. 84).

The reason for this careful safeguarding of appearance is to achieve the good opinion of all and honor. For instance, even should the courtier become involved in a quarrel, appearances must be watched.

Nor should he be too ready to fight except when honour demands it; for besides the great danger that the uncertainty of fate entails, he who rushes into such affairs recklessly and without urgent cause, merits the severest censure even though he be successful. But when he finds himself so far engaged that he cannot withdraw without reproach, he ought to be most deliberate, both in the preliminaries to the duel and in the duel itself, and always show readiness and daring. (I/21, p. 30).

And this applies even to the practice of arms and to the jousts and tournaments.

Even in time of peace weapons are often used in various exercises, and gentleman appear in public shows before the people and ladies and great lords. For this reason I would have our Courtier a perfect horseman in every kind of seat; and besides understanding horses and what pertains to riding, I would have him use all possible care and diligence to lift himself a little beyond the rest in everything, *so that he may be ever recognized as eminent above all others.* And as we read of Alcibiades that he surpassed all the nations with whom he lived, each in their particular province, so I would have this Courtier of ours excel all others, and each in that which is most their profession. And as it is the especial pride of the Italians to ride well with the rein, to govern wild horses with consummate skill, and to play at tilting and jousting,—in these things let him be among the best of the Italians. In tourneys and in the arts of defense and attack, let him shine among the best in France. In stick-throwing, bull-fighting, and in casting spears and darts, let him excel among the Spaniards. But above everything he should temper all his movements with a certain good judgment and grace,

if he wishes to merit *that universal favour*, which is so greatly prized. (I/21, p. 30).

But it must be noted that ostentation is to be avoided as well as any evident sign of affectation, not because this is basically unbecoming the perfect courtier but because it gives the show away.

But having before now often considered whence this grace springs, laying aside those men who have it by nature, I find one universal rule concerning it, which seems to me worth more in this matter than any other in all things human that are done or said: and that is to avoid affectation to the uttermost and as it were a very sharp and dangerous rock; and, to use possibly a new word, to practice in everything a certain *nonchalance* that shall conceal design and show that what is done and said is done without effort and almost without thought . . . Accordingly we may affirm that to be true art which does not appear to be art; nor to anything must we give greater care than to conceal art, for if it is discovered, it quite *destroys our credit and brings us into small esteem*. (I/26, p. 35).

Spreading One's Fame

Furthermore, should the courtier be forced to travel to a new place where the local *Who's Who* does not have his reputation well described, he is to follow this advice.

Therefore I would have our Courtier set off his worth as best he can, with cleverness and skill, and whenever he has to go where he is strange and unknown, let him take care that good opinion of him precedes him, and see to it that men there shall know of his being highly rated in other places, among other lords, ladies and gentlemen; for that fame which seems to spring from many judgments, begets a kind of firm belief in a man's worth, which, in minds thus disposed and prepared, is then easily maintained and increased by his conduct . . . (II/32, p. 110).

The reason for all this emphasis upon appearances, upon the first impression, upon what the world thinks of one, is due to the belief that, if the world thinks well of one, honor is achieved. And *honor* is the goal of the courtier.

(Lord Gaspar replies) As for me I have known few men excellent in anything whatever, who do not praise themselves; and it seems to me that this may well be permitted them; for when anyone who feels himself to be of worth, sees that he is not known to the ignorant by his works, he is offended that his worth should lie buried, and needs must in some way hold it up to view, in order that he may

not be cheated of the fame that is the true reward of worthy effort. (I/18, p. 27).

(Messer Federico) . . . Yet among our rules we may also lay it down that when our Courtier finds himself in a skirmish or action or battle, or in other such affairs, he ought to arrange discreetly to withdraw from the crowd, and to perform those glorious and brave deeds that he has to do, with as little company as he can, and *in sight of all the noblest* and respected men in the army, and especially in the presence and (if it is possible) before the very eyes of his king or of the prince whom he serves; for in truth it is very proper to make the most of one's good deeds. And I think that just as it is wrong to seek false and unmerited renown, *so it is wrong also to defraud one's self of the honour that is one's due*, and not to seek *that praise which alone is the true reward* of worthy effort. (II/8, p. 83f).

And I remember having in my time known some men who were very stupid in this regard, although valiant, and who put their lives as much in danger to capture a flock of sheep, as to be the first to scale the walls of a beleaguered town; which our Courtier will not do if he bears in mind the motive that leads him into war, *which shall be honour only*. (II/8, p. 84).

In his book the *Spiritual Exercises*, which he used for any and all whom he thought would profit by it and whom he could persuade to use it, St. Ignatius makes clear his attitude toward fame and honor. He does this at key points, in two of the great meditations, those of the Kingdom of Christ and the Two Standards. In both Ignatius has the exercitant steel himself against the desire for fame and the longing for worldly glory.⁷

. . . Those who will want to be more devoted and signalise themselves in all service of their King Eternal and universal Lord, not only will offer their persons to the labor, but even, acting against their own sensuality and against their carnal and worldly love, will make offerings of greater value and importance, saying, . . . 'I want and desire . . . to imitate Thee in *bearing all injuries and all abuse . . .*' (Meditation on Kingdom, Third Point, p. 57).

The third, to consider the discourse which he (Satan) makes to them (his followers, the evil spirits), and how he tells them to cast out nets and chains; that they have first to tempt with a longing for riches—as he is accustomed to do in most cases—that men may

⁷ Passages cited are from Father Mullan's translation. *The Spiritual Exercises of St. Ignatius of Loyola*, trans. from the Autograph by Fr. Elder Mullan, S.J. (New York: Kenedy & Sons, 1914). Italics added.

more easily come to *vain honor of the world* and then to vast pride . . . (The Two Standards, Third Point, p. 74).

It should be remembered too, that in the first part of his *Spiritual Exercises*, in the section called the Foundation, Ignatius warns the exercitant that he should not choose anything except in so far as it is in accord with God's will. Among the examples given are honors and riches.

First this is necessary to make ourselves indifferent to all created things in all that is allowed to the choice of our free will and is not prohibited to it; so that, on our part, we want no health rather than sickness, riches rather than poverty, *honor rather than dishonor*. (Principle and Foundation, p. 21).

Ignatian Ideal

To aid the Jesuit in his knowledge and attainment of the ideals and objectives which St. Ignatius had set forth in his Constitutions, a summary of some of the chief passages was compiled and edited as early as 1560 by Father Lainez, the second General of the Society, a more complete edition by the fourth General, Father Mercurian in 1580, and a revision of this "Summary" by the 27th General Congregation in 1923. Composed of passages selected from the Constitutions and General Examen of St. Ignatius, the "Summary of the Constitutions," as it is called, is to be read and meditated upon by the members of the order. In the following passages, taken from the General Examen and incorporated into the Summary, Ignatius makes clear the attitude he wishes his followers to have toward fame and worldly honor.

For as worldly men who follow the things of the world, love and with great diligence seek honors, reputation and the credit of a great name upon earth, as the world teaches them, so those who are advancing in spirit and seriously follow Christ our Lord, love and earnestly desire things *which are altogether the contrary*; that is, to be clothed with the same garment and with the livery of their Lord for His love and reverence; insomuch that if it could be without offense of the divine Majesty and without sin on the part of their neighbor, they would wish to suffer reproaches, slanders and injuries, and to be treated and accounted as fools (without at the same time giving any occasion for it), because they desire to imitate and resemble in some sort their Creator and Lord Jesus Christ, and to be clothed with His garments and livery, since He clothed Himself with the same for our greater spiritual good, and gave us an example that, in all things, as far as by the assistance of God's

grace we can, we may seek to imitate and follow Him, seeing He is the true way that leads men to life.

The passages quoted from the writings of St. Ignatius will be familiar to many because the founders of later religious congregations have so often utilized the spirit and at times the actual wording. Furthermore, those who have made a retreat according to the *Spiritual Exercises* will immediately recognize the meaning and importance of the saint's advice. It is interesting, however, to realize that Ignatius was writing with something very definite in mind and against a strongly popular and almost prevalent philosophy of reputation and honor. We must admit, too, that Castiglione's book merely makes explicit and unblushingly clear the ideals and motives of the "worldly minded," who by no means are restricted to those living in the world. In our present day, there seems to be no such clear exposition of the worldly ideals as Castiglione penned for his generation. But unfortunately even without a modern manual for the perfect courtier, the world is still doing too good a job of teaching.

Letter from Hong Kong

John O'Meara, S.J.

I had an interesting piece of history in my hands a few days ago. Quite a few of the priests who were trained in the Regional Seminary here when I was in charge are now in gaol and the worst off are those who have been banished to desert parts of the NW and NE of China. An old lady showed me two letters from her nephew who is one of those priests and who is now in Tsinghai in a labour corrective camp. That would be much the same as if you were transported to the north of Canada and set to make roads and build dams without very much protection against the weather, except that you would have Sahara conditions in the summer. He wrote to say that he had been transported there because his ideas were incorrect and that a benevolent government would change these ideas and make him a useful servant of the people; the work was light, his health was good and he had everything he wanted. Then followed a long list of foods, medicines, clothes which he would like to have. Obviously all adjectives in his letters were to be given a contrary sense. Another letter acknowledged the receipt of all these and asked for more.

He is only one of half-a-dozen personally known to me in that area; I know of others in other areas. One died recently, a very strong, hardy man. It is no harm to remember these things when our Catholic papers, relying with great innocence, or laziness, on Communist sources, all too readily seize on anything which may tell to the discredit of the Chinese clergy. Ninety-nine per cent of those whom I know are heroically faithful—and I know a great number.

May 16, 1960

The Liturgical Spirit of the Exercises

Joseph Gelineau, S.J.

The very association of these two expressions: "liturgical life" and "spiritual exercises" may seem provocative. Are these not two different ways of going to God? Do we not find here two views of the spiritual life apparently opposed to each other? It is very common, as a matter of fact, to distinguish and even to oppose the prayer of the Church to the prayer of the individual, objective to subjective piety, theocentric to anthropocentric cult(!), traditional to modern devotion, etc.¹

But anyone who is not able to overcome these apparent contradictions will end up reducing the liturgy to a "ritual-

Translated by Paul L. Cioffi, S.J., and Edwin J. Sanders, S.J.

¹ How remote those controversies raised in 1913-1914 seem today! The modern liturgical revival, putting such stress on the pastoral aspect of the liturgy, has done away with the unreal opposition between individual asceticism and liturgical piety. Nevertheless, we here mention some of the more important publications on the subject.

Dom Festugière, O.S.B., "La liturgie catholique. Esquisse d'une synthèse suivie de quelques développements." *Revue de Philosophie*, (1913) pp. 692-896. (Especially pp. 726-731, dealing with the Jesuits and the liturgy.)

———, "La liturgie catholique. Données fondamentales et vérités à rétablir." *Revue Thomiste*, (1914) pp. 39-64; 143-178; 274-312.

Ferdinand Cavallera, S.J., *Ascétisme et liturgie*. Paris: Beauchesne, 1914.

Louis Peeters, S.J., *Spiritualité ignatienne et piété liturgique*. Tournai: Casterman, 1914.

René Compaing, S.J., "Liturgie et Exercices spirituels." *Etudes*, (1914) pp. 433-460.

The following articles are less polemical and closer to the subject matter we are dealing with here.

M. Nicolau, S.J., "La Liturgia en la espiritualidad contemporanea." *Manresa*, (1943) pp. 19-33.

———, "Liturgia y Ejercicios." *Manresa*, (1948) pp. 233-274.

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

Schumacher, S.J., J. N., "Ignatian Spirituality and the Liturgy." *Woodstock Letters* 87 (1958) 14-35, esp. pp. 18-24.

ism" and personal piety to a "subjectivism." Man cannot effectively draw near to God without making at one and the same time, both a personal effort proceeding from a will under the influence of grace, and one put forth in and with the Church of Christ, through Whom all grace comes to us. The union of the man of faith with the death and resurrection of Christ cannot be completely accomplished in just one of these two aspects of the redemptive mystery, but only in the total salvific process.

This is why, in trying to show how the Exercises are impregnated with the spirit of the liturgy, our purpose is not to recall that St. Ignatius loved and relished the liturgy and that he nourished his own interior life on it. A good biography would furnish sufficient proof of this. Furthermore, his devotion to the liturgy is particularly significant when we reflect on the era in which he lived. In his day, the liturgy was least studied, least understood in terms of its own intrinsic mystery, and least creative of new forms. On the contrary, it was battered on all sides by the rationalistic and individualistic spirit of the Renaissance and by the anti-ritualism and anti-sacramentalism of the Reformation.

We do not have to remind ourselves that St. Ignatius supposes in his retreatant a true liturgical life. He takes it for granted that anyone who is making a retreat will go each day to Mass² and Vespers (20), as he himself used to do at Manresa. Nor need we insist, by starting with the "Rules for Thinking with the Church," on his esteem for the liturgical life which so many exact notations reveal there: frequent reception of the sacraments, frequent assistance at Mass; chants, psalmody, long prayers in or out of church, the Divine Office; relics, pilgrimages, indulgences, the use of votive candles in church, the ornamentation of places of worship, the cult to images, etc.

All this, to be sure, is indicative of a mentality far removed from a purely intellectual or disembodied piety, or from an individualism cut off from the social mystery of liturgical worship. But we must go deeper than that. If we really do not want to reduce the Exercises arbitrarily to the interpre-

² Mass was usually sung wherever there was a Chapter, a convent, or a monastery. The time for Mass was later in the morning.

tation that a spirituality too independent of the liturgical life has been able to give them, we must show that the Exercises derive the best of their substance from the same source that the Church does in her worship. The same spirit animates them and, if the necessary differences are well noted and the analogies between the two kept in mind, we can say that it is by a similar expression of the mystery and by an analogous approach on the part of each that this spirit is attained.

Two main points will engage our attention here: (1) In the Exercises as in the liturgy, the salvation of the individual can be achieved only by an entry into the total "economy" of the Redemption and into the history of the People of God. (2) This entrance into the Paschal Mystery of Christ is the entrance of the whole man completely bound to a Church which is both visible and invisible, the prolongation of the Word Incarnate. It is an entrance which is always initiated by a visible sign and which terminates in union with the mystery.

Entrance into the History of Salvation

By the Sacrament of Baptism the man converted to Christ is brought into direct contact with the death and resurrection of the Savior Who dominates and recapitulates within Himself all of human history. The believer is now born into a new life, but continues, during his mortal existence, to belong to a world which evolves in time. Therefore, the Church sets before him, through her sacraments and liturgy, a schooling in the sanctification of time which permits him to associate himself ever more intimately with the historical mysteries of our Redeemer made present here and now.

The work of deliverance effected by God in favor of men is history. This history was prefigured and begun in the chosen people of Israel. It was brought to perfect fulfillment in Christ who was born, died and rose again. In the time elapsing between the Savior's resurrection and His parousia, the Church lives out this history of salvation. Not that she is the instrument of a new revelation, but she dispenses, at each moment of her visible development, the content of this "economy of salvation" and she renders present at each moment of time the "last days" of the Christ.

Such a rendering present of the mystery of salvation can only be ritualistic. That is to say, we are constantly entering into the Passover Mystery, accomplished once and for all by the Savior, every time we unite ourselves to the commemoration of the great events of His work of salvation, prefigured in Israel and realized in the Word Incarnate. Further, because Christ is living in His Church, each mystery which we celebrate becomes for the faithful a contemporary reality. *Hodie Christus natus est; Christus surrexit hodie*: today Christ is born; today He rises from the dead.

In order to permit us to enter more intimately into each mystery of the history of salvation, like the Exodus or the Babylonian captivity, the birth or death of the Savior,—although these mysteries are all simultaneously present in their reality in each sacrament—the Church has us celebrate them successively. She has employed for this purpose the framework of the solar year. This is the longest of cosmic cycles, one which naturally and spontaneously signifies for man the process of dying and being reborn.

Around the winter solstice, when the days begin to grow longer, and the spring moon, when a new life bursts forth in nature, the Church arranges her liturgical life. Its purpose is to unfold, between the preparation of Advent and the eschatology of the last Sunday after Pentecost, the whole sacred history of humanity and all the sacred events of the life of Christ.

As the faithful each year anew pass through the great stages of God's salvific acts in His people and in His Son, they will constantly enter more deeply with the whole Church into the history of salvation. They hear, note by note, that vast and perfect symphony, whose composition in praise of the Father was completed on the first Easter Sunday, but which has not yet been played through. Each Christian, the day he was baptized, was assigned his unique part in the rendition of this symphony, so that he might contribute at just the right moment willed by the Father, his own distinctive note. From his baptism on he has continually entered into the mystery of Christ's birth; he has continually died, risen and ascended to Heaven with Christ and has received

His Spirit, in symbol and in truth, that is to say, sacramentally.

The Same Road

Just as the Church invites her faithful to a continual transformation into Christ over the course of a whole year, so St. Ignatius proposes that his retreatant make an exceptional effort at transformation, but within the limited time of thirty days or even less. The extraordinary goal of salvation which we hope to attain through the Exercises cannot be reached by any other road than that which the Church herself takes: we must actually enter into the historical mysteries of our deliverance. Now the spiritual journey which the Exercises set before us is the same journey proposed to us in God's salvific plan. What is experienced in the liturgy over a yearly cycle, will be experienced by the retreatant in a more intensive manner in the course of several days.

The Church herself has given us in the Easter Vigil an example of how this spiritual journey can be made in an even shorter but more striking way. The catechumen, having arrived at the final stage of his preparation, goes forth to receive his sacramental initiation. In a last vigil service he hears the great moments in the history of salvation recalled, from the creation of the world to the words of Ezechiel who prophesies the resurrection of the People of God. Then, by the three Sacraments of initiation: Baptism, Confirmation, and the Eucharist, he is united during one holy night to all the mysteries of the Savior: he dies to sin, comes to life in God, receives the Spirit, and enters into the Communion of Saints.

If at a later time he finds that he has forgotten that which his Christian initiation has committed him to and if he wants to re-experience more fully his Passover with Christ, he certainly has for that purpose the yearly liturgy. But the framework of an ever imperfect parish life as well as one's social, professional and family obligations may not afford the best conditions for making this journey of faith. Thus, he needs to withdraw himself from the world in order to make the Spiritual Exercises. And through these Exercises St. Ignatius will propose to him a re-entrance into the history of salvation.

Like the catechumen assisting at the readings which run through the Pascal Vigil, like the cleric reading the Divine Office from Septuagesima on, the retreatant right from the start of the Exercises puts himself face to face with creation and its Creator. "Man is created to praise, reverence and serve God . . . and all other things on the fact of the earth are created for man" (23). Such is the *Principle and Foundation*. It has the same optimistic theological vision, the same human, cosmic religious insight which illuminates the beginnings of history as presented in the first pages of the Scriptures. The liturgy itself has this same insight for it always starts with created things, looking upon them as good in themselves and capable of leading us to God.

But man in his historical context is a sinner. The whole economy of salvation is dominated by the fact that once sin had entered into the world, God's first creation was doomed to death. No conversion to God is possible if man does not recognize himself as a sinner, separated from God, the object of His wrath and His curse, and subject to death. Sacred history cannot be fulfilled unless man heeds that prophetic echo which resounds from Moses to Jesus and to our own day: "Repent."

The first stage of the Exercises is devoted to this task of repentance. I pass from the contemplation of the first sin to that of my own sins. I see what havoc sin has wrought in the world beginning with Adam's Original Sin down to the death of the Son of God upon the Cross—that death which was the consequence of sin and which revealed its full meaning. In a moment of salutary humility I take upon myself the whole history of humanity in revolt, and my whole sinful past. Conscious of my own inherent helplessness and the condemnation I deserve, I am now prepared to cry out to God as Savior.

Mystical Assimilation

And the Savior appears in the second stage of the Exercises: "My will is to conquer the whole world and all my enemies, and thus to enter into the glory of my Father" (95). I have but to follow Him, to enlist under His standard, to share in His work. The pattern of His life will become the pattern of my own—

“that by following me in suffering, he may follow me in glory.” And it is in the course of three “weeks” which go from the Incarnation, through Christ’s death and Resurrection to His Ascension, that there is achieved in the retreatant a mystical assimilation to all the states of the Word Incarnate, or rather to all the decisive events in the unique, holy and efficacious history of humanity.

I enter that history a sinner and I leave it justified; I come to it dead and I find in it life. Till now a man of the flesh, I go forth a man of the spirit; and my humanity is divinized through the grace of Christ. In all this I am experiencing nothing else but the economy of salvation as contained in the sacramental liturgy.³

The Church has various *mysteria* and *sacramenta*; she has many sacred symbols, sacramental rites and liturgical feasts, but in making use of them all, she has only one purpose: that of putting us into contact with the “reality” of the mystery of Christ. Though this union with the mystery takes place by degrees and invisibly, it also comes about in an extraordinary way under the guise of concrete events. On

³ It is understandable why the Exercises close with the mystery of the Ascension while the Church’s liturgical year continues on, after paschal time, into the season of Pentecost. The Ascension is, at the present moment the term of the personal work of Christ. The new creation, brought to life on Easter, has been taken up with Him into heaven, where it is beside the Father in its spiritual and redeemed existence. The man who enters into the mystery of Christ to be united to it, finds in this new creation the aim of the work of salvation, the goal of mankind’s sacred history, and the purpose of his own individual history.

With Pentecost, all the mysteries of Jesus pass over into the Church through the coming of the Holy Spirit. There, they are lived in “symbol” and reality until the parousia. When the “symbols” are done away with, the era of the Church will be over, and the mystery of the Ascension will be accomplished in its full reality. Only then will it manifest the complete work of Christ. The exercitant is making his retreat today, in the era of the Church and in the Spirit. No wonder, then, that the Exercises do not expressly mention the mysteries of the Church or of Pentecost, and that there is no need for another meditation between the “Ascension” and the “Ad Amorem.” As a matter of fact, the Church is everywhere throughout the Exercises, because they are made in her and through her. The same can be said of the Holy Spirit, who is accomplishing within the retreatant the mysteries of the Savior.

certain occasions, when our will is more disposed to receive the grace of a particular mystery or sacrament, God enters into our life more fully. This is especially true in the case of a baptism after a conversion, of a marriage, of an ordination; it is true in the case of a grievous suffering or a great joy, and of other extraordinary graces which have urged us on to make a sacrifice or a more total and more whole-hearted dedication.

The same thing occurs in the course of the Exercises. While the sequence of the mysteries of Christ's life is being unfolded before us in contemplation, there is being brought about here as in one's liturgical life, a gradual transformation. But St. Ignatius is hoping for a salutary event, and he induces it. It is the self-dedicating act of a freedom liberated from all enslavement, and totally surrendered to Him. He calls it "the election." It is present like the essence, the hidden reality made known and signified by all the various exercises. This basic decision to pass over to the Father with Christ demands a complete re-evaluation of self and a complete personal oblation. In other words, it calls for mystical death and resurrection with the Savior.

Thus the liturgy and the Exercises both proceed in a similar way in order to reach the same objective. The "four weeks" of the Exercises, like the seasons of the liturgical year, are four sacred moments which, in the mystery of the Church's re-living of the Passover of her Head, make us contemporaneous sharers in the salvific deeds of Christ.

Access to the Mystery through its Signs

God's first creation, through sin had become an object of His wrath and marked for death. In His salvific plan, however, God did not will the destruction of this creation in order to put a second and new one in its place, as He had done in the ambiguous incident of the Flood. Rather, He willed to bring to perfection the work He had started in Noah whom He rescued from a world-wide corruption and appointed the father of a new race. Instead of destroying His work, He saves it.

It is then *in* creation that He reveals Himself, and *through* it that He effects His plan of grace. His first appearance was

concealed within a worldly-minded people to whom He entrusted His promise. He revealed Himself in Jesus of Nazareth, Mary's Son, the Word made flesh. There is for us no other means of access to the mystery save the humanity of Jesus. Christ, the revelation of the Father, prefigured in the people from whom He came, perfect in body and in soul, lives on in the Church, which is both visible and invisible.

For this reason, the liturgy repeatedly presents the mystery of God not only to the rational part of man, to his intellect alone, but to the whole man—a soul-vivified body and a body-encompassed soul. God's love is known to us only through the attesting presence of visible signs. The past signs of His love are recorded in Holy Scripture; today these signs are to be found in the life of the Church.

In like manner, grace is ordinarily conferred through "sacraments." These sacraments, theology tells us, produce grace only in so far as they are sensible "signs." For a man who is drowning, water is the cause of death. But water is also the cause of life because there is no life without water. For these reasons, the baptismal bath is an efficacious sign of death and resurrection. In short, it is only through sensible signs that the Church expresses herself in her worship. And it is only because the liturgy expresses in a visible manner a hidden reality, that it involves mystery.

If this is the law governing the Church's public worship, one might be tempted to think that private prayer and the mystical life of the individual do not fall under this law, as if the soul were capable of union with God without the mediation of signs. Nothing could be more wrong! To want to get away from the sensible leads to rationalistic mysticism and to illuminism.⁴ It is the whole and entire man who

⁴ Even for the mystic who is advancing along the road of abnegation and who seems to reject all signs, the dark night itself and the way of negation are the "signs" through which he enters into union with God. God is present and reveals Himself in the sign of His absence. Face to face vision is reserved for the next life. The true Catholic mystic never rejects the mediation of the humanity of Christ and of sensible creatures. But he purifies it as much as he can in order to make its effectiveness more certain. This desire to get away from dependence on sensible things has a counterpart in the sacraments of the Christian dispensation. They are the simplest signs, and at the same time, are the only

stands before God and God does not communicate Himself to the individual in a way different from the manner in which He communicates Himself to His Spouse, the Church.

It is striking to note that he who, at times, is portrayed as the father of an a-liturgical, rational, and voluntaristic spirituality, here again is in accord with the tradition of the Church. In an age when humanism was putting the stress on rational values, in an age when theology was with difficulty shaking itself free of nominalism, when that dichotomy between the conscious and the subconscious in man was already beginning to appear,—a division which has become one of the banes of modern western pseudo-humanism,—St. Ignatius insists that a man in full possession of his sensible and intellectual faculties be handed over to the workings of grace and that under the enlightenment of the Spirit, there should spring forth within that man an act of complete freedom.

In the Egyptian captivity and in the deliverance of the Exodus, in the Babylonian exile and the return to Jerusalem, God had His people "act out" those great prophetic themes which were to be used for their instruction. Jesus Himself taught about His Kingdom through concrete images and comparisons. He manifested His divine acts to the visible gaze of men, from His Birth to His Ascension. Likewise the Church has us celebrate Easter and the Lord's Supper. In just the same way, the Exercises propose to the retreatant a series of "contemplations" which will be for him the signs of the grace he at the present moment awaits from God or which God wills to communicate to him.

Spiritual Education

St. Ignatius draws his contemplations from the Scriptures, and in his own way he does refashion traditional themes to attain more surely his goal of spiritually educating the will

essential ones found in the entire liturgy. A piece of bread; a drop of water! The splendor surrounding these basic signs is only to help us, men of little faith, to realize the holiness of the mystery. A soul, advancing towards a simple union with God, of its own accord reduces its means of expression, just as the artist who has mastered his art perfectly purifies his technique. For both of them, the least is richest in meaning.

(as in the Kingdom, the Two Standards, and the Three Classes of Men), nevertheless the retreatant is always aware that Ignatius has put him into contact with the great thrust of the Christian revelation which starts with the first creation, and leads to the new creation in Christ. He is drawn into the sacramental transforming process of the liturgical act—an act which begins with a sign in order to lead to the reality of the mystery; he is led through a death to the flesh unto a rebirth in the Spirit.

Further, in his various spiritual exercises, St. Ignatius will neglect no part of man which might prove to be an instrument of grace. If the whole man must die to sin and, whole and entire come to life in God, then it is the whole man who must enter into this paschal action.

From the very outset, all the faculties of the soul are encouraged to take part in the dialogue between man and God and are handed over to the Spirit: the intellect, the will, the memory. We ought not to see here a mere scholastic splitting up of mental faculties, made with a view to teaching meditation as if it were merely a human system of reflection. This division proceeds from a desire to enlist all the forces of our soul in the service of the Gospel and to throw open to grace all our vital powers. Ignatius wants us to see and to love all things in God, and God in all things. He wants us to discover the likeness of Himself which God has implanted in the innermost depths of our human nature and within every creature. In this way Ignatius directs our attention to the divinization that is taking place in us and in the entire universe through us.

From the very beginning of prayer, by means of the "composition of place," the imagination will be focused on the mystery to be contemplated. Is this just to keep the imagination from wandering, and to keep it from being an obstacle to prayer? Certainly all this, but more than a mere psychological discipline is involved. When the Church holds up before our eyes the Cross on Good Friday, or the paschal candle at the Easter Vigil, she is not employing a pious stratagem; she sees in their use a means of grace. In adoring the Cross, in singing before the paschal candle, and in incensing it, we are united with Christ's death and resurrection.

For the man who has not seen with his own eyes nor touched with his own hands the Word of Life, for the man who cannot now do this ritually in the Church, the imagination will supply one of the sacred signs which are so vitally needed to penetrate the mystery.

What St. Ignatius, the heir of a long tradition, calls the "interior senses," which are rooted in the innermost depths of our being, deeper even than intellect and will, will also be put to use. This takes place in what he calls "the application of the senses," that most affective and silent form of contemplation.

All liturgical piety involves an application of the senses. It is not through the object in so far as it is material that the soul is united to God. Neither through the wheat of the bread, nor by sitting side by side at the sacred banquet, nor by the candle or its flame, nor by the beauty of the chant is this union brought about. Rather, it is through what these objects communicate to us of the Word made flesh. His Spirit is operative and calls to us in the nourishing aspect of the bread, in the fraternal intimacy of the supper, in the candle's radiating light and in its readiness to allow itself to be consumed. It is in this way that the man renewed in Christ lives and expresses himself in truth and in holiness.

And, to go even further, our nerves, our muscles, and our bones should be employed in performing acts of adoration, praise, and supplication. St. Ignatius is ever interested in the bodily actions at the start of prayer, in our attitude during it, and in the bodily behavior throughout the entire retreat. Are these, for him, merely the consequences of an interior respect, or an external manifestation of recollection? That, and much more.

The Subconscious

It is relatively easy to enlist the conscious powers in the service of the Gospel. Faith and good will suffice for this, and it can be supposed in the case of all those who seek God sincerely. But how much more difficult it is to subject to the Holy Spirit the depths of our being! And yet, can we claim a total surrender to grace or an act of complete freedom, if we neglect the hidden realm of our impulses, instincts, self-

centredness, repressions, and desires? Which one of us, when he says, "Lord, I love you with *all* my heart," can boast of being sincere, knowing that although he "wills" it, nevertheless, a whole part of him still refuses to assent?

Thus, we must allow grace to reach even our subconscious. And this, not merely to tame the beast in us, but also to enable the spirit to dominate the flesh, for, to live a new and Christian life, we also need a sense of God. In this regard, there can be no substitute for external acts of the body, just as there can be no substitute for what has been designated as a necessary and efficacious sign of grace. Thus we readily see the importance of genuflections, prostrations, joined and upraised hands, which only those scorn who do not practice them.

From this, there also follows the great value of vocal prayer, as such—that is, the repetition of a simple formula. Here, words are no longer used to communicate concepts. These are no longer the internal words of one who meditates and who speaks to himself of the things of God. It is no longer dialogue with God on the level of the intellect alone. It has become the very expression of the being itself. There is a similarity here with the words of a lover who repeats again and again, "I love you," not to tell his beloved anything new, but in order to communicate his being to his loved one.

For St. Ignatius, vocal prayer is the great way of obtaining spiritual relish. His faithful interpreter, Nadal often said that it is the prayer proper to the Jesuit. Vocal prayer, as presented here, is particularly valuable to the man of action. In it, he has always at his disposal a method of prayer that is refreshing and stimulating. In it, he finds a prayer as simple as he desires, yet capable of uniting him to God in whatever degree the divine bounty wishes to bestow.

Finally, the "third method of prayer" calls for the use of rhythmic breathing, so dear to the spiritual tradition of the Greeks.⁵ Too often the Western Church has made little of

⁵ Here we cite the famous "Prayer of Jesus," a means of sanctification for many monks over several centuries. This practice consisted in repeating indefinitely "Lord Jesus Christ, have mercy on us." This prayer was said again and again until it penetrated the depths of the heart and totally permeated both soul and body.

Confer: la *Prière de Jésus* by "Un moine de l'église d'Orient" (Cheve-

this way of prayer, not realizing its unique and indispensable ability to give the will mastery over the depths of a lawless and rebellious spirit. Since breathing is the only necessary and vital function which can, at will, be conscious or unconscious, it is the only function which permits us to work on our subconscious, so that we might open it up to grace. Those who benefit from the choral recitation of the liturgical office reap the fruits of peace, unity, and easy access to contemplation from chanting, in alternate verses, the psalms, into which rhythm has been introduced by means of the words and regularly spaced breathings.⁶

The liturgy speaks to the whole man, through sacraments

togne, 1951); *Irenikon*, (1947), nos. 3 and 4; *Dieu Vivant*, n. 8; *Christus*, n. 2, pp. 137-138.

⁶ It should be pointed out that the centuries-old techniques of yoga (breathing, posture, repetition of words, etc.) are found quite substantially in the Exercises. St. Ignatius rediscovered them and employed them instinctively, partly because he was heir to the Christian ascetical and mystical tradition and partly through personal experience. Yoga, as we are thinking of it here, is a purely human means for the spiritual conquest of oneself and of the world. It is a natural way of acting whose aim is the unification of the personality. We do not speak of it as a philosophy, as a natural mystique, or as a religion. Of itself, yoga, as a spiritual means to world mastery, is as far removed from religion as is science. Everything depends on how it is used. Employed out of a desire for personal power, yoga can lead to fakirism, just as science, aimed at the physical conquest of the universe, when misused, can lead to a scientific positivism. But prayer does not aim at conquest; its aim is docility. Put into the service of grace, the same techniques can aid the advancement of the Kingdom of God. Yoga, in the natural order, resembles man's sacramental actions. The holy bath and the sacred supper are found in pagan religions. While remaining fruitless, they disclose an expectation. *Sacramenta sacramentorum*, the Fathers call them—the types of the sacraments. Through the power of Christ they have become Baptism and the Eucharist. In a similar manner, yoga, of itself, has nothing supernatural about it; but, in the service of the grace of Christ, it can help the spiritually renewed man to live a fuller life. These treasures of wisdom lay forgotten for a long time, and for all practical purposes were abandoned. Our age seems to be looking for them again—vaguely, to be sure—in its attempt to allay the disintegration afflicting modern man. So often the victim of a civilization becoming more and more technical, over which he has not full control, and which breaks down the powers of his soul instead of setting them free, man realizes that he cannot obtain from the material world what has its origin only in the spirit.

and rites, in order to "evangelize" his soul by means of his body, and in order to give to the new man, risen in Christ, all the faculties he needs for his supernatural life. These anticipate the powers he will enjoy at the resurrection of the body. Likewise, the intent of the Exercises is that the free act, which it will have the exercitant elicit, proceed not only from a clear intellect and a strong will, but that it be an act which brings into being an entirely Christian way of life.

This aim brings us to a consideration of one of the most noteworthy links which can be made between the Exercises and the liturgy. In order to lead us right into the heart of the mystery, both have chosen to make use of homely external directions. The liturgical books, which contain the wisdom of the Church, lead us by means of rubrics. And the little "guide-book" of the Exercises, wherein is found the wisdom of the masters of the spiritual life, directs us by means of the annotations and notes.

In the liturgy, bodily actions and postures are prescribed in great detail. There is legislation on the sequence of external ritual actions. Prayers to be recited have canonically fixed forms. These are the conditions upon which a man becomes a child of God in baptism, and according to which Christ's Sacrifice will be celebrated by the Christian community, for these are the very actions of the Church and of Christ Himself. Nowhere, in any of these rubrics, do we find theological, moral, or symbolic reasons given for them. They are but successive phases of an "action" over which the Mystical Body presides, and which becomes totally sacred and sanctifying.

A Journey

In the Exercises, we find a first, second, and third prelude; the second and third note modified; a first, second, and third point; instructions to darken the room or to let in light; the recitation of a *Pater* or an *Ave* called for. But there is advanced no theory of the various stages of the spiritual life. No theological justification is made, either for the rules prescribed, or for the structure of the whole. The Exercises are a journey. Follow the right road, and you will find your way and reach your destination. Those rules for the discern-

ment of spirits, which contain the warning not to swerve from one's course when at a crossroads are right to the point here.

The examination of conscience, meditation, contemplation, vocal and mental prayer, and the other spiritual exercises have as their only end to render us docile to the Spirit and to dispose us for His transforming activity. Confronted with the mysteries of Christ's life, a humble heart, in which the Holy Spirit is at work, will fathom what God demands. Under the influence of grace, a new world will open up for the man who takes the postures indicated, follows the directions, and keeps the assigned order of meditations. All these directives have been devised and tested by those Christians who have made this journey to Christ before us.

Who has ever enjoyed a panoramic view without having first scaled the mountain? No one will say that the mountain is in any way responsible for the beautiful scenery below. However, one after the other, long and tedious and tiring paths must be climbed if you are to enjoy from the peak the view of the surrounding country. Without a bow, who can bring to life the beautiful music contained in the score lying next to the violin? Yet music is a different thing entirely from the horse-hair and cat-gut which make up the bow.

It is under similar conditions that a man, possessing as he does a body, must enter the Kingdom of God. "He who does the truth comes to the light" (John 3: 21). One must do in order to understand. This is the whole pedagogy of the Church in her sacraments and liturgy. It is also the pedagogy of Ignatius, master of the spiritual life.

Conclusion: Practical Suggestions

So that the Spiritual Exercises, as a whole or in any of its parts, might be filled anew with the spirit of the liturgy, it seems apparent that, throughout the retreat, we should make the liturgy itself the point of departure, and closely tie in the private prayer of the retreatant with the liturgical prayer of the Church.

The essential moment of the retreatant's day is the Holy Sacrifice of the Mass. The Mass is not a supplementary meditation but the act by which the retreatant's personal religious journey becomes one with the Church's pilgrimage.

Through it, he can be united to the Father in the Passover of Christ. If the exercitant is the only one attending a priest's private Mass, he should join himself to the liturgy of the day. If many are together, they should recognize in their very assembly the Church in miniature. The celebration of the Mass ought to approximate as closely as possible what the liturgy demands from a Christian community fully engaged in the mystery.

The readings, the singing, the responses, the postures, the very oneness, all give direction to the individual exercises of the rest of the day, and help us to realize them in the two senses of the word: of understanding them and of achieving them. Here again, it is not enough to be intellectually convinced. It is a question of "doing." In man, nothing divine is accomplished apart from the sacrifice of Christ. It is at Mass that there is expressed and effected the spiritual sacrifice of the entire retreat day.

Those who have the obligation of the Office are still more closely associated with the prayer of the Church. What is to be thought of a priests' retreat in which each priest recites his Office privately? Certainly the praise and petition of the Spouse of Christ in psalmody will be more heart-felt if given expression in choir. Will not choral psalmody bring to the desired goal the praise and supplication expressed by the individual in his private meditation?

Everyone should see the need to broaden our private prayer and strengthen it, at least by reciting in common the great public hours of Lauds and Vespers. Regarding the other hours, it is true that Prime and Compline are more along the order of private prayer; however, Terce and None could be said before the conferences, and Sext before the midday meal. Far from being harmful to private prayer, this prayer in common will enlarge its scope.

Assistance at Vespers is twice mentioned in the Exercises (20, 72) as very naturally fitting into the retreatant's daily order. Mass in the morning and Vespers in the afternoon seem to St. Ignatius the normal liturgical setting for the retreat day. Thus, if in the place where the Exercises are made a group of clerics chant Vespers, it would seem quite proper for the layman to join them. If only laymen are

present, and it is judged that the Vespers of the Roman liturgy, in their more monastic form, are not suited for the purposes of the laity, would there not be room at the end of the day to arrange for a service which would reap similar fruits?

This celebration would take its inspiration from the vigil service, which represents in the liturgical tradition of the Church, the type of Office more adapted to the community of the faithful. As we know, this service is made up of three elements: a scriptural reading; the singing of a meditative psalm (or canticle); prayer by the faithful first, and then by the celebrant. It follows a schema which re-presents in a "gospel" form the very history of salvation. And it can be conducted with such little effort that it is within the reach of all.⁷

The advantages of such a venture have already been recognized by those who have tried it. In the first place, a service based on the liturgy brings the retreat day to a wonderful conclusion. What each retreatant has meditated upon and lived throughout the day in silence and solitude is now going to be celebrated and re-lived in the Church. "Where two or three are gathered together in my Name, I am in the midst of them" (Matthew 18: 20).

Realization

When each one hears again, as coming from the very mouth of God Himself addressing His people, a page of Scripture upon which he has meditated all day; when he formulates his prayer of praise and petition in the very words of an inspired psalm; when he does this, not alone, but with and for all those who are present and who represent the holy and beloved

⁷ For those who wish to learn more about this type of liturgical service, the following writings are recommended:

Jungmann, S.J., Josef A., *Liturgical Worship*. A monk of St. John's Abbey, Collegeville, Minn., translator. New York: Frederick Pustet Co., 1941.

"Les elements fondamentaux de la célébration de carême," *Maison-Dieu*, n. 20.

For a practical plan, consult the introduction to: *Montons à Jérusalem*. Pour les célébrations de carême. Neuilly: Centre de Pastorale Liturgique.

Church of God; when the prayer, on the lips of the celebrant, is taken up through Christ Himself, our Royal Priest, and rises to the Father, then there will be effected a new realization of the mystery and a deeper penetration into the work of Christ, our Savior.

Moreover, since it is expressed and rooted more deeply in the individual and the community, this prayer takes on a new dimension. Like the application of the senses which St. Ignatius prefers to use to end the series of exercises of a retreat day, it offers a type of prayer more contemplative and relaxing, entirely suited to confer a very particular spiritual relish which could not be experienced in any other way.

Besides, for certain simple folk and for those retreatants who find lengthy reflection and meditation rather difficult, this type of prayer affords considerable help. Although at times we hesitate to increase the hours of private meditation out of fear of prolonged effort or of failure, this manner of praying might be a very effective pedagogy.

It has been pointed out that, with our modern tendency to prolong the day on into the evening, the end of the day is a particularly propitious time for fervent prayer. There might be some hesitancy in placing here another hour of meditation. However, a liturgical service would allow one to reap the grace proper to this evening hour.

Finally, a retreat which aims at the forming of a real Christian must give him a taste for the prayer of the Church. It ought to teach him how to nourish his interior life in what tomorrow will be its normal framework, the liturgical life of his parish.

Within the setting of the Spiritual Exercises, a retreatant can discover in a special way and experience in a privileged manner the prayer of the Church. This discovery and experience will accompany him as he goes forth from the retreat to take part in all the sacraments and ceremonies of the Church.⁸

⁸ Here is how an evening service during the First Week could be conducted. Begin with a psalm of supplication (Psalm 129) or a canticle of similar nature. Then, a lector, wearing an alb, would read from the pulpit a passage from Holy Scripture; for example, the account of the sin of David (II Samuel 11). There follows the singing of a meditative

psalm, like Psalm 50, with its response: Have mercy, O Lord, for we have sinned. This is the psalm that tradition links to the passage just read. Another lector would read one of the parables of mercy from St. Luke, like the Prodigal Son. The congregation stands for this. Then, a hymn would follow. This can be a brief responsary or a canticle. Afterwards, all kneel for prayer. First of all, there are intercessory prayers for different intentions, all in keeping with the mystery of penance. The petitions would be announced out loud. "For the sins of thy people—," and all would respond, "pardon us, O Lord!" In certain instances, the members of the congregation could be asked to formulate their own intentions. This prayer would continue during a period of silence, and be brought to a conclusion by a prayer of the celebrant, improvised or borrowed from the liturgy. Or the Our Father could be used. The whole service would close with the singing of a biblical canticle (the *Magnificat* or the *Nunc Dimittis*), or an anthem to Our Lady.

The Early Years of Father Laurence Kelly

Donald Smythe, S.J.

In his splendid book, *Beyond East and West*, Dr. John C. H. Wu says of the relations between the cloister and the world: "To my mind, the cloisters are the hothouses for raising and cultivating the flowers of spirituality. But the hothouse exists for the garden, not the garden for the hothouse."¹ This idea of the religious life as also apostolic, as existing for the sanctification of the world, simply re-echoes the teaching of the Society that the Jesuit vocation is not only "the salvation and perfection of our own souls," but also "the salvation and perfection of our neighbor."² From time to time various men have arisen who showed themselves particularly aware of the apostolic nature of their Jesuit vocation, and who have taken to heart the injunction of St. Ignatius to his followers, "But above all I would wish that you should be animated by the pure love of Jesus Christ . . . and of the salvation of the souls that he has redeemed."³ One such was Fr. Laurence J. Kelly, S.J.

Laurence Joseph Kelly was born in Philadelphia in 1870, the sixth in a family of twelve, of Irish immigrant parents. He entered the Society at seventeen, had his studies at Fredrick and Woodstock, and his regency at Loyola College, Baltimore. After tertianship at Poughkeepsie, he served as rural pastor in southern Maryland for eleven years. In 1917 he became master of novices and rector at Yonkers, New York, and in 1922 provincial of the Maryland-New York Province, a post he held until 1928. Then he served as spiritual father at St. Andrews, rector of Gonzaga High School in Washington, D.C., and spiritual father at Woodstock. The last part

¹ John C. H. Wu, *Beyond East and West* (New York: Sheed and Ward, 1951), p. 354.

² *Summary of the Constitutions* (Roehampton: Manresa, 1926), p. 2.

³ *Letters and Instructions of St. Ignatius*, trans. D. F. O'Leary, Vol. I (St. Louis: B. Herder, 1914), p. 97.

of his life was spent as assistant pastor at Holy Trinity Church, Washington, D.C. He died in 1955, age eighty-five, at the Georgetown University Hospital.⁴

After Fr. Kelly's death an examination of his possessions revealed a large collection of notebooks, diaries, sermon notes, letters, and other papers. Most of these concern his early life, before he was forty. This article is based on those papers. It is not an obituary in the usual sense, but a spiritual portrait of Laurence Kelly during the first half of his life, i.e., during his course of studies and his early career as a Maryland pastor. It attempts to illustrate two aspects of his career: (1) his great preparation for the apostolate, (2) his persistence in that apostolate despite difficulties.

Laurence Kelly's preparation for the apostolate was twofold: interior and exterior. The interior consisted in an extraordinary practice of the ordinary religious life and the virtues connected with it: love of our Lord, the Blessed Virgin, the religious vocation, obedience, humility, self-abnegation. The exterior consisted in an extensive system of notes for sermon, conference and retreat work.

Interior Preparation

Laurence Kelly's interior preparation for the apostolate began with the cornerstone: love of Christ, especially Christ in the Eucharist. "There is one thought that cheers the priest through the most difficult and ungrateful work on the most lonely and abandoned missions," he once said. "It is the assurance of Christ's continual presence" and the abiding heaven-sent power of the priest "to bring the Blessed Sacrament into the midst of the lowliest, loneliest little chapel by the miraculous words of consecration."⁵ This made him speak of the priest as "sacerdos omnipotens." "No difficulty, no repugnance, no enmity, no task but he can bring with him to the

⁴ Philadelphia *Record*, June 29, 1922; also the program card for Fr. Kelly's Golden Jubilee celebration at Georgetown University, June 14, 1953.

⁵ Sketch Book I, February, 1905, p. 46. All references to Fr. Kelly's notebooks, diaries, and other unpublished material in this paper, are from sources located in the archives of Georgetown University, Washington, D.C. All are unpublished.

altar and in the power of Jesus Christ become the master and victor."⁶

These were not idle words for Laurence Kelly. The Eucharist was his delight. Being near the Eucharist brought him joy. One has only to read through his journal, written while a country pastor in southern Maryland, to see the happiness that was Kelly's as he carried the Blessed Sacrament with him from country parish to country parish or slept in the same room at night with his Sacramental Lord. "This was the feast of Corpus Christi and I spent a part of the day with our Blessed Lord reclining on my sinful breast," is one entry.⁷ "I spent the night in the priest's room over the sacristy, alone but not so lonely," is another.⁸ Still others said: "Another happy night with our Lord in my room with me."⁹ "Another day of grace and blessing, for I had my Blessed Lord with me from 8:00 A.M. to 5 P.M."¹⁰

Devotion to the Eucharistic Christ went hand in hand with devotion to His Mother. Laurence Kelly's devotion to the Blessed Virgin Mary was tender, affectionate, childlike. When he was fourteen years old he made his Sodality vow, choosing Mary as his Mother, Queen, and Advocate, and he meant it when he said "Receive me . . . as *thy devoted servant forever*."¹¹ While yet a Junior at Frederick he began a notebook on the Blessed Virgin: quotations from St. Bernard's sermons on her, quotations on her virtues, her rosary, her apparitions.¹² He made novenas to her before undertaking assignments,¹³ and attributed whatever success he later attained to

⁶ Loose sheet in Sketchbook II, February 16, 1906.

⁷ Notes by the Way, June 2, 1904.

⁸ *Ibid.*, May 14, 1905.

⁹ *Ibid.*, June 9, 1904.

¹⁰ *Ibid.*, June 21, 1904. Concerning the priest's joy in distributing Holy Communion, Kelly wrote, "To take my treasure again into my poor hands and to hold the ciborium against my heart—and then give Him in Communion to his friends, His disciples and apostles! Oh, this is indeed a feast of love!" Loose note in front of Notes by the Way, March 19, 1904.

¹¹ *Sylva Rerum*, May 24, 1884, p. 69.

¹² *Sylva*, Sermons on the Blessed Virgin Mary and the Saints, 1892, *passim*.

¹³ Notes by the Way, December 1, 1894.

Mary.¹⁴ In her hands was his preparation for the priesthood,¹⁵ and he firmly believed that she was responsible for his recovery from a dangerous illness which almost took his life.¹⁶ She was for him his "sweet Mother," and his writings are filled with references to "her ever-present care," her "motherly tenderness."¹⁷

How filial was Laurence's devotion to the Blessed Virgin, how childlike, may be gathered from his desire to renew his vows at her altar during renovation time. He entered in his journal for the feast of the Immaculate Conception: "As I awaited my turn this morning I secretly yearned to get Our Lady's altar, my usual good fortune. Sure enough, when the time came, a place was made for me there and my happiness was complete. What a good Mother!"¹⁸

Love of Jesus. Love of Mary. There was a third love—love of the Society of Jesus. In May of 1887 ("It was Mary's month, perhaps more than a coincidence," he later wrote)¹⁹ Laurence received a letter from the provincial accepting him into the Society of Jesus. That letter was found in his papers after his death, sixty-eight years later. That he would treasure it so long, through all the vicissitudes of travel from house to house and through all the "housecleanings" that a Jesuit periodically makes of all the miscellany he has accumulated, is a measure of his pride to be numbered among the Company of Jesus.

Laurence Kelly loved the Society in a simple, practical way. He was not one of those who "loves the Society," but never speaks to the Jesuits with whom he lives. He realized that the Society does not exist except in its individual flesh-and-blood members, with all their virtues *and* all their deficiencies. The word "dear" had a way of creeping in before the word "brethren" in the privacy of his notes. Villa, for Laurence, was not just a time of personal relaxation and unbending,

¹⁴ *Ibid.*, November 28, 1894 and May 31, 1895.

¹⁵ Strip note in front part of Notes by the Way, February 1, 1904.

¹⁶ Notes by the Way, September 9, 1900.

¹⁷ *Ibid.*, May 31, 1895.

¹⁸ Notes by the Way, December 8, 1900. Kelly had the reputation of being remarkably composed and unemotional, which gives his statement added meaning.

¹⁹ An eight page sketch written by Fr. Kelly in 1954, p. 5.

but a time to make his fellow Jesuits happy, "a time of golden opportunities—so many to be helped and made happy, so many chances to check the warmth of our tempers and look on the worse as that which we but deserve."²⁰ Family spirit was more than just a word with Laurence, shown in big as well as little ways, down to verses composed in Latin in honor of someone's vow day or jubilee or birthday.²¹ Once when he was in a sanatorium, he commented, "Everything about here is beautiful and peaceful enough, but it isn't *home!*" An hour later two Jesuits came to visit him. "We went out under the trees for an hour, and I was at home again. They left at 8:30 and I was alone and in the dark."²²

Ideal

Because he loved the Society, he had an exalted concept of what a Jesuit should be and do. A Jesuit "should be like a battleship—armored and armed, alert, active, quick and terrible to avenge or defend the cause of God." He had no patience for tepidity in a Jesuit. "Let us not be like worn out hulks," he admonished, who in time of danger are more a menace than a defense to their adopted cause.²³

There would be little danger of this if a Jesuit were exercised in the great virtue of the Society—obedience. Kelly had been taught that the essence of sanctity was union with the will of God, and the lesson "took". A note in Kelly's journals relating an inconvenience or a cross, will as often as not be followed by a quick "Since it is *His* will, why be troubled . . . ?"²⁴ After his ordination he formulated his personal conviction of the relationship between happiness and obedience for the Jesuit. "Would you then be happy . . . ? Let then your will be ever one with that of your superior; not in reluctant nor stubborn submission, but in loving conformity and harmony with all he wills and, as far as is possible, in all that he

²⁰ Notes by the Way, June 28, 1894.

²¹ Not all his verse attempts were successful. After two stanzas of a Latin poem, he wrote once, "Alienos castigavi versus!" *Sylva Rerum*, May, 1904, p. 142.

²² Notes by the Way, October 31, 1900.

²³ Strip note in front of Notes by the Way, February, 1904.

²⁴ Notes by the Way, February 2, 1900.

thinks." He appealed to a simple, practical test as proof. Who were the happy, who the unhappy religious he had known? What were his own happiest days in the Society? "Surely," he answered, "the days when you were 'on good terms' with those whom God had placed over you."²⁵

Obedience, of course, is impossible for the proud man, and Laurence, like all others, had to fight the very human tendency to self-esteem. Once when he was a Philosopher four Redemptorists from nearby Ilchester visited Woodstock, and when they had left he reflected on their behavior and his own. "They, feeling themselves, for *some reason or other*, less holy and learned than we, were modest, lowly, deferential, and remarkably candid in all they said and did. I, thinking *with less reason* that we Jesuits were superior, was reserved and formal; my attentions were all studied as if I had a reputation to sustain and my language was most guarded for fear of saying anything reprehensible."²⁶ There was no doubt, he commented, whose conduct was more pleasing to God. Three weeks later Laurence and some others had occasion to repay the visit to Ilchester. Laurence noted in his journal afterwards, "I tried to be more open and ingenuous than at their first visit to Woodstock."²⁷

Once during an examination in front of the class, with the rector and four other oral examiners presiding, Laurence was given a syllogism he could not solve. The rector finally called time and Kelly took his seat. "I took my seat not exultant, but glad that I could offer some little humiliation to our Lord as the fruit of the examen." Laurence, like St. Ignatius, realized that humility comes only with humiliations, and that "such humiliations well taken are more pleasing in our Lord's sight than a brilliant showing which ends in self-complacency." The motive for his action he penned at the end of

²⁵ Notebook entitled "S.D.," August 24, 1903.

²⁶ Notes by the Way, September 15, 1892.

²⁷ *Ibid.*, October 6, 1892. The above is a fair sample of the kind of thing Kelly put in his journals: an analysis of what was going on in his soul as well as in the world around. He would read over what he had written from time to time, would see later how God had led him by the hand, and, sometimes too, how self-love had deceived him. More than once a section in the journals was crossed out later, with a terse indictment written in the margin: "Vanitas!" *Ibid.*, May 31, 1895.

the incident: "May He thus make of me a fit instrument to promote His own greater glory."²⁸

Obedience to God's will was not always easy. God and his superiors often tried him. Poor health has a way of wearing a person down and poor health was life long with Laurence. He was thirty years old and had just completed five years of regency, when an illness struck which made it impossible to return to theology on time. After two months of hospitalization and treatment (which apparently did nothing), Laurence felt a quite human discouragement. "I prayed in my sadness to be free at last. Here I was so out of place, away from my brethren, away from all I loved most dearly, in the midst of strangers in a strange land." But he quickly added, "God's will triumphed, however, and I resigned myself."²⁹

It was that way over and over. When his brother died as a young Jesuit, when he was assigned to teach physics after preparing himself in the classics, when his tertianship was put off, when he was called on to console the sick and dying—it was always *Thy will be done*.³⁰

Steps to the Altar

A jotting on New Year's Day thanked God for the favors of the past year, among them "crosses and sufferings," which he called God's "choicest favors . . . since by them he conforms us to the likeness of His Divine Son."³¹ Trials, said Kelly, were like steps to the altar, if only we look on them as such, "with our faces towards Jesus in the Tabernacle."³² A motive for accepting crosses was reparation, which for Laurence was a "sacred and solemn" duty to make up to the wounded Heart of Jesus.³³ "The crown on Christ's brow was set there by his enemies," he was to say. "That around His heart was turned by His friends."³⁴ A duty rested on all the

²⁸ Notes by the Way, November 19, 1892.

²⁹ Notes by the Way, October 31, 1900.

³⁰ Letter from W. Coleman Nevils, S.J. to Kelly, dated Frederick, Maryland, January 1, 1900; Notes by the Way, August 1, 1895, July 23, 1904, and June 29, 1904.

³¹ Notes by the Way, January 1, 1895.

³² Loose sheet in Sketchbook II, February 17, 1906.

³³ Ultima Probatio Diary, January 21, 1906.

³⁴ Loose sheet, undated, in Sketchbook II.

redeemed to do what they could to assuage the sufferings of Jesus. It is too late to prevent the crucifixion, true; but we may, as did Joseph and Nicodemus and the others, draw near after the awful sacrifice "and *withdraw the nails*"—take Him from the cross and embalm the Sacred Wounds in our hearts and memory.³⁵

All this, of course, is easier said than done. But Laurence meant what he said about carrying the cross, and God took him at his word. Laurence's life abounded in trials; one instance may suffice as a sample.

During Kelly's second year of philosophy his eyesight began to fail. At least several times within six months he experienced partial transient blindness, and the doctor who examined him said his eyes were "almost verging on the desperate."³⁶ Kelly was bewildered, torn, he said, between a desire to continue his studies successfully and a desire to immolate himself and his sight as an offering to God. The condition of his eyes seemed to turn his life upside down. Reflecting on three to four months of persistent trouble, Laurence confided to his journal: "Never perhaps have I tasted the sorrow of Christ in the Garden of Gethsemane as I have just now. Perhaps much more still remains to suffer. Well, I have gotten at least so far as to desire with St. Ignatius never to be without some cross, some part of the Master's livery. . . . Poor human heart so full of selfishness! When will you be purified, crystalized by the pure love of God!"³⁷ On Christmas day of that year Kelly noted that "some little trials from without gave me a chance to offer a fitting present to the *Man of Sorrows*, who, to make us glad, was 'acquainted with suffering from His youth.'"³⁸ Later he was to quote Milton's "Sonnet on His Blindness," adding after the last line: "They also serve who only stand and wait"—"To bear the mild, sweet, yoke of Christ—that is our only duty, our highest dignity, our greatest glory."³⁹

Eventually Laurence's eyes improved and he was able to

³⁵ Ultima Probatio Diary, January 21, 1906.

³⁶ Notes by the Way, July 7, 1893.

³⁷ *Ibid.*, October 27, 1893.

³⁸ *Ibid.*, December 25, 1893.

³⁹ Notes by the Way, February 2, 1900.

resume his studies. Other crosses, to be sure, came to replace the ones that were removed, and Kelly offered these too to Christ, his Lord. Looking back over second year philosophy, he reminisced: "Another year gone! What fruit? Some little suffering, some little labor for the Master's Love—O Dearest Rabboni, how glad shall I be that the Lamp of my life has been burnt out For Thee!"⁴⁰

Laurence Kelly was human, of course, and did not always live up to the ideals he set for himself. He was not above worrying about God's judgment on his life; he knew how fickle was the human will, how thin the veil between it and sin; however near even a good religious can be to deserting his vocation. He could shrink from the labor and responsibility of uncongenial employments. He knew his weakness, but he knew also the remedy for that weakness: reliance on God, His grace and His love. "I must not conceive of the Lord as a cruel tyrannical task master," he told himself, "but as one who knows how to sympathize and allow for shortcomings. Therefore the true spirit is one of absolute dependence on God, united with a candid confession of my own feebleness, unworthiness, nothingness."⁴¹

The result of this dependence was confidence and strength. God's power became his. Consider the saints, what God's power had made of them—of St. Peter, of St. Paul. "Why not of me?" asked Kelly, convinced that he was called by his vocation to great personal holiness, with a duty also to lead as many others as possible to that holiness.⁴²

Once as a scholastic on a holiday boat trip down the Potomac River, Kelly and the other vacationers encountered a violent storm. There was a terrific wind and pelting rain; a down-river gale kicked up whitecaps around the little launch on which Kelly and the others gritted their teeth and held on for life. When the storm was at its height and the prayer "A fulgure et tempestate, libera nos, Domine" was on Kelly's lips, there was in his heart "the greatest calm." "I felt sure," he said, "that God who causes the storm to rise, and who allays its fury again at His own good pleasure, would not

⁴⁰ *Ibid.*, June 19, 1894. This is a quotation from a poem of Father Joseph Shea (1831-1881).

⁴¹ Loose sheet in Sketchbook II, February 18, 1906.

forget *His own*, on whom so much hope for the salvation of souls was placed."⁴³ That comment is important as revealing Kelly's practical conviction of God's abiding presence and love for him. He and his brethren were "God's own," and God would preserve them to do His work, "The salvation of souls."

Such was Laurence Kelly's interior preparation for the apostolate. But he prepared for it also in an exterior manner—in a methodical, business-like compilation of an amazing amount of notes.

Exterior Preparation

From his earliest days in the Society Kelly, on his own initiative, began to collect material for sermons, retreats, and conferences and to assemble them in notebooks. In one notebook, for example, he observed that boys are like high explosives. "If handled with care, they finish by moving the world; awkwardly handled, they wreck the workshop."⁴⁴ Health is like a child—"spoilt by too much care."⁴⁵ Spiritual progress, he suggested, "should not be likened to a business trip, profitless until a certain distance is travelled; but to a health tour, in which every mile counts."⁴⁶

In another notebook Laurence began to outline and paraphrase the good sermons he heard. He listed the occasion, preacher, text, exordium, transitions, development, and peroration. An embryo sermon on Easter ran: "The sweetest day of the year is Christmas; the saddest day, Good Friday; the gladdest and most glorious, Easter. The first appeals to our faith; the second evokes our charity; the third firms our hope. Develop these thoughts."⁴⁷

Sometimes the material in Kelly's notebooks would be against the Church, in which case he would leave a blank space until he found a refutation. At other times he would add a comment of his own. After quoting Emerson: "Jesus

⁴² *Ibid.*, February 23, 1906.

⁴³ Notes by the Way, July 18, 1893. Kelly was to say later, "There is no softer pillow than confidence in God." Scintillae Lucis, notes made during a retreat between 1911 and 1915.

⁴⁴ Theological Notebook, 1900-1904, p. 25.

⁴⁵ Gleanings from Many Fields, August 30, 1893, between pp. 2-4.

⁴⁶ Theological Notebook, 1900-1904, p. 26.

⁴⁷ *Omnium Gatherum*, I, p. 37 and p. 5.

would absorb the race, but Tom Paine or the coarsest blasphemer helps humanity by resisting this exuberance of power," Kelly wrote, "With such a man, *no quarter*."⁴⁸

Several of Kelly's notebooks concerned retreat material. He always took extensive notes in the retreats he made,⁴⁹ including the preludes and colloquies, and even down to the refectory reading. That Laurence had his own future apostolate as a retreat master in mind in taking these notes appears from his marginal notations: "Mention striking cases . . . Develop this . . . A very severe point . . . This was a hot point."⁵⁰ A retreat made during theology included a section, "Notes on Director," in which Laurence commented on the Director's enunciation, use of pleasantries, concern for the retreatants' health, etc.⁵¹ The length and extensiveness of such retreat notes, amounting, for example, to sixty-two closely written pages even after fifteen years of making annual retreats, at a time when most Jesuits, both then and now, have long since ceased to write things down during the annual retreat, shows the particular care Laurence Kelly took to prepare himself for retreat work.

All through his studies Laurence built on his note collection, and added to it in later life. Notebook followed notebook: "Ascetica and Mystica," "Excerpts from Spiritual Books," "Phases of Thought," "Theology, Philosophy and Science," "Notes Chiefly Literary," "Catechetical," "Sermons on the Blessed Virgin Mary and the Saints," "Consolationes Mortis Appropinquantis," "Notes," "Notes Historical," "Notes by the Way," "References," "Omnium Gatherum," "Gleanings from Many Fields," "Elocution," "Conferences and Sermons," "Silva Sacra Orationis," and others. In all they total twenty-seven notebooks of material. When one considers that these notebooks were entirely of his own initiative, representing his

⁴⁸ Phases of Thought, p. 27.

⁴⁹ A retreat in last year regency ran fifty-five pages, and a retreat in second year theology, sixty-two.

⁵⁰ Retreat notes for 1902; notes on death and on "Contemplatio ad amorem."

⁵¹ 1902 Retreat, "Notes on Director," located two pages after the "Ad Amorem" notes at the end. Interestingly enough, the retreat master that year "held [that] the particular exam should never be made on *virtues!*"

own private reading and research over and above the prescribed class notes, and that this private file of retreat, sermon and conference material accumulated during his course of training amounted to a little under *one thousand* closely-written, indexed, and cross-referenced pages, you have some idea of the care exercised by Laurence Kelly for his future apostolate.

The Apostolate

That apostolate began in March, 1906, when Laurence was sent to Gonzaga in Washington, D.C. His apostolate was twofold: an apostolate of suffering and an apostolate of work—and the two intermingled and combined. Almost as soon as Fr. Kelly was appointed, things seemed to go wrong physically. His health, never good, became wretched. The story of his first years in the ministry is the story of Fr. Kelly fighting to keep his head above water physically, while at the same time doing an often incredible amount of exterior work, considering the misery he was in. He had prepared for the apostolate long and well. What follows shows how well.

During the second week of March, 1906, Fr. Kelly began to notice sharp, muscular pains in his upper body, making it difficult to turn his head. This was accompanied by headaches, heaving of the stomach, heart flutters, constipation, nausea, and neuritis. He was put under doctor's care, placed on a special diet, forbidden to say late Masses, and exempted from Matins and Lauds. This same week, however, on at least three different occasions, in addition to other duties, he put in some five hours in the confessional, despite the fact that confessional work was beginning to cause a strain. Most of his work, in fact, seemed to be on the days when he was suffering acute distress. This is a sample of what is to come: bad health, becoming increasingly worse, coupled with considerable work for souls.⁵²

Fr. Kelly's health declined during the rest of March. Walking left him weak, sleep came with difficulty, even writing a letter brought on a strain. But he kept at work. When he

⁵² Diary for 1906: March 10, 12, 14, 15, 17.

was unable to stand the strain of writing, he spent his time on sick calls and recruiting men for a week-end retreat. On March 22, though he confessed to feeling weak, he heard confessions from 4:45 P.M. to 9:00 P.M., then went out on a sick call at midnight. Returning after 1:00 A.M., he lay sleepless, then had heart pains about 2:00 A.M. Yet he was up on time for his Mass the next morning at 6:00 A.M., hearing confessions afterwards, and, after a slight rest, working the rest of the day.⁵³

In April Laurence's health took a drastic plunge. He reported himself "nervous and sleeping very *lightly*." Even reading the Office brought on headaches, and when the Office was commuted to saying the seven psalms, these too caused pain. "Helpless on account of headaches," says his journal. "Feeling mixed up after restless night. Stomach. Headaches." The aching now extended to his left arm and the left side of his head. The doctor diagnosed the case as sclerosis of the arteries, advising little or no reading and a trip to the country. During this time Fr. Kelly carried on as best he could his apostolic work. On April 7, for instance, a day when he specifically mentions feeling very weak and suffering from headaches, he spent six and one-half hours in the confessional, heard over one hundred confessions, and reconciled eight people with the Church, one of whom had been away for sixteen years.⁵⁴

By May things were becoming critical; the doctor prescribed a complete rest. Fr. Kelly's diary is punctuated with short items, written almost in despair: "One of my worst days in a long time . . . Heart thumping. Head and nerves going high." "The waiting in confessional brought on the old aching in head and left arm." "After a half hour's walking the heart gave great trouble." "Took a long rest and felt worse after it."⁵⁵

Finally on May 13, Fr. Kelly had an interview with the provincial, who suggested he try Poughkeepsie for a week of complete rest. If things got any worse, the provincial was doubtful of his ability to continue.⁵⁶

⁵³ 1906 Diary: March 22, 24, 25, 26, 30. ⁵⁵ *Ibid.*, May 1, 2, 4, 8, 10, 11.

⁵⁴ *Ibid.*, April 4, 7, 9, 17, 23, 25, 28, 30. ⁵⁶ 1906 Diary: May 13.

Here was a situation that called on all Laurence Kelly's years of training to conform himself to God's will. A man who loved the Society as he did, who had prepared himself spiritually and intellectually for the apostolate for all these years, and for what? To be reduced to a helpless bundle of nerves, unable to write, to read, to pray. But "*God's Holy Will be done*" he had written two weeks before, and he did what he could despite the pain. The day before he saw the provincial he sat in the confessional until he had heard 166 confessions, the highest total ever recorded in Fr. Kelly's notes.⁵⁷

Improved Health

Help came near the end of May. A new doctor, who disagreed almost entirely with the old, felt Fr. Kelly could be cured by an operation. Accordingly he underwent surgery on June 2, 1906. The operation was not entirely successful. In general Laurence felt stronger and better, but the headaches and pains in the left side still recurred. "Don't sleep well . . . almost nausea . . . bad headache . . . no better . . . a pretty bad day" are entries in his journal for July, and he ended the month by making a triduum to St. Ignatius "for health and strength."⁵⁸ At times there was a tendency to depression, but Laurence fought it off, adding "Deo Gratias" characteristically after the victory.⁵⁹ The Society's rule about considering sickness a gift no less than health bore practical result in Fr. Kelly, who wrote during these dark days: "What friend like Jesus. Do we remember Him as He remembers us? Are we present to Him as He is to us?"⁶⁰ He did what he could in the apostolate while he suffered, especially hear-

⁵⁷ *Ibid.*, April 29 and May 12. Fr. Kelly's distress was somewhat relieved by a pleasant day at Woodstock in the middle of May. Although he had a violent headache on the way out "and nearly went up into air," he enjoyed the day talking with old friends and cheering a ball game between the Giants (Theologians) and the Midgets (Philosophers). "Charity! Charity!" he commented. "What consolations to be back on that scene of so many combats and so many mercies granted me by God and His Blessed Mother!" *Ibid.*, May 18-19.

⁵⁸ *Ibid.*, May 26, July 20-30 *passim*.

⁵⁹ 1906 Diary: June 7.

⁶⁰ *Ibid.*, July, seven pages from end.

ing confessions. From March through June, 1906, a four month period of constant and vexatious pain, frustration, and, at times, total helplessness, Fr. Kelly heard no less than 2,415 confessions.⁶¹

In the summer of 1906 Fr. Kelly was appointed pastor in rural Maryland.⁶² Here it was the same story all over: pain and work, a considerable amount of both. It is not just that Fr. Kelly suffered that strikes the reader of his diary. Nor that he was such a worker. It is the both of them combined, the continuous work despite the pain, that cannot but impress one with the heroic character of the man. Fr. Kelly would just not be beaten; he would not stay down. There were souls to be saved, a field white for the harvest, and he intended to gather in the sheaves while there was breath in his body.⁶³

No matter how he felt, Fr. Kelly threw himself into his life as a country pastor. The record of his activities, as seen in his journal, illustrates the varied life of a country pastor serving his people. If there is no choir, he himself becomes the choir. He travels fifty-four miles in one day. He visits a home to break up an adulterous union. His breakfast is sometimes at 12:30 P.M.; his dinner, at 1:30 P.M. He hears sixty-two confessions and notes "some big fish caught." He confides he is "pretty tired," but adds significantly in another place, "Yet more, O Lord, yet more."⁶⁴

He loved his people and was interested in their welfare, material as well as spiritual. The youngsters he tells to pray "*real hard*" for rain during a long drought.⁶⁵ The misery and poverty of some of his parishioners appall him; a church

⁶¹ *Ibid.*, next to last page.

⁶² He was appointed first to the *Messenger of the Sacred Heart*, a position he had held for one year between his theology and tertianship, but the doctor vetoed the assignment. He served as rural pastor in Maryland for eleven years.

⁶³ For two samples of the combination of work and pain, cf. Fr. Kelly's Diary: October 8-14, 1906, and January 6-13, 1907.

⁶⁴ Diary: December 6, 1906; November 10, September 24, and November 11, 1906; February 10, June 5, and June 2, 1907; Notes by the Way, July 20, 1904.

⁶⁵ Notes by the Way, July 7, 1904.

festival is a "grand success" if it returns \$72.00—gross!⁶⁶ Years before, as a scholastic, he had expressed his conviction that the surest sign of God's favor to a religious society was its zeal in preaching the gospel to the poor.⁶⁷ He preached it for eleven years.

Besides preaching, he worked extensively in the confessional. He was averaging 135 confessions a Sunday during his first months in southern Maryland, when his health was still quite erratic. He must have been a good confessor. The sensual man merits pity, he maintained, and it should be forthcoming from priests as it was from Christ. "How tender should be the heart of Christ's ministers toward the wayward and erring—*after God's own Heart . . .*"⁶⁸

Fr. Kelly's ordination retreat notes on hearing confessions are interesting in the light of his future work in that regard. Do we love the Lord Jesus, he asks? Then we should feed his lambs and sheep, and this by hearing confessions "*constantly and patiently*. For though poetic at first, it comes soon to be downright hard work and drudgery."⁶⁹ How true that was, Fr. Kelly came fast to learn. As a rural pastor he heard over 5,000 confessions a year.⁷⁰ But his motivation had been determined years before and it held fast despite the drudgery. It was Jesus, love of Jesus, giving joy to Jesus. "If I can find a few of His lost sheep," he wrote as a theologian, "and bring them home to Him to the joy of His heart, *I shall have found heaven.*"⁷¹

Fr. Kelly was to remain as a country pastor for eleven years. Then he was to be master of novices, provincial, spiritual father, rector, and pastor again. The nature of the work is not so important. What is important is the apostolic fervor which Fr. Kelly brought to each, his desire to influence others,

⁶⁶ *Ibid.*, May 19 and May 25, 1904.

⁶⁷ *Ibid.*, November 15, 1893.

⁶⁸ Diary for December 31, 1907; loose sheet in front of Notes by the Way, March 22, [1904?].

⁶⁹ 1903 Retreat Notes, eighth day, contemplation on the meeting on the shore.

⁷⁰ Diary: February 28 and December 31, 1907.

⁷¹ 1894 Retreat, last page of booklet, coming immediately after the "Contemplatio."

within the Society and without, to serve the King he had vowed in the flower of his life to follow.

One wishes Fr. Kelly had been as communicative about his spiritual life in his later years as he was in his earlier, when he was a young scholastic and a young priest. But enough has been suggested, it is hoped, to illustrate what was mentioned at the outset of this sketch: that Laurence Kelly took great pains to prepare for his Jesuit apostolate and that his apostolate, as revealed in his papers as a Maryland pastor, was a remarkable combination of pain and labor, of "stick-to-it-iveness," of carrying on despite formidable obstacles.

Fr. Laurence Kelly died in 1955 and is buried at Georgetown University. On his grave stone there is nothing but the simple statistics of his life and death. But in his heart when he died there must have been etched the words of a prayer which he formulated over fifty years before, a paraphrase of the "Anima Christi." "Permit me not to be separated from Thee," he begged. "In the hour of my death—a death like thine own—call me; lovingly bid me to come unto Thee, that with thy saints, my dear mother, my father Ignatius and my brethren of the Society I may love and praise Thee, *In saecula saeculorum*. Amen."⁷²

Father John J. Smith

John H. Collins, S.J.

A year before his death the subject of this notice wrote:

"I was born into this world on December 10, 1889 and on the same day was born into the Kingdom not of this world; born and baptized on the same identical day. While the parish priest of St. Mary's, Taunton, Massachusetts, was recording the event in the church register, the recording angel was entering same in the book of life. God grant that the name may still be there when the summons comes from the hid battlements of eternity!"

After years of suffering heroically borne the summons came to Father John J. Smith at St. Elizabeth's Hospital, Boston on December 21, 1958.

⁷² Notes by the Way, September 15, 1900.

Boyhood days in the nineties and the early twentieth century knew little of the enervating excitement of these latter days. A better-than-average student, John Smith passed his early years under the strong hand of an Irish father who was a strict disciplinarian yet withal a lover of the arts and of sound education. He saw to it that the boy underwent courses in voice culture and the violin and attained a marked proficiency in both. Baseball and tennis as a member of his high school teams made for a sound body housing his alert and healthy mind. In the autumn of 1907, his high school days ended, John Smith entered Holy Cross College, where in addition to high scholastic attainments he was in his senior year manager of baseball. After graduation in 1911, he entered St. Mary's Seminary, Baltimore, to study for the priesthood.

His first year in the seminary became a year of election. True, the priesthood was his chief goal and his decision had entailed a certain amount of sacrifice. At college the spirit of self-sacrifice manifested by his Jesuit professors had impressed him deeply, so deeply that during this first year at the seminary the thought of total surrender kept recurring to his generous soul. In the following summer, much to his father's surprise, he announced that he was going to become a Jesuit. He entered the novitiate at St. Andrew-on-Hudson on October 12, 1912.

From the outset the impression he made on his fellow novices was that of a man well-poised. This poise they judged to be the fruit of his experience of the world. After all, he was a graduate of Holy Cross and he had been a seminarian. When, however, they watched him, like themselves, tried by the monotonous and often petty drudgeries of novice life, they began to realize that the source of his serenity, his calm urbanity, his peace of soul derived not from exterior influences, but from inner resources.

As manuductor of the novices in his second year he wore authority easily and without change of character. While his regularity and sense of duty were exemplary, his sense of humor and his versatility, his partiality to games in season and his gift of song rounded the whole man. Candid and straightforward in his opinions, whether he agreed or dis-

agreed, one always knew exactly where he stood. If he disagreed, he did so with a quiet and forthright humility, but one knew, too, that no tinge of human respect would induce him to water down a principle or rationalize an application.

The impression made on his fellow novices deepened during the subsequent years of study and teaching, when, in a sense, their experience caught up. He was one with them in work and in recreation, but he seemed to possess a quality which lifted him above the irritations and frustrations that made for low spirits and unhealthy criticism. Finally they began to understand what that quality was. It was a wonderful sense of proportion. John Smith concentrated on the great values of life, on the transcendent truths of our faith and on the unique privileges of our vocation. In the course of his philosophical studies at Woodstock he was a scholastic of great equanimity. He seemed to slip into the background without either causing or participating in the trying dramas of community life.

Four years of regency, at Boston College High School from 1918 to 1920 and at Holy Cross from 1920 to 1922, marked him as an efficient teacher who exercised a real influence over his students. In charge of athletics at Boston College High School, he combined understanding with a sense of fair play and competitive spirit. There was never the least trouble, even with the temperamental and vain. As professor of rhetoric at Holy Cross he assisted in the editing of *The Purple* and was moderator of the musical clubs. Throughout he manifested extraordinary balance.

Back at Woodstock for theology in 1922, the now mature and experienced scholastic continued his careful observance of the routine duties of his religious life with a fidelity that was neither spectacular nor obtrusive. Noticeable was his spirit of self-denial, as when, for instance, he gave the better part to others by volunteering to serve at table or by surrendering his chance to participate in games. Clearly he possessed the habit of mortification but, nevertheless, enjoyed the good things of life with a deliberately measured control. He talked well, not, perhaps, because he possessed any natural conversational gifts, but because he had trained himself to this as a duty. His charity was unfailing. Possessing a

pleasing tenor voice, he was one of the mainstays of the choir and glee club and a leader in the singing that followed the picnic dinner on Thursdays at the Forks or Cascades. Many an ordinandus preparing to sing his First Solemn Mass owed much to his patient training. The orchestra, too, employed his talent with the violin. Foremost, naturally, was his devotion to the study of the queen of the sciences and his serious preparation for the great dignity of priesthood. He was ordained in Dahlgren Chapel, Georgetown, June 28, 1925.

The status of 1926 brought him back to Holy Cross for a period of two years during which he taught Latin and religion in the rhetoric class. For one of these years he was again moderator of the musical clubs, and for the other moderator of athletics. After a year of tertianship at St. Beuno's, North Wales, he returned to his Alma Mater as prefect of studies. Students of those days remember him as a man of iron will and inflexible purpose. Instead of trying himself to solve their problems, he allowed them to solve them themselves. Although they stood in awe of him, they respected and admired him.

From 1931 until 1942, when the beginning of a protracted illness forced him to enter a hospital, Father Smith was master of novices at the old Shadowbrook. The impression he made on the members of the faculty during those years was of a man dedicated by hourly performance to the principles of the Spiritual Exercises of St. Ignatius. St. Ignatius in his meditation on the Two Standards opens to us the vista of the virtues: "the first, poverty against riches; the second, contumely or contempt against worldly honors; the third, humility against pride, and from these steps, let them induce to all other virtues." Father Smith strove for all the virtues. He sought them with the regularity of a reliable clock, as he sought the pilgrim heights with skill and fearlessness.

At times, perhaps, he was too exacting in dealing with others. Often he seemed to challenge situations too directly. He imposed upon himself rigid rules. He would, for instance, rewrite a long letter, if he discovered one error, saying that it was a practice of St. Ignatius. These and other shortcomings fade swiftly before the luminous virtues of a strong man, of a friend, a companion and a sufferer.

Father Smith was solidly and thoroughly an Ignatian Jesuit. If ever a man followed the principle of *agere contra*, which he constantly taught, it was he. His force and discipline of will which reflected themselves in his self-control stand out as the distinguishing features of his spiritual life. They were to a great extent the source of his nobility as a gentleman, his outstanding patience in his later suffering, his inspiration to the novices who came under his direction, and at the same time of a certain awe in which the latter held him. He was one of the most deliberate of men. It seemed that whatever he did was consciously and conscientiously planned.

Neither of these two qualities, great force of will and deliberation, derived from anything but a profound sense of duty which his intense love of God inspired. He accepted from God his vocation and his work in the Society as gifts carrying with them obligations. With profound appreciation of what God had done for him, he undertook to fulfill the role appointed him, and he labored to create in his novices a real sense of the high vocation that was theirs.

The novices trained by Father Smith enjoyed the direction of a novice master of a sterling manhood which became more and more spiritually refined as the years passed. When he changed his mind, he did so not from weakness or simple compromise but from prayerful conviction. His friendship was warm, for all its reserve, genuine for all that it was unemotional and premeditated.

To his novices Father Smith was a man of soldierly bearing and deportment. His straight posture made him seem taller than he was. His step was springy. He was alert and vigorous. His voice singing a High Mass was resonant as it was true. His whole appearance was striking.

He gave evidence of extreme prudence. A man of strong emotions kept rigidly under control, he curbed whatever impulsiveness he felt in order to make sure that enlightened reason guided his decisions. He would not risk doing an injustice on poor evidence. His charity was worthy of his noble bearing. He was never petty or temperamental, never in the least sarcastic. His own integrity was so profound that he appeared to see only the best in those with whom he

dealt, putting the best construction on whatever he observed. His charity manifested itself noticeably in his concern for the sick, whom he visited regularly, always with a word of cheery assurance.

In his treatment of his novices, he suited his formation to the individual. Those whom he felt were capable he did his best to mold in the pattern he had set for himself as a Jesuit according to St. Ignatius. With some he adopted the manner of a business man, with a directness of answer to little problems, an informality and dispatch that bordered on abruptness. In such cases his knowledge of the individual made such an approach suitable. Those who felt that their problems were of a serious nature found him somewhat difficult of approach. At times his external manner and his suppression of emotion gave little hint of sympathy. In such instances he seemed to lack understanding of human weaknesses, although in the presence of weakness he was kind. His long pause before reaching a solution seemed to render him as uncomfortable as it was distressing to the troubled novice. Some found his solutions too simple, as if he did not grasp what to them was far more complex than he made them out to be. Failure to satisfy or the suspicion that a novice was not at ease with him saddened him, but failed to break through his self-control.

Former novices who lived with him as priests in later life were pleasantly surprised to see his human qualities unfold. They witnessed his jovial manner at recreation and observed that he was interested in the sports columns of the newspapers. They would then recall that as their novice master he had a good sense of humor. He would laugh when the joke was on him. More than once in his conferences he would allude humorously to his baldness, one occasion going so far as to say: "I once thought of adding to the Litanies: *A capite nudo, libera nos Domine.*" They remembered his warm and enthusiastic participation in the May Day celebration, his joining in their games and in their work on Shadowbrook's roads and gardens. And they wondered if they had appreciated their novice master fully.

Certain it was that to all his novices Father Smith was the embodiment of a Jesuit. He left no doubt that St. Igna-

tius was his model. His success as novice master was, perhaps, due more to his example of total integrity and singleness of purpose than to profundity of spiritual doctrine. His instructions were theologically sound, derived from the best ascetical thinkers and writers. His appeal was always that of the Spiritual Exercises. He insisted that our Lord Himself formed the spiritual man. For him the interior life was the most important; from it force should flow to the exterior. He never pretended to knowledge that he did not have. He would correct errors of speech and composition made by novices, yet if he thought that a point touched on a matter in which the novice had some special knowledge, he would defer to the novice. He never wasted a word in trying to impress with his ability or travels.

He had a deep love for the Society and endeavored to instil that love into all its young members. If he left the house, it was on the Society's business or for his retreat. He was a Christian gentleman who believed that the proprieties are an integral part of community life. To him anything that smacked of niggardliness or uncouthness was intolerable. He could be eloquent on the great dignity of the priesthood and the infinite value of the Mass. When he spoke of our Lord's Passion or of our Lady, control of emotion demanded a strong effort.

For some time before the end of his tenure as master of novices Father Smith was suffering from a bothersome skin disorder that proved a purgatory for the rest of his life. The winter of 1939-40 was especially hard on him. On the doctor's recommendation of complete rest in a warmer climate, he sailed for Jamaica in January, 1940, and remained there for three months. His stay on the island brought considerable relief. He enjoyed the companionship and observed the fruitful work of his brother-Jesuits in Kingston and several of the bush missions.

Not long after his return his trouble reappeared. In 1942 he entered St. Elizabeth's Hospital, Boston. For a time his condition was so grave that his doctor recommended that he be given the last sacraments. He received them in perfect acceptance of God's will. After some months in which he

responded well to treatment and convalesced rapidly he was appointed Socius to the Father Provincial.

As in his former assignments, Father Smith carried on the duties of Socius in an exact and for himself an exacting manner. A series of hospitalizations in Boston and Washington and protracted stays in the Georgetown and Weston infirmaries impeded much of his work and tried his indomitable spirit but he maintained his equanimity.

In the hope that relief from the detailed business of the Socius' office might produce good results in health, he was appointed in May 1945 superior of Keyser Island. Although his affliction continued with varying improvement and recession, he created a helpful atmosphere in Keyser's small community and showed himself always the gracious gentleman and religious that he was. During his two years' stay at Keyser Island doctors at a New York Hospital sought a cure of his ailment without success. However, by the end of two years he had recovered sufficiently to take on new duties, this time as rector of the tertianship at Pomfret. Here his trouble continued, becoming even worse.

Finally in February, 1949, he was relieved of office and sent to Weston College, where he remained until his death in December, 1958. His unwavering acceptance of God's will during the periods of excruciating suffering was heroic. In the course of his first years at Weston, he was able to give short retreats and conferences. Soon, however, he began to suffer exhausting muscular debility. The slightest walk was fatiguing. Twice he was hospitalized without relief.

In 1957 the strong heart that had upheld Father Smith through almost twenty years of pain began to weaken. Late in 1958 he entered St. Elizabeth's Hospital for the last time. To those who visited him there he never complained. Always he was more concerned with his visitor's welfare than with his own condition. Doctors, nurses, visitors can never forget his strength of mind and heart, his patience and his abandonment to God's will in his regard. On December 21, 1958 he passed away peacefully. He has, on his departure to God, bequeathed to the New England Province a rich legacy of manly virtues tried in the surest of all crucibles.

On Prayer

Especially for Those of the Society

Father Jerome Nadal

1. The Society practises prayer and applies herself to it by the grace of Jesus Christ; it teaches it first of all through the Spiritual Exercises, to which God Our Lord has visibly given such efficacy for the greater glory and praise of His divine Majesty.

2. The Exercises are spiritually efficient in Our Lord proportionately to the following dispositions: humility and absence of curiosity, a faith which trusts that Our Lord will help us through them, the desire of the health and perfection of our soul, application and faithfulness, finally, the desire of the glory and praise of Jesus Christ.

3. It is of the greatest importance in Our Lord for the success of the Spiritual Exercises and of all prayer, to give oneself generously to Our Lord and to surrender to God all our powers and activities, in one word: the whole man. Without forgetting to work on our part with the grace of God in the acquisition of all virtue and perfection, one must always hope, desire intensely and ask God that He may realize in us and in all men what is for His greater glory and praise.

4. Prayer can be made much easier by another way: by the exercise of the will and the heart rather than of the intellect. As much as one must avoid in prayer the seeking of greater knowledge out of curiosity, so much so one should be desirous to progress in the love of all what concerns God's greater service. In that way, we should draw some fruit from all prayer and for our mind practical light relating to the exercise of the virtues and spirit of Jesus Christ.

5. By going through the Exercises, the soul possesses with the grace of Jesus Christ, principles of prayer for the three ways of which the contemplatives speak, viz.: by the first

MHSI, Nadal IV, 672-81. Translated by Father L. Schillebeeckx.

week it is initiated in the purgative way; by the second and third in the illuminative way, which is contemplation in the proper meaning of the word. Though the unitive way should not be excluded from these (second and third) weeks, this third way is proper to the fourth week in the exercise of the love of God.

6. With the help of the Lord, each one draws from the Exercise a very special grace to obtain the knowledge and relish of his vocation. The soul finds then a particular peace and union with God in spiritual obedience and in following the particular way by which it has to go to God.

7. The principle and end of prayer must be, as far as possible, fervent charity towards God and zeal for all souls, with a keen desire of their salvation and perfection, both of oneself and of all others.

8. The feelings and affections in prayer, which draw us without necessity to recollection and solitude, do not seem to be the proper prayer of the Society, but rather those feelings which urge us to the labors of our vocation and of our ministries, especially to perfect obedience, according to our Institute.

9. From this follows that the prayer proper to the Society extends itself to the exercise of vocal prayer and to all the exercises of our ministries. In the measure in which one attains this with the grace of Jesus Christ, the enlightenment of the mind, the good affections of the will and union with God will persevere; they accompany and guide all our actions, so that we find God in all things: "*Et reliquiae cogitationis diem festum agant Domino*" Ps. 75, 11.

10. Our prayer should be such that it increases and guides the spiritual relish in our activities by permeating them and giving them strength in the Lord; and our activities should increase our strength and joy in prayer. In this way, Martha and Mary being united and helping each other, we do not only embrace one part of the Christian life, the better part, viz., contemplation, but laying aside anxiety and trouble "*circa plurima,*" Mary helps Martha and is united to her in the Lord.

11. In general, there are different parts in prayer, namely:

a) Prayer as an elevation of the mind or contemplation. One obtains it by meditation in Our Lord. It should have as principle and purpose charity and love of God, and must bear fruit in the will and in the affections, and should not be pure speculation.

12. b) There is also thanksgiving to God Our Lord. This part of prayer must be habitual. It consists of a true knowledge of all benefits, general and particular, received from God by us and by all men and a grateful love for God Our Lord and in Him for the instruments of His grace. It consists also of the sincere sentiment of being unworthy of such gifts, of the praise of God's goodness and benevolence, of the very humble and prompt offering to serve God Our Lord, not only on account of His benefits but on account of Himself for His greater glory and praise.

13. c) Besides that there is petition, which has a double form: one, the purest, consists in asking that God's will may be done, or that everything may be done for His greater glory and praise; the other consists in asking for all other things necessary or useful for that end, which should always be mentioned with them. This (part of) prayer should be most habitually made by us, for it is very necessary and has many promises of God attached to it. Let all be careful not to abandon for the sake of consolations or elevations of mind, this part of prayer so necessary, so useful and so efficacious. Let us always ask from God Our Lord all that is useful and necessary for His greater service. In order that we all may acquit ourselves better of this part of prayer, we should conform our petitions to the seven petitions of the Our Father.

14. d) Together with this prayer of petition, there should be the prayer of supplication. In order that our prayer may be heard and accepted, we should appeal in that prayer to the divine, heavenly power, begging God Our Lord first of all by His mercy and infinite goodness and by what He is, then by the merits of Jesus Christ Our Lord, on account of the sanctity of His whole life, death and actions; taking also as intercessors the merits of Christ and prayers and merits of Our Lady, of all the angels and saints of the whole militant Church with humble acknowledgment of our own defects.

15. After the Spiritual Exercises, one is guided, one perseveres and progresses in prayer by constancy in prayer and the activities of one's vocation; in particular, one exercises oneself daily in the purgative way by the daily examination of conscience, by the practice of abnegation and mortification, by the desire to undergo injuries and sufferings for Christ, by obedience not only of the execution and the will, but also of the understanding. This way includes also sacramental confession, the ordinary meditations in the spirit of the First Week as those on death, the last judgment, the mysteries of God's plans and of what He permits, the misery of sin, vanity of the world, etc.

16. One exercises oneself daily in the illuminative and unitive way by the ordinary meditations (for which one fixes a determined time), by saying the office of Our Lady or the Rosary, and by all other mental prayers during Mass and Communion, according to custom. In one word: in all exercises one should find peace, tranquillity and devotion. All these exercises should aim at fervent charity, zeal for souls (that they should not perish) and in all one should find God Our Lord and discover one's personal way of prayer.

17. As regards the subjects about which we can pray, each one will easily find this in the course of time with the grace of God, according to the progress he will have made through the Spiritual Exercises. For each one may rest assured that God Our Lord will grant this grace in His goodness, in the measure in which one will have prepared oneself with the grace of the Lord for such a high exercise.

18. Our state of prayer is a state of the spiritual life in Christ; since Christ is eternal light and infinite goodness. He should be known and loved above everything and all the rest in Him. And so, let our life and understanding rise above and be detached from lower things, since we neither live nor operate in a human way but in a heavenly and divine way. Let us feel and know in all things the divine power and goodness, and let us love and serve Him. We should never be curious and presumptuous about elevations of spirit and speculations by wanting to understand more than grace gives us to understand, according to St. Paul: "Sapientiam ad

sobrietatem" and "Nolimus altum sapere, sed timeamus" (Rom. 12, 3; 11, 20); and according to the words of the wise man: "Scrutator Majestatis opprimetur a gloria" (Prov. 25, 27). Let us apply ourselves in all humility to meditation and let us discern the grace which is offered to us by Our Lord in meditation and prayer. Let us also co-operate with this grace with suavity of spirit and modesty in the Lord, for He habitually grants His great gifts to one who loves and serves Him with a pure and humble heart.

19. The following subjects can be matter for meditation, from which by the favor of Our Lord will originate the grace of contemplation, (viz., the illumination of the mind) and of union of our will with God in a pure and sincere love.¹

20. Prayer is a gift of God Our Lord, it is a way of living according to the spirit, a mystical way of understanding spiritual and divine realities and of finding God in all things and actions. Each one receives some share of grace and co-operates with it to some measure in all humility, simplicity, purity of heart, faith and trust in God Our Lord, becoming wholly enflamed with fervent charity and zeal to procure the honor and glory of God through the salvation of souls. According to this share of grace and according to the measure of his co-operation, each one will easily find matter for meditation and prayer in the Lord.

21. The following help for the success in prayer: firmness clearness, purity and simplicity in our vocation and a right intention united to God in Jesus Christ. Often to seek God in all things, loving Him in all creatures and all creatures in Him, doing away as much as possible with the love of all creatures to place it in their creator. To have a very great faith, trust and charity in Our Lord for the spirit and the institutions of the Society, with a total renunciation of one's judgment. To put off one's own spirit even if good, and to put on the spirit of the Society; to have and to practise perfect obedience.

22. It is necessary to put aside all curiosity and ambition with regard to extraordinary things and mystical elevations

¹ Subjects for meditation are given in M.H.S.J. Nadal IV, pp. 576-78.

of the soul, for it is a door wide open to many illusions. Prayer can be very authentic without relish or spiritual feelings. It is good to note regularly one's progress in prayer. Do not be in a hurry in prayer, but when you feel the grace of God Our Lord, you should rest in it until the soul has had its fill in the Lord. Relish and spiritual feelings are a help, but must be used as a means and not as ends; seek especially a cordial love for God. Let us leave all things to His infinite goodness and being, and try to work on our part with His goodness and grace.

23. The main spiritual sentiments flow from the three theological virtues: from the conviction of faith will arise hearing, from the penetration of the truth of faith, sight; from hope, taste; from the union of charity, touch; and from the satisfaction it gives comes relish. These feelings (sentiments) are means to obtain greater graces which Jesus Christ gives to His friends, graces well known to those who possess them.

24. It is to be noted that all sentiments felt during prayer—joy, tears, illuminations etc., relish, knowledge, deep insights (lights)—must be explained to the superior and the spiritual father. Let us have in all this perfect obedience and submission, not only towards the Catholic Church and the Society, but also towards our immediate superiors. Explain these sentiments according to the usual way of the Church and its Doctors, without singularity. If one finds it impossible to explain either in general or in particular, one should tell what inclinations such sentiments produce in the will.

25. It is also very useful to meditate, consider and feel that we follow Jesus Christ who is always carrying his cross in the militant Church. The same Jesus Christ to whom the Eternal Father has given us as servants to follow Him with our cross, without desiring anything of the world but what He desired and chose, viz., poverty, injuries, troubles, sufferings until death, accomplishing in our turn the same mission for which God had sent Him into the world: to save souls and to lead them to perfection by integral obedience and perfect practice of the virtues. But our cross is very sweet because

it has already the splendor and glory of Jesus Christ's victory over death through His Resurrection and Ascension.

26. It will be good for us to exercise ourselves to feel with devotion that Jesus Christ is within us the way, because we share His sufferings and imitate Him; that He is the truth, because we contemplate in Him clear, simple and pure truths; that He is life, because we are united to Him in charity which extends itself to the neighbor.

27. There are two ways of prayer; first: simple and humble meditation on natural and supernatural things, e.g. the Incarnation of Christ, His humanity, the sacraments, all infused graces. In these things one should consider peacefully God's power, therefore their truth in God.

The second way of prayer consists in this, that if grace urges us to it, we come, through an illumination from on high, to consider and contemplate God in all things of this world or to seek quietly with the help of that light more strength in God's power, by realising higher and more enlightening truths. There is also a third way of prayer which is still higher, that is when God gives us a very high grace and light by which we contemplate the supreme truths in a synthetic view, known to those who realise those truths. Through this illumination one contemplates and sees everything in the Lord, etc. In any case tension of the mind has to be avoided.

28. It is a special favor if in meditation we seek God in the "negation" of all creatures and of all labor of our imagination or intellect. One should adore God in that "obscurity" of "total negation" and adore Him "in fide ecclesiae sanctae catholicae".

29. It is evident that the facility and simplicity of contemplation come from love, as (in the case) of one whose father is absent, when he hears news from him, he likes to ponder about it, he finds in it relish and different kinds of affections according to his love and the nature of the news. A contemplative and one given to prayer should act likewise.

30. Consider that active and contemplative life should go together. The time of probation, so exacting, brings active

life to a certain perfection, and brings contemplative life to dominate, guide and govern the active life with peace and light in the Lord. In this way one comes to the superior active life,—which supposes action and contemplation—such an active life has the power to impress this action and contemplation according to what is more conducive to God's greater service. In one word: the action of charity united to God is perfect action.²

31. Our prayer will be better if we exercise ourselves often to trust in God, so great and good, in the merits of Jesus Christ, in the efficacy and example of His actions, in the merits of Our Lady, of all the angels and saints, in the theological virtues, in the vows and spirit of the Society in Jesus Christ.

32. It is profitable for some and it can be so for all, to say to Our Lord simply and humbly: "Lord I am like a beast, I do not know how to pray, show me Lord how to pray".

33. It would be useful to have in all houses and colleges of the Society, meetings of the community in which strictly spiritual matters and not literary or philosophical subjects are treated. The superior will propose a subject on which all would give their opinion; each one will be asked to speak about spiritual things.

34. We should carefully observe and put into practice all that has been said in order to have perfect prayer and obtain its gifts. We should purify our hearts and consciences first of all of all grave faults; then we should take care, loyally and with attention, against all venial faults and imperfections; further, we must make efforts in the Lord to uproot all bad habits and inclinations which are the remains of our past sins; finally, to progress towards better virtues and a better observance, proper to our way of life, offering always some good work to God Our Lord, to His Saints and Angels in order to obtain this gift of prayer, not ceasing to ask it also during prayer itself.

² For Nadal, active life in probation is the exercise of abnegation and mortification and of the virtues which prepare for active life. Superior active life is the ministry of Jesuits. Cf. Nicolau: Jeronimo Nadal, pp. 332-333.

35. All those who enter the Society having their own devotion and way of praying different from that of the Society, should relinquish it, and take instead the way of praying and devotion proper to the Society with the intense desire to acquire it and to imbue themselves with it. They must exercise themselves in the ministries of the Society and read with attention as well as meditate with devotion and relish in all humility the writings of Father Master Ignatius. This should make them feel a new spirit, a devotion proper to the Society, in all things a certain suavity, strength, facility, liberty, interior spirit, devotion and peace, doing all actions always in the spirit of the Society which they will also relish. Let no one be discouraged if he does not feel touched by such feelings or spirit; let him try to make progress, desiring sincerely such a spirit. Let him progress and be perfect in obedience, in faith and confidence in the spirit of the Society in Jesus Christ. Let him do wholeheartedly the work obedience will give him, and, no doubt, in course of time, according to the good pleasure of His Divine Majesty, the grace which he desires will be given to him.

36. It is known by experience that whosoever follows his own spirit in the Society, even if it be good, and does not submit himself to the one of the Society, will gradually come in his obstinacy to lead a completely different way of life. The longer he goes his own way, the more difficult it will be to come back; serious differences of opinion on spiritual things as well as gradual loss of the spirit of the Society may follow.

37. We must have a very special devotion to the Exercises as our spiritual guide. By them our Father Ignatius reached to very high contemplation and prayer, and God has accomplished great things through them.

38. All should think and feel that the Divine Providence and Goodness will favor the Society and make it progress as He has deigned to do from the beginning. On our part, the principle of progress will be charity inspired by God Our Lord. We should possess this charity with fervor and manifest it towards all; this will help us admirably in all the activities of the Society whether in (the house) or outside.

39. A question already mentioned, but of which it is neces-

sary to be convinced: that all should have in Our Lord much devotion, faith, confidence, in all humility and abnegation, in the manner of praying and acting in the Society. This is explained to us in the Spiritual Exercises, the Constitutions and the rules, the customs and traditions, the observances and the practices. All, in one and the same spirit, should join a fervent and universal charity to an ardent zeal for the neighbor in all the ministries of the Society. God Our Lord will be with them and will give them great graces and consolations in His Divine service.

40. Each one should make efforts to extend the prayer and contemplation of the Society to the ministries he performs and which are all spiritual: preaching, explaining Scripture, teaching catechism, administering the Blessed Sacrament, and being occupied in other good works. In these ministries we should find God in peace, in a tranquil effort of the interior man, in light, joy and contentment, in the fervor of charity for God. In this way we should seek the same in all other activities, even exterior.

Books of Interest to Ours

SOURCES OF THEOLOGY

Sacraments and Forgiveness. Edited with commentary by Paul F. Palmer, S.J. *Sources of Christian Theology II.* Westminster, Md.: Newman, 1960. \$6.00.

At the close of the last century, H. C. Lea published his monumental three-volume history of auricular confession and indulgences. Although the inaccuracies and bias of Lea's work were pointed out by both European and American Catholic scholars (including Woodstock's Father Patrick Casey) the work of Lea has remained by default the standard American classic on these controverted topics. Serious students of penance, unction and indulgences, then, will certainly welcome Father Palmer's documented study. Copious texts are drawn from the New Testament, the ante-Nicene and post-Nicene Fathers, the decisions of local synods and early ecumenical councils, liturgical books and penitential handbooks of the East and West, the more systematic treatises of the scholastic doctors, the definitive statements of later ecumenical councils and, finally, the more recent pronouncements of the Holy See. To point up the areas of agreement and disagreement among Christians today, generous excerpts are included from the writings of the early Reformers and from the confessional statements of Lutheran, Anglican, Calvinist and Eastern Orthodox Churches.

The mere enumeration of the source material will indicate that the topical documentation goes far beyond the content and format of a Denzinger, Rouet de Journal or even the selective compilation of Bettensohn. A future edition might possibly include an elaboration of *metanoia* in Old Testament, and it would certainly want to take note of Father William Le Saint's recent work on Tertullian. Yet as it now stands, *Sacraments and Forgiveness* is easily the best collection of texts one will find on these topics. The translations are good and, where checked by this reviewer, wholly accurate, with ambiguous words or phrases parenthesized in their original.

But this is more than a compilation of texts topically arranged and attractively printed. Each section as well as many of the important documents are introduced by a brief commentary, and Father Palmer has also included a rather lengthy section in which he summarizes and appraises, once again according to topic, the documentary evidence of the whole work. Against the background of a general survey of the discipline of penance for the first twelve centuries, several problems are considered: unforgiveable sins, the recidivist, private penance, the sacramentality of penance and its necessity. This latter section is concluded with a concise historical survey of the sacrament of anointing the sick and the practice of granting indulgences.

This valuable volume will please the professional theologian, teacher

and student alike, and no one interested in penance, unction and indulgences can much afford to be without it. One hopes that the third volume in this series of documented studies will soon follow.

TERRENCE TOLAND, S.J.

A HUMANISM OF WORK

Work and Education. The Role of Technical Culture in Some Distinctive Theories of Humanism. By *John W. Donohue, S.J.* "Jesuit Studies #10." Chicago: Loyola University Press, 1959. Pp. xi-238. \$4.00.

All men must spend perhaps most of their waking hours in physical or mental work. Hence a sound outlook on work is manifestly important for the individual and society alike. In this readable book—which the Loyola Press has made a thing of beauty—Father Donohue competently unfolds the problem of work and gives much aid toward forming the sound outlook. However, as he points out, an individual is little likely to see the true values of work unless his education from the primary grades through college continually induces him to appraise them rightly. If an educational theory omits treatment of the problem of work it cannot be complete, sound, or satisfying to modern men. This book gives many prudent suggestions, free from irritating extremism, as to how education can guide the students into doing work (including some craftsmanship) and humanizing it by speculative thinking.

The effectiveness of the presentation has been enhanced by the wise use of the historical approach. This carries conviction, because it enables the reader to see how the central problem has gradually grown to its present importance. There still is much disagreement about the abstract definition of education and whether it aims to form the intellect or the person. But if we look at the thing itself in history, we see one function (pointed out by Jaeger in his *Paideia*) about which thinkers as disparate as Plato, Marx, Dewey, and Babbitt will agree. Education has been a process by which the adults in a society transmit to the younger generation their total way of living and of working to secure the necessities of life. An educational theory cannot properly interpret the life for which it prepares the young unless it also adequately interprets work with its place in both life and education.

Prior to the nineteenth century neither philosophers nor educational theorists gave much direct attention to work. In Plato and Aristotle it was little more than something which the freemen left over for the slaves. But the advance of modern technology and the industrial revolution have led theorists to grapple with the problem. The materialistic Marx made labor the master value which will bring men the produce and happiness they need in the classless society which will exist after the revolution has obliterated the abuses of the capitalistic system. Dewey regarded work as a laboratory for insights into the intellectual foundations, methods, and values of work for enriching the environment for all. For Babbitt, Hutchins, and Adler, one chief value of work is

its power to purchase leisure; and a chief task of liberal education is to prepare people for leisure and concomitant intellectual pursuits.

Each of these philosophies has pointed out hitherto overlooked values of work, and yet remains incomplete. Christian thinkers can readily absorb these values into the Christian synthesis. Further, by re-examining what is implicit in the sources of their educational traditions they can point out values greater still. God placed man on earth that he might work or develop it, and Christian man can use work wisely as a means to his supernaturalized goals. Work should perfect the craftsman, his society, and his world or environment. It is the collaboration of man as a free instrument in God's continuing function of creation and redemption. Hence, to be adequate, Christian educational theory too must explicitly envisage a total life with its rhythm of labor and leisure, action and contemplation, both made significant by the Christian outlook.

Father Donohue's fine study, it seems to this reviewer, has special importance for Jesuit educational theory. Jesuit education in the liberal arts, as revealed in the writings and practice of Ignatius, has not been merely the formation of the Christian man—period. Rather, it has been his formation *for his improving the religious, social, and cultural life of his era*. Consequently as Jesuit educators re-examine the rich sources of their traditions for the purpose of adapting Jesuit education to modern needs, they too should take sufficient account of man's work to gain the means of leading a life truly human in his environment. This is especially true of Jesuit educators in missionary lands, lest they should merely copy the letter of the past rather than its motivating spirit. By such procedure they might give too much prominence to means which were excellent for past centuries in Europe but not equally apt for modern Asia or Africa. They might find themselves training the students, not for effective work in leavening their environment, but rather for discontented idleness. This would be sure to arise if the graduates should find themselves living in a culture which does not offer sufficient opportunities for the type of work or living for which they had been prepared in school. We can scarcely risk this in the present world-struggle between Christianity and Communism.

GEORGE E. GANSS, S.J.

SISTER FORMATION

The Juniorate in Sister Formation. Edited by Sister Ritamary, C.H.M.
New York: Fordham University Press, 1960. Pp. xx-129. \$3.50.

Monsignor Frederick Hochwalt, Executive Secretary of the National Catholic Educational Association, has called Sister formation "the most significant movement in Catholic education today." It is undoubtedly also one of the most important current movements in Catholic spirituality. Sister formation is basically a response on the part of the Sisters to the realization that their apostolate demands a long and careful spiritual formation and a complete intellectual and professional training which will prepare them for a rich personal life and for effec-

tive social and educational leadership.

This book is the fourth volume in a series which sums up the annual regional meetings of the Sister formation conferences. The first three volumes were *The Mind of the Church in the Formation of Sisters*, *Spiritual and Intellectual Elements in the Formation of Sisters*, and *Planning for the Formation of Sisters*. Cardinal Larraona, Secretary of the Sacred Congregation of Religious, has written the Foreword to the volume and Father Elio Gambari, S.M.M., of the same Sacred Congregation has written the lead-off essay on "The Juniorate in the Mind and Directives of the Holy See". As of now this is the most complete and authoritative document on the place of the juniorate in Sister formation. It recognizes problems arising from diverse circumstances without at the same time diluting the essential demands and high standards desired by the Holy See.

The next three chapters develop the ideas of Father Gambari by summarizing the regional conferences under the three-fold rubric of administration, spiritual formation, and intellectual formation. Again the same concern for excellence is joined to a respect for the diversity which characterizes the sisterhoods in this country. The general conclusion of the studies indicates that there should be a period of several years of training following the novitiate during which a spiritual maturation and intellectual formation should prepare the sister for her apostolate. Most plans are based on a five-year program including the postulancy and novitiate. The amount of matter which they plan to cover in this time is somewhat staggering to one all too used to the "lingering-out sweet skill" of the clerical course of studies, but at the same time their program manifests the muscularity and pointedness proper to those working on a tight schedule.

At this point, the reviewer cannot resist a touch of paraenesis. There are 165,000 sisters in the United States, as compared with 52,600 priests. In the field of education a scanning of the top line of the *Catholic Directory* reveals that our teaching force consists of 4,506 brothers, 11,349 priests and scholastics, 43,745 lay teachers, and 96,516 Sisters. The image of "the good Sisters" which we often share with the newspaper photographers is changing and the Church in America will be stronger for it. The Society has made great contributions to the progress of Sister formation, but there is still much to be done at every level.

There is room for application and extension of the ideas of Sister formation in much of our retreat, conference, and educational work. The four volumes of the Fordham Sister Formation series provide a very complete background and introduction to the movement. The Institute of Sisters' Spirituality has also published a fine series through the University of Notre Dame Press. The *Sister Formation Bulletin* is loaded with material, and the early issues are now available in a bound volume from Marycrest College, Davenport, Iowa. Buy some of these books to offset the subtle heresy of *The Nun's Story*.

JOHN M. CULKIN, S.J.

JESUITS IN THE COUNTIES

The Jesuit Missions of St. Mary's County, Maryland. *By Edwin Beitzell.*
(May be purchased from the author through *Woodstock Letters.*)

At the conclusion of the first Provincial Council of Baltimore, in 1829, the Archbishop and Bishops addressed a letter to Pope Pius VIII in which they expressed their satisfaction at the progress of the Catholic Church in the United States. They recalled that 200 years had not yet elapsed since the seed of Catholicism was planted "in a remote and obscure corner of Maryland" by a few Catholic missionaries and laymen who had been exiled from their native land. It is this field, in which was sown in America the seed of Catholicism among English-speaking people, that is the subject of Mr. Beitzell's study.

The author does not delay on the English backgrounds but immediately focusses the attention of the reader on the initial settlement in Maryland under the direction of Lord Baltimore. From this focal point Mr. Beitzell traces in short, quick strokes the long history of the Jesuit missions down to our time. Famous Jesuit names like White, Carroll, Kelly and LaFarge, in company with the names of devoted laymen like Brent, Mattingly and Neale, pass quickly in review. Some, of course, occupy the stage for longer periods than others, but all without exception receive at least an introduction.

Seven main chapters, in chronological sequence dating from 1634 to 1958, and subdivided by many subject headings, comprise the format of this book. In each chapter the author has studied the foundation and development of each parish and mission in the background of some secular and secular-religious history of the respective eras. Such important topics as the proprietors' conflicts with the missionaries in the early decades are recounted, as is a discussion of Maryland's infamous penal age. Interesting events from Revolutionary War days, the War of 1812, and the Civil War attract the attention of the reader, but the author's principal objective is to picture the growth and progress of the Church in St. Mary's County through the 325 years of its existence.

Mr. Beitzell has resurrected from obscurity a plethora of facts and fascinating anecdotes, but he has not molded them into a balanced narrative. The very nature of the study—individual parishes and missions—militates against a unified presentation. The author has, furthermore, not discriminated carefully between material suited for the main body of the text and that which of its nature should be relegated to a footnote. As a consequence the narrative suffers.

This is an invaluable historical reference work, since the author has amassed enormous amounts of material through the course of many years and at the cost of much labor.

FRANCIS G. MCMANAMIN, S.J.

MONASTIC LIFE

Approach to Monasticism. *By Dom Hubert van Zeller, O.S.B.* New York: Sheed and Ward, 1960. Pp. viii-182. \$3.00.

This small book was written to acquaint those who are interested with

the monastic life, that of the Benedictines in particular. Like several other of Dom Hubert's books it is called an "approach" and that is all it is intended to be. It is not meant to give an exhaustive treatment of monasticism.

The author is well aware that the religious life does not solve all spiritual problems by the mere fact of profession. He writes: "It is a common fallacy, and one of the spiritual dangers of our age, to imagine that by drifting along on the current in which we find ourselves we can always be sure of doing the will of God." Initiative is necessary.

Monks are warned that the enemy is not always outside the monastery but "possibly a more dangerous enemy comes from within, from a want of right emphasis." This lack of balance generally assumes the form of taking on work foreign to the purpose of the order.

Laziness is generally not the chief danger for the monk in the modern world. "It is a mistake to imagine that the main obstacle to monastic perfection is lack of effort; more often it is over-effort which is misapplied." Monks were not founded to teach and preach but to pray and work. Their work may be physical or mental, preferably both.

Liturgy is one of the chief duties of the monastic life. St. Benedict wished nothing to take precedence over the liturgy in his monasteries. This does not mean exaggerated formality but active union with Christ. "In liturgical matters, as in so many others, it is nearly always the meticulous and the forced that is the obstacle to true development. If the liturgy means worship, the ideal must be evenness, tranquillity, strength."

Dom Hubert does not waste time with any of the invidious comparisons between liturgical and methodical prayer so common in some quarters today. He seems to realize that the liturgy is the most methodical form of prayer in the Church and that it is meant to be so. The problem is to keep it prayer and avoid formalism.

The most serious threat to monastic worship today is the tendency to engage in external activities that crowd out the time that should be reserved for prayer. Material or intellectual output becomes the enemy of personal and corporate sanctification. "Even where there is no desire to seek consolation in statistics there is often a purely natural desire to seek consolation in work itself. It becomes a drug, an escape." Spiritual tranquillizers are not what the Church needs today, much less escape from the spiritual reality of one's religious vocation.

EDMUND J. STUMPF, S.J.

ST. IGNATIUS' LETTERS

Saint Ignatius Loyola: Letters to Women. *By Hugo Rahner, S.J.* New York: Herder and Herder. 1960. Pp. xxiii-565. \$11.50.

It is difficult to avoid superlatives regarding this book. One can not make an adequate judgment of St. Ignatius without studying these letters in their context. Jesuits who have to deal with deans of women in universities or with a Mrs. Zebedee in a high school mothers' club

will learn wisdom here. Superiors and their staffs of fund-raisers can profit greatly by the vivid experiences of St. Ignatius with his noble and ignoble benefactresses.

We are surely correct in thinking of St. Ignatius as a man's saint, as he was that above all else, but it would be a mistake to ignore his correspondence with women. Out of over 6000 extant letters only 89 were written to women and only 50 letters from them have survived. This small but significant segment of his correspondence has not hitherto been assembled in its entirety. Now we have these 139 letters edited with over 500 pages of general and particular introductions, copious notes and revealing annotations, by an expert on Ignatian spirituality.

The significance of these letters may be gathered from Father Rahner's statement that St. Ignatius "never wrote a line for its own sake, and could be induced to break his habitual silence only by a question that needed to be answered, by a soul in distress, by the claims of friendship, and by an infinitely patient charity." Ignatian discretion is evident in every letter as they were all revised and recopied several times before being sent. This meticulous care did not result in artificiality but rather in clarity and force. "Everything in these letters is irradiated with the mellow kindness of a mature spirit, giving friendship without talking over much about it."

In spite of the almost exaggerated discretion of St. Ignatius his letters did not always prevent embarrassing indiscretions on the part of the ladies to whom he wrote. Such incidents were generally concerned with requests for favors from the Holy See through St. Ignatius. His benefactresses wished him to use his influence in return for the substantial contributions they had made to needy colleges of the Society. It required all his ingenuity to extricate himself from these situations without giving offense. This was a most difficult task but he generally managed to succeed.

The most persistent problem St. Ignatius had to face was the request for female affiliation with the Society. In this he was defeated in only two remarkable cases out of several dozen urgent requests. After long hesitation and against his own better judgment he was ordered by Pope Paul III to receive the religious vows of one of his earliest benefactresses, Isabel Roser and two companions. This situation prevailed from Christmas in 1545 until October, 1546 when Paul III finally agreed that there were to be no female Jesuits. The letters on this case are priceless.

In view of this remarkable incident, it is surprising that less than ten years later St. Ignatius was again forced to receive a female applicant for the Society. This time it was the daughter of the Emperor Charles V, the Infanta Juana, one of the Society's greatest benefactresses during St. Ignatius' last days. She was permitted to take the vows of the scholastics privately, as Ignatius could not refuse the request of this generous lady. Juana became a rather unusual subject in that she was able to persuade the General not to recall Francis Borgia and the provincial Antonio Araoz from Spain. She then asked to have both

placed under holy obedience to her. We are not told if St. Ignatius granted this latter favor.

These are just a few of the interesting matters treated in this collection of letters. No other source gives us such a clear insight into the character of St. Ignatius as this correspondence with his spiritual daughters.

EDMUND J. STUMPF, S.J.

URBAN SOCIOLOGY

Cities in Crisis—The Christian Response. By Dennis Clark. New York: Sheed and Ward, 1960. Pp. x-177. \$3.50.

Offered "as an effort to encourage a fuller inquiry into the religious implications of urbanism," this book is intended as a survey of some of the major problems of Christian religious life in the modern urban environment. Mr. Clark, "devoted Catholic citizen and experienced specialist in Philadelphia's housing and racial problems, delineates the usual composite of urban ills with unusually dedicated vigor, and places it at the service of the Catholic apostolate's need to understand itself. His penetrating insights accompany occasional disclaimers of extremism or one-sided viewing, but he too simplistically subjects the populous city to blame for what the city itself is not necessarily responsible.

Celebrating parish Masses in the German tertianship city of Münster i.W., the priest visitor soon becomes used to the burghers' proficiency in the dialog Mass. Moving through the countryside of parts of France, Bavaria and Austria, he is unavoidably impressed with the religious apathy of many rural folk. If he was city born and bred, of parents who were themselves products of American cities, he could never possibly have experienced the disorganizing trauma of being uprooted from warm rural soil and transplanted into the harsh unwelcome sidewalks of the city; actually native to the latter, his home was there, he inherited his socialization and *Weltanschauung* there, whether integrative or not, whether directed by truth or not, whether religiously orientated or not. I offer these quite realistic vignettes as cautions to the unwary reader of this frequently rhetorical diagnosis of urban ills which would seem to preclude liturgy, integrity and personal fulfillment in an urban milieu.

It is not the city itself, but the sensate or otherwise erroneous values and ideological confusions of the pluralist society inhabiting the city which are at fault. Hence the city is not cause, but occasion and circumstance, of apostolic crisis and challenge. With this qualification we can call Mr. Clark's book a valuable accounting of the Church's problem in city-dominated America. Above all it is a clarion call to Christians to do some fresh planning of their apostolate and mature appraising of the urban circumstances within which it has to be exercised.

The city is seen in its depersonalized masses, constant shifting, and amorphous exposure to mob appeal; in its dehumanizing influence on mass man, its interference with and preemption of family concerns; its role in protestant and Catholic experience. Prescinding from the point

of urban causation, we can profit from the author's sharply focused view of deficiencies in the American Catholic parish community—liturgical dormancy, whether in Mass, confessional or baptistry; primacy of monetary concern for physical expansion, emptiness in preaching, aimlessness of parish societies, and so on.

Solutions are called for, but not spelled out, except for a fairly general housing program. The laity again receives an exhortation to do their part. Little indication is given of that "order" whose "restoration" is sought.

Cities in Crisis will provoke thought, and maybe even some action. Its references and bibliography are excellent. Perhaps the author's next effort will help his readers with more concrete proposals. He has now provided an adequate framework.

JOSEPH B. SCHUYLER, S.J.

MINORITY CATHOLICISM

The Church and the Nations. Edited by Adrian Hastings. London: Sheed and Ward, 1960. Pp. xxii-238. \$4.75.

When the vote of the recent Wisconsin presidential primary had finally been totaled up, the political commentators agreed on only one point. There is a Catholic question in this election year; the Church is an influential minority in America, although still a minority. It is with this latter aspect, "minority Catholicism", that the *Church and the Nations* deals. Sixteen qualified writers here present essays in religious sociology concerning the Catholic Church in their native lands, lands in which it holds a minority position.

In this book, the American reader will become aware of sharing common problems with some of his fellow Catholics throughout the world. In England, for example, there is the failure to influence the higher intellectual levels, dissatisfaction with Catholic newspaper policies, '101% patriotism' among Catholics, and a sort of ghetto belligerency. The Australian Church presents a picture well known to us of concentration of membership in the lower and middle classes and a stress on the social aspects of the Church's teaching.

The complete strangeness of the difficulties of Catholics in other countries makes intriguing reading: Norway, where 5000 Catholics living amid 3,500,000 fellow country men suffer from the problem of "psychological alienism"; Japan, where the development of the language through the centuries has created a non-metaphysical mind which renders conversions extraordinarily difficult; Egypt, where conversions to the Roman rite are actually weakening the Church by making it more alien to the culture of the country; and the Lele tribe of the Congo, where Christianity in one generation has revolutionarily revised their society based on polygamy and superstition.

The essay on the Church in the United States written by Philip Scharper presents ideas that are well known to readers of *Commonweal*. It is the liberal Catholic viewpoint of the Church in our country. This contribution seems to be weakened by an over emphasis on what will, or should, happen, rather than presenting the state of the Church as

it is. Also, the introductory essay by the editor seems somewhat out of context with the rest of the book. It is an able, violent attack on the idea of union between Church and State. The rest of the book does take up this point at times, but much more stress is placed on the aspects of cultural conflict.

On the whole, this book presents a fascinating and inspirational first-hand account of the Church as a militant minority throughout the world. It will open new fields of interest and knowledge to the intelligent Catholic reader.

WILLIAM J. BOSCH, S.J.

CATHOLIC ECUMENISM

Protestant Hopes and The Catholic Responsibility. By *George Tavard*, A.A. Notre Dame: Fides Publishers, 1960. Pp. 63. \$.75.

Two lectures delivered by Father Tavard to the Archdiocese of Chicago's adult education centers are here printed as a discussion club text. Part I deals with the Protestant ecumenical movement as centered in the World Council of Churches, the concrete Protestant attempt to solve the paradox of the unity they have in Christ and the diversity of their manifestation of that unity.

This Council has examined and discarded four solutions to the problem of unity: mere fellowship, absorption of all Churches by one Church, the development of the World Council itself into a super-Church, a purely eschatological and future unity. In rejecting these pitfalls the Council has chosen "the solution of faith." "In the darkness that knows neither the day nor the hour, it believes itself called of God to promote concern with and anxiety about Christian unity." (p. 23)

Since Catholics alone experience the full unity of the Church, they have, says Father Tavard, the moral obligation to work for the attainment of complete unity. The second section of the booklet discusses this Catholic responsibility, a responsibility which lies in two fields. First, our behavior toward non-Catholic Christians should avoid hostility, indifference, overzealousness and false irenicism. Rather, we should try to understand their beliefs, not to condemn them. Secondly, we should witness in our personal lives to the fulness of the Catholic intellectual and liturgical life.

Father Tavard's plea for understanding and charity is characteristically well made. The discussion questions and the bibliography are helpful additions. Even as a discussion club text, however, the booklet is inadequate. Since it is so brief, too many important points have not been clarified or mentioned, with the result that a false impression both of the World Council and the Church can be created. For example, there is no mention of the dogmatic reasons which prevent the Church from membership in the World Council and which must govern any ecumenical dialogue. On the other hand, the author fails to point out the extreme vagueness of the "solution of faith" adopted by the Council or the enormous differences within the Protestant communion itself, which differences make solution by "fellowship" more than a possibility.

Even in an appeal for charity, doctrinal differences should not be played down. "Let us all strive to outdistance others in love and humility, and we will discover that we are doctrinally much nearer than we thought." (p. 51)

Father Tavard sees the replacing of the Chair of Unity Octave by the Week of Universal Prayer for Christian Unity and Pope John's recent invitation to the Protestant world to search for unity as advances in the Ecumenical Movement. Unless the reader is reminded, however, that these changes are merely changes in expression, he can be left with the impression that the Protestant disagrees not with our doctrines but with our expression of them. Yet the Catholic must pray for only one kind of unity, no matter what the Week is called, and Pope John means by unity exactly what Pope Pius XI meant in "Mortaliū Animos."

A true picture of the Church and the World Council then must deal with both charitable expression *and* doctrine; so must a discussion, however brief, of Protestant hopes and Catholic responsibility.

EUGENE J. AHERN, S.J.

LITURGY AND CONTEMPLATION

Liturgy and Contemplation. By Jacques and Raïssa Maritain. Translated by Joseph W. Evans. New York: P. J. Kenedy & Sons, 1960, Pp. 96. \$2.95.

The substance of this book first appeared in the quarterly, *Spiritual Life*. The authors propose to aid the liturgical movement in America by warning us against certain opinions originating in Europe which could hurt the liturgical movement. These injurious ideas seem to be reduced to the notion that mere external participation in the liturgy is sufficient and interior contemplation is unnecessary or reserved to a few souls. If this is all the authors have to say one could hardly quarrel with them, though the need of such a warning might be questioned. However, this reviewer has a feeling that the book goes further. Its general format is "There are certain values in the liturgy, but . . ." The main idea that comes through is that the liturgy is neither the only nor an indispensable way towards contemplation.

As long as the stricture of the authors is against pseudo-liturgy, mere external participation, one must certainly agree with them. But it is not always too clear that this is all that is being inveighed against. There is an impression created that the authors have not really caught the significance of the Liturgical Movement as it exists here today. Despite their quotations from *Mediator Dei* one has the feeling that the authors never quite escape from the notion that the liturgy is merely the sum of external rites. That it is in reality "the public worship which Christ, as Head of the Church, renders to the Father as well as the worship which the community of the faithful renders to its Founder, and through Him to the Heavenly Father," as Pius XII wrote in *Mediator Dei*, never seems to come alive in the authors' treatment. Nor is the pastoral value of the liturgy given any play. In fact the whole tone of the book does not ring in accord with such words as

those of Pope St. Pius X, "The primary and indispensable source of the true Christian Spirit is active participation in the sacred mysteries and in the public solemn prayer of the Church".

For those who think that the liturgy is nothing but, or essentially only, external rites this book will be a corrective.

EDWARD J. SPONGA, S.J.

A MISSIONARY CONSPECTUS

Sinews of Love. Edited by Thomas J. M. Burke, S.J. New York City: New American Library, 1959. Pp. 160. \$1.95.

Making use of over 170 varied and highly appealing pictures and equally compelling explanatory excerpts from such pertinent papal encyclicals as Benedict XV's *Maximum Illud*, Pius XI's *Rerum Ecclesiae*, and Pius XII's *Evangelii Praecones* and *Fidei Donum*, Father Burke has produced an extremely enlightening and timely picture-book on the missionary endeavor of the Church in a laudably mission-conscious age.

The pictorial contents are divided into six parts, each of them prefaced by an explanatory essay: 1) The Missionary Character and Purpose of the Church; 2) Christianity is Supranational, Adaptable to Various Cultures; 3) The Missionary: His Role, Training, Sanctity; 4) Charitable and Social Work of Missionaries; 5) Educational and Technical Assistance; 6) Establishment of the Church: The Role, Importance, and Training of Local Clergy. All are well-written, but the first, second and sixth essays merit extra attention. The pictures of the last section, in the reviewer's opinion, are what truly "lay bare the inner heart and hope" of every missionary: the formation of a native clergy in every mission land.

Such a book as this should be found and made easily available in the reading rooms of our residences and schools. It will surely be much thumbed and browsed over and in this easy way the message of the Vicar of Christ made so much the more urgent and articulate: "The missionary spirit and the Catholic spirit . . . are one and the same thing . . . a Christian is not truly faithful and devoted to the Church if he is not equally attached and devoted to her universality, desiring that she take root and flourish in all parts of the earth" (*Fidei Donum*).

Ours, moreover, should find this picture-book more than usually interesting. It does comprise, after all, quite an arresting kaleidoscope of Jesuit missionary activity in every sector of the globe where Jesuits of the ten American Provinces are hard at work. Some, perhaps, may share the reviewer's plaint: would that captions had been used more liberally and consistently. There's more than meets the eye in pictures, and this an apt phrase or two can help bring out.

ALFREDO G. PAPAN, S.J.

DIVINE PRESENCE

The Presence of God. By Jean Daniélou, S.J. Translated by Walter Roberts. Baltimore: Helicon Press, 1960. Pp. 60. \$1.95.

Tracing the symbol of the temple through the stages of its scriptural

development, Daniélou outlines in brief but richly suggestive style the different ways in which God has dwelt with His people. The religious sensitivity and theological insight characteristic of the author are in evidence throughout.

Most primitive is the cosmic temple of the visible world. In the original innocence of creation the world mirrors the presence of its creator. Awe and even charity are due to the created universe because it is the house of God. Such is the earliest religious experience of man. The sacred character of creation was recognized in the formal worship of man.

The mission of Moses to establish the tabernacle in the form of the material temple marks a new stage in the progression of God's presence among men. Animistic polytheism had resulted from a distortion of the meaning of the cosmic temple. The Mosaic temple counteracts this by centralizing worship in a definite sanctuary and by emphasizing the complete otherness of God's holiness.

When the divine entered into human flesh in the Incarnation, God came to dwell among his people in a radically new way. The temple of Christ supplants the Mosaic temple. The glory of God is most strikingly present in the risen Christ, the temple rebuilt after three days. The final and conclusive temple is the total Christ, whose head is in heaven but whose members are still making their earthly pilgrimage. To build this new temple to completion is the work of charity. This Christian community of the Church is a fulfilment of both cosmic and Mosaic temple; it is a new creation of which the first was only the preparation and image. Through the Mass and the liturgical year the Church resumes the worship of the cosmos and the history of God's dialogue with His people.

Within the temple of the Church is found that mysterious inner temple of the mystics, where the Word of God is being continually reborn. Ultimately, of course, the Christian life is one of waiting for the definitive moment when the souls awakens to the presence of God in the heavenly temple of his destiny.

JOSEPH A. O'HARE, S.J.

EASTERN ECUMENISM

The Quest for Church Unity. *By Matthew Spinka.* New York: Macmillan Co., 1960. Pp. 85. \$2.50.

During his forty years in ecumenical activity Matthew Spinka has worked in the tradition of John Amos Comenius and Bishop Zizendorf to advance the well-known position that the most effective way in which the ecumenical quest may be furthered is to proceed by way of maximal community and minimal doctrinal consensus. In this book Dr. Spinka repeats this plea for more Life and Work and less Faith and Order. To prove the cogency of his view the author shows that doctrinal consensus is impossible so long as each church tenaciously holds on to the belief that it exclusively is the true Church of Christ. Spinka holds the view that up until now the World Council of Churches has not been too effective in fostering the ecumenical movement, since its

directors cannot come to a positive agreement either on the concrete goal which the Council seeks or on the nature of the means to be employed to achieve it. Those in the Council who advocate maximal doctrinal concensus have failed to move the Roman Catholics or Eastern Orthodox. In Spinka's opinion the Protestant Churches should now realize that the energies of the World Council of Churches should be spent in fostering unity among Protestants. It is pure illusion to hope that the Roman Catholics and Eastern Orthodox will become Protestants, hence the position of the doctrinal maximalists who seek to hold the door open for them is unrealistic and creates the danger of conversion to Catholicism.

Dr. Spinka states on page two that he intends to treat his subject sympathetically, fairly and without prejudice; but likewise soberly, reasonably, critically and with a clear awareness of its highly valuable as well as its illusory implications. Yet in treating of the Catholic Church the same old chestnuts are brought out for display. Spinka misinterprets the doctrine of "extra Ecclesiam nulla salus" and readies an arsenal of false charges against Catholic doctrine. Among these charges are: Christ no longer rules the Church but the Church rules in his stead; papal powers are overweening pretensions; the Vatican Council drastically changed the nature of the Church; the Assumption of the Virgin was "quite an assumption"; the Catholic Church erroneously renders "Theotokos" as "Mother of God;" the Immaculate Conception became more popular by "the alleged appearance of Mary as the Immaculate Conception to the subnormal Bernadette at Lourdes" and on and on in the same tone through cutting remarks about the Inquisition, the pious practices of the faithful and the liturgical movement.

Stylistically the book is poor and its scholarship leaves much to be desired. The work deals with a fast-moving field, yet it contains no references later than 1957. In explaining the Catholic concept of the Church no mention is made of the encyclical "Mystici Corporis," and in dealing with the ecumenical councils of the Church both Ephesus and Florence are passed over without a word. Moreover in this delicate area of the history of dogma no critical apparatus is used to support some most unusual and subjective statements. The argument which the author uses on page 32 concerning the Vincentian canon is contradicted on page 59 where the admission is made of "creedal development." In short, this book is unworthy of the intellectual attainments and reputation of this scholar who is its author.

HERBERT J. RYAN, S.J.

THE NATURE OF FAITH

I Believe: The Personal Structure of Faith. By Jean Mouroux. Translated by Michael Turner. New York: Sheed & Ward, 1959. Pp. 109. \$2.75.

This little book, little in size, but not in scope and insight, sets out to analyze the personal structure of faith. In it, the author, Jean Mouroux, who also wrote *The Christian Experience* and *The Meaning of Man*,

adopts the viewpoint of Scripture and the Fathers, as he says, to present faith as a concrete whole. Faith is man's response to the call of God. It is a personal act resulting from the intimate encounter between God and this or that individual man. It is a simple act, for it is man's entire commitment of his whole being as a unity to God, yet on analysis complex, for it involves all of man's faculties and powers. It is obscure as the response of the finite creature to the infinite creator, most certain because it is a personal meeting between God and man.

Relying chiefly on Thomas Aquinas and Augustine for his considerations on the sources of faith (God and His testimony in Christ) and man's response to God, the Abbé Mouroux then examines well but quite briefly the starting point of faith, its transmission and, with the aid of John of the Cross, its summit on the mystical plane. Finally he outlines its ecclesiastical aspects, for faith depends on the Word of God transmitted by the Church.

For once at least, it would seem a book lives up to the advertising blurb on its jacket. The book is "sound, vital and practical, enlightening and stimulating."

ROYDEN B. DAVIS, S.J.

RAHNER ON FREE SPEECH

Free Speech in the Church. By *Karl Rahner, S.J.* New York: Sheed & Ward, 1959. Pp. 112. \$2.75.

Father Rahner takes his cue about free speech in the Church from an address of Pope Pius XII in 1950 in which the Pontiff declares the existence of public opinion in the Church to be an expression and proof of its vitality and growth. This essay of Rahner's is concerned with the concept of public opinion or free speech in the Church, its scope and limitations. Public opinion represents the views and aspirations of members of the Church which find expression outside the leadership of the hierarchy, and as such, it is the manifestation of the actual situation of the Church in the world which comes from the people living in it. Its area of activity is the Church in its relationship with the social context of the world, and the difficulties and struggles involved in adapting herself to every age. In many cases it is the sole means for the hierarchy to discover what is going on among the members of the Church, and this is its justification. The author further notes that in this area the Church authorities have no gift of infallibility, however much they may be helped and supported by the Holy Spirit. Since Father Rahner's remarks are more concerned with the layman's right to free speech within the Church, it is obvious that this cannot include the unchanging deposit of faith and the Church's divinely ordained constitution.

The drawbacks to all of this are obvious. There is always the danger of tactless criticism, lacking in respect of Church ordinances and customs, and the danger of scandal to those who do not understand the situation. Members must be brought up in the proper spirit of criticism, which involves a responsible spirit of obedience, and the proper use of their right to express opinions. They must learn to unite the inevitable

detachment of a critical public attitude with a genuine and inspired love of the Church. It is the layman's duty to educate himself in the religious and theological matters to a decent level so that he may take his place of responsibility in the Church. Father Rahner does not deny the conflicts that can arise out of this situation in the future. But he feels that there is no need to exaggerate them, because patience and forbearance on both sides can smooth out the difficulties. What is most important is to have the Catholic grow in the spirit of responsibility for the Church and the life of the Church.

In this short essay the author is ranging about in unexplored territory, and therefore he contents himself with posing the question of free speech and suggesting areas of further inquiry, rather than providing definitive answers. In an age where the theology of the layman has taken on such importance and the lay apostolate is more prominent than at any other time in the Church, Father Rahner's essay is a fine basic introduction to the spirit in which these activities should be engaged in. We can join him in his closing plea for good will in receiving these ideas which, as he admits himself, need a more profound thinking out.

The second section of this book is given over to an essay entitled, "The Prospect for Christianity", which further reveals Father Rahner's breadth of vision concerning the Church in the modern world. It is an essay on Christian hope and a message of consolation for those who are distressed as they look out upon a world which seems to have forgotten that Christ came down to save all men.

HENRY J. BERTELS, S.J.

CONFESSIONAL PRACTICE

Confession: Meaning and Practice. *By The Community of Saint-Severin.* Translated by A. V. Littledale. Chicago: Fides Publishers Association, 1959. Pp. 128. \$3.25.

This is a small book, modest in appearance, but rich and valuable in its contents. Its aims are simple: to bring out the meaning of the Sacrament of Penance; to initiate the reader into a proper use of the Sacrament, explaining various difficulties; and with a view to fostering this understanding and right use, and the devotion of individual and community, to provide a collection of texts from Scripture and from more modern authors, which illuminate the question of Penance. Although it leaves out of consideration all the theological and historical aspects and controversies that surround this subject, it is by no means a mere catechism study of the meaning and practice of confession. A cursory run-down of the table of contents will reveal a number of insights into such basic aspects of confession as: the meaning of repentance, sin and its relation to Christ, awareness of sin, the sense of community in sin, the meaning of penance in Scripture, satisfaction. On the practical side, one finds valuable information on the ritual of confession and its development, direction of conscience, and, what the reviewer considers is its distinctive feature, the examination of con-

science. This section is not the ordinary catalogue of sins which can be found elsewhere, but a questionnaire which aims at drawing attention to various matters considered especially important in the Church today, and, therefore, to the conscience of modern man: e.g., how much interest do I take in modern problems? Is my attitude to nationalism in line with the teachings of the Gospel as the Church interprets it for us today? Concerning marriage: do I consider my partner as a kind of idol to be pampered and a means to self-indulgence or as representing the love of God with all that it demands?

The meaning of penance in Scripture is another excellent section, which brings out the notion clearly that penance is not just a matter of privation and mortification but a movement of return and of love, beautifully and symbolically depicted as the marriage chamber to which an unfaithful spouse returns: a return to a love which was despised, neglected, betrayed; being a movement of return and of love, it must necessarily involve an uprooting, and love, as we know, is infinitely more demanding than anything else.

The only noticeable flaw in the book is its too literal translation of the French original, which accounts for the long, unwieldy sentences which can only be intelligible after a second or third reading. But this does not hinder the reader from getting a deeper and a more appreciative understanding of this neglected sacrament. Priests, religious, and lay people alike should welcome this book as a valuable addition to the literature on the subject of confession.

NICASIO CRUZ, S.J.

STUDY OF THE PASSION

The Last Hours of Jesus. By *Ralph Gorman, C.P.* New York. Sheed and Ward. 1960. Pp. v-277. \$3.95.

This book is a well-written, popular account of the Passion and death of Christ. It is quite evident throughout that the author draws from a background of study and research. His treatment of the subject is a happy blending of scholarship and easy writing that makes the book a welcome addition to the literature of the Passion.

In the Prologue, which covers the first four chapters, Father Gorman sets the stage by indicating the source of the conflict between Christ and his adversaries, the Sadducees and the Pharisees. A chapter on Judas Iscariot, with a reasonably conjectured hypothesis to explain his defection, is followed by a description of the Last Supper that gives the reader new insights into the already familiar details.

The body of the book naturally deals with the Passion itself, and while it follows along in chronological fashion, the persons who played important roles are singled out in such fashion that they take on a new emphasis. The familiar themes of the Way of the Cross, the Seven Last Words, and the place of Calvary itself serve the author as fitting chapter headings around which he reconstructs the story skillfully and in a scholarly fashion.

Almost in the nature of an epilogue, Father Gorman devotes a chapter to the prodigies that occurred after the death of Christ, and closes

his work with a quiet, factual account of the burial of Christ.

The great merit of the book is its rather obvious combination of good popular writing and scholarship. Because of this it deserves to take its place in the literature of the Passion. It is a rewarding experience to read this book especially around the time of the Week in which the Passion and Death of Christ are commemorated.

WILLIAM F. GRAHAM, S.J.

APPARITIONS OF OUR LADY

Apparitions of Our Lady: Their Place in the Life of the Church.

By Louis Lochet. Translated by John Dingle. New York: Herder and Herder Inc., 1960. Pp. ix-127. \$2.95.

To the non-Catholic, devotion to Mary, especially of the type which has grown up around the apparitions of the 19th and 20th centuries is strange and new; it seems out of tune with the spirit of the Gospels and in his confusion and impatience he bands these forms of devotion as "mariolatry." To the Catholic who has found in the liturgy the means of arriving at the very heart of the Christian mystery, the forms of piety which have sprung up around the apparitions seem to be pre-occupied with very peripheral aspects of the revelation. A certain overemphasis and exaggeration of the importance of the apparitions has understandably alienated him from their true meaning. To many a reflective Catholic, Lourdes and Fatima with their pilgrimages, hymns and processions, all seem so remote from the real work of the Church.

These are the serious objections to which Father Lochet devotes his attention and which he will answer to the satisfaction of the reader. In this short but extremely rich study, the author brings a fresh approach to the question of Marian devotion by considering it—especially in the forms which have developed around the apparitions—against a structurally coherent picture of the whole revelation. He shows that these apparitions and the cult that surrounds them, when stripped of their exaggerations, breathe the pure and simple air of the Gospel; that they are concerned not with peripheral aspects of Christianity but with the essential message of the Bible and the liturgy: the proclamation of the Paschal mystery. For this reason they are closely related to the work and mission of the Church herself.

"The aim of this book," writes the author, "is to encourage an appreciation of the important fact that the worship given to the Blessed Virgin at the places where she has appeared and through the different pilgrimages, far from inducing Christian piety to consider her apart from the rest of the Christian mysteries, should help us to grasp more completely her providential part in Christ's mystery. . . ."

Against the background of the Paschal mystery, Father Lochet has examined in some detail the various aspects of the devotions which surround the apparitions. He considers the message addressed to the world by Our Lady, the miracles, the conversions, the cult and the pilgrimages, all in a Biblical and liturgical idiom which will be understood and appreciated by non-Catholic and Catholic as well.

Father Lochet expresses the hope that Christian study of Mary will do more and more to rediscover her links with Christ's mystery and with that of the Church. He suggests that the devotion of Catholics to Our Lady and even the many artistic expressions of Marian piety should be inspired by this same deep sense of the mystery of Mary in its link with the mystery of the Church, and should be purified by a return to the biblical and liturgical sources.

Father Lochet writes not as a historian nor even as a theologian out to establish a doctrine of apparitions in strict conformity with Scripture and tradition, but as one of the faithful who accepts the apparitions of the 19th and 20th centuries as stages in the development of the Church. This book is an eloquent appeal for these apparitions which have already entered into the *life* of the Church to be incorporated now into her *thought*—into Marian theology and theology in general. In this remarkable little book, the author indicates the lines along which such a study should and must proceed. He succeeds admirably in showing that to despise the inestimable rewards of devotion to Our Lady is to miss the full dimensions of the Christian mystery.

PAUL L. CIOFFI, S.J.

OLD TESTAMENT MEDITATIONS

Meditations on the Old Testament: The Narratives. By Gaston Brillet, C.Or. Translated by Kathryn Sullivan, R.S.C.J. New York: Desclee Company, 1959. Pp. 239. \$3.50.

The Narratives is the first of a four-volume work on "Meditations on the Old Testament." The other volumes, soon to be published, are on the Psalms, the Prophets and the Wisdom Literature.

There is a five-fold division to each meditation. The narrative account is taken from the Confraternity Edition of the Holy Bible. After a short commentary, highlighting pertinent ideas and details, we are told to adore; to speak to God; and in a longer, meditative commentary, the deeper, spiritual significance of each narrative is proposed. New Testament texts and modern examples are used in this fifth section to focus the different attitudes and convictions drawn from the Old Testament pericopes.

The Narratives, principally taken from Genesis, Exodus, the Historical Books and the Books of Maccabees, are combined with their type and fulfillment in the New Testament. Thus, the author writes of the relationship of revelation of God's Name in Exodus with Jesus and Father; God's presence in the ark and the Temple with the Christian tabernacle and the Mass; the Sinai covenant with the New Covenant. Especially well done are the delineations of Abraham, Moses, David, the Maccabees and the social-religious milieux in which they lived. The explicitations of the major biblical themes are also worthy of note.

Father Brillet has not written a heavy, deeply scholarly book on the Old Testament. Calling on his own experience, wisdom, and familiarity with the Bible, he has offered thoughts and affections for our own prayer and daily lives. Mother Sullivan's translation is accurate and

reads very easily. Because of all these factors, the neophyte and the biblical student, the religious as well as the lay person, will find much profit in the author's reflection on God's Book. Although predigested meditation books have definite limitations, still *Meditations on the Old Testament* forces one to reevaluate this judgment.

JOSEPH B. NEVILLE, S.J.

BAROQUE BIOGRAPHY

The Lives of Angel de Joyeuse and Benet Canfield. By Jacques Brousse.

Edited from Robert Rookwood's translation of 1623 by T. A. Birrell.
New York: Sheed and Ward: 1959. Pp. xxxi-183. \$4.50.

Henri de Joyeuse, in religion Father Angel de Joyeuse, born in France of a staunchly Catholic family loyal to the throne and capable of military or civil command, educated at the College of Navarre, Paris, at sixteen commander of a troop of light horse, married at eighteen, governor of Anjou, Touraine, Maine and Perche, did not take easily to the life of courtier, soldier or governor. After his wife's death in 1587 he entered the Capuchins in Paris and was ordained priest four years later. On the demise of his father and brother, the people of Toulouse, now deprived of their leaders, turned instinctively for help to the survivors of the family. First they demanded that Cardinal François should assume the marshalate and lieutenantship, and when he demurred, they insisted that Father A. should take the reins.

A commission of theologians and lawyers having decided that he should be withdrawn from his community and accept the governorship of Languedoc, he reluctantly submitted, on condition that Rome would approve. After considerable delay, Clement VIII sanctioned the proposal, regularized A.'s position, later widened the terms of exclaustation to cover the governorship and administration of any province, after which Henry IV appointed A. governor of Languedoc and Marshal of France. Father A. was never dispensed from his vow of chastity nor strictly secularized; he was merely exclaustated to meet a particular and unique situation. As soon as the emergency ceased and a measure of peace was restored, he returned joyfully in 1599 to the Paris Convent of Saint Honoré. Subsequently he disappeared from the political arena, filled various offices in his religious order, was zealous and active throughout France, widely known as a preacher and much sought after as a spiritual director, and well in the current of the mystical revival of the period.

Father Benet, in the world William Fitch of Canfield, England, born in 1562 of a Protestant background, studied law in London, soon grew dissatisfied with his worldly atmosphere. In his Autobiography he tells the story of his religious crisis, precipitated by the perusal of a Protestant adaptation of Father Parson's "The First Book of Christian Exercise Appertayning to Resolution" (Rouen, 1582). Received into the church in 1585, admitted to the Capuchins in Paris and professed in 1588, he studied philosophy and theology in Venice, and in 1592 we find him back at Orleans as master of novices. Returning to England

seven years later, almost immediately he was arrested, imprisoned, probably in the Tower, and banished to France in 1603. Precise details of his ensuing life are scarce. His last years saw the publication of his two works: *Le Chevalier Chrestien* and the *Rule of Perfection*. The latter ran through more than fifty editions, covering all the principal European languages, but at the time of the Quietist Controversy it was placed on the Index, where it still remains under its French title. B. died in Paris in 1610.

Both of these biographies suffer considerably from the common failings of baroque biography. Edification comes before information, and sighs and tears and pious ejaculations occur with rather monotonous regularity. The Life of Father Angel suffers particularly in this respect. Though Brousse may be excused for omitting the historical setting, since the readers of his time scarcely needed to be reminded of the Wars of the League, he overlooked important biographical data, glossed over awkward details and substituted lengthy extracts from A.'s unpublished sermons. The Life of Benet will be found more satisfactory by the modern reader, for it has the advantage of comprising the account of his conversion and many clarifying details. While reproducing Rookwood's translation of 1623, Mr. Birrell very judiciously has included in his splendid Introduction, a summary of the background of the Wars of the League and of the establishment of the Capuchins in France and their cordial relations with Henri III and Henri IV.

D. J. M. CALLAHAN, S.J.

A WRITING HANDBOOK

For Writing English. By Charles W. Mulligan, S.J., and Michael P. Kammer, S.J. Chicago: Loyola University Press, 1960. Pp. xvii-595. \$5.00.

Resoundingly sub-titled "A handbook, a reference book, for college students, teachers, writers, editors, secretaries—as well as for all those who cherish accuracy in English," the new volume of Fathers Mulligan and Kammer is a substantial handbook of the mechanics of English usage. A revision of the *Writing Handbook* that forms part of the "Writing" series now used in many Jesuit high schools, this new book has been adapted to the needs of older students, as well as writers, editors, and so forth.

The new handbook includes a full summary of English grammar and syntax; rules for such mechanical procedures as capitalization, punctuation, and the use of abbreviations; a treatment of sentence diagramming; an approach to the structure of sentences, paragraphs, and more extended compositions. The only substantial changes from the original *Writing Handbook*, as Father Mulligan points out in his Preface, are in the treatment of Exposition. This section is expanded to meet the needs of college students, who will have much to do with library reference, footnotes and bibliographies. The examples and sample forms given in this section are detailed and helpful.

The revision has all the merits of the original: clarity, consistency,

excellent examples, ease of reference. The index, a fine and detailed one, is one of the best features of the book. *For Writing English* should find a ready welcome among the wide audience at which it is aimed.

J. ROBERT BARTH, S.J.

CATALOGUE OF LATIN MANUSCRIPTS

Latin Manuscript Books before 1600: A List of the Printed Catalogues and Unpublished Inventories of Extant Collections. *By Paul Oskar Kristeller.* New edition, revised. New York: Fordham University Press, 1960. Pp. xxii-234. \$4.50.

An adequate history of the theological, philosophical, and scientific literature of the Middle Ages and Renaissance can be based only on an accurate and extensive study of the unpublished manuscripts preserved in our libraries. Lists of *incipits*, inventories of authors, commentaries, *quaestiones*, translations, and early editions are all necessary if further study is to be fruitful. When information on the general importance and content of the various manuscript collections proved essential for the project of 'Medieval and Renaissance Latin Translations and Commentaries', which is sponsored by the Union Académique Internationale and several other learned societies, Professor Kristeller developed this annotated bibliography as a guide to the extant collections. The first edition appeared in *Traditio*, 6(1949), and 9(1952) in separate parts covering respectively printed catalogues and unpublished, handwritten inventories. In this new edition, a considerable amount of information has been added concerning previously unreported collections, especially in Eastern Europe, so that the book is more than twice the size of the original articles. The lists are divided into three sections: General Works on Manuscripts and Libraries; Catalogues for Libraries in Several Cities; Catalogues of Individual Libraries, arranged alphabetically by cities. In the final section the printed catalogues and unpublished inventories have been merged, so that reference is made much easier. This bibliography will be indispensable, not only to the historian of the Middle Ages and Renaissance, but also to the student of classical and patristic literature.

C. H. LOHR, S.J.

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Father Joseph T. O'Callahan (NE) administering the sacraments aboard
U.S.S. Franklin 19 March 1945. (U.S. Navy photo)

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In Memoriam

Edward L. Bartley

Agustin S. Consunji

Walter J. Felix

Juan E. Gaerlan

Carl W. Hausmann

Alfred W. Johnson

Hugh F. Kennedy

Martin J. O'Gara

Curtis J. Sharp

Priests of the Society of Jesus
who died in the service of Christ
and of their Country.



JESUITS AS CHAPLAINS IN THE ARMED FORCES

1917-1960

Gerard F. Giblin, S.J.

I believe that Our Lord will be very well served and Your Excellency much consoled if you would send some good religious along with this expedition, men who will be true servants of God and who will seek the salvation of souls. By prayer and good example, by preaching and hearing confessions, by nursing the sick and helping the dying, these men will do a tremendous amount of good. They will teach the soldiers proper motives for fighting, keep them from quarreling among themselves and will call them to task for blasphemies and gambling. Finally, I know that the soldiers will profit from this, for by their peace of mind and confidence in God they will better fulfill their duties in war.¹

In the above passage James Laynez, first military chaplain and second General of the Society of Jesus, outlined the nature of the work that the Jesuit chaplain was expected to fulfill in his day. Though four hundred years have passed and methods of war have changed considerably, the description is still valid. It is the task of the Jesuit as chaplain, as it is the task of every Jesuit in any field of endeavor, to bring God to men.

When Fathers Richard R. Rankin and Gerald C. Treacy (both MdNY) accepted their commissions as First Lieutenants on 20 August 1917, they became the first Jesuits to be commissioned in World War I. But they were not the first Jesuits to serve as chaplains with the Army. As far back as the war with Mexico, Father John McElroy served as a chaplain to General Zachary Taylor's forces. Father Anthony Rey, S.J., Father McElroy's companion to Mexico, was killed by guerilla forces. In the office of the Army Chief of Chaplains at the Pentagon his name is listed on a bronze plaque as the sole chaplain fatality of the Mexican War. In subsequent

¹ Translation of Laynez' letter (*Monumenta Lainei*, IV, 452-455), is by Joseph H. Fichter, S.J. (*James Laynez, Jesuit*. St. Louis: Herder, 1944, p. 277.)

conflicts, the Civil War and the Spanish-American War, Jesuits also served as chaplains.

In World War I thirty-nine Jesuits received chaplain commissions. For some the period of service was extremely short, several months at most. One priest, William F. Foley (Mo), served for a period of eleven days.

The Army life in which the chaplains found themselves involved followed the routine of Army life everywhere. There was training:

Camp Zachary Taylor
Louisville, Ky.
May 11, 1918.

The life is rough but enjoyable. There are 92 chaplains in the school. Twenty-one are priests. Order of time: Rise, 5:00; Mass, 5:30; physical exercises, 6:15; breakfast, 6:30; drill, 7:30-8:30; barracks' inspection, 8:50; International Law, Army Regulations, Military Law and French, 9:00-12:00; dinner, 12:30; equitation, 1:30-2:30; first aid, 3:00-4:00; sermons, 4:00-5:00; supper, 5:30; conference, 6:30-7:30; study, 8:00-10:00; taps, 10:30. A very busy day.

Tuus in Xto,
H. A. Dalton, S.J.²

and confusion:

306 Labor Battalion
AEF, France
June 16, 1918.

Dear Father Provincial,

I find myself here in a little Quartermaster's Camp in charge of some 150 southern negroes, none of whom are Catholic, and a handful of very agreeable officers, but non-Catholic. It is a sad mistake to place our priests in such positions when thousands are needing us vitally up nearer the front and in the hospitals.³

and fighting:

I remember actually witnessing in that cellar a soldier getting shell-shocked. He was seated at a field telephone a few feet away from me. An unusually loud explosion occurred. There was at the same instant a flash from wires short-circuiting in front of him—and he began to yell and dance like a maniac. With difficulty we put him on a cot, two or three holding him down by sheer force. On the theory that religion is the deepest thing in human consciousness I shouted in his ear that I was a Catholic

² WL, 47 (243).

³ Letter of Father Richard A. O'Brien. WL, 47 (283).

priest. I commanded him to shut up. Each time I repeated these words he became perfectly still.⁴

Their main duty as priests was to administer the sacraments, and this they did under the most trying conditions. It made no difference what uniform their penitent wore:

A wounded and a dead man could be found everywhere. German, American, French and Algerian—all were visited by me. The regimental surgeon of the 18th, a good pal of mine, protested when I assisted the German.

"Father, let him alone."

I smiled and answered, "If I do, Major, I'll meet him in hell along with you."⁵

On 11 November 1918 the conditions of war changed abruptly to those of peace, and chaplains found themselves in charge of troops at leisure:

Now that the winter is past and the flowers have appeared in Germany, all the soldiers agree that life is livable in such a beautiful country. Poets have not lied when they celebrated in song the charms of fields and hills, woods and valleys, castled crag and winding waters, which make the varied beauty of the land. Picnics on the Rhine are delightful pastimes.⁶

Fathers Provincial needed men too badly to leave them to such idyllic pleasures. By the end of 1919, with one exception, all Jesuits on active duty were recalled to their provinces. When Father Louis Falley (Mo) was relieved of duty on 5 July 1920, all Jesuits had returned to civilian status. Of the thirty-nine Jesuits who served on active duty, seventeen had been in the AEF.⁷

Many priests had obtained commissions in the Officers' Reserve Corps. Five years after the war 159 Catholic priests held commissions in this component. Of this number the following were Jesuits:⁸

⁴ "Souvenirs of a Chaplain, 1918-1919", Eugene T. Kenedy. *WL*, 73 (48).

⁵ "From Soissons to Coblenz", Terence King. *WL*, 48 (197).

⁶ *Ibid.*, 49 (332).

⁷ These were G. M. Bailey, C. F. Connor, W. J. Corboy, L. A. Falley, W. T. Kane, E. T. Kenedy, T. King, D. J. Lynch, H. P. Milet, J. I. Moakley, J. A. Morning, J. T. Mortell, R. A. O'Brien, R. R. Rankin, C. M. Ryan, W. M. Stinson, H. P. White.

⁸ *United States Catholic Chaplains in the World War*. George J. Waring. Pp. 338 ff.

JESUIT CHAPLAINS

<i>Name</i>	<i>Prov</i>	<i>Rank</i>
Bailey, George M. _____	Cal	1st Lt
Bracken, Edward J. _____	Mo	1st Lt
Dalton, Hugh A. _____	Md-NY	Captain
Delihant, Thomas J. _____	Md-NY	1st Lt
Fleuren, Henry R. _____	NO	1st Lt
Fox, George G. _____	Cal	1st Lt
Hendrix, William F. _____	Mo	1st Lt
Jessup, Michael _____	Md-NY	1st Lt
King, Terence _____	NO	1st Lt
Rankin, Richard R. _____	Md-NY	Captain
Tallmadge, Archibald J. _____	Mo	1st Lt
Walsh, Henry L. _____	Cal	1st Lt

In 1939 the number of Jesuits in the Officers' Reserve Corps, which by this time numbered 212 priests, was thirteen.⁹ Six were veterans of the World War; only five of the thirteen were to see service in World War II.

<i>Name</i>	<i>Prov</i>	<i>Rank</i>
Bailey, George M. _____	Ore	Major
Bracken, Edward J. _____	Chi	Captain
Clancy, John L. _____	NE	1st Lt
Dugan, John J. _____	NE	1st Lt
King, Terence _____	NO	Captain
Libertini, Robert M. _____	NO	1st Lt
McDonnell, Christopher J. _____	Ore	1st Lt
Mulhern, Patrick J. _____	Chi	Captain
Murphy, George M. _____	NE	1st Lt
Rankin, Richard R. _____	Md-NY	Captain
Schwitalla, Alphonse M. _____	Mo	Major
Treacy, Gerald C. _____	Md-NY	Captain
Walsh, Henry L. _____	Cal	Captain

Two of the above Fathers, John L. Clancy and John J. Dugan, were called to duty with the Civilian Conservation Corps in 1937. In addition to the priests enumerated above, several other Jesuits held commissions with National and State Guard units.

In 1940 a total of seven Jesuits were called to active duty with the Army (5 NE and 2 Md-NY) and two with the Navy (1 NE and 1 Md-NY). The following year twenty-six Jesuits had gone into service, with all provinces represented except California and Oregon.

⁹ *The Official Catholic Directory, 1939*, pp. 621 ff.

In this period, though there was no officially recognized shooting, the threat of war hung in the air. Father Herbert P. McNally (NY) made a trip with a naval convoy to Iceland. The escort was rigged for combat. A submarine had attacked *U.S.S. Greer* and destroyers sniffed the seas beside Father McNally's transport. On his arrival:

Had my first naval funeral last week. One of the Navy planes had crashed with twelve on board, all killed. Three of them were Catholics, and we had the solemn high mass in the cathedral in Reykjavik.¹⁰

When war broke out Father John J. Dugan was serving a tour in the Philippines. Five American and five Filipino Jesuits joined him in the Army.¹¹ They sustained their men bravely before the surrender:

In spite of great fatigue, the lack of food and loss of sleep due to the incidents of the campaign, Lieutenant O'Keefe made repeated visits to the front line, crossing terrain that was swept by hostile artillery and mortar fire and frequently exposed himself to fire from enemy snipers to minister to the spiritual and physical needs of the troops.¹²

and afterwards:

While en route from Davao to Manila (aboard a Japanese prison ship), he gave freely of his meager rations of water and rice to the sick and dying, and continued throughout his captivity to obtain medicine and comfort items, which enhanced in large measure the morale and welfare of his fellow prisoners.¹³

Together with their fellow soldiers Jesuits took the melancholy roads to Bilibid, Cabanatuan and Capas. In the stretch of country between Bataan and Capas lies the body of Father Juan E. Gaerlan (NY), a victim of the Death March.

In prison camp they suffered privation. The staple of their diet was sandshark and salmon:

It was frequently necessary to place the fish on shelter halves exposed to the sun or to put it in the ovens and dry it as much as possible in order to kill the vermin with which it was infested.¹⁴

¹⁰ WL, 71 (144).

¹¹ Fathers P. M. Carasig, A. F. Cervini, P. M. Dimaano, I. X. Edralin, J. E. Gaerlan, C. W. Hausmann, H. F. Kennedy, E. J. O'Keefe, P. Ortiz (all NY); and T. A. Shanahan (NE).

¹² Citation of Father Eugene J. O'Keefe for Silver Star.

¹³ Citation of Father Hugh F. Kennedy for Bronze Star.

¹⁴ Testimony of Father Hugh F. Kennedy before an Army notary, 11

Despite their sufferings the chaplains never forgot their primary duties. And in the time of trial the men responded magnificently. At Cabanatuan in Christmas of 1942 there was a solemn mass:

A solemn high midnight mass such as I never expect to see again—said in the open under a great moon in the presence of almost every man in our part of the camp (8000) and many of our captors.¹⁵

They were to spend two Christmases more in captivity, and then with unexpected abruptness their ordeal ended. At Cabanatuan 7 January 1945 the Japanese commander said, "Now you are free Americans. You are no longer the responsibility of the Japanese government. We will leave you rations for thirty days and you will be safe if you stay within the barbed wire. If you go out, you will be shot."¹⁶ But Colonel Mucci and his Sixth Rangers made a sudden raid to liberate the prisoners. It was the guards instead who were shot.

The ordeal had worn them down physically but it had not broken their spirit. "Did they find anything wrong with you?" Father O'Keefe asked Father Hugh Kennedy as he left the room where the doctor had examined him.

"Yes, a little dandruff." (The medical report actually read: "During this period of time Chaplain Kennedy suffered from amebic and other forms of dysentery, malaria, severe malnutrition, beriberi and scurvy." It added severe vascular damage to the left foot as a result of poliomyelitis.)

Much had happened in the years the Philippine Jesuits had spent in captivity. Their fellow Jesuits had suffered through battles on all parts of the globe.

A chronology of the war could be written following the exploits of Jesuits in World War II. Jesuits in Manila saw the first bombs fall, and a Jesuit in the uniform of a lieutenant, United States Navy, was the first American into Tokyo at the end of the war.

Father L. Berkeley Kines (Md) sailed with the first in-

August 1948.

¹⁵ From Chapter XII of *Life Under the Japs*, told by Father Dugan to Willard de Lue of the Boston Globe.

¹⁶ Father Eugene J. O'Keefe, questionnaire.

vasion expedition of American forces in the European theater, November 1942. He landed at Algiers in North Africa, endured the debacle of the Kasserine Pass, and was wounded at El Guettar. Recovering from his wound, he joined American forces in the invasion of Sicily. As the Higgins boats closed on the shores of Sicily, *U.S.S. Philadelphia* pounded the beaches. Aboard was its chaplain, Father Daniel J. Burke (NY).

Italy saw some of the most savage fighting of the war as American forces clawed their way over the peak of one ridge of the Apennines only to find that the enemy had withdrawn and that the succeeding ridge was as tenaciously held. Father Raymond F. Copeland (Cal) was a chaplain of the 45th "Thunderbird" Division as it fought its way toward Monte Cassino. He was beginning the first few weeks of his five hundred days in combat.

Father Thomas B. Cannon (NY) went to Italy with the 10th Mountain Division. Two of the division chaplains were killed and a third was lost as a casualty during the first few weeks of combat. Father Cannon had to carry on as best he could for a time afterwards.

Father James A. Gilmore (Ore) went ashore on Normandy shortly after the invasion. General Hospital 50 of which he was the chaplain received a citation for being the first general hospital in combat. When a batch of German prisoners was brought in, Father Gilmore was surprised to hear them give the servers' responses in perfect Latin as he said mass for them.

As American forces raced across France, vivid pictures flashed into the eye to haunt the memory:

St. Lo in ruins, not a stone upon a stone, and walking through that scene of desolation five French nuns saying the rosary—three burned out tanks at a turn in the road with fresh flowers placed on them lovingly and in remembrance—the FFI marching five fearful prisoners through a crowd.¹⁷

and humorous scenes as a leaven for fearful memories:

Around a home-made stove muddy cannoneers are warming hands that are red and cracked from the cold and frost—and all eyes are on the frying pan. With that generosity peculiar to men who have

¹⁷ *Combat Experiences and Notations*, Joseph F. Hogan (Chi).

little, you are offered a leg of nicely browned chicken. "Say you're doing pretty well on rations, we had corned beef today." "Well you see, Padre, a flock of Heinie chickens attacked our gun positions last night and there was nothing to do but defend ourselves. Have another piece."¹⁸

When in December 1944 the enemy counterattacked, many Americans became casualties. Among the missing was Father Paul W. Cavanaugh (Chi). After his inexperienced regiment walked into an ambush, Father Cavanaugh became a prisoner and spent the remainder of the war in prison camps. On 2 May 1945 American forces liberated him. Father Cavanaugh was the only American Jesuit captured in the European phase of the war.

After the setback of the Ardennes the Americans again resumed the offensive. Father Gerald J. Cuddy (NY) with his 346th Regiment, 87th Division, had entered combat in the Saar in December 1944. They crossed back into Belgium for the Battle of the Bulge; then across the Moselle at Coblenz, across the Rhine at Boppard, on through Germany to Falkenstein on the Czechoslovakian border by VE day May 1945. During this time his regiment lost two-thirds of its men as casualties.

On 3 May 1945 Father William V. Cummings (Md) became the last Jesuit combat casualty of the war. Walking into a minefield to aid a wounded man, a mine exploded killing Father Cummings' doctor companion and wounding Father Cummings. He was hospitalized for three months.

In the Pacific theater the war was just as deadly. Father Stephen J. Meany (NY) participated in the landings in the Gilberts. Enemy machine gun fire wounded him four times as he tried to aid a disabled soldier.

Father Edmund F. Burke (Mo) won the Silver Star on a Pacific Island:

Completely disregarding his own personal safety, he administered spiritual aid to the wounded and dying and assisted in their evacuation. When in the medical aid station during times when it was under small-arms fire, Chaplain Burke was observed shielding wounded men with his own body.¹⁹

¹⁸ *Ibid.*

¹⁹ Citation of Father Edmund F. Burke for Silver Star.

In October 1944 the American fleet rendezvoused off Suri-gao Strait to fight at night the first phase of the climactic naval battle of the war. Three Jesuits were in three battle-ships that all but annihilated the enemy's fleet, Father William J. Kenealy (NE) in *California*, Father Francis J. McVeigh (Md) in *Maryland* and Father Jerome J. Sullivan (Cal) in *Pennsylvania*.

February 1945 saw the terrible assault on Iwo Jima. Shortly after the American flag had been raised on Suribachi, Father Charles F. Suver (Ore) elevated the host on the same mountain. Around his altar knelt battle-weary veterans of the Fifth Marine Division, their rifles at ready against a sudden incursion of the enemy.

Since the invasion at Lingayen Gulf the Navy had been subjected to *kamikaze* attacks. Off Okinawa these reached their height. As the sanctus bell rang for the mass of Father Lawrence R. McHugh (Md) aboard the carrier *U.S.S. Bataan*, a lookout spotted a suicide plane that had come in low to avoid radar and the combat air patrol. "He's going into a climb," came the voice from the loudspeaker. Then, "He's diving." Father McHugh continued with the words of consecration. As he raised the chalice, there was an explosion. The plane had hit the sea alongside. In the commissioning ceremony Father McHugh had dedicated *Bataan* to Our Lady. The ship got through the war unscathed.

But not all ships were so fortunate as *Bataan*. Father Samuel H. Ray and Father Joseph Maring (both NO) met on the island of Okinawa in the sad task of burying the dead from damaged ships. Off Kobe, Japan, *U.S.S. Franklin* was hit by a bomb. 770 men died and Father Joseph T. O'Callahan (NE) because of his heroism became the first chaplain since the Civil War to be awarded the Medal of Honor.

The guns at last fell silent. *U.S.S. Missouri* nosed her way cautiously into Tokyo Bay, ready for a fight, but found that the war was truly over. Aboard the battleship were two Jesuits, Father Charles A. Robinson (Mo) and Father Paul L. O'Connor (Chi), the former's relief. Because he knew the language, Father Robinson was sent ashore to negotiate the release of allied prisoners. After the exchange was done, he took a jeep and drove to Sophia University, Tokyo, to

greet fellow Jesuits, some of whom he had not seen for nineteen years.²⁰

The war was over. Though unusual experiences have been recounted, it is not at all fair to estimate the work of Jesuit chaplains merely by these incidents. Along with acts of heroism, statistics such as the following are significant:

More than 100 converts (Robert E. McMahon, Cal)
 Thirty-five converts (George A. King, NE)
 Anointed 800 men (Thomas B. Cannon, NY)
 Conducted twenty-one missions for men (Cornelius J. O'Mara, Cal)²¹

Again and again the following phrase occurs in questionnaires answered on their war service, "No heroics, just plain hard work."

At the close of the war there was a total of 243 Jesuits in uniform (181 Army, 60 Navy, 2 Merchant Marine). A rapid demobilization began. By the end of 1946 only twenty-eight Jesuits remained in service.

In the succeeding years the number of Jesuit chaplains declined still further. In 1949 only fourteen were on active duty. In that year the chaplains corps of the Air Force was formed and three World War II Army veterans accepted commissions. During the interim between the Second World War and the Korean War, though several Jesuits were recalled, no new commissions were tendered.

It seemed that, following the pattern of World War I, all Jesuits would soon be returned to civilian status. But then the Communists crossed the 38th parallel. The following year thirty-three Jesuits were on duty. By 1953, fifty-two were in service. In the period between June 1950 and July 1954, due to a rotation policy that rapidly shifted personnel in the combat zone, twenty-one Jesuits had seen service in Korea.²²

²⁰ *The History of the Chaplain Corps, United States Navy*, Clifford M. Drury. II, 270.

²¹ Questionnaires answered by priests mentioned.

²² These were J. A. Bain, G. J. Barras, J. L. Barry, J. P. Brown, G. S. Chehayl, T. J. Clarkson, E. B. Clements, G. A. Haggerty, J. L. Hurlid, O. D. Kehrlein, J. J. Kennedy, A. J. Kilp, W. R. Messner, J. M. Mollner, J. J. Morrisson, E. C. Mulligan, D. B. O'Gara, E. B. Rehkopf, V. T. Reynolds, V. B. Ryan, J. L. Teufel.

Again there was bravery :

On 13 October, while a battalion was engaged in a firing mission against the enemy, it was subjected to an intensive enemy artillery shelling. With complete disregard for his personal safety, Chaplain Mollner entered the impact area and made a personal tour from howitzer to howitzer, comforting the wounded and encouraging the personnel manning their weapons. Ignoring a request to return to the rear areas, Chaplain Mollner remained in the dangerously exposed area to administer medical treatment to the wounded and the last rites to the dying.²³

and the sacrifice involved in the fulfillment of more prosaic duties:

Chaplain Teufel provided an inexhaustible source of strength to the members of the command. In both teaching and personal example, he constantly evidenced an exceptionally high degree of intelligence and devoutness. In addition to providing counsel and guidance and ministering to the spiritual needs of the individuals within the group, Chaplain Teufel willingly and cheerfully volunteered his services to mobile surgical hospitals and to adjacent United States and Korean units.²⁴

When they departed their officers missed them:

Dear General Westmoreland,

I am losing to Japan one of the finest Catholic chaplains I have ever known. One whom the men love for his constantly being in their bunkers on the line in the thick of it. He is well overdue but has stayed on just because he is a good solid soldier chaplain.²⁵

With the termination of the Korean War, Jesuit chaplains again returned to civilian occupations. Between 1954 and 1960 the number of chaplains on duty dropped from forty-seven to twenty-two. Although eleven Jesuits were newly commissioned during this time, thirty-six left the services.

Though the firing had stopped, there were still hazards in the chaplain's life:

There were two casualties—both by drowning. It is a terrible thing to think about—drowning in this forgotten land (Korea). In spite of all the precautions which the military provides and in spite of the constant warning about the dangers resultant from these flash floods. One of the units was so cut off that I was unable to get to them for mass on Sunday—although I did hear some

²³ Citation of Father Joseph M. Mollner (Mo-Wis) for Bronze Star.

²⁴ Citation of Father John L. Teufel (Ore) for Bronze Star.

²⁵ The chaplain in question is Father Oliver duF. Kehrlein (Cal).

helicopters up during the morning. I felt it would be risking the neck of a chopper pilot to have him go up in the rain and fog. If it had been just a case of taking a chance myself, I wouldn't have hesitated for a moment, but I felt the occasion did not justify me in asking for a chopper.²⁶

Retreat work flourished in the services. Father John D. St. John (NE) was decorated for giving a large number of missions between 1949 and 1955:

In carrying out these preaching missions, Chaplain St. John and his co-missioner conducted 218 missions, 1203 evening services, 2624 masses and administered 64,462 Holy Communions. It is estimated that 387,784 Air Force personnel and their dependents of the Catholic faith took part in these mission activities.²⁷

Father John R. Bradstreet (Cal) had charge of a retreat house in Japan where between January 1956 and March 1957 he gave sixty-one retreats to more than 3,000 men. One can detect the influence of St. Ignatius down four hundred years in Circular Number Sixteen issued by Headquarters, United States Army Europe, 17 May 1954, establishing Religious Retreat Houses:

Definitions (for the purpose of this circular)

Religious Retreat: A period of withdrawal from ordinary occupations for the purpose of prayer, meditation on religious truths, and serious consideration of the individual's spiritual state.

During this time the Services suffered (and still suffer) from a lack of Catholic chaplains:

(I work) twelve to sixteen hour days. Doing the work of two or three men ever since entrance in the Army due to a shortage of Army priests. We are about seventy-five priests under allotted strength since I've been in the Army.

In the present year (1960) twenty-two Jesuits are in the Armed Forces, eighteen in the Army, one in the Navy, and three in the Air Force. They represent six provinces: New York (9); New England (6); Maryland (3); Oregon (2); California (1); Wisconsin (1).

Many chaplains after being separated from the Services

²⁶ Letter of Father John P. Brown (Md).

²⁷ Citation of John D. St. John for Air Force Commendation Ribbon. After receiving this decoration Father St. John continued his work in this sphere until 1957, giving a total of 345 missions.

kept up reserve functions. Their progress as reservists can be gauged from promotions mentioned in their service biographies which occur after being relieved of active duty. They also rendered the Armed Forces valuable services. Father James L. Harley (Md) contributed several chapters to the present Army field manual, *The Chaplain* (FM 16-5), explaining the function and duties of the Army chaplain. Father Michael I. English (Chi) returned as a "civilian consultant" to give retreats in Japan and Korea (Sep-Oct, 1956), and in Germany (June, 1958).

One final group of priests should be mentioned in any history of chaplains. Their individual histories are not included in this work both because detailed information is lacking and because their inclusion would raise the volume to encyclopedic size. These are the auxiliary chaplains.

In World War I the Knights of Columbus supported a group of auxiliary chaplains. These priests served at military bases in the United States and at least three of the Jesuits among them served with the AEF. In addition to the K of C chaplains other auxiliary chaplains helped to fill the need for priests.

In World War II and beyond auxiliary chaplains have been indispensable in helping the regular chaplain to do his work. Father John W. Maddigan (Mo) served as a full time chaplain in civilian status at Camp Joseph T. Robinson, Arkansas (17 March 1945 to 17 Mar 1946) :

I had full military cooperation, including the exclusive use of the post chapel, T/5 chaplain's assistant, my own jeep, army board and lodging, even medical care. The courtesy and cooperation of the military authorities was almost embarrassing on the side of generosity.²⁸

The work of the auxiliary chaplain was not limited to the United States. In missionary areas Jesuits aided Army and Navy chaplains when the troops were passing through. During World War II three Chicago Jesuits in India were assigned as full-time military chaplains: John M. Cosgrove, James A. Creane, and Charles D. McAleese.

Such a sketch as this introduction is completely inadequate to describe the activities of 324 Jesuits over a period of forty-

²⁸ Questionnaire of Father Maddigan.

three years. The most it can hope to do is to point out the main areas of their activities, places where they toiled, shed tears and sometimes blood in their labors for Christ.

It is well in ending the introduction to bring into focus the entire purpose of the Jesuit as chaplain. He wears the uniform of his country; at times the insignia of high rank, the colored ribbons of combat decorations and the shoulder patches of famous divisions. But all these of themselves are nothing if one quality is lacking.

This one quality is perhaps best brought out in an anecdote of unconscious tribute that his men paid to one chaplain. The chaplain was Father Emil J. Kapaun, a diocesan priest of Wichita. Decorated by the Army with the Distinguished Service Cross, the Legion of Merit and the Bronze Star; honored posthumously by his bishop who dedicated a school in his memory and entrusted it to the Society of Jesus, the finest tribute was paid to him by his fellow prisoners of war in Korea:

The man who saved many of us from death was Father Emil Kapaun—by far the greatest man I ever met. He came close to saintliness and, as time went by, a strange transformation occurred in his appearance: he began to look like Christ. His features became more and more ascetic because of emaciation and his long, straggly hair and beard actually changed to reddish-brown. The resemblance was not the product of any one man's imagination. 'Father, if you don't look the spittin' image ——' a new POW would begin, and then stop when the chaplain turned away in embarrassment.²⁹

It is this that every Jesuit hopes to be—the image of Christ.

²⁹ Major David Forrest MacGhee in *Readers Digest* for April 1954, quoting from *Collier's*.

**Jesuits Who Have Served as Commissioned Chaplains
in the Armed Forces: 1917-1960.**

<i>Name</i>	<i>Prov</i>	<i>Branch</i>	<i>Period*</i>
Agnew, William M. _____	Ore	Navy	Kor. & P-K
Allen, Paul L. _____	Chi	Army	WWII
Anderson, Edward P. _____	Mo	Army	WWI
Babb, William H. _____	NO	Navy	WWII
Bailey, George M. _____	Cal	Army	WWI
Bain, John A. _____	Cal	Army	Kor.
Barnett, James R. _____	NY	Army	WWII
Barras, Gabriel J. _____	NO	Navy	WWII, Kor. & P-K
Barrett, Alfred J. _____	NY	Army	WWII
Barry, John L. _____	NE	Army	WWII, Kor. & P-K
Bartley, Edward L. _____	NY	Army	WWII
Beckwith, Albert A. _____	NY	Army	WWII
Bischofberger, George _____	Mo	Navy	WWII
Boggins, Joseph P. _____	Chi	Army	WWII
Boland, Carroll M. _____	Mo	Army	WWII
Boland, Joseph E. _____	Mo	Navy	WWII
Bonn, John L. _____	NE	Navy	WWII
Bowdern, William S. _____	Mo	Army	WWII
Boylan, Bernard R. _____	NE	Navy	WWII
Boyle, Terence J. _____	MdNY	Army	WWI
Bracken, Edward J. _____	Mo	Army	WWI
Bradstreet, John R. _____	Cal	Army	WWII, Kor. & P-K
Brennan, Thomas A. _____	NE	Army	WWII
Brock, Laurence M. _____	NE	Army	WWII
Brown, John P. _____	Md	Army	WWII, Kor. & P-K
Bryant, Robert T. _____	NO	Army	WWII
Bryant, Thomas J. _____	Chi	Army	WWII
Burke, Daniel J. _____	NY	Navy	WWII
Burke, Edmund F. _____	Mo	Army	WWII
Burns, Leo J. _____	Mo	Army	WWII
Buschmann, J. Peter _____	Chi	Navy	WWII
Byrne, John F. _____	Chi	Army	WWII
Byrne, Thomas J. _____	NY	Army	Kor. & P-K
Campbell, Daniel V. _____ (2nd tour)	Mo	Army AF	WWII Kor. & P-K
Cannon, Thomas B. _____	NY	Army	WWII
Carasig, Pablo M. _____	NY	Army(P)**	WWII
Carey, Daniel J. _____	NY	Army	WWII

*WWI—period from 1917-1920; WWII—period from 1940 to 1950; Kor.—27 Jun 1950 to 27 Jul 1954; P-K—Post Korean, after 27 Jul 1954.

** (P)—Philippine Army attached to U.S. Army.

JESUIT CHAPLAINS

<i>Name</i>	<i>Prov</i>	<i>Branch</i>	<i>Period</i>
Carr, Edwin F. _____	Cal	Navy	WWII & Kor.
Carroll, Anthony G. _____	NE	Army	WWII
Carroll, James D. _____	NO	Navy	WWII
Cavanaugh, Paul W. _____	Chi	Army	WWII
Cervini, Andrew F. _____	NY	Army	WWII
Chchayl, George S. _____	Chi	Army	WWII & Kor.
Clancy, John L. _____	NE	Army	WWII
Clark, Charles D. _____	Mo	Army	WWII
Clark, Joseph M. _____	Cal	Army	WWII
Clarkson, Theodore J. _____	NY	Army	Kor.
Clements, Ernest B. _____	Md	Army	Kor.
Coleman, Jeremiah F. _____	NE	Army	WWII & Kor.
Connor, Charles F. _____	MdNY	Army	WWI
Connors, J. Bryan _____	NE	Army	WWII
Consunji, Agustin S. _____	NY	?	WWII
Copeland, Raymond F. _____	Cal	Army	WWII
Corbett, James M. _____	Cal	Army	WWII & Kor.
Corboy, William J. _____	Mo	Army	WWI
Corrigan, Maurice F. _____	Ore	Navy	WWII & Kor.
Cotter, John A. _____	MdNY	Army	WWI
Courtney, Edward W. _____	Mo	Army	WWII
Crimmins, Harry B. _____	Mo	Army	WWII
Cronin, Robert J. _____	Chi	Navy	WWII
Crowley, Wilfred H. _____	Cal	Army	WWII
Cuddy, Gerald J. _____	NY	Army	WWII
Cummings, William V. _____	Md	Army	WWII
Cunniff, John H. _____	Md	Army	WWII
Cunningham, Francis A. _____	NY	Army	WWII
Cunningham, Thomas _____	Ore	Army	WWII
(2nd Tour)		AF	Kor.
Curran, Francis N. _____	NY	Army	P-K
Curran, Joseph P. _____	NE	Army	WWII
Dalton, Hugh A. _____	MdNY	Army	WWI
Daly, Peter J. _____	NY	Navy	WWII
Day, Francis T. _____	NY	Army	WWII
Deasy, James J. _____	Cal	Navy	WWII
Delihant, Thomas J. _____	MdNY	Army	WWI
Devlin, Eugene J. _____	NY	Army	P-K
Devlin, John F. _____	NE	Army	WWII
Diehl, John J. _____	NY	Army	WWII
Dieter, Earl L. _____	Mo	Army	WWII
Dietz, Francis T. _____	Chi	Army	WWII
Dimaano, Pedro M. _____	NY	Army (P)	WWII
Dinand, Augustine A. _____	Cal	Army	WWI
Dolan, James F. _____	NY	Army	P-K
Dolan, James J. _____	NE	Army	WWII
Doody, Michael J. _____	NE	Navy	WWII

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<i>Name</i>	<i>Prov</i>	<i>Branch</i>	<i>Period</i>
Dossogne, Victor J. _____	NO	Army	WWII, Kor. & P-K
Downey, Morgan A. _____	Md	Navy	WWII
Doyle, Leo A. _____	Mo	Army	WWII
Duffy, Edward P. _____	MdNY	Navy	WWI
Duffy, William J. _____	NE	Army	WWII
Dugan, John J. _____	NE	Army	WWII & Kor.
Dunne, Edward J. _____	NY	Army	WWII
Duross, Thomas A. _____	NY	Army	WWII
Eckmann, Lawrence J. _____	Chi	Navy	WWII
Edralin, Isaias X. _____	NY	Army (P)	WWII
Egan, Stephen T. _____	Mo	Army	WWII
Egan, Thomas F. _____	NY	Army	P-K
English, Michael I. _____	Chi	Army	WWII
Evelt, Lester J. _____	Chi	Army	WWII
Ewing, Thomas D. _____	Chi	Army	WWII
Falley, Louis A. _____	Mo	Army	WWI
Farrelly, Peter T. _____	NE	Army	P-K
Fay, Thomas A. _____	NE	MerMar	WWII
Fay, Thomas P. _____	NE	Army-AF	WWII
Felix, Walter J. _____	NO	Army	WWII
Fernan, John J. _____	NY	Army	WWII
Finnegan, Bernard J. _____	NE	Navy	WWII, Kor. & P-K
Flaherty, Maurice G. _____	Ore	Army	WWII
Fleuren, Henry R. _____	NO	Army	WWI
Flynn, Francis M. _____	Chi	Army	WWII
Foley, John P. _____	NE	Navy	WWII
Foley, William F. _____	Mo	Army	WWI
Fox, George G. _____	Cal	Army	WWI
Fraser, Burton J. _____	Mo-Wis	Army	WWII, Kor. & P-K
Fullam, Raymond B. _____	NY	Army	P-K
Gaerlan, Juan E. _____	NY	Army (P)	WWII
Gaffney, John C. _____	Cal	Army	WWII
Gallagher, Frederick A. _____	NE	Navy	WWII
Garvey, Leo J. _____	NO	Army	WWII
Gaynor, Hugh A. _____	MdNY	Army	WWI
Geary, James F. _____	NE	Army	WWII
Geis, Louis J. _____	Ore	Army	WWII
Gerhard, John J. _____	NY	AF	Kor. & P-K
Giambastiani, John F. _____	Cal	Army	WWII
Gilmore, James A. _____	Ore	Army	WWII
Goodenow, Robert C. _____	Chi	Army	WWII
Goss, Edward F. _____	NO	Army	WWII
(2nd tour)		AF	Kor.
Grady, Richard F. _____	Md	Army	WWII
Graisys, John J. _____	Ore	Army	P-K

JESUIT CHAPLAINS

<i>Name</i>	<i>Prov</i>	<i>Branch</i>	<i>Period</i>
Greif, Harold J. _____	Ore	Army	WWII
Guerin, James B. _____	Mo-Wis	Army	Kor. & P-K
Haggerty, Gerard A. _____ (2nd tour)	NY	Army AF	WWII Kor. & P-K
Haggerty, James E. _____	NY		WWII
Haller, Joseph S. _____	Mo	Navy	WWII
Halloran, John J. _____	Mo	Army	WWII & Kor.
Hanley, William A. _____	Cal	Army	WWII
Harley, James L. _____	Md	Army	WWII & Kor.
Harty, William J. _____	NO	Army	WWII
Hausmann, Carl W. _____	NY	Army	WWII
Heavey, William J. _____	Mo	Army	WWII
Hennessey, Thomas P. _____	NE	Army	WWII, Kor. & P-K
Higgins, James J. _____	NY	Navy	WWII
Hochhaus, Raphael H. _____	Mo	Army	WWII
Hogan, Joseph F. _____	Chi	Army	WWII
Holland, John E. _____	Md	Army	WWII
Hurd, John L. _____	NE	Army	Kor. & P-K
Huss, Harry L. _____	NE	Army	WWII
Ireland, Raymond J. _____	Mo	Navy	WWII
Jessup, Michael _____	MdNY	Army	WWI
Johnson, Alfred W. _____	Cal	Army	WWII
Kane, William T. _____	Mo	Army	WWI
Kavanagh, Cyril R. _____	Cal	Navy	WWII
Keane, Joseph T. _____	Cal	Navy	Kor.
Kearns, A. Bernard _____	NO	Navy	WWII
Kehrlein, Oliver duF. _____	Cal	Army	Kor. & P-K
Kelleher, John J. _____	NE	Army	WWII, Kor. & P-K
Kelly, James J. _____	Cal	Navy	WWII
Kelly, James J. _____ (2nd tour)	Chi	Army AF	WWII Kor. & P-K
Kelly, Patrick G. _____	Mo	Army	WWII
Kenealy, William J. _____	NE	Navy	WWII
Kenedy, Eugene T. _____	MdNY	Army	WWI
Kennedy, Hugh F. _____	NY	Army	WWII, Kor. & P-K
Kennedy, James J. _____	NY	Army	Kor. & P-K
Kennedy, Walter E. _____	NE	Army	WWII
Kilp, Alfred J. _____	Cal	Army	WWII & Kor.
Kines, L. Berkeley _____	Md	Army	WWII
King, George A. _____	NE	Army	WWII
King, Terence _____	NO	Army	WWI
Kirshbaum, Irving J. _____	NY	Army	WWII
Kleber, Jerome J. _____	NY	Army	WWII
Klocke, John H. _____	NY	Army	WWII
Kmieck, George A. _____	Chi	Army	WWII

<i>Name</i>	<i>Prov</i>	<i>Branch</i>	<i>Period</i>
Laboon, John F. _____	Md	Navy	P-K
Laherty, John J. _____	Cal	Navy	WWI
Lanahan, John B. _____	Md	Army	WWII
Lane, Joseph A. _____	Chi	Army	WWII
Lang, E. Cecil _____	NO	Army	WWII
LaPlante, Oscar J. _____	Chi	Army	WWII
LeGault, Eugene B. _____	Ore	Navy	WWII
Leonard, William J. _____	NE	Army	WWII
Lewis, Thomas X. _____	NY	Army	WWII
Libertini, Robert M. _____	NO	Army	WWII
Long, John J. _____	NE	Army	WWII
(2nd tour)		AF	Kor. & P-K
Lynch, Cornelius E. _____	Cal	Army	WWII
Lynch, Daniel J. _____	MdNY	Army	WWI
(2nd tour)	NE	Army	WWII
Lynch, Joseph P. _____	NY	Navy	WWII
Lynch, Laurence J. _____	Chi	Army	WWII
Lyons, John F. _____	NE	Army	WWII
MacDonald, Francis J. _____	NE	Navy	WWII
MacLeod, Harry C. _____	NE	Navy	WWII
Maginnis, Edward D. _____	Cal	Army	WWII
Maher, Thomas F. _____	NO	Navy	WWII
Malloy, Joseph W. _____	NO	Army	WWII
Manhard, Edward P. _____	Mo	Navy	WWII
Maring, Joseph _____	NO	Navy	WWII
Martin, James A. _____	Md	Army	WWII
McCall, Thomas D. _____	NY	AF	P-K
McCauley, Leo P. _____	NE	Navy	WWII
McDonald, Donald S. _____	Ore	Navy	WWII
McDonnell, Charles A. _____	Mo	Army	WWI
McEvoy, William H. _____	Mo	Army	WWII
McGinnis, James S. _____	Chi	Army	WWII
McGratty, Arthur R. _____	NY	Navy	WWII
McGrorey, Raymond I. _____	Cal	Army	WWII
McGuigan, James T. _____	Ore	Army	WWII
McGuire, Francis S. _____	NY	Army	WWII
McHugh, Lawrence R. _____	Md	Navy	WWII
McKeon, Richard M. _____	NY	Army	WWII
McLaughlin, James D. _____	NE	Navy	WWII
McMahon, Robert E. _____	Cal	Navy	WWII
McManus, Edwin G. _____	NY	Army	WWII
McManus, Neil P. _____	Mo	Army	WWII
McNally, Herbert P. _____	NY	Navy	WWII, Kor. & P-K
McNamara, Daniel B. _____	Mo	Army	WWII
McNulty, Hugh J. _____	MdNY	Army	WWI
McPhelin, Michael F. _____	NY	Army	WWII

JESUIT CHAPLAINS

<i>Name</i>	<i>Prov</i>	<i>Branch</i>	<i>Period</i>
McVeigh, Francis J. _____	Md	Navy	WWII
Meany, Stephen J. _____	NY	Army	WWII
Messner, William R. _____	NY	Army	Kor. & P-K
Milet, Henry P. _____	Mo	Army	WWI
Moakley, James I. _____	MdNY	Army	WWI
Mollner, Joseph M. _____	Mo-Wis	Army	WWII, Kor. & P-K
Montero, Agathonico F. ____	NY	Army	WWII
Mconey, Raymond L. _____	Chi	Army	WWII
Moore, Francis A. _____	Cal	Navy	Kor.
Morgan, Carl H. _____	NE	Army	WWII & Kor.
Morning, John A. _____	MdNY	Army	WWI
Morrisson, John J. _____	NY	Army	Kor. & P-K
Mortell, John T. _____	Mo	Army	WWI
Motherway, Aloysius T. ____	Mo	Army	WWII
Muldoon, Thomas J. _____	NY	AF	P-K
Mulhern, Patrick J. _____	Chi	Army	WWII
Mulligan, Edwin C. _____	NY	Navy	WWII, Kor. & P-K
Muntsch, Albert J. _____	Mo	Navy	WWII
Murphy, Francis J. _____	NE	Army	WWII
Murphy, George L. _____	Chi	Army	WWII
Murphy, George M. _____	NE	Army	WWII
Murphy, Paul J. _____	NE	MerMar & Navy	WWII
Murray, John B. _____	Md	Army	WWII
North, Arthur A. _____	NY	Army	WWII
Nuttall, William I. _____	Md	Navy	WWII
O'Brien, Francis X. _____	NY	Army	WWII
O'Brien, Joseph E. _____	NY	Army	WWII
O'Brien, Richard A. _____	MdNY	Army	WWI
O'Brien, Vincent deP. ____	NE	MerMar	WWII
O'Callaghan, Louis T. _____	Ore	Navy	WWII
O'Callahan, Joseph T. _____	NE	Navy	WWII
O'Connor, Daniel F. X. ____	NE	Navy	WWII
O'Connor, Paul L. _____	Chi	Navy	WWII
O'Gara, Donald B. _____	Cal	Army	Kor.
O'Gara, Martin J. _____	NY	Army	WWII
O'Keefe, Eugene J. _____	NY	Army	WWII
O'Keefe, Leo P. _____	NE	Army	WWII
O'Mara, Cornelius J. _____	Cal	Army	WWII
O'Mara, Joseph R. _____	NY	Army	WWII
O'Neill, Charles A. _____	NY	Navy	WWII & Kor.
O'Neill, Ralph M. _____	NY	Army	WWII
Orford, James F. _____	Mo	Army	WWII
Ortiz, Pacifico _____	NY	Army (P)	WWII
Parsons, Robert A. _____	Md	Army	WWII

<i>Name</i>	<i>Prov</i>	<i>Branch</i>	<i>Period</i>
Pettid, Edward J. _____	Cal	Army	Kor.
Power, Daniel E. _____	Md	Army	WWII
Quinn, Gerald A. _____	NY	Army	WWII
Rankin, Richard R. _____	MdNY	Army	WWI
Ray, Samuel H. _____	NO	Navy	WWII
Ray, Theodore A. _____	NO	Army	WWII
Reagen, John D. _____	NY	Army	P-K
Reardon, Charles J. _____	NE	Army	WWII
Regalado, Alejo G. _____	NY	Army	WWII
Rehkopf, Edward B. _____	Md	Army	Kor. & P-K
Reilly, Francis B. _____	NY	Army	WWII
Reynolds, Robert F. _____	MdNY	Army	WWI
Reynolds, Vincent T. _____	NY	Army	Kor. & P-K
Robinson, Charles A. _____	Mo	Navy	WWII
Roche, Val J. _____	Mo	Army	WWII
Roddy, Charles M. _____	NE	Army	WWII
Rooney, Richard L. _____	NE	Army	WWII
Ryan, Charles M. _____	Mo	Army	WWI
Ryan, Daniel F. _____	NE	Army	WWII
Ryan, J. Clement _____	Mo	Army	WWII
Ryan, Vincent B. _____	NY	Army	Kor.
St. John, John D. _____	NE	Army	WWII
(2nd tour)		AF	Kor. & P-K
Schenk, Ralph H. _____	Mo	Army	WWII, Kor. & P-K
Schuetz, Charles E. _____	Mo	Army	WWI
Seaver, George W. _____	Ore	Army	Kor. & P-K
Shanahan, James J. _____	NY	Army	WWII
Shanahan, Joseph P. _____	NE	Navy	WWII
Shanahan, Thomas A. _____	NE	Army	WWII
Sharp, Curtis J. _____	Ore	Army	WWII
Shea, John L. _____	NY	Army	WWII
Shea, Richard G. _____	NE	Army	WWII
(2nd tour)		AF	Kor. & P-K
Sheridan, Robert E. _____	NE	Army	WWII
Smith, Aloysius M. _____	Mo	Army	WWII
Smith, Thomas N. _____	Md	Army	WWII
Stinson, William M. _____	MdNY	Army	WWI
Stockman, Harold V. _____	NE	Navy	WWII
Stretch, Edward M. _____	Cal	Army	WWII
Sullivan, Charles E. _____	Chi	Army	WWII
Sullivan, Francis V. _____	NE	Navy	WWII
Sullivan, Jerome J. _____	Cal	Navy	WWII, Kor. & P-K
Sullivan, Philip V. _____	Md	Army	WWII, Kor. & P-K
Suver, Charles F. _____	Ore	Navy	WWII

JESUIT CHAPLAINS

<i>Name</i>	<i>Prov</i>	<i>Branch</i>	<i>Period</i>
Tainter, James M. _____	Mo	Army	WWII
Talbott, Raymond L. _____ (2nd tour)	Ore	Army AF	WWII Kor.
Tallmadge, Archibald J. ____	Mo	Army	WWI
Tallmadge, Robert F. _____	Mo	Army	WWI
Teufel, John L. _____	Ore	Army	Kor. & P-K
Tierney, Francis J. _____	NY	Army	WWII, Kor. & P-K
Toomey, William J. _____	Chi	Navy	WWII
Torralba, Luis F. _____	NY	Army	WWII
Treacy, Gerald C. _____	MdNY	Army	WWI
Tynan, John W. _____	NY	Army	WWII
Verceles, Pedro P. _____	NY	Army	WWII
Vifquain, Victor L. _____	Mo	Army	WWII
Walet, Robert E. _____	NO	Army	WWII
Wallenhorst, George A. ____	Chi	Army	WWII
Walsh, Henry L. _____	Cal	Army	WWI
Walsh, Lincoln J. _____	NY	Army	WWII
Walsh, Philip X. _____	NY	Navy	WWII
Walter, William J. _____	NY	Army	WWII
Ward, Thomas P. _____	NY	Navy	WWII, Kor. & P-K
Warth, George L. _____	Chi	Army	WWII
Weber, John A. _____	Chi	Army	WWII
White, Henry P. _____	MdNY	Army	WWI
Whitford, Clarence F. ____	Mo	Navy	WWII
Zimmerman, Frederick L. ___	Mo	Army	WWII

A NOTE ON SERVICE BIOGRAPHIES

An effort has been made to achieve uniformity in the following service biographies. Where it has been available, the following information has been included:

1. Chaplain's name and province to which he belonged during his period of service.
2. The first paragraph indicates date of birth, entrance into the Society, ordination. If there has been a change of province subsequent to service, this is indicated. The results of the New York-Buffalo Province division which occurred in June 1960 are not included.
3. The second paragraph contains information on the first tour of duty in the following sequence:
 - a. Date of Commission (or appointment which precedes date of commission) and branch. Unless otherwise noted, all initial Army commissions are as First Lieutenant.
 - b. Serial number. These were first issued to officers subsequent to World War I.
 - c. Date of appointment to various ranks. The earliest date a certain rank was held is indicated. Thus, if a chaplain was appointed Major in the Reserve in 1947 and a Major in the National Guard in 1949, the date of the 1947 appointment is given. In general, with the frequent exception of National Guard ranks, no distinction is made as to component in which the rank is held.
 - d. Date and place of assignments. These are indicated as follows:
 - i. an inclusive date (e.g., 3 Jan 1944 to 17 Feb 1945).
 - ii. a single date (e.g., 3 Jan 1944) which indicates usually the date that a chaplain was assigned to a particular command.
 - iii. a year date (e.g., 1944; or 1944 to 1946) which indicates either that the bulk of the year was spent in the assignment, or the year in which he was transferred to the assignment.
 - e. Date of release from service:
 - i. reverted to inactive status: i.e., the date after terminal leave that the chaplain left the service.
 - ii. relieved of active duty: i.e., date before terminal leave began. The term "Discharged" was ordinary World War I usage and has no pejorative connotation.
4. An additional paragraph covers a second tour of duty if the chaplain was recalled.
5. Awards.
6. Date of death.

Information has been added where available. If, for example, reserve duty is indicated for one chaplain, this does not deny that another chaplain may also have performed reserve duty.

WORLD WAR I

Sources:

1. *United States Catholic Chaplains in the World War*, George J. Waring.
2. *Woodstock Letters*. 49, 262-3. Service records of all Missouri Province chaplains.
3. *The History of the Chaplain Corps, United States Navy*, Clifford M. Drury. Volume III.
4. Records in the archives of the Office of Chief of Chaplains, United States Army.

Anderson, Edward P. (Missouri)

Born: 9 May 1873. Entered Society: 5 Sep 1893. Ordained: 26 Jun 1907.

Commissioned in the Army 29 Aug 1918 at Newport News, Va. Served as chaplain aboard the transport *Kursk* on which he made two trips to Brest during the war, and at Debarkation Hospital 5, New York City. Discharged at Hoboken, N.J., on 17 Mar 1919 as First Lieutenant.

Died 17 Mar 1945 at Cincinnati, Ohio, as a member of the Chicago Province.

Bailey, George Monballiu (California)

Born: 19 Feb 1878. Entered Society: 8 Sep 1897. Ordained: 26 Jul 1912. Present Province: Oregon.

Entered the Army on 1 Jun 1918 at Camp Zachary Taylor, Ky., and served at Montfaucon Sector, Camp Meucon, Paris, Gondrecourt, Rimau-court, Antwerp and Spartanburg. He was in the Meuse-Argonne Offensive and St. Mihiel Defensive with the 3rd Battalion of the 315th Infantry. Discharged as First Lieutenant at Camp Lewis, Wash., 15 Oct 1919.

Boyle, Terence J. (Maryland-New York)

Born: 29 Mar 1874. Entered Society: 14 Aug 1895. Ordained: 30 Jul 1910.

Entered the Army at Governors Island in 1918 and was assigned to the Base Hospital at Camp Merritt, N.J. (Oct 1918 to Dec 1918) and later to transport service aboard the *U.S.S. Frederick*. Returned to Camp Merritt, N.J., (Mar 1919 to Sep 1919). Commissioned as chaplain with the rank of Captain in the Officers' Reserve Corps, 30th Infantry, 1919.

Died 28 Nov 1952 at New York City, as a member of the New York Province.

Bracken, Edward J. (Missouri)

Born: 2 Aug 1881. Entered Society: 31 Aug 1901. Ordained: 28 Jun 1916.

Entered the Army at Cincinnati, Ohio, 14 Aug 1918, and was assigned to Headquarters, Detention Camp 1, 164th Depot Brigade, Camp Funston, Kan. (Sep 1918 to Nov 1918). Discharged with the rank of First Lieutenant, 2 Dec 1918. Commissioned in the Officers' Reserve Corps and assigned to the 308th Engineers, 83rd Division, as regimental chaplain.

Died 14 Jul 1955 at Cleveland, Ohio, as a member of the Detroit Province.

Connor, Charles F. (Maryland-New York)

Born: 8 Feb 1881. Entered Society: 18 Sep 1900. Ordained: 28 Jun 1915.

Commissioned 30 Mar 1918. Served in the AEF with the 306th Field Signal Corps, 324th Infantry, Headquarters 81st Division, Headquarters Army of Occupation and 26th Infantry. In action at St. Die Sector, Meuse-Argonne. Discharged 27 Sep 1919, Camp Dix, N.J.

Died 15 Dec 1956 at Poughkeepsie, N.Y., as a member of the New York Province.

Corboy, William J. (Missouri)

Born: 12 Aug 1878. Entered Society: 11 Aug 1897. Ordained: 27 Jun 1912.

Entered the Army 12 Feb 1918 at Camp Funston, Kan. Served at Camp Funston and Fortress Monroe in the United States. Overseas he served in Camp de Souge and St. Mihiel, France, and in the Coblenz area, Germany. He was in the engagements at St. Mihiel and the Argonne. He was discharged 5 Jun 1919 at Camp Dodge, Ia., with the rank of First Lieutenant.

Died 10 Apr 1951 at Omaha, Neb., as a member of the Chicago Province.

Cotter, John A. (Maryland-New York)

Born: 9 Apr 1874. Entered Society: 14 Aug 1893. Ordained: 20 Jun 1909.

Entered the Army 24 Jul 1918 and served at Camp Humphreys, Va. and Fort McHenry, Md. Discharged with the rank of First Lieutenant at Fort McHenry 21 Jan 1919.

Died 18 Jul 1950 at Brooklyn as a member of the New York Province.

Dalton, Hugh A. (Maryland-New York)

Born: 1 Sep 1879. Entered Society: 14 Aug 1899. Ordained: 28 Jun 1915.

Entered the Army in New York 6 Apr 1918. Sent to Chaplains' Training School, Camp Zachary Taylor, Ky. Assigned to Army Transport Service duty at Hoboken, N.J., and made trips on the *U.S.S. Siboney*, *Kroonland* and *George Washington*. Discharged at Hoboken, N.J., with the rank of First Lieutenant 1 Apr 1919. Commissioned as

First Lieutenant in the Officers' Reserve Corps 29 Aug 1919.

Died 14 Nov 1950 at Wernersville, Pa., as a member of the Maryland Province.

Delihant, Thomas J. (Maryland-New York)

Born: 18 May 1878. Entered Society: 14 Aug 1897. Ordained: Jun 1912.

To Army training school 23 Aug 1918. Commissioned as First Lieutenant 26 Sep 1918. Discharged Camp Lee, Va., 25 Aug 1919. Appointed First Lieutenant in the Officers' Reserve Corps 20 Oct 1919.

Died 28 Feb 1949 at Reading, Pa., as a member of the Maryland Province.

Dinand, Augustine A. (California)

Born: 23 Aug 1872. Entered Society: 16 Aug 1894. Ordained: 26 May 1907.

Commissioned as First Lieutenant 17 Oct 1918. Served at Camp Lewis, Wash., until 10 May 1919.

Died 4 Aug 1939 at Weston, Mass., as a member of the Oregon Province.

Duffy, Edward P. (Maryland-New York)

Born: 26 May 1881. Entered Society: 7 Sep 1899. Ordained: 28 Jun 1914.

Commissioned in the Navy as Lieutenant (j.g.) 6 Apr 1918. To the rank of Lieutenant 23 Sep 1919. Assignment: Brooklyn Navy Yard and receiving station, Bay Ridge, N.Y. (16 Apr 1918 to 18 Sep 1919). Resigned 20 Sep 1919.

Died 1 Apr 1952 at New York City as a member of the New York Province.

Falley, Louis A. (Missouri)

Born: 29 Nov 1872. Entered Society: 26 Jul 1892. Ordained: 26 Jun 1907.

Commissioned First Lieutenant in the Army 18 Sep 1918. Overseas from Nov 1918 to Jun 1919. Served in the Toul Sector with the 64th Infantry; at Base Hospital 113, Savenay, France; and with the 7th Division at Camp Funston, Kan. Discharged 5 Jul 1920 at Camp Funston, Kan.

Died 3 Oct 1943 at West Baden, Ill., as a member of the Chicago Province.

Fleuren, Henry R. (New Orleans)

Born: 18 May 1873. Entered Society: 7 Sep 1892. Ordained: 28 Jun 1906.

Commissioned as First Lieutenant in the Army 8 Nov 1918. Served at Camp Stewart, Va., and in the Transport Service. Discharged 7

Oct 1919 at Camp Pike, Ark.

Died 29 Jul 1938 at El Paso, Texas.

Foley, William F. (Missouri)

Born: 4 Nov 1878. Entered Society: 5 Nov 1901. Ordained: 28 Jun 1916. Present Province: Detroit.

Commissioned First Lieutenant in the Army 15 Nov 1918 and discharged 26 Nov 1918 at Camp Taylor, Ky.

Fox, George G. (California)

Born: 28 Apr 1878. Entered Society: 7 Dec 1898. Ordained: 27 Jul 1913.

Commissioned as First Lieutenant in the Army 10 Aug 1918. Served at Fort Worden, Fort Casey, Fort Flagler (all in the state of Washington). Discharged 7 Jan 1919.

Died 12 Jun 1943 at Santa Barbara, Cal.

Gaynor, Hugh A. (Maryland-New York)

Born: 28 Jul 1873. Entered Society: 3 Aug 1897. Ordained: 30 Jul 1910.

Commissioned as First Lieutenant in the Army 1 Aug 1918. Served at Camp Gordon, Ga., Camp McClellan, Ala., and Camp Bowie, Tex. Discharged 28 Feb 1919 at Camp Bowie.

Died 26 Nov 1939.

Jessup, Michael (Maryland-New York)

Born: 29 Sep 1873. Entered Society: 14 Aug 1894. Ordained: 31 Jul 1910.

Commissioned as First Lieutenant in the Army 20 Jul 1918. Served with the 155th Depot Brigade at Camp Lee, Va., until discharge 6 Jan 1919. Commissioned in the Officers' Reserve Corps as 1st Lieutenant, 304th Field Artillery, 77th Division.

Died 24 Feb 1933 at New York.

Kane, William T. (Missouri)

Born: 20 Oct 1880. Entered Society: 26 Jul 1898. Ordained: 26 Jun 1913.

Commissioned as First Lieutenant in the Army 11 Jan 1918. Served with the 110th Ammunition Train of the 35th Division, AEF. Overseas from 19 May 1918 to 20 Apr 1919. Engagements: Vosges Sector; St. Mihiel Offensive; Meuse-Argonne Offensive; Sommedieue Sector. Cited during the Meuse-Argonne Offensive. Discharged 22 May 1919 at Camp Funston, Kan.

Died 29 Dec 1946 at Chicago as a member of the Chicago Province.

Kenedy, Eugene T. (Maryland-New York)

Born: 10 Feb 1880. Entered Society: 14 Jan 1899. Ordained: 28

Jun 1914. Present Province: New York.

Commissioned in the Army 28 Feb 1918. Served at Blois, France, (1 Apr 1918 to 15 May 1918); with the Rainbow Division (16 May 1918 to 3 May 1919). Was in action in the Lorraine Sector (16 May 1918 to 10 Jun 1918); Champagne Sector (4 July 1918 to 20 July 1918); Chateau-Thierry (20 Jul 1918 to 2 Aug 1918); St. Mihiel (10 Sep 1918 to 30 Sep 1918); Argonne (10 Oct 1918 to 11 Nov 1918). Discharged 3 May 1919 at Fort Devens, Mass.

King, Terence (New Orleans)

Born: 9 Apr 1881. Entered Society: 25 Jan 1899. Ordained: 2 Aug 1914.

Commissioned in the Army 19 Apr 1918. Served with the 18th Infantry, 1st Division. In action at the Aisne-Marne, St. Mihiel, and Argonne (two phases). Discharged 13 Sep 1919 at Camp Gordon as First Lieutenant. Commissioned First Lieutenant in the Officers' Reserve Corps 17 Feb 1920.

Laherty, John J. (California)

Born: 23 Mar 1879. Entered Society: 9 Jun 1894. Ordained: 30 Apr 1910.

Commissioned in the Navy as Lieutenant (j.g.) 9 Aug 1918. Served on Receiving Ship, Puget Sound Navy Yard (9 Aug 1918 to 30 Jun 1919). Discharged at San Francisco 1 Jul 1919.

Died at San Jose 30 Mar 1957.

Lynch, Daniel J. (Maryland-New York)

Born: 1 Jan 1879. Entered Society: 14 Aug 1900. Ordained: 28 Jun 1916.

Commissioned as First Lieutenant in the Army 16 Apr 1918. Stationed at Blois and Tours with the 310th Infantry, 78th Division. Brigaded with the British near Arras. In action at the St. Mihiel Offensive at Thiaucourt, and Liney Sector at St. Juvin in Meuse-Argonne Offensive. Cited by General Pershing in a letter dated 11 Nov 1919 for conspicuous and meritorious service at Bois des Loges. Discharged 29 May 1919 at Camp Lee, Va.

To the rank of Captain 31 Dec 1924; to Major (National Guard) 20 Jul 1935; to Lieutenant Colonel (National Guard) 15 May 1936. Recalled to the Army 16 Jan 1941. Serial number: 0208785. Assignment: assistant chaplain 26th Division at Camp Edwards, Mass. and Fort Devens, Mass. (16 Jan 1941 to 19 Feb 1942). Honorably discharged 7 May 1942 for physical disability resulting from heart attack. Appointed Brigadier General, Massachusetts Organized Militia, 16 Dec 1946.

Award: Purple Heart.

Died 13 Nov 1952 at Boston as a member of the New England Province.



Father Richard R. Rankin (Md-NY) was one of the first two Jesuits commissioned for service in World War I.



McDonnell, Charles A. (Missouri)

Born: 31 Mar 1875. Entered Society: 14 Sep 1892. Ordained: 28 Jun 1907.

Commissioned in the Army 27 Sep 1918. Stationed at Camp Bowie, Tex., and Fort Sam Houston, Tex. Discharged 16 Jun 1919 at Fort Sam Houston as First Lieutenant.

Died 10 May 1957 at Florissant.

McNulty, Hugh J. (Maryland-New York)

Born: 22 Jan 1877. Entered Society: 7 Sep 1895. Ordained: 30 Jul 1910.

Commissioned as First Lieutenant in the Army 19 Aug 1918. Discharged 21 Feb 1919.

Died at Brooklyn 19 Jan 1947 as a member of the New York Province.

Milet, Henry P. (Missouri)

Born: 13 Feb 1875. Entered Society: 25 Jul 1893. Ordained: 26 Aug 1908. Present Province: Chicago.

Commissioned in the Army 31 Jul 1918. Served with 333rd Infantry, 84th Division, at St. Astier (Dordogne), France and with the 132nd Infantry, 33rd Division, at Vieville, France, and Consdorf, Luxemburg. Overseas from Sep 1918 to May 1919. Discharged as First Lieutenant at Camp Sherman, Ohio, 31 May 1919.

Moakley, James I. (Maryland-New York)

Born: 30 Aug 1870. Entered Society: 14 Aug 1890. Ordained: 28 Jun 1904.

Commissioned 16 Sep 1918. Served with the 112th Machine Gun Battalion, 29th Division, in France, and with the 5th Marines, 2nd Division, Coblenz, Germany. Discharged at Camp Dix, N.J., as First Lieutenant 25 Aug 1919.

Died 3 Nov 1945 at Poughkeepsie as a member of the New York Province.

Morning, John A. (Maryland-New York)

Born: 22 May 1882. Entered Society: 14 Aug 1900. Ordained: 28 Jun 1916.

Entered the Army 29 Jul 1918. Served at Camp Wheeler, Ga., and at Bassens, Gironde, France. Discharged 21 Jul 1919 at Camp Dix, N.J., as First Lieutenant.

Died 8 Dec 1946 at Philadelphia as a member of the Maryland Province.

Mortell, John T. (Missouri)

Born: 18 Aug 1878. Entered Society: 26 Jul 1896. Ordained: 1911.

Commissioned in the Army 4 Dec 1917. Served at Camp Gordon, Ga., and in the AEF. In action in the Toul Sector Defensive, at the

Meuse-Argonne, and at St. Mihiel. Assigned to the 307th Engineers, 82nd Division. Discharged at Fort Sheridan, Ill., as First Lieutenant 31 May 1919.

Died 25 May 1940 at Chicago as a member of the Chicago Province.

O'Brien, Richard A. (Maryland-New York)

Born: 15 Aug 1880. Entered Society: 7 Sep 1897. Ordained: 28 Jun 1912.

Commissioned 13 Apr 1918. Served in France and Germany. In action at the Meuse-Argonne. Discharged as First Lieutenant at Camp Dix, N.J., 10 Jul 1919.

Died 5 Dec 1933 at Manila.

Rankin, Richard R. (Maryland-New York)

Born: 26 Jan 1881. Entered Society: 14 Aug 1899. Ordained: 27 Jun 1914.

Appointed to the Army 20 Aug 1917. Called to active duty 18 Sep 1917. Served at Syracuse, N.Y. and Camp Greene, N.C. With the AEF to France 10 May 1918. In action at the Defensive Section of Meaux, Aisne-Marne, St. Mihiel and Meuse-Argonne. Promoted to the rank of Captain 7 Apr 1919. Resigned Regular Army commission 1 Sep 1919. Appointed to the Officers' Reserve Corps 4 Apr 1921 with serial number 0133739. To Inactive Reserve 28 Jan 1941.

Awards: Silver Star; Croix de Guerre.

Died at Georgetown 19 Aug 1949 as a member of the New York Province.

Reynolds, Robert F. (Maryland-New York)

Born: 19 Dec 1871. Entered Society: 14 Aug 1892. Ordained: 27 Jun 1907.

Commissioned 21 Oct 1918. Served at General Hospital 11, Cape May, N.J. until his discharge as First Lieutenant 10 Jul 1919.

Died 10 Dec 1941 at Poughkeepsie.

Ryan, Charles M. (Missouri)

Born: 29 Mar 1881. Entered Society: 25 Jul 1898. Ordained: 26 Jun 1913.

Commissioned 27 Aug 1917. Served at Camp Douglas, Wis., Camp Greene, N.C., and Plattsburg, N.Y. Overseas from 23 May 1918 to 20 Jul 1919. In the AEF with the 16th Field Artillery, 4th Division. In action at the Aisne-Marne Offensive, St. Mihiel Offensive, and Meuse-Argonne Offensive, both phases. Wounded in the knee by machine gun fire at San Thibaud, Vesle River, 6 Aug 1918. Spent three days in the hospital as the result of an enemy gas attack. Discharged 21 Oct 1919 at Camp Zachary Taylor, Ky., as First Lieutenant.

Died 13 Feb 1941 at Cleveland as a member of Chicago Province.

Schuetz, Charles E. (Missouri)

Born: 5 Sep 1875. Entered Society: 12 Aug 1896. Ordained: 30 Jun 1910.

Commissioned as First Lieutenant in the Army 16 Oct 1918. Served at Camp Grant, Ill., and Fort Sheridan, Ill. Discharged 1 Apr 1919 at Fort Sheridan.

Died 21 May 1946 at St. Louis.

Stinson, William M. (Maryland-New York)

Born: 20 Aug 1876. Entered Society: 14 Aug 1894. Ordained: 30 Jul 1910.

Commissioned in the Army 15 Aug 1918. Served in the AEF. In action at the battle of the Argonne, 22 Oct 1918 to 11 Nov 1918. Discharged 16 Jun 1919 at Fort Dix, N.J., as First Lieutenant.

Died 21 Mar 1935 at Chestnut Hill as a member of New England Province.

Tallmadge, Archibald J. (Missouri)

Born: 23 Jan 1872. Entered Society: 7 Sep 1894. Ordained: 28 Aug 1908.

Commissioned 23 Jul 1918. Assigned to Marine Training Station, Parris Island; transferred to Camp Spartanburg, S.C., and in December to Camp Joseph E. Johnston, Fla. Discharged as First Lieutenant 14 Mar 1919. Commissioned as First Lieutenant in the Officers' Reserve Corps.

Died 3 Nov 1945 at St. Louis.

Tallmadge, Robert F. (Missouri)

Born: 4 May 1881. Entered Society: 26 July 1901. Ordained: 28 Jun 1916. Present Province: Wisconsin.

Commissioned in the Army 16 Sep 1918. Served at Base Hospital Camp Lee, Va., until his discharge as First Lieutenant 31 Mar 1919.

Treacy, Gerald C. (Maryland-New York)

Born: 26 Jan 1883. Entered Society: 14 Aug 1898. Ordained: 28 Jun 1914. Present Province: New York.

Commissioned in the Army 20 Aug 1917. Served with the 39th Infantry at Syracuse, N.Y., Camp Greene, N.C., Camp Mills, N.Y., and Mineola, N.Y. Resigned 3 Jul 1918 for reasons of health.

Walsh, Henry L. (California)

Born: 21 Nov 1879. Entered Society: 11 Jun 1895. Ordained: 27 Jun 1912.

Commissioned in the Army 16 Apr 1918. Served at Fort MacArthur, Cal., until his discharge as First Lieutenant 12 Dec 1918.

Died 13 May 1956.

White, Henry P. (Maryland-New York)

Born: 31 Jan 1882. Entered Society: 14 Aug 1897. Ordained: 29 Jun 1913.

Commissioned in the Army 28 Sep 1918. Served at Camp Zachary Taylor, Ky.; in France with the 127th Infantry, 32nd Division; and in Germany at Herschbach and Selters. In action at the Meuse-Argonne. Discharged at Camp Lee, Va., as First Lieutenant 3 May 1919.

Died 29 Aug 1933 at Washington.

WORLD WAR II

Sources:

1. Questionnaires sent to individual Jesuits. Information on deceased Jesuits was sought from the archives of the Provinces to which they belonged.
2. Records in the Offices of the Chiefs of Chaplains United States Army, Navy and Air Force.
3. *The History of the Chaplain Corps, United States Navy*. Volumes III, IV & V.

Allen, Paul L. (Chicago)

Born: 29 Apr 1907. Entered Society: 31 Aug 1925. Ordained: 23 Jun 1938.

Appointed to the Army 20 Apr 1944. Serial number: 0550536. To the rank of Captain 16 Mar 1945; to Major 28 Dec 1945. Assignments: Harvard Chaplain School (30 Apr 1944); 174th Infantry, Camp Chaffee, Ark.; Tinsukia, Assam, India; Karachi, India; Calcutta, India. Reverted to inactive status 24 Jun 1946.

Babb, William H. (New Orleans)

Born: 3 Dec 1904. Entered Society: 7 Sep 1922. Ordained: 23 Jun 1935.

Commissioned as Lieutenant (j.g.) in the Navy 22 Sep 1941. Serial number: 116082. To Lieutenant 1 Oct 1942; to Lieutenant Commander 17 Oct 1944. Assignments: 11th Naval District (30 Oct 1941 to 24 Jun 1942); *U.S.S. Colorado* (battleship) (29 Jun 1942 to 10 Dec 1943); Naval Training Station, Newport (10 Jan 1944 to 25 Aug 1944); Marine Air Station, Eagle Mountain Lake, Tex. (4 Sep 1944 to 23 Mar 1945); Marine Fleet Air Wing, Miramar (4 Apr 1945 to 23 May 1945); Marine Air Wing #3 (8 June 1945 until relief). Reverted to inactive status 15 Feb 1946. Resigned from Naval Reserve 24 Aug 1950.

Barnett, James R. (New York)

Born: 2 Mar 1905. Entered Society: 22 Feb 1925. Ordained: 20 Jun 1937.

Appointed to the Army 9 Mar 1942. Serial number: 0442027. To the rank of Captain 2 Apr 1943; to Major 24 Mar 1946. Assignments: Chaplain School (12 Jul 1942); Camp Wheeler, Ga. and Camp Maxey, Tex.; New Caledonia, New Hebrides, Philippines and Japan. Served in the United States with the 102nd Division; overseas with 27th Station Hospital, 25th Evacuation Hospital and 168th Evacuation Hospital. Reverted to inactive status 3 Jul 1946.

Barras, Gabriel J. (New Orleans)

Born: 12 Jun 1901. Entered Society: 14 Aug 1916. Ordained: 23 Jun 1929.

Commissioned as Lieutenant in the Navy 11 Sep 1942. Serial number: 209325. To Lieutenant Commander 10 Jul 1945; to Commander 1 Jan. 1951. Assignments: Chaplain School, Norfolk, Va. (19 Oct 1942 to 25 Dec 1942); Navy Hospital, Oakland, Cal. (Dec 1942 to Aug 1943); District Coast Guard Headquarters, Ketchikan, Alaska (Sep 1943 to Sep 1944); Naval Air Station, Ottumwa, Ia. (Oct 1944 to Jul 1945); *U.S.S. Starlight* (personnel transport ship) (Jul 1945 until relieved of duty). Reverted to inactive status 13 Jan 1946.

Recalled to active duty 15 Aug 1950. Assignments: U.S. Marines, Camp Pendleton, Oceanside, Cal. (Aug 1950 to Apr 1951); *U.S.S. Oriskany* (carrier) in Mediterranean and at Brooklyn Navy Yard (Apr 1952 to Jun 1952), and on West Coast and in Pacific and Korean Waters (Jun 1952 to Jun 1953); Marine Air Station, El Toro, Cal. (Jun 1953 to Oct 1956); 1st Marine Air Wing, Japan (Oct 1956 to Nov 1957); Naval Hospital, San Diego, Cal. (Jan 1958 to Oct 1959). Reverted to inactive status 22 Oct 1959.

Barrett, Alfred J. (New York)

Born: 26 Jun 1906. Entered Society: 30 Jul 1924. Ordained: 20 Jun 1937.

Appointed to the Army 16 Sep 1942. Serial number: 0496452. To the rank of Captain 21 Aug 1943; to Major 22 Feb 1946. Assignments: 8th Service Command, Camp Wallace, Tex. (21 Sep 1942 to 11 Jan 1944); Harvard Chaplain School (1 Jan 1943 to 30 Jan 1943); 94th General Hospital, Camp Barkeley, Tex. (11 Jan 1944 to 12 Feb 1944); 94th General Hospital, England (Feb 1944 to Dec 1945); Mourmelon Garrison Area, France (Dec 1945). Reverted to inactive status 22 Apr 1946.

Died 9 Nov 1955.

Barry, John L. (New England)

Born: 13 Jan 1911. Entered Society: 9 Nov 1928. Ordained: 23 Jun 1940.

Commissioned as First Lieutenant in the Army 11 May 1945. Serial Number: 0931664. To the rank of Captain 31 March 1953. Assignment: Fort Jackson, S.C. (1945 to 1946).

Recalled to active duty Aug 1951. Assignments: Fort Leonard Wood, Mo. (Aug 1951 to Dec 1951); Camp Gifu, Japan (Mar 1952 to May 1952); 11th Evacuation Hospital, Korea (May 1952 to Sep 1952); 7th Division Artillery (Sep 1952 to Aug 1953); Fort Lee, Va. (Sep 1953 to May 1955); Berlin, Germany (May 1955 to Feb 1958); Göppingen, Germany (Feb 1958 to Apr 1959); Headquarters, 5th USA, Chicago (May 1959 to present). Still on active duty.

Awards: Bronze Star; Purple Heart.

Bartley, Edward L. (New York)

Born: 18 Feb 1910. Entered Society: 1 Feb 1928. Ordained: 23 Jun 1940.

Appointed to the Army 5 Jan 1944. Serial number: 0543012. To the rank of Captain 8 Jun 1945. Assignments: Harvard Chaplain School (10 Feb 1944); New Orleans Port of Embarkation (20 Mar 1944); Station Hospital, New Orleans Port of Embarkation (28 Feb 1945).

Died of cancer at New Orleans while still in service with the Army 26 Oct 1945.

Beckwith, Albert A. (New York)

Born: 11 Aug 1909. Entered Society: 30 Jul 1927. Ordained: 23 Jun 1940.

Appointed to the Army 13 Jun 1942. Serial number: 0478276. To the rank of Captain 15 Mar 1943; to Major 22 Jan 1947. Assignments: Station Hospital, Camp Pickett, Va. (10 Jul 1942); Harvard Chaplain School (3 Jan 1943 to 30 Jan 1943); 346 Station Hospital, Valley Forge General Hospital, Phoenixville, Pa. (early 1943); 157th Station Hospital, Valley Forge General Hospital, in Phoenixville (14 Sep 1943), in Liverpool, England (1 Aug 1944), at Camp Sibert, Ala. (28 Aug 1945); 1449 SCU, Fort Bragg, N.C. (22 Sep 1945); Welch Hospital, Daytona Beach, Fla. (2 Apr 1946); 473rd Quartermaster Group, Pacific (17 Sep 1946); 1st Replacement Depot, Korea (24 Dec 1946). Reverted to inactive status 23 Mar 1947.

Bischofberger, George (Missouri)

Born: 14 Mar 1909. Entered Society: 8 Sep 1928. Ordained: 18 Jun 1941.

Commissioned as Lieutenant (j.g) in the Navy 10 May 1944. Serial number: 398873. To Lieutenant 1 Jan 1946; to Lieutenant Commander 1 Apr 1952. Assignments: Chaplain School, Williamsburg, Va. (3 Jul 1944 to 27 Aug 1944); *U.S.S. Menard* (attack transport, APA 201) on which he served in the Pacific area during amphibious operations and on transport duty (31 Oct 1944 to 15 Mar 1946); Great Lakes, Ill., Separation Center (Apr 1946 to 29 Jun 1946). Reverted to inactive status 2 Aug 1946.

Boggins, Joseph P. (Chicago)

Born: 13 Feb 1905. Entered Society: 1 Sep 1923. Ordained: 24 Jun 1936. Present Province: Detroit.

Appointed to the Army 13 Sep 1941. Serial number: 0427410. To the rank of Captain 23 Sep 1942. Assignments: Daniel Field, Augusta, Ga. (Sep 1941); 22nd A.B. Group, Brisbane, Australia (22 Jul 1942); 45th Anti-Submarine Group, Townsville, Australia (26 Apr 1943); 45th Anti-Submarine Group, Port Moresby, New Guinea (20 May 1943); 480th Service Squadron, Oro Bay, New Guinea (30 Oct 1943); Headquarters, Advanced Echelon, 5th Air Force, Brisbane, Australia

(28 Feb 1944); Army Air Force Station #1 (11 Aug 1944); 5th Service Command, Camp Atterbury, Ind. (13 Oct 1944); 3505th Air Force Base Unit, Scott Field, Ill. (27 Nov 1944); Fort Devens, Mass. (13 May 1945); returned to 3505th Air Force Base Unit, Scott Field, Ill. (end of 1945). Reverted to inactive status 7 Jan 1946.

Boland, Carroll M. (Missouri)

Born: 4 Apr 1903. Entered Society: 15 Aug 1924. Ordained: 21 Jun 1936.

Appointed to the Army 29 Sep 1941. Serial number: 0428318. To the rank of Captain 5 Feb 1943. Assignments: General Hospital, Charleston, S.C.; Camp Blanding, Fla.; Casablanca, French Morocco for fifteen months; with the 5th Army in Italy. In the United States and overseas with 6th General Hospital (Harvard General); also served overseas with 32nd Station Hospital on detached service for a short period of time. Father Boland was the only Catholic chaplain the 6th General Hospital had in its service history. Reverted to inactive status 9 Feb 1946.

Boland, Joseph E. (Missouri)

Born: 10 Apr 1905. Entered Society: 15 Aug 1925. Ordained: 24 Jun 1937.

Commissioned as Lieutenant (j.g.) in the Navy 10 Feb 1943. Serial number: 254893. To Lieutenant 1 Jun 1944. Assignments: Chaplain School (8 Mar 1943 to 9 May 1943); Naval Construction Training Center, Camp Peary, Va. (15 May 1943 to 28 Dec 1943); *U.S.S. General H. W. Butner* (troop ship APA 113) in the Pacific area (30 Dec 1943 to 25 Jun 1945); Naval Air Station, Quonset Point, R.I. (31 Jul 1945 until relieved of duty). Reverted to inactive status 2 Apr 1946. Appointed Lieutenant Commander in the Naval Reserve. Resigned from the Naval Reserve 1 Sep 1955.

Bonn, John L. (New Orleans)

Born: 23 Oct 1906. Entered Society: 30 Jul 1923. Ordained: 23 Jun 1935.

Commissioned as Lieutenant (j.g.) in the Navy 7 Apr 1943. Serial number: 307221. To Lieutenant 1 Jan 1945. Assignments: Chaplain School, Williamsburg, Va. (13 Sep 1943 to 7 Nov 1943); Naval Training Station, Great Lakes, Ill. (19 Nov 1943 to 22 Jan 1944); Naval Air Station, Ottumwa, Ia. (27 Jan 1944 to 21 Oct 1944); 13th Naval District (Northwest coast of U.S.) (2 Jan 1945 until relieved of duty). Reverted to inactive status 31 Oct 1945. Retired from the Naval Reserve 1 Jan 1954.

Bowdern, William S. (Missouri)

Born: 13 Feb 1897. Entered Society: 25 Jul 1914. Ordained: 27 Jun 1928.



Father Charles F. Suver (Ore) distributing Holy Communion on Mount Suribachi, Iwo Jima, on 23 February 1945, less than one hour after the raising of the flag by American Marines. (U.S. Marine Corps photo)



Appointed to the Army 14 Jul 1942. Serial number: 0483705. To the rank of Captain 29 Nov 1943; to Major 6 May 1946. Assignments in the United States: Fort George Meade, Md.; Fort Hancock, N.J. Assignments overseas: Newfoundland, India, Luzon. Served with the following units overseas: 3rd Infantry Regiment; Headquarters India-Burma Theater; 686th Clearing Company; 607th Clearing Company; 85th Station Hospital. Reverted to inactive status 6 May 1946.

Boylan, Bernard R. (New England)

Born: 5 May 1905. Entered Society: 14 Aug 1924. Ordained: 21 Jun 1936.

Commissioned as Lieutenant (j.g.) in the Navy 6 Mar 1943. Serial number: 262652. To Lieutenant 1 Jun 1944. Assignments: Chaplain School, Williamsburg, Va. (18 Apr 1943 to 6 Jun 1943); Naval Hospital, New River, N.C. (18 Jun 1943 to 7 Apr 1944); with Commander, 7th Fleet, Australia (Apr 1944 to 14 Jun 1945); 88th Naval Construction Battalion, New Guinea (14 Jun 1945 to 8 Oct 1945); Naval Air Base #3964, Philippines (8 Oct 1945 to 14 Dec 1945). Reverted to inactive status 28 Mar 1946. Appointed Lieutenant Commander in the Naval Reserve. Resigned from the Naval Reserve 9 Feb 1951.

Award: Navy and Marine Corps Medal.

Bradstreet, John R. (California)

Born: 4 Aug 1903. Entered Society: 6 Aug 1924. Ordained: 21 Jun 1937.

Appointed to the Army 20 Mar 1943. Serial number: 0516341. To the rank of Captain 15 Jan 1944; to Major 21 Jan 1947; to Lieutenant Colonel 15 Mar 1954. Assignments: Assistant Post Chaplain, Camp White, Ore. (6 Apr 1943 to 15 Jan 1944); 83rd General Hospital, England and France (15 Jan 1944 to 20 Jun 1945); 71st Regiment, 44th Division, France and Camp Chaffee, Ark. (20 Jun 1945 to 1 Sep 1945); Anti-aircraft Battalion, Oahu, Hawaii (Nov 1945 to 19 Jul 1946). Reverted to inactive status 16 Oct 1946.

Recalled to active service 15 Oct 1950. Assignments: Amphibious Brigade, Fort MacArthur, Cal. (Oct 1950 to May 1951); Amphibious Brigade, Fort Worden, Wash. (May 1951 to Oct 1951); Mercy Hospital, Okinawa (Nov 1951 to Mar 1952); 29th Infantry Regiment, Okinawa (Mar 1952 to 8 Dec 1952); 29th Topograph Battalion, Philippines (8 Dec 1952 to 10 Dec 1953); Chaplain, Army Mental Hospital, Tokyo (12 Dec 1953 to 30 Mar 1954); Army Security Agency, Tokyo (1 Apr 1954 to Dec 1954); 3rd Infantry Division, Fort Benning, Ga. (Dec 1954 to May 1955); Headquarters IX Corps, Sendai, Japan (6 Jun 1955 to 8 Jan 1956); Kapaun Retreat House, Oiso, Japan (13 Jan 1956 to 1 Apr 1957); 24th Infantry Division, Korea (4 Apr 1957 to 1 Sep 1957); Fort Monmouth, N.J. (15 Oct 1957 to 1 Dec 1958). Relieved of active duty 1 Dec 1958.

Brennan, Thomas A. (New England)

Born: 27 Dec 1895. Entered Society: 14 Aug 1915. Ordained: 20 Jun 1928.

Appointed to the Army 4 Apr 1945. Serial number: 0931744. Assignments: Chaplain School, Fort Devens, Mass. (11 May 1945 to 22 Jun 1945); Fort Mason, San Francisco, Cal. (22 Jun 1945 to 7 Jul 1945); Camp Stoneman, Cal. (7 Jul 1945 to 14 Jul 1945); Fort Ord, Cal. (14 Jul 1945 to 17 Apr 1946). Reverted to inactive status 17 May 1946. At present Captain in the Officers' Reserve Corps.

Brock, Laurence M. (New England)

Born: 30 May 1903. Entered Society: 30 Jul 1923. Ordained: 21 Jun 1935.

Appointed to the Army 16 Jan 1941. Serial number: 0403400. To the rank of Major (182nd Infantry, Mass. N.G.) 15 Nov 1947; to Lieutenant Colonel 12 Apr 1958. Assignments: 182nd Infantry Regiment, 26th Division, Camp Edwards, Mass. (1941); 182nd Regiment, 26th Division, Southwest Pacific Area (1942 to 1944); Fort Devens, Mass. (20 Jul 1944); 1448th SCU, Camp Blanding, Fla. (13 Nov 1944); 1400th SCU, Headquarters, 4th Service Command, Atlanta, Ga. (29 Jul 1945). Relieved of active duty 15 May 1946.

Award: Legion of Merit.

Brown, John P. (Maryland)

Born: 19 Jul 1907. Entered Society: 11 Feb 1928. Ordained: 23 Jun 1940.

Appointed to the Army 8 Apr 1944. Serial number: 0549464. To the rank of Captain 26 Apr 1945; to Major 31 Dec 1946; to Lieutenant Colonel 7 Jul 1951. Assignments: Harvard Chaplain School (30 Apr 1944); 13th Tank Destroyer Group, Fort Jackson, S. C. (6 Jun 1944); 372nd Station Hospital and 30th Station Hospital, India (1 Nov 1944); 475th Infantry Regiment, Myitkyina, Burma and Kunming, China (19 Feb 1945); U.S. Forces, China Theater (17 Sep 1945); 3rd Armored Division, Fort Knox, Ky. (31 Aug 1947); U.S. Forces in Germany and Austria (23 Jun 1949); Camp Kilmer, N.J. (11 Aug 1951); 47th Infantry Division, Camp Rucker, Ala. (10 Sep 1952); 2151 ASU, Aberdeen, Md. (23 Jul 1953); Camp Stoneman, Cal. (8 Feb 1954); 8202 AU, Korea Military Advisory Group, Korea (27 May 1954); 7th Infantry Division, Korea (22 Apr 1955); 4050 SU TAC, Fort Sill, Okla. (3 Oct 1955). Relieved of active duty 31 Jan 1957.

Award: Bronze Star.

Bryant, Robert T. (New Orleans)

Born: 9 Dec 1891. Entered Society: 11 Aug 1906. Ordained: 24 Jun 1922.

Appointed to the Army 6 Sep 1943. Serial number: 0533622. To the rank of Captain 18 Jul 1945. Assignments: 6th Service Command, Fort

Custer, Mich. (21 Sep 1943), and Fort Sheridan, Ill. (19 Oct 1943); Harvard Chaplain School (Mar 1944); 7th Service Command Rehabilitation Center, Camp Phillips, Kan. (24 Mar 1944) and Jefferson Barracks, Mo. (31 Aug 1944); Finschhafen, New Guinea (30 Apr 1945); 1325th Service Command Unit, Separation Center, Indiantown Gap, Pa. (26 Oct 1945). Reverted to inactive status 28 Aug 1946.

Bryant, Thomas J. (Chicago)

Born: 11 Nov 1904. Entered Society: 26 Jan 1928. Ordained: 23 Jun 1938.

Appointed to the Army 19 Aug 1943. Serial number: 0532218. To the rank of Captain 16 Dec 1944. Assignments: Harvard Chaplain School (25 Sep 1943); 93rd General Hospital at Fort Meade, Md. (4 Nov 1943) and England (28 Feb 1944); 158th General Hospital, England (22 Jun 1945); Bremen, Germany (30 Sep 1945). Reverted to inactive status 8 May 1946.

Burke, Daniel J. (New York)

Born: 3 Mar 1902. Entered Society: 1 Feb 1920. Ordained: 22 Jun 1932.

Commissioned as Lieutenant in the Navy 10 Jan 1942. Serial number: 126139. To Lieutenant Commander 1 Mar 1943; to Commander 5 Nov 1945. Assignments: Chaplain School, Norfolk, Va. (2 Feb 1942 to 5 Mar 1942); *U.S.S. Philadelphia* (light cruiser) from 10 Jun 1942 to 2 Jan 1945 during which time he participated in the landings in North Africa, Sicily, Anzio, Salerno and Southern France; Naval Training Center, Miami, Fla. (26 Jan 1945 to Jan 1946); Receiving Station, Brooklyn, N.Y. (30 Jan 1946 to 19 Jun 1946). Reverted to inactive status 8 Sep 1946. Resigned from the Naval Reserve 3 Nov 1953.

Burke, Edmund F. (Missouri)

Born: 6 Jan 1907. Entered Society: 8 Aug 1925. Ordained: 22 Jun 1938.

Appointed to the Army 3 Aug 1943. Serial number: 0530401. To the rank of Captain 4 Apr 1944. Assignments: Harvard Chaplain School (18 Aug 1943); 2nd Armored Group at Camp Cooke, Cal. (2 Oct 1943) and Fort Ord, Cal. (Nov 1943); 322nd Infantry Regiment, 81st Division, Camp Beale, Cal. (31 May 1944), Hawaii and Central Pacific (1944 and 1945); Headquarters, 15th Replacement Depot, Japan (26 Jan 1946); 1772nd Service Unit, Separation Center, Jefferson Barracks, Mo. (18 Apr 1946). Reverted to inactive status 24 Jun 1946.

Award: Silver Star.

Burns, Leo J. (Missouri)

Born: 7 Oct 1904. Entered Society: 31 Jan 1924. Ordained: 24 Jun 1936. Present Province: Wisconsin.

Appointed to the Army 12 May 1942. Serial number: 0471008. To

the rank of Captain 4 Nov 1943; to Major 31 Jan 1946. Assignments in the United States: Fitzsimons General Hospital, Denver, Colo.; 478th Port Battalion, Camp Plauche, New Orleans, La. Assignments overseas: Headquarters 295th Infantry Regiment, Camp Tortugero, Puerto Rico; Port Chaplain, Honolulu, Hawaii; Headquarters, Army Port and Service Command, Pacific Islands. Reverted to inactive status 30 Mar 1947.

Buschmann, J. Peter (Chicago)

Born: 4 Jun 1907. Entered Society: 2 Sep 1927. Ordained: 31 Jul 1940.

Commissioned as Lieutenant (j.g.) in the Navy 1 Apr 1945. Serial number: 446159. To Lieutenant 1 Jul 1954. Assignments: Chaplain School, Williamsburg (7 May 1945 to 30 Jun 1945); Naval Training and Distribution Center, Camp Peary, Williamsburg, Va. (5 Jul 1945 to 18 Jan 1946); *U.S.S. Hope* (hospital ship) (1 Feb 1946 to 29 Apr 1946); Naval Hospital, San Leandro, Cal. (6 May 1946 to 7 Aug 1946). Reverted to inactive status 26 Aug 1946.

Byrne, John F. (Chicago)

Born: 4 Jul 1897. Entered Society: 25 Sep 1922. Ordained: 25 Jun 1933.

Appointed to the Army 14 Mar 1942. Serial number: 0442932. To the rank of Captain 5 Jun 1943; to Major 1 Feb 1945. Assignments: 58th Infantry Regiment, Ft. Lewis, Wash. (1942); 58th Infantry Regiment, Ft. Greely, Alaska (1943); Anchorage, Alaska (1944); Miami Beach, Fla. (1945); Fort Sheridan, Ill. (1945 to 1946). Reverted to inactive status 16 Jul 1946.

Died of cancer 20 Jul 1957.

Campbell, Daniel V. (Missouri)

Born: 31 Jul 1909. Entered Society: 1 Sep 1927. Ordained: 26 Jun 1940.

Appointed to the Army 12 Jun 1943. Serial number: 0525143. To the rank of Captain 29 May 1944. Assignments: Harvard Chaplain School (14 Jul 1943); service with various units of the Air Transport Command. Reverted to inactive status 11 Jun 1946.

Appointed to the Air Force with the rank of Major 20 Oct 1950. Serial number: A0525143. Assignments: Kirtland Air Force Base, New Mexico (Oct 1950 to Dec 1952); 51st Bomber Wing, Pacific Area (from Jan 1953). Relieved of active duty 30 Aug 1955.

Cannon, Thomas B. (New York)

Born: 28 Feb 1905. Entered Society: 30 Jul 1921. Ordained: 24 Jun 1934. Present Province: Philippines.

Appointed to the Army 11 May 1944. Serial number: 0552314. To the rank of Captain 27 Feb 1945; to Major 1 Oct 1953. Assignments in U.S.:

Harvard Chaplain School (8 Jun 1944); Camp Hulen, Tex.; Camp Beauregard, La.; Camp Polk, La.; Camp Carson, Colo.; Camp Swift, Tex.; Fort Lewis, Wash. Overseas service with the 10th Mountain Division in Italy and on the Italian-Yugoslav Border. Reverted to inactive status 13 May 1946.

Awards: Bronze Star Medal; Army Commendation Ribbon.

Carasig, Pablo M. (New York)

Born: 5 Dec 1892. Entered Society: 8 Nov 1910. Ordained: 28 Jun 1925. Present Province: Argentina.

Commissioned in the Philippine Army and inducted into the United States Forces in the Far East 29 Sep 1941. Serial number: 028487. Joined guerilla forces 15 Aug 1944. Returned to military control 15 Sep 1945 and shortly after released from active duty with the rank of Major.

Carey, Daniel J. (New York)

Born: 19 Oct 1909. Entered Society: 14 Aug 1927. Ordained: 23 Jun 1940.

Appointed to the Army 27 Apr 1944. Serial number: 0551217. To the rank of Captain 14 Apr 1945; to Major 3 Mar 1947. Assignments: Harvard Chaplain School (8 Jun 1944); Camp Haan, Cal.; 87th Infantry Division, Columbia, S.C.; Fort Riley, Kan.; Camp McCoy, Wis.; 417th Infantry Regiment, 76th Division in Belgium, Luxemburg and Rhineland Campaigns; occupation duties with 16th Infantry Regiment, 1st Infantry Division at Bamberg and Landshut, Germany. Reverted to inactive status 24 Sep 1946.

Carr, Edwin F. (California)

Born: 28 Mar 1907. Entered Society: 22 Sep 1927. Ordained: 27 Jun 1940.

Commissioned as Lieutenant (j.g.) in the Navy 19 Mar 1943. Serial number: 262542. To Lieutenant Commander 1 Sep 1948; to Commander 1 Jul 1954. Assignments: Chaplain School, Williamsburg, Va. (26 Apr 1943 to 21 Jun 1943); Naval Training Station, Great Lakes, Ill. (3 Jul 1943 to 8 Dec 1943); Amphibious Training Base, Tunisia (26 Jan 1944 to 26 Feb 1944); Amphibious Training Base, Bizerte (26 Feb 1944 to 8 Aug 1944); Naval Base Hospital #9, Oran, Algeria (10 Aug 1944 to 5 Oct 1944); Naval Detachment, Naples (10 Oct 1944 to 8 Nov 1944); Naval Air Station, Port Lyautey, French Morocco (10 Nov 1944 to 5 Jun 1945); Naval Station, Seattle, Wash. (24 Jul 1945 to Nov 1945); *U.S.S. Mobile* (cruiser) (Nov 1945 to 21 Mar 1946); Naval Hospital, Camp Lejeune, N.C. (29 Mar 1946 until relieved). Reverted to inactive status 30 Jul 1946.

Recalled to active duty 18 Aug 1950. Assignments: *U.S.S. Rochester* (cruiser) (Sep 1950 to Jul 1952); Marine Corps School, Quantico, Va. (Jul 1952 to Dec 1952). Reverted to inactive status Dec 1952.

Carroll, Anthony G. (New England)

Born: 9 Aug 1906. Entered Society: 14 Aug 1922. Ordained: 23 Jun 1935.

Appointed to Army 12 Jan 1940. Serial number: 0386674. To the rank of Captain 24 Apr 1942; to Major 12 May 1945. Assignments: from 1942 to 1945 served with Army Air Force Units in Australia, New Guinea, Philippines and Japan. Served in the United States and overseas with 102nd Coast Artillery. Overseas with the following units: 380th Bombardment Group; 8th Fighter Group; 5th Fighter Command. Reverted to inactive status 9 Nov 1946.

Carroll, James D. (New Orleans)

Born: 30 Apr 1905. Entered Society: 5 Sep 1923. Ordained: 24 Jun 1937.

Commissioned as Lieutenant in the Navy 23 Apr 1944. Serial number: 381302. Assignments: Chaplain School, Williamsburg, Va. (5 Jun 1944 to 30 Jul 1944); Naval Hospital, Sampson, N.Y. (10 Aug 1944 to 28 Jul 1945); Naval Air Base, Personnel Department, San Bruno, Cal. (10 Aug 1945 to 22 Oct 1945); *U.S.S. Riverside* (auxiliary passenger-attack APA 102) (14 Nov 1945 to 8 Apr 1946); 1st Naval District (29 Apr 1946 to 1 Aug 1946). Reverted to inactive status 5 Sep 1946.

Cavanaugh, Paul W. (Chicago)

Born: 6 Jul 1901. Entered Society: 1 Sep 1921. Ordained: 22 Jun 1934. Present Province: Detroit.

Appointed to the Army 17 Apr 1944. Serial number: 0550270. To the rank of Captain 24 Nov 1945. Assignments: Harvard Chaplain School (30 Apr 1944); 106th Infantry Division, Camp Atterbury, Ind. (Jun 1944 to Oct 1944); 106th Infantry Division, Scotland, England, Belgium, Germany; captured by German troops during the Battle of the Bulge, 19 Dec 1944, and imprisoned at Stalag IXB, Bad Orb, and Oflag XIIIIB, Hammelburg; liberated 2 May 1945; hospitalized as a result of leg injury at Percy Jones General Hospital, Battle Creek, Mich. (July 1945 to Aug 1946). Reverted to inactive status 29 Oct 1946.

Cervini, Andrew F. (New York)

Born: 13 Feb 1903. Entered Society: 30 Jul 1920. Ordained: 25 Jun 1933. Present Province: Philippines.

Appointed to the Army 15 Mar 1942. Serial number: 0935454. To the rank of Captain 4 Mar 1946. Assignments: 73rd Infantry, Philippine Army (Mar 1942); prisoner of war at Iligan, Cagayan, Impalutao, Davao and Santo Tomas (1942 to 1945); Bushnell General Hospital, Brigham City, Utah (30 Sep 1945); 1258 SU, Willowbrook, N.Y. (8 May 1946). Reverted to inactive status 26 Oct 1946.

Award: Purple Heart.

Cheyhl, George S. (Chicago)

Born: 29 Jan 1911. Entered Society: 31 Aug 1928. Ordained: 18

Jun 1941. Present Province: Detroit.

Appointed to the Army 5 May 1945. Serial number: 0932132. To the rank of Captain 24 Aug 1946; to Major 3 Aug 1951. Assignments: Chaplain School, Fort Devens, Mass. (13 May 1945); 24th Division Artillery, Philippines and Japan (1945 to 1948); Fort Knox, Ky. (9 Mar 1948). Reverted to inactive status 1 Nov 1948.

Recalled 4 Sep 1950. Assignments: Fort Sheridan, Ill.; 434th Engineer Construction Battalion, Camp Carson, Colo.; to Korea with 434th Construction Battalion (1950); transferred to 24th Division Artillery shortly after arrival in Korea (1951); Fort Campbell, Ky. (1952); Combat Command "A", 2nd Armored Division, Germany (Dec 1952 to Aug 1954). Relieved of active duty 11 Aug 1954.

Award: Army Commendation Ribbon.

Clancy, John L. (New England)

Born: 25 Oct 1903. Entered Society: 30 Jul 1922. Ordained: 20 Jun 1934.

Commissioned in the Army as First Lieutenant 28 Dec 1937. Serial number: 0361159. To the rank of Captain 20 Jun 1942; to Major 27 Sep 1945. Assignments: Chaplain, Civilian Conservation Corps; Fort Edwards, Mass., with 68th Coast Artillery, 26th Division Special Troops, 181st Infantry Regiment; Eastern Defense Command; Cushing General Hospital, Framingham, Mass; Panamarim Field, Natal, Brazil; served also with units of the Air Transport Command. Reverted to inactive status 15 May 1946.

Clark, Charles D. (Missouri)

Born: 23 Dec 1901. Entered Society: 2 Sep 1919. Ordained: 22 Jun 1932.

Appointed to the Army 31 Aug 1943. Serial number: 0553090. To the rank of Captain 1 Sep 1944; to Major 20 Feb 1947. Assignments: Harvard Chaplain School (24 Sep 1943); Sault Sainte Marie, Mich.; Camp Edwards, Mass.; Suffolk Co. Air Base, Long Island, N.Y.; Camp Davis, N.C.; Camp Haan, Cal.; Camp Howze, Tex.; Camp Bowie, Tex.; Beaumont General Hospital, El Paso, Tex. Reverted to inactive status 31 Dec 1946.

Clark, Joseph M. (California)

Born: 10 Jun 1900. Entered Society: 27 Sep 1919. Ordained: 20 Jun 1932.

Appointed to the Army 31 Mar 1942. Serial number: 0445800. To the rank of Captain 31 Oct 1942. Assignments: activated at Fort Lewis, Wash. (6 Apr 1942); graduated IX Army Corps Officers' School, Fort Lewis, Wash. (1 May 1942); Fort Ord, Cal. (May to Jul 1942); Camp Kilmer, N.J. (Aug 1942); Camp Pickett, Va. (Sep to Oct 1942); Casablanca, Morocco (Dec 1942 to Jul 1943); Sicily (Jun 1943 to May 1944); 35th Field Hospital, Italy (May 1944 to Oct 1945); separated

from Army at Fort MacArthur, Cal. (8 Mar 1946). Honorable discharge from Reserve Commission 15 Apr 1949.

Coleman, Jeremiah F. (New England)

Born: 16 Jun 1911. Entered Society: 7 Sep 1928. Ordained: 22 Jun 1940.

Appointed to the Army 6 Apr 1944. Serial number: 0549368. To the rank of Captain 4 Apr 1945. Assignments: Harvard Chaplain School (30 Apr 1944); Headquarters, 3rd Air Force, Tampa, Fla. (16 May 1944); 335 AAF BU Dale Mabry Field, Fla. (15 Jun 1944); 354 AAF BU, Rapid City Air Base, S.D. (9 Nov 1945). Reverted to inactive status 14 Apr 1946.

Recalled 15 Jun 1951. Assignments: Camp Kilmer, N.J. (1951); Germany (1952). Returned to Camp Kilmer and relieved of active duty 28 Oct 1952.

Connors, J. Bryan (New England)

Born: 15 Mar 1898. Entered Society: 15 Aug 1918. Ordained: 16 Jun 1931.

Appointed to the Army 27 Sep 1944. Serial number: 0927185. To the rank of Captain 18 Sep 1945. Assignments: Chaplain School, Fort Devens, Mass. (7 Oct 1944); Keesler Field, Biloxi, Miss. (1944 to 1946). Reverted to inactive status 20 May 1946.

Consunji, Agustin S. (New York)

Born: 5 May 1891. Entered Society: 20 Jul 1911. Ordained: 28 Jun 1925.

It is not certain whether Father Consunji was actually a chaplain for American, Filipino army or guerilla forces. He was accused of giving aid to the guerillas and taken prisoner at Iligan in 1943. He was brought to Fort Santiago in Manila (Japanese prison during the war). There he was cruelly tortured by the Japanese, who tried and sentenced him to death. He was killed 12 Oct 1943.

Copeland, Raymond F. (California)

Born: 23 Aug 1899. Entered Society: 5 Sep 1920. Ordained: 22 Jun 1934.

Appointed to the Army 11 Feb 1942. Serial number: 0437860. To the rank of Captain 12 Sep 1942; to Major 16 Apr 1945; to Lieutenant Colonel 10 Jun 1948; to Colonel 1 Apr 1959. Assignments: Desert Training Center with General Patton's Desert Corps, near Indio, Cal. (1942); 45th (Thunderbird) Division during Naples-Foggia (Cassino) campaign (1943); 45th Division, Anzio campaign, and 17th Field Artillery in Rome-Arno and Southern France campaigns (1944); 44th Infantry Division, Rhineland and Central Europe (1944 and 1945); returned to the United States with the 44th Division to Camp Chaffee, Ark., and relieved of active duty (end of 1945). Reverted to inactive

status 16 Feb 1946. Division Chaplain, 49th Division, California National Guard (1948 to 1952); State Chaplain, California National Guard (1953 to present).

Corbett, James M. (California)

Born: 23 Jan 1905. Entered Society: 15 July 1921. Ordained: 22 Jun 1934.

Appointed to the Army 25 Jul 1944. Serial number: 0557812. To the rank of Captain 6 Jul 1945; to Major 10 Mar 1951. Assignments: Chaplains School, Fort Devens, Mass. (24 Aug 1944); 8th Service Command (4 Oct 1944); Philippines (1945). Reverted to inactive status 9 May 1946.

Recalled in 1951. Assignments: Fort Huachuca, Ariz. (16 May 1951); San Luis Obispo, Cal. (5 Dec 1951); United States Army, Germany (16 May 1952). Relieved of active duty 20 May 1953.

Corrigan, Maurice F. (Oregon)

Born: 10 Jul 1904. Entered Society: 6 Jan 1928. Ordained: 27 Jun 1940.

Commissioned as Lieutenant in the Navy 9 Feb 1944. Serial number: 361268. To Lieutenant Commander 1 Jun 1946. Assignments: Chaplain School, Williamsburg, Va. (27 Mar 1944 to 21 May 1944); Naval Training Station, Newport, R.I. (1 Jun 1944 to 3 Jan 1945); Acorn #49, Saipan (17 Jan 1945 to 2 Jun 1945); Naval Air Base #958, Saipan (2 Jun 1945 to 10 Oct 1945); Naval Base, Peleliu (4 Oct 1945 to 1 Dec 1945); Island Command #3252, Peleliu (2 Dec 1945 until relieved). Reverted to inactive status 23 Jul 1946.

Recalled in Aug 1950. Assignments: Naval Training Center, San Diego, Cal. (Aug 1950 to Dec 1950); Naval Hospital, Portsmouth, Va. (Dec 1950 to Jul 1952); Military Sea Transportation Service, Pacific (Sep 1952 until relieved). Reverted to inactive status Jan 1954.

Courtney, Edward W. (Missouri)

Born: 4 Sep 1902. Entered Society: 8 Aug 1920. Ordained: 25 Jun 1933.

Appointed to the Army 23 Mar 1942. Serial number: 0444466. To the rank of Captain 24 Dec 1942; to Major 30 Oct 1946; to Lieutenant Colonel 7 Apr 1952. Assignments: Vallejo, Cal. (1942); Harvard Chaplain School (30 Nov 1942); 211th Coast Artillery (AA), Vallejo, Cal. (1943); 211th AAA, San Francisco, Cal (1944); 122 AAA, Inglewood, Cal. (1944); Alaska (1944 and early 1945); Camp Shelby, Miss (1945); Fort Bliss, Tex. (1945); 7th Service Command, Jefferson Barracks, Mo. (1945 and 1946). Relieved of active duty 3 March 1946. Has held Reserve Commission with the following units: Division Chaplain 84th Infantry Division (Milwaukee); 329th Quartermaster Battalion (St. Louis). At present in Reserve with 325th General Hospital (Kansas City).

Crimmins, Henry B. (Missouri)

Born: 5 Apr 1893. Entered Society: 4 Dec 1915. Ordained: 16 Jun 1926. Present Province: Wisconsin.

Appointed to the Army 24 Nov 1942. Serial number: 0505322. To the rank of Captain 15 Feb 1944. Assignments: Harvard Chaplain School (3 Jan 1943); Women's Auxiliary Army Corps Training Center, Des Moines, Iowa; Fitzsimons General Hospital, Denver, Colo.; Army Hospital, Longview, Tex.; 70th General Hospital at Oran, Algeria, and Pistoia, Italy; 140th General Hospital, Naples, Italy; Headquarters, Caserta, Italy. Attended General Anton Dostler, condemned for ordering the summary execution of fifteen American soldiers who were dropped behind the German lines for demolition task, during imprisonment and execution. Reverted to inactive status 7 Apr 1946.

Died 13 Jun 1960.

Cronin, Robert J. (Chicago)

Born: 17 Nov 1903. Entered Society: 1 Sep 1923. Ordained: 24 Jun 1936. Present Province: Detroit.

Commissioned as Lieutenant in the Navy 25 Aug 1943. Serial number: 308345. To Lieutenant Commander 3 Oct 1945. Assignments: Chaplain School, Williamsburg, Va. (27 Sep 1943 to 21 Nov 1943); Naval Hospital, Oakland (5 Dec 1943 to 31 Mar 1945); with Commander, South Pacific Forces (Apr 1945 until relieved). Reverted to inactive status 10 Oct 1946.

Crowley, Wilfred H. (California)

Born: 8 Nov 1907. Entered Society: 15 Jul 1925. Ordained: 15 Jun 1938.

Appointed to the Army 24 Feb 1942. Serial number: 0439314. To the rank of Captain 1 Jul 1944. Assignments: Fort Ord, Cal. (1 month); Central Pacific Area (Molokai, Maui, Oahu) for twenty-two months with the 27th Infantry Division; Camp Chaffee, Ark. (May 1944 to Dec 1944); in Jan 1945 to ETO with the 16th Armored Division which participated in battles in France, Germany and Czechoslovakia. Reverted to inactive status 5 Dec 1945.

Award: Army Commendation Ribbon.

Cuddy, Gerald J. (New York)

Born: 8 Mar 1908. Entered Society: 14 Aug 1928. Ordained: 22 Jun 1941.

Appointed to the Army 5 Jun 1944. Serial number: 0554086. To the rank of Captain 16 May 1945. Assignments: Harvard Chaplain School (11 Jun 1944); Fort Jackson, S.C., with 346th Regiment, 87th Infantry Division (Aug 1944); with 346th Regiment in 3rd Army through France, Germany to the Czechoslovakian border (Oct 1944 to May 1945); on return from overseas was Post Chaplain, Fort Bragg, N.C. (until Sep 1946). Reverted to inactive status 2 Sep 1946.

Award: Bronze Star.

Cummings, William V. (Maryland)

Born: 14 Aug 1907. Entered Society: 7 Sep 1925. Ordained: 19 Jun 1938.

Appointed to the Army 5 May 1944. Serial number: 0551805. To the rank of Captain 11 Jan 1945. Assignments: Harvard Chaplain School (8 Jun 1944 to 15 Jul 1944); Camp Howze, Tex. (15 Jul 1944 to 22 Sep 1944); Europe (10 Oct 1944 to 10 Jul 1945); Camp Pickett General Hospital, Va. (10 Jul 1945 to 12 Oct 1945); Indiantown Gap, Pa. (12 Oct 1945 to 27 Feb 1946). Father Cummings was wounded in action near Innsbruck, Austria, 3 May 1945. Reverted to inactive status 27 Feb 1946.

Awards: Silver Star; Purple Heart.

Cunniff, John H. (Maryland)

Born: 20 Feb 1910. Entered Society: 14 Aug 1928. Ordained: 22 Jun 1941.

Appointed to the Army 12 Feb 1944. Serial number: 0545391. To the rank of Captain 16 Apr 1945. Assignments: Harvard Chaplain School (22 Mar 1944); 1152nd Engineer Combat Group, Camp Howze, Tex.; 1146th Engineer Combat Group, Camp Swift, Tex.; 1146th Engineer Combat Group, England, France, Belgium, Holland, Germany; Headquarters, 626th Medical Clearing Company, after surrender; Headquarters, 78th Division Artillery, during Berlin occupation. Reverted to inactive status 11 Jul 1946.

Award: Bronze Star.

Cunningham, Francis A. (New York)

Born: 16 Oct 1908. Entered Society: 15 Aug 1925. Ordained: 19 Jun 1938.

Appointed to the Army 13 Aug 1942. Serial number: 0489595. To the rank of Captain Jan 1946. Assignments: Chaplain School, Fort Harvard Chaplain School (30 Nov 1942); Reception Center, Fort Custer, Mich.; Station Hospital, Camp McCoy, Wis.; 156th General Hospital, Foxley, near Hereford, England. Reverted to inactive status 27 Jul 1946.

Cunningham, Thomas (Oregon)

Born: 24 Feb 1906. Entered Society: 4 Mar 1924. Ordained: 12 Aug 1934.

Appointed to the Army 11 Jan 1945. Serial number: 0929942. To the rank of Captain Jan 1946. Assignments: Chaplain School, Fort Devens, Mass. (Jan 1945); with Air Force units in Alaska and Japan (1945 and 1946); separated from the service at Fort Lewis, Wash. 11 Oct 1946.

Recalled to the Air Force with the rank of Captain in 1950. Serial number: A0929942. Served in Alaska with 5005th Hospital Group until released from active duty 29 Jul 1952. To the rank of Major in reserve 30 Jun 1957.

Awards: Air Medal; Air Force Commendation Medal.
Father Cunningham died 3 Sep 1959.

Curran, Joseph P. (New England)

Born: 5 Jan 1910. Entered Society: 30 Jul 1929. Ordained: 22 Jun 1940.

Appointed to the Army 19 Apr 1944. Serial number: 0550495. To the rank of Captain 25 Jun 1945. Assignments: Harvard Chaplain School (30 Apr 1944); Venice, Fla. (12 Jun 1944 to Nov 1945); Stuttgart, Ark. (Nov 1945 to Dec 1945); Brooks Field, San Antonio, Tex. (Dec 1945 to Jan 1946); Biggs Field, El Paso, Tex (Jan 1946 to Feb 1946); Mitchell Field, N.Y. (Feb 1946 to Apr 1946). Reverted to inactive status 23 May 1946.

Daly, Peter J. (New York)

Born: 8 Jul 1909. Entered Society: 14 Aug 1928. Ordained: 22 Jun 1941.

Commissioned as Lieutenant (j.g.) in the Navy 22 Jan 1944. Serial number: 352429. To Lieutenant Commander 1 Apr 1953; to Commander 12 Apr 1959. Assignments: Chaplain School, Williamsburg, Va. (28 Feb 1944 to 23 Apr 1944); Naval Hospital and Air Station, New Orleans (5 May 1944 to 29 Jun 1945); *U.S.S. Nevada* (battleship) (20 Aug 1945 until relieved). Reverted to inactive status 18 Jun 1946.

Died 23 Jul 1960 at Pisa, Italy, while on temporary reserve duty with the Navy.

Day, Francis T. (New York)

Born: 9 Dec 1904. Entered Society: 7 Sep 1924. Ordained: 21 Jun 1936.

Appointed to the Army 17 Aug 1942. Serial number: 0490417. To the rank of Captain 24 Nov 1943. Assignments: Harvard Chaplain School (5 Sep 1942); 2nd Army, Memphis, Tenn. (3 Oct 1942); General Hospital, Solomons (21 Apr 1943); Division Artillery, Americal Division, Solomons (1 Sep 1943); Americal Division, Solomons (31 Mar 1944). Reverted to inactive status 18 Mar 1946.

Deasy, James J. (California)

Born: 25 May 1907. Entered Society: 2 Aug 1926. Ordained: 16 Jun 1939.

Commissioned as Lieutenant (j.g.) in the Navy 4 Oct 1943. Serial number: 324614. To Lieutenant 1 Mar 1945. Assignments: Chaplain School, Williamsburg, Va. (8 Nov 1943 to 2 Jan 1944); Receiving Ship, Pier #92, New York (12 Jan 1944 to 17 Apr 1944); 13th Marine Regiment, 5th Marine Division at Camp Pendleton, Cal., Camp Tarawa in Hawaii, and in invasion of Iwo Jima (5 May 1944 to 31 Jul 1945); 9th Anti-aircraft Artillery Battalion (1 Aug 1945 to 24 Sep 1945); 6th

Marine Division on Guam and in Northern China (25 Sep 1945 to 5 Nov 1945); 1st Battalion, 29th Marine Regiment, 1st Marine Division in Northern China (5 Nov 1945 to 25 Jan 1946). Contracted jaundice while on duty in Manchuria and was evacuated to the United States. Reverted to inactive status while stationed at Naval Hospital, Corona, Cal., 30 Jul 1946. Holds rank of Lieutenant Commander in Naval Reserve.

Devlin, John F. (New England)

Born: 25 Nov 1905. Entered Society: 8 Sep 1927. Ordained: 19 Jun 1938.

Appointed to the Army 24 Apr 1944. Serial number: 0550793. To the rank of Captain 18 May 1945. Assignments: Harvard Chaplain School (1 May 1944); Richmond Army Air Base, Virginia; Camp Springs Army Air Base, Washington, D.C.; Bradley Field, Windsor Locks, Conn.; Westover Army Air Base, Chicopee, Mass.; Seymour Johnson Army Air Base, Goldsboro, N.C.; Charleston Army Air Base, S.C.; Chatham Field, Savannah, Ga.; Myrtle Beach Army Air Base, S.C.; Shaw Field, Sumter, S.C. Reverted to inactive status 19 May 1946.

Diehl, John J. (New York)

Born: 15 Mar 1898. Entered Society: 7 Sep 1917. Ordained: 22 Jun 1931.

Appointed to the Army 28 Sep 1942. Serial number: 0498326. To the rank of Captain 21 Jan 1944; to Major 13 Apr 1946. Assignments: 4th Service Command, Fort Jackson, S.C. (1942 and 1943); Harvard Chaplain School (3 Jan 1943); Fort McClellan, Ala. (1944); 221st General Hospital, France (1945); returned to United States (12 Sep 1945); 1458 SU, Fort Jackson, S.C. (1946). Reverted to inactive status 5 Jul 1946.

Dieter, Earl L. (Missouri)

Born: 13 Jul 1903. Entered Society: 2 Sep 1925. Ordained: 24 Jun 1937. Present Province: Wisconsin.

Appointed to the Army 20 Dec 1943. Serial number: 0542506. To the rank of Captain 14 Nov 1944. Assignments: Harvard Chaplain School (29 Dec 1943); 394th Air Squadron and 122 AAF BU, Camp Springs Field, Washington, D.C. (11 Feb 1944); 64 AAF BU, Andrews Field, Washington, D.C. (30 Apr 1945). Reverted to inactive status 10 Feb 1946.

Dietz, Francis T. (Chicago)

Born: 20 Apr 1901. Entered Society: 1 Sep 1921. Ordained: 22 Jun 1934. Present Province: Detroit.

Appointed to the Army 19 Aug 1942. Serial number: 0491021. To the rank of Captain 13 Nov 1943; terminal leave promotion to Major.

Assignments: Harvard Chaplain School (27 Sep 1942); Fort Leonard Wood, Mo.; San Luis Obispo, Cal.; 63rd Infantry Regiment, 6th Division, New Guinea, Philippines, Korea. Reverted to inactive status 9 Mar 1946.

Awards: Bronze Star; oak leaf cluster to Bronze Star.

Dimaano, Pedro M. (New York)

Born: 29 Jun 1898. Entered Society: 12 Nov 1915. Ordained: 20 Jun 1928. Present Province: Philippines.

Served in the Philippine military service (U.S. Army) as First Lieutenant from 18 Nov 1941 to 11 Aug 1945. Serial number: 027832. Was Regimental Chaplain of II Regiment (Philippine Constabulary) at Cubao and Bataan, and, while a prisoner of war after the Death March, at Capas, Tarlac.

Dolan, James J. (New England)

Born: 25 Apr 1903. Entered Society: 14 Aug 1920. Ordained: 22 Jun 1933.

Appointed to the Army 21 Dec 1940. Serial number: 0402252. To the rank of Captain 1 Feb 1943; Major 30 Jan 1946. Assignments: 63rd Coast Artillery, Fort Bliss, Tex. (1941); Fort Lewis, Wash. (1941); Hawaii (10 Dec 1941 to 30 Nov 1942); Harvard Chaplain School (30 Nov 1942); 63rd Coast Artillery, Seattle, Wash. (Feb 1943 to Feb 1944); 13th Replacement Depot, Hawaii (28 Mar 1944); 751st AAA, Guam and Saipan 28 Jul 1944 to end 1945). Reverted to inactive status 30 May 1946.

Award: Bronze Star.

Died: 5 Mar 1952.

Doody, Michael J. (New England)

Born: 25 Mar 1898. Entered Society: 14 Aug 1918. Ordained: 20 Jun 1932.

Commissioned as Lieutenant in the Navy 3 Mar 1942. Serial number: 139093. To Lieutenant Commander 10 Jul 1945. Assignments: Chaplain School, Norfolk, Va. (6 Apr 1942 to 30 May 1942); Naval Hospital, Aiea Heights, Hawaii (21 Jun 1942 to 10 Jan 1944); Naval Air Station, Glynco, Brunswick, Ga. (10 Feb 1944 to 23 Nov 1944); U.S.S. *Richmond* (cruiser) (19 Dec 1944 to 27 Nov 1945); Personnel Separation Center, Great Lakes, Ill. (12 Dec 1945 to 22 Apr 1946). Reverted to inactive status 19 Jul 1946. Resigned from Naval Reserve 20 Jan 1954.

Dossogne, Victor J. (New Orleans—*applicatus ex provincia Belgicae Meridionalis*)

Born: 27 Aug 1900. Entered Society: 17 Nov 1919. Ordained: 24 Aug 1931.

Appointed to the Army 29 Nov 1943. Serial number: 0541797. To

the rank of Captain 9 Sep 1944; to Major 18 Nov 1946; to Lieutenant Colonel 17 Mar 1954. Assignments: Harvard Chaplain School (26 Dec 1943); with Headquarters, 90th Infantry Division Artillery in France, Luxemburg and Germany (1944); with 359th Infantry Regiment, 123rd Evacuation Hospital, and 1106th Engineer Group in Germany and Czechoslovakia (1945); 88th Division, Italy (1946 to 1947); Headquarters, European Command and 7810 Service Command Unit, Germany (1948); various service units, Germany (1949 to 1953); Fort Sill, Okla. (1954 to 1957). Released from active duty 30 Nov 1957.

Downey, Morgan A. (Maryland)

Born: 24 Jun 1897. Entered Society: 14 Aug 1914. Ordained: 23 Jun 1927.

Commissioned as Lieutenant in the Navy 25 Mar 1943. Serial number: 276650. To Lieutenant Commander 3 Oct 1945. Assignments: Chaplain School, Williamsburg, Va. (26 Apr 1943 to 21 Jun 1943); Marine Barracks, Camp Lejeune, N.C. (1 Jul 1943 to 17 Apr 1944); *U.S.S. Mount Olympus* (30 Apr 1944 until relieved). Reverted to inactive status 28 Feb 1946. Retired from the Naval Reserve 1 Nov 1953.

Doyle, Leo A. (Missouri)

Born: 11 Apr 1895. Entered Society: 2 Sep 1920. Ordained: 25 Jun 1931.

Appointed to the Army 17 Jun 1943. Serial number: 0525686. To the rank of Captain 16 Jan 1945; to Major 21 Jan 1947. Assignments: Harvard Chaplain School (25 Sep 1943); Camp Chaplain Assistant, Camp Miles Standish, Mass.; Chaplain, 102nd General Hospital, England; 74th General Hospital, France; Veterans' Hospital, Battle Creek, Mich. Father Doyle also served in World War I from 23 Feb 1918 to 27 Sep 1919 as Master Engineer, Railroad Transportation Corps, United States Army; fifteen months of this service was with the AEF in France. Reverted to inactive status 20 Sep 1946.

Duffy, William J. (New England)

Born: 1 Jan 1902. Entered Society: 14 Aug 1918. Ordained: 16 Jun 1931.

Appointed to the Army 25 Jan 1944. Serial number: 0544422. To the rank of Captain 10 Oct 1945. Assignments: Harvard Chaplain School (10 Feb 1944); Stark General Hospital, Charleston, S.C.; Finney General Hospital, Thomasville, Ga.; 755th Anti-Aircraft Gun Battalion, Hawaii; Schofield Barracks, Hawaii. Reverted to inactive status 22 Oct 1946.

Dugan, John J. (New England)

Born: 26 Jun 1897. Entered Society: 30 Jul 1915. Ordained: 20 Jun 1928.

JESUIT CHAPLAINS

Appointed to the Army 28 Aug 1936. Serial number: 0348200. To the rank of Captain 6 Feb 1941; to Major 18 Feb 1945; to Lieutenant Colonel (Massachusetts National Guard) 11 May 1946; separated from the Mass. National Guard as Colonel Jun 1953; separated from the Army Reserve as Lieutenant Colonel 25 May 1954. Assignments: Chaplain USAR, CCC, Vt. (Nov 1937 to Jun 1940); Fort Riley, Kan. (Jun 1940 to Sep 1941); to Philippines (Oct 1941); to Bilibid Prison, Manila (20 Jun 1942); to Cabanatuan, Luzon, Prison Camp #1 (3 July 1942); to Cabu, Luzon, Prison Camp #3 (10 Jul 1942); to Cabanatuan, Luzon, Prison Camp #1 (1 Nov 1942); liberated by 6th Ranger Battalion (30 Jan 1945); arrived in San Francisco (8 Mar 1945); Chaplain, Cushing General Hospital, Framingham, Mass. (May 1945). Relieved of active duty 25 Aug 1946.

Recalled 21 Jun 1948. Assignments: Randolph Field, Tex. (Jun 1948); Oliver General Hospital, Augusta, Ga. (Sep 1949); Fort Custer, Mich. (Feb 1950); Camp Crawford, Hokkaido, Japan (Oct 1950); Guam (Feb 1951); Manila (Feb 1952); Camp Stewart, Hinesville, Ga. (Feb 1953). Relieved of active duty Jun 1953.

Awards: Bronze Star; Army Commendation Ribbon.

Dunne, Edward J. (New York)

Born: 12 Sep 1909. Entered Society: 2 Feb 1928. Ordained: 23 Jun 1940.

Appointed to the Army 18 Jun 1942. Serial number: 0479493. To the rank of Captain 3 Jun 1943; to Major 20 Feb 1946. Assignments: 11th Training Regiment, Camp Robinson, Ark. (Jul 1942 to Dec 1942); 11th Airborne Division, Camp McKall, N.C. (Jan 1943 to Dec 1943); Camp Polk, La. (Jan 1944 to May 1944); New Guinea, Philippines and Japan (Jun 1944 to Sep 1945); 158th Regimental Combat Team, Japan (Sep 1945 to Dec 1945). Reverted to inactive status 10 May 1946.

Award: Bronze Star.

Duross, Thomas A. (New York)

Born: 19 Apr 1903. Entered Society: 14 Aug 1924. Ordained: 23 Jun 1935.

Appointed to the Army 19 Jul 1941. Serial number: 0423536. To the rank of Captain 16 Jun 1942. Assignments: 1st Cavalry Division, Fort Bliss, Tex. (27 Aug 1941); to North Africa with the Army Air Force (24 Nov 1942); with Air Transport Command at Bases in North Africa and India (Dec 1943 to May 1944); 36th Street Airport, Miami (4 Jun 1944); Morrison Field, West Palm Beach, as Base Chaplain (8 Sep 1944 until released). Reverted to inactive status 2 Mar 1946 with the rank of Major.

Eckmann, Lawrence J. (Chicago)

Born: 10 Feb 1903. Entered Society: 9 Aug 1924. Ordained: 24 Jun 1937.

Commissioned as Lieutenant in the Navy 28 May 1945. Serial number: 446727. Assignments: Chaplain School, Williamsburg, Va. (2 Jul 1945 to 25 Aug 1945); on Okinawa with 79th Construction Battalion, 28th Construction Battalion and with Naval Air Station, Yonabaru (13 Nov 1945 until relieved). Reverted to inactive status 7 Jul 1946. Resigned from the Naval Reserve 23 Jan 1951.

Edralin, Isaias X. (New York)

Born: 5 Jul 1895. Ordained: 21 Dec 1918. Entered Society: 4 Sep 1933. Present Province: Philippines.

Commissioned First Lieutenant with United States Forces in the Far East 23 Mar 1942. Serial number: 024460. Assigned as Division Chaplain to 2nd Division, Northern Mindinao. Stationed in Malaybalay, Bukidnon; Cagayan, Misamis Oriental; Dansalan, Lanao. Surrendered under Major General Sharp and was a prisoner of war until his release 15 Feb 1945.

Egan, Stephen T. (Missouri)

Born: 1 Sep 1895. Entered Society: 4 Sep 1916. Ordained: 26 Jun 1929. Present Province: Wisconsin.

Appointed to the Army 3 Mar 1944. Serial number: 0546787. To the rank of Captain 19 Jul 1945. Assignments: Harvard Chaplain School (22 Mar 1944); Barnes General Hospital, Vancouver, Wash. (Apr 1944); 314th General Hospital, Fort Lewis, Wash. (Jan 1945), Camp Roberts, Cal. (Mar 1945) and Camp Stoneman, Cal. (Apr 1945); 314th General Hospital, Manila (25 Apr 1945); Supply Chaplain, American Forces Western Pacific, Manila (31 Aug 1945); returned to United States (24 Nov 1945); separated from the Army at Jefferson Barracks, Mo. Reverted to inactive status 5 Jan 1946.

English, Michael I. (Chicago)

Born: 1 Feb 1907. Entered Society: 1 Sep 1924. Ordained: 24 Jun 1937.

Appointed to the Army 4 Jun 1941. Serial number: 0420028. To the rank of Captain 16 Jan 1944; to Major 11 Apr 1946. Assignments: Chanute Field, Ill. (1941); Headquarters, Division Artillery, 34th Infantry Division, North Ireland and North Africa (1942 and 1943); 94th Evacuation Hospital, Italy (1944); 2nd Parachute Training Battalion, Fort Benning, Ga. (1945); Post Chaplain, Fort Oglethorpe, Ga. (1945); Instructor, Chaplain School, Fort Oglethorpe, Ga. (until May 1946). Reverted to inactive status 12 Sep 1946.

Evet, Lester J. (Chicago)

Born: 29 Jul 1907. Entered Society: 30 Aug 1925. Ordained: 23 Jun 1938.

Appointed to the Army 1 Jul 1943. Serial number: 0526878. To the rank of Captain 31 Jul 1944; to Major 22 Aug 1946. Assignments:

Fort McClellan, Ala. (1 Jul 1943); Harvard Chaplain School (23 Dec 1943); Office of the Chief of Chaplains, Washington, D.C. (1944); Rhineland Campaign (1945); Occupation Forces, Berlin (1946). Overseas with the following units: 227th General Hospital; 178th General Hospital; 279th Station Hospital. In the European Theater from 29 Jan 1945 to 7 Aug 1946. Summary of military occupations: at Chief of Chaplains—recommending chaplains for all units in ground forces; Berlin—responsible for coverage of all units by chaplains of all denominations in Berlin District Headquarters. Reverted to inactive status 18 Oct 1946.

Award: Army Commendation Ribbon.

Ewing, Thomas D. (Chicago)

Born: 25 Nov 1894. Entered Society: 2 Sep 1915. Ordained: 27 Jun 1928. Present Province: Detroit.

Appointed to the Army 2 Sep 1942. Serial number: 0493495. To the rank of Captain 12 Oct 1943. Assignments: Newport News and Camp Patrick Henry, Va.; Fort Mason, San Francisco, Cal.; Camp Stoneman, Cal. Father Ewing had eleven months of transport duty which included two Atlantic and four Pacific crossings. Reverted to inactive status 11 Sep 1947.

Fay, Thomas A. (New England)

Born: 15 Jan 1892. Entered Society: 14 Aug 1911. Ordained: 28 Jun 1925.

Commissioned in the United States Merchant Marine 15 Dec 1942. Taught in Officers' Schools on Hoffman Island, N.Y., Gallups Island, Boston, and at Alameda, Cal. Reached rank of Lieutenant Commander. Released from duty Nov 1945.

Fay, Thomas P. (New England)

Born: 29 Aug 1905. Entered Society: 14 Sep 1931. Ordained: 22 Jun 1940.

Appointed to the Army 12 Apr 1944. Serial number: 0549900. To the rank of Captain 16 May 1945. Assignments: Harvard Chaplain School (30 Apr 1944); in U.S. with 61st Ordnance Group; in U.S. and Europe with 1151 Engineer Combat Group and 3230 Engineer Service Battalion. Reverted to inactive status 11 Aug 1946.

Recalled 5 Aug 1948 and served with Air Force units for over a year during which time he was in Germany for period of the Berlin Air Lift. Reverted to inactive status 3 Nov 1949.

Award: *Bene Merenti* (Papal Decoration).

Felix, Walter J. (New Orleans)

Born: 30 Oct 1904. Entered Society: 27 Nov 1925. Ordained: 17 Jun 1939.

Appointed to the Army 20 Aug 1942. Serial number: 0491251. As-

signments: 29th Infantry Regiment at Ft. Benning, Ga., and Fort Jackson, S.C.

Father Felix died at Camp Miles Standish, Mass. 5 Aug 1943.

Fernan, John J. (New York)

Born: 1 Mar 1908. Entered Society: 8 Sep 1926. Ordained: 21 Jun 1939.

Appointed to the Army 18 Jan 1944. Serial number: 0543793. To the rank of Captain 9 Jan 1945. Assignments: Harvard Chaplain School (10 Feb 1944); with Western Flying Training Units for two years in Arizona, California and New Mexico; 12th Tactical Air Force, Fritslar, Germany (10 months). Reverted to inactive status 30 Sep 1946.

Finnegan, Bernard J. (New England)

Born: 9 Jan 1906. Entered Society: 7 Sep 1929. Ordained: 22 Jun 1940.

Commissioned as Lieutenant in the Navy 18 Jan 1945. Serial number: 445079. To Lieutenant Commander 1 Aug 1951; to Commander 1 Jul 1956. Assignments: Chaplain School, Williamsburg, Va. (26 Feb 1945 to 21 Apr 1945); Naval Hospital, Shoemaker, Cal. (Apr 1945 to Jun 1945); *U.S.S. Bottineau* (attack troop transport) (Jun 1945 to Dec 1945). Reverted to inactive status 21 Mar 1946.

Recalled Oct 1950. Assignments: Naval Training Station, Newport, R.I. (Oct 1950 to Apr 1953); Assistant Fleet Chaplain, Commander, Service Force, Atlantic, Norfolk, Va. (Apr 1953 to Feb 1955); National Naval Medical Center, Bethesda, Md. (Feb 1955 to Aug 1955); Naval Hospital, Newport, R.I. (Aug 1955 to 1957). Relieved of active duty in 1957.

Flaherty, Maurice G. (Oregon)

Born: 25 Jul 1894. Entered Society: 22 Mar 1919. Ordained: 26 Jul 1933.

Appointed to the Army 29 Jun 1942. Serial number: 0481358. To the rank of Captain 17 Apr 1943; to Major 17 May 1944; to Lieutenant Colonel 27 Apr 1946. Assignments: 359th Army Base Headquarters, Alamogordo, N.M. (1942 and 1943); Italy (1944); Austria (1945); Camp Herbert Taryton, Le Havre, France (1946). Overseas with the following units: Headquarters 55th Bombardment Wing; 305th Bombardment Wing; 49th Bombardment Wing; Headquarters, 42nd Infantry Division. Reverted to inactive status 21 Aug 1946.

Award: Bronze Star.

Died 11 Jun 1953 at Spokane, Wash.

Flynn, Francis M. (Chicago)

Born: 5 Nov 1907. Entered Society: 1 Sep 1926. Ordained: 21 Jun 1939.

JESUIT CHAPLAINS

Appointed to the Army 24 Apr 1944. Serial number: 0550794. To the rank of Captain 26 Mar 1945. Assignments: Harvard Chaplain School (1 May 1944); Hill Field, Ogden, Utah; aviation engineers at Giebelstadt, Germany. Reverted to inactive status 20 Oct 1946.

Foley, John P. (New England)

Born: 6 Jun 1904. Entered Society: 14 Aug 1923. Ordained: 21 Jun 1936.

Commissioned as Lieutenant (j.g.) in the Navy 22 Feb 1942. Serial number: 133964. To Lieutenant 1 Mar 1943; to Lieutenant Commander 3 Oct 1945. Assignments: Chaplain School, Norfolk, Va. (20 Apr 1942 to 12 Jun 1942); *U.S.S. George Clymer* (attack transport) (25 Jun 1942 to 15 Mar 1944); National Naval Medical Center, Bethesda, Md. (30 May 1944 to 15 Jan 1945); *U.S.S. Vella Gulf* (escort carrier) (27 Jan 1945 to 10 Nov 1945). Reverted to inactive status 14 Jan 1946. Resigned from the Naval Reserve 6 Apr 1946.

Fraser, Burton J. (Missouri-Wisconsin)

Born: 25 Sep 1899. Entered Society: 2 Sep 1920. Ordained: 23 Jun 1935.

Appointed to the Army 20 May 1941. Serial number: 0418276. To the rank of Captain 20 Dec 1943; to Major 17 Jun 1955. Assignments: Fort Custer, Mich., and Fort Benjamin Harrison, Ind. (1942); North Africa and Italy (1943 to 1945); 7th Service Command, Omaha, Neb., and Camp Carson, Colo. (1946). Reverted to inactive status 17 Jul 1946.

Recalled Nov 1953. Assignments: Denver, Colo. (1953); Puerto Rico and Panama (1954 to 1957); Fort Carson, Colo. (1957 to 1959). Relieved of active duty 30 Sep 1959.

Gaerlan, Juan E. (New York)

Born: 24 Jul 1899. Entered Society: 5 Jan 1917. Ordained: 22 Jun 1931.

Appointed as military chaplain in the Philippine Army in Jan 1942 at Manila. Killed by Japanese military on Death March from Bataan to Capas, Tarlac, 10 (?) Apr 1942.

Gaffney, John C. (California)

Born: 29 May 1901. Entered Society: 23 Aug 1923. Ordained: 19 Jun 1936.

Appointed to the Army 3 Jul 1943. Serial number: 0527133. To the rank of Captain 16 Aug 1944. Assignments: Harvard Chaplain School (12 Jul 1943); Romulus Air Base, Wayne Co., Mich.; Morrison Field, Palm Beach, Fla.; Accra, Kano Maidugery, El Genina, El Fasher, Central Africa; Khartum (Egypt), Aden (Arabia), Salala and Maiseia Isle (Persian Gulf); Presque Isle, Me.; Chico, Cal.; Orlando Base, Fla. Service was with the Air Transport Command. Overseas service lasted one year. Reverted to inactive status 20 Mar 1946.

Gallagher, Frederick A. (New England)

Born: 5 Aug 1898. Entered Society: 30 Jul 1917. Ordained: 18 Jun 1930.

Commissioned as Lieutenant in the Navy 11 Mar 1942. Serial number: 136485. To Lieutenant Commander 1 Mar 1944; to Commander 5 Nov 1945. Assignments: Chaplain School, Norfolk, Va. (20 Apr 1942 to 12 Jun 1942); Marine Barracks, Parris Island, S.C. (15 Jun 1942 to 7 Oct 1942); *U.S.S. Tryon* (armed hospital evacuation ship) (7 Oct 1942 to 11 Mar 1943); Fleet Marine Force, 1st Marine Amphibious Corps (11 Mar 1943 to 1 Aug 1944); Naval Hospital, St. Albans, N.Y. (11 Sep 1944 to 2 May 1946). Reverted to inactive status 16 Jul 1946. Resigned from the Naval Reserve 20 Oct 1953.

Garvey, Leo J. (New Orleans)

Born: 13 Dec 1899. Entered Society: 23 Jan 1919. Ordained: 20 Jun 1934.

Appointed to the Army 12 Jun 1943. Serial number: 0525199. To the rank of Captain 27 Apr 1944; to Major 24 Apr 1946. Assignments: Harvard Chaplain School (14 Jul 1943); McClosky General Hospital, Temple, Tex. (14 Aug 1943); 297th General Hospital, Beaumont, Cal., and Stourport, England (1 Oct 1943 to Jun 1945); Fort Devens Separation Center, Fort Devens, Mass. (25 Dec 1945 to 8 Jul 1946). Reverted to inactive status 8 Jul 1946.

Geary, James F. (New England)

Born: 21 May 1905. Entered Society: 14 Aug 1925. Ordained: 20 Jun 1937.

Appointed to the Army 13 Apr 1944. Serial number: 0549986. To the rank of Captain 1 Oct 1945. Assignments: Harvard Chaplain School (30 Apr 1944); Infantry Training Battalion, Camp Croft, Spartanburg, S.C.; Indiantown Gap, Pa.; Camp Kilmer, N.J.; replacement depots, England, Belgium, Germany and France; 115th Station Hospital at Plaistow Downs, England, Metz, France and Augsburg, Germany. Reverted to inactive status 27 Jan 1946.

Geis, Louis J. (Oregon)

Born: 11 Jul 1909. Entered Society: 15 Jul 1926. Ordained: 16 Jun 1939.

Appointed to the Army 23 Oct 1943. Serial number: 0538157. To the rank of Captain 1 Jun 1945. Assignments in the United States: Camp Santa Anita, Cal. (8 Nov 1943 to 28 Apr 1944); Camp Kohler, Sacramento, Cal. (28 Apr 1944 to 11 Sep 1944). Overseas (Europe): 173rd General Hospital (Nov 1944); 156th Infantry Regiment (30 Jun 1945); 194th General Hospital (31 Jan 1946); Camp Philip Morris, Le Havre, France (1946). Reverted to inactive status 9 Nov 1946.

Giambastiani, John F. (California)

Born: 9 Aug 1902. Entered Society: 19 Jul 1923. Ordained: 25 Jul 1936.

Appointed to the Army 5 Mar 1943. Serial number: 0515067. To the rank of Captain 11 Apr 1944; to Major 7 Apr 1946; Lieutenant Colonel (National Guard) 14 Feb 1947. Assignments: Harvard Chaplain School (8 Apr 1943); Camp Barkeley, Tex.; Puerto Rico; Panama; Hawaii. Relieved of active duty 7 Apr 1946.

Gilmore, James A. (Oregon)

Born: 14 Nov 1893. Entered Society: 29 Aug 1911. Ordained: 25 Aug 1925.

Appointed to the Army 4 March 1943. Serial number: 0514992. To the rank of Captain 5 Jan 1944; to Major 19 Aug 1946. Assignments: 7th Service Command General Hospital, Camp Carson, Colo. (19 Mar 1943); Harvard Chaplain School (18 Jul 1943); Oulton Park, Chester, England, and District Chaplain, 27th District, Nitts Hill Area, Glasgow, Scotland (1943 and 1944); detached service with various units in Normandy (shortly after D-Day, 1944); 50th General Hospital in Normandy, Netherlands, Germany (1944 and 1945). Reverted to inactive status 25 Feb 1946.

Goodenow, Robert C. (Chicago)

Born: 30 Dec 1905. Entered Society: 2 Sep 1927. Ordained: 23 Jun 1938. Present Province: Detroit.

Appointed to the Army 3 Jun 1941. Serial number: 0419968. To the rank of Captain 19 Dec 1942; to Major 1 Aug 1944. Assignments: Madison Barracks, N.Y. (1941); Fort Devens, Mass. (1942); Camp Kilmer, N.J. (1942); Harvard Chaplain School (3 Oct 1942); England (3 Jan 1943 to 15 Jul 1944); France (Jul 1944 to 21 Nov 1945). Served overseas with the following units: 12th Evacuation Hospital and 19th Replacement Depot. Relieved of active duty 16 Dec 1945.

Goss, Edward F. (New Orleans)

Born: 16 May 1909. Entered Society: 30 Jul 1927. Ordained: 26 Jun 1940.

Appointed to the Army 19 Apr 1944. Serial number: 0550475. To the rank of Captain 9 Jul 1945. Assignments: Harvard Chaplain School (29 Apr 1944); Pope Field, N.C. (May 1944 to Dec 1944); Baer Field, Fort Wayne, Ind. (Jan 1945 to Dec 1945); Warrensburg, Mo. (Jan 1946 to Mar 1946). Reverted to inactive status 25 Apr 1946.

Recalled to Air Force October 1950. Serial number: A0550475. Sent to Chaplain School, Carlisle Barracks, Pa. Hill AFB, Ogden, Utah (from Dec 1950 until Apr 1952). Relieved of active duty Apr 1952.

Grady, Richard F. (Maryland)

Born: 27 Jul 1905. Entered Society: 8 Sep 1924. Ordained: 23 Jun 1935.

Appointed to the Army 26 Dec 1942. Serial number: 0508977. To the rank of Captain 1 Jan 1944; to Major 25 Sep 1945; to Lieutenant Colonel 20 Feb 1953. Assignments: 106th Infantry in the United States; Headquarters, London (Central Base) (5 Aug 1943 to 26 Aug 1944); Headquarters, Paris (Seine Section) (26 Aug 1944 to 26 Apr 1946); Headquarters, Frankfurt (European Theater) (26 Apr 1946 to Dec 1946). Reverted to inactive status 17 Dec 1946.

Awards: Bronze Star; Army Commendation Ribbon; Croix de Guerre; Médaille de la Reconnaissance.

Greif, Harold J. (Oregon)

Born: 18 Feb 1900. Entered Society: 2 Sep 1928. Ordained: 27 Jun 1940.

Appointed to the Army 4 Apr 1942. Serial number: 0447612. To the rank of Captain 9 Apr 1943. Assignments: Fort Warren, Wyo. (1942); Harvard Chaplain School (30 Nov 1942); 31st General Hospital, Camp Carson, Colo. (1943); 31st General Hospital, New Hebrides (1943 to 1945) and Philippine Islands (1945). Reverted to inactive status 25 Jun 1946.

Haggerty, Gerard A. (New York)

Born: 25 Aug 1910. Entered Society: 1 Feb 1930. Ordained: 21 Aug 1942.

Appointed to the Army 16 Aug 1944. Serial number: 0558667. To the rank of Captain 28 May 1945; to Major 23 Jun 1947. Assignments: Chaplain School, Fort Devens (17 Aug 1944); Saipan (1944); Okinawa and Philippines (1945); France and Germany (1946-1947). Reverted to inactive status 1 May 1947.

Recalled 27 Jul 1948. Transferred to Air Force 1 Jul 1949. Serial number: A0558667. Assignments: 59th Air Depot Wing, England (1948-1950); Sampson Air Base, Geneva, New York (1951); 58th Fighter-Bomber Wing, Taegu, Korea (1952-1953); 4700 Air Base Group, Stewart Air Force Base, Newburgh, N.Y. (1954-1956); Headquarters, Southern Air Materiel Command, Casablanca, North Africa (1957); Headquarters, Air Materiel Command, Wright-Patterson Air Force Base, Dayton, Ohio (1958). Relieved of active duty 9 Mar 1958. Appointed Lieutenant Colonel, Air Force Reserve.

Haggerty, James E. (New York)

Born: 2 Jan 1903. Entered Society: 14 Aug 1921. Ordained: 24 Jun 1934. Present Province: Philippines.

Headquarters Chaplain of Major General William F. Sharp, Commanding General of the Southern Philippines (Jan 1942 to 13 May 1942). After surrender of American forces in the Philippines, reverted to civilian status. From May 1942 to Feb 1945 served as chaplain to recognized guerilla forces under Colonel Wendell W. Fertig which operated chiefly in Bukidnon, Misamis Oriental, Misamis Occidental, Lanao

and Zamboanga (all in Mindinao, P.I.). About Apr 1945 appointed military vicar for all U.S. Armed forces from Borneo to Okinawa, "and as far north as our armed forces advance."

Award: Bronze Star.

Haller, Joseph S. (Missouri)

Born: 19 May 1904. Entered Society: 7 Aug 1922. Ordained: 23 Jun 1935. Present Province: Wisconsin.

Commissioned as Lieutenant in the Navy 24 Sep 1943. Serial number: 324367. To Lieutenant Commander 1 Dec 1945. Assignments: Chaplain School, Williamsburg, Va. (22 Nov 1943 to 16 Jan 1944); Naval Training and Distribution Center, Camp Peary, Williamsburg, Va. (20 Jan 1944 to 5 Jan 1945); *U.S.S. Bushnell* (submarine tender, AS-15) (11 Feb 1945 until relieved). Reverted to inactive status 14 Apr 1946. Honorably discharged from the Naval Reserve 1 May 1954.

Halloran, John J. (Missouri)

Born: 19 May 1907. Entered Society: 30 Jan 1925. Ordained: 24 Jun 1937. Present Province: Wisconsin.

Appointed to the Army 6 Feb 1945. Serial number: 0930844. To the rank of Captain 26 Nov 1945. Assignments: Fort Devens Chaplain School (17 Mar 1945); Camp Robinson, Ark (early 1945); Hospital ship in Pacific (June to December 1945); Indiantown Gap, Pa. (early 1946); Fort Lee, Va. (Apr to Nov 1946). Reverted to inactive status 26 Dec 1946.

Recalled 2 Jan 1951. Served at Camp Atterbury, Ind. (Jan 1951 to Feb 1953). Relieved of active duty 22 Feb 1953.

Hanley, William A. (California)

Born: 1 Nov 1906. Entered Society: 15 Jul 1925. Ordained: 15 Jun 1938.

Appointed to the Army 18 Mar 1943. Serial number: 0516241. To the rank of Captain 28 Jun 1944. Assignments: Harvard Chaplain School (8 Apr 1943); Jefferson Barracks, Mo. (1943); Sioux Falls, S.D. (1944); Lake Charles, La. (1945); Sioux Falls, S.D. (1945); Raton Field, Fla. (1945); Keesler Field, Biloxi, Miss. (1946). Relieved of active duty 21 May 1946.

Harley, James L. (Maryland)

Born: 26 Aug 1903. Entered Society: 7 Sep 1920. Ordained: 25 Jun 1933.

Appointed to the Army 8 Apr 1944. Serial number: 0549461. To the rank of Captain 1 Mar 1945; to Major 1 Oct 1953. Assignments: Harvard Chaplain School (30 Apr 1944 to 7 Jun 1944); Regimental Chaplain, 201st Infantry Regiment, Camp Carson, Colo. (June to Sep 1944), at Fort Jackson, S.C. (Sep 1944 to Feb 1945), and Camp Rucker, Ala. (Mar 1945); Indiantown Gap, Pa. (Apr 1945); Camp

Anza, Cal.; Replacement Depot #3, Kanchrapara, India (15 Jun to 6 Jul 1945); Battalion Chaplain, 199th Ordnance Battalion, Makum, Assam, India (8 Jul 1945 to 16 March 1946); Camp Stoneman, Cal.; Fort Dix, N.J. Reverted to inactive status 1 Jun 1946.

Recalled to active duty 28 Oct 1950. Assignments: Chaplain School, Carlisle Barracks, Pa. (28 Oct 1950 to 15 Mar 1951); Chaplain School, Fort Slocum, N.Y. (15 Mar 1951 to 27 Mar 1952). As a member of the faculty of Chaplain Schools Father Harley's duties included being spiritual director of student Catholic priests, assistant director of Extension Dept., and instructor in military subjects. Reverted to inactive status 27 Mar 1952. Participated in Army Reserve programs from 1946 to 1950, and from 1952 to 1959. 31 Jan 1959 transferred to Retired Reserve.

Harty, William J. (New Orleans)

Born: 6 May 1897. Entered Society: 14 Aug 1915. Ordained: 20 Jun 1928.

Appointed to the Army 29 Sep 1942. Serial number: 0498477. To the rank of Captain 14 Jun 1943; to Major 26 Nov 1946. Assignments: 9th Service Command, Camp Callan, Cal. (14 Oct 1942); Chaplain School Harvard (4 Feb 1943); 82nd General Hospital, Baxter General Hospital, Spokane, Wash. (1943); in England with Hospital Units (1944); Camp Shelby, Miss., Dallas, Tex., and Camp Clairborne, La. (1945). Reverted to inactive status 2 Mar 1946.

Died 19 Oct 1955.

Hausmann, Carl W. (New York)

Born: 26 Apr 1898. Entered Society: 7 Sep 1918. Ordained: 22 Jun 1931.

Appointed to the Army 16 Apr 1942. Serial number: 0890458. Captured by the Japanese Army during the fall of the Philippines and imprisoned in Davao Military Prison and Bilibid Military Prison, Manila. From Manila he was placed on board a prison ship to be sent to Japan. Died en route near Formosa 20 Jan 1945.

Award: Purple Heart.

Heavey, William J. (Missouri)

Born: 20 Jul 1900. Entered Society: 2 Sep 1925. Ordained: 24 Jun 1936. Present Province: Wisconsin.

Appointed to the Army 25 Jul 1942. Serial number: 0486024. To the rank of Captain 14 Jun 1943; to Major 5 Mar 1946. Assignments: Harvard Chaplain School (8 Mar 1943); Barnes General Hospital, Vancouver, Wash.; Baxter General Hospital, Spokane, Wash.; Camp Beale, Cal.; various station hospitals throughout Wales, Scotland and England; Hospital Area, Verdun, France; Station Hospital, Bremerhaven, Germany. Reverted to inactive status 31 May 1946.

Hennessey, Thomas P. (New England)

Born: 30 Nov 1908. Entered Society: 30 Jul 1926. Ordained: 17 Jun 1939.

Appointed to the Army 6 Aug 1943. Serial number: 0530788. To the rank of Captain 16 Oct 1944; to Major 1 Aug 1947; to Lieutenant Colonel 13 May 1956. Assignments: 7th Service Command, Fort Riley, Kan. (1943 to 1944); Chaplain School (3 Jan 1944); to France with 11th Regiment, 5th Infantry Division (13 Jun 1944); Fort Campbell, Ky. (23 Jul 1945); Walter Reed Hospital, Washington, D.C. (1946 to 1947); Fort Ruger, Hawaii (1947 to 1948). Separated from service in 1948.

Recalled to Army 1951. Assignments: Fort McClellan, Ala. (1951 to 1953); Eielson Air Base, Fairbanks, Alaska (1953 to 1955); 505th Missile Battalion, Fort Tilden, N.Y. (1955 to 1958); Metz and Orleans, France (1958 to 1960). Still on active duty.

Award: Bronze Star.

Higgins, James J. (New York)

Born: 14 May 1903. Entered Society: 30 Jul 1921. Ordained: 24 Jun 1934.

Commissioned as Lieutenant in the Navy 27 Mar 1943. Serial number: 272424. To Lieutenant Commander 3 Oct 1945. Assignments: Chaplain School, Williamsburg, Va. (26 Apr 1943 to 21 Jun 1943); Naval Air Station, Norfolk, Va. (2 Jul 1943 to 13 Jan 1944); 14th Naval District, Hawaii (26 Jan 1944 to 20 Mar 1944); Receiving Station #128, Hawaii (20 Mar 1944 to 22 Jun 1944); Naval Hospital, Aiea Heights, Hawaii (22 Jun 1944 to 16 Jan 1945); Naval Air Station, Maui, Hawaii (17 Jan 1945 to 21 Oct 1945); Amphibious Training Base, Little Creek, Va. (12 Dec 1945 until relieved). Reverted to inactive status 26 Jun 1946. Released from Naval Reserve 1 Sep 1955.

Hochhaus, Raphael H. (Missouri)

Born: 24 Oct 1908. Entered Society: 8 Aug 1927. Ordained: 26 Jun 1940. Present Province: Wisconsin.

Appointed to the Army 3 Jun 1944. Serial number: 0553966. To the rank of Captain 1 May 1945. Assignments: Harvard Chaplain School (6 Jun 1944); 99th Infantry Division, Camp Maxey, Tex. (1944); to England with 393rd Infantry Regiment (1944); with 313th Infantry Regiment and 315th Infantry Regiment, Germany (1945); Division Artillery, 1st Division (Oct 1945). Relieved of active duty 21 Feb 1946.

Award: Bronze Star.

Hogan, Joseph F. (Chicago)

Born: 31 Jan 1910. Entered Society: 1 Sep 1927. Ordained: 26 Jun 1940.

Appointed to the Army 11 Aug 1943. Serial number: 0531249. To

the rank of Captain 28 Apr 1944; to Major 16 Dec 1946; to Lieutenant Colonel 17 Feb 1955. Assignments: Harvard Chaplain School (25 Sep 1943); Camp Rucker, Ala. (1944); with 3rd Army in Northern France, Rhineland, Central Europe campaigns (1944 to 1945); on way to Pacific when war ended there; returned to Ft. Lee, Va. (1945 to 1946). Reverted to inactive status 9 Oct 1946.

Awards: Bronze Star; Army Commendation Ribbon.

Holland, John E. (Maryland)

Born: 4 Dec 1905. Entered Society: 18 Sep 1927. Ordained: 21 Jun 1939.

Appointed to the Army 24 Apr 1944. Serial number: 0550786. To the rank of Captain 2 Jun 1945. Assignments: Harvard Chaplain School (1 May 1944); Amarillo Army Air Field, Tex. (Jun 1944 to Sep 1945); 1060 AAF BU, Greensboro, N.C. (Sep 1945 to Dec 1945); Headquarters IX AFSC, Chaplains Section, Europe, and Chaplain's Office, Ansbach Air Depot, Germany (Dec 1945 to Aug 1946). Reverted to inactive status 21 Sep 1946.

Died 28 Aug 1957.

Huss, Harry L. (New Orleans)

Born: 23 May 1903. Entered Society: 8 Sep 1926. Ordained: 20 Jun 1937.

Appointed to the Army 28 Dec 1942. Serial number: 0509085. To the rank of Captain 15 Jul 1944; to Major 19 Sep 1945. Assignments: Harvard Chaplain School (3 Feb 1943); 52nd Coast Artillery, Fort Eustis, Va. (3 Mar 1943), and Fort Hancock, N.J. (1 Apr 1943); 181st Infantry, Fort Devens, Mass. (Nov 1943). Assignments overseas (1944 and 1945): Western Base Section, Chester, England; Channel Base Section, Lille, France; Chanor Base Section, Brussels, Belgium. Reverted to inactive status 5 Jun 1946.

Award: Bronze Star.

Ireland, Raymond J. (Missouri)

Born: 3 Jul 1902. Entered Society: 2 Sep 1922. Ordained: 23 Jun 1935. Present Province: Wisconsin.

Commissioned as Lieutenant in the Navy 28 Aug 1943. Serial number: 318281. To Lieutenant Commander 1 Nov 1945; to Commander 1 Jul 1954. Assignments: Bureau of Personnel (29 Oct 1943 to 13 Nov 1943); Naval Operating Base, Bermuda (31 Dec 1943 to 15 Jan 1945); U.S. Naval Training Center, Great Lakes, Ill. (1 Mar 1945 to 6 Jul 1945); *U.S.S. Washington* (battleship) (23 July 1945 to 25 Feb 1946). Reverted to inactive status 16 Mar 1946.

Johnson, Alfred W. (California)

Born: 9 Feb 1902. Entered Society: 20 Sep 1922. Ordained: 19 Jun 1936.

Appointed to the Army 13 Oct 1942. Serial number: 0500178. Sworn in at Fort MacArthur 21 Oct 1942. Assignments: Harvard Chaplain School (2 Nov 1942); Camp Hulen, Texas; Camp Cooke, Cal.; Port of Embarkation, Richmond.

On 18 Oct 1943 Father Johnson contracted infantile paralysis. Taken to Letterman Hospital, San Francisco, he died there 20 Oct 1943.

Kavanagh, Cyril R. (California)

Born: 19 Feb 1899. Entered Society: 15 Jul 1915. Ordained: 28 Jul 1929.

Commissioned as Lieutenant in the Navy 25 Jun 1942. Serial number: 153312. To Lieutenant Commander 17 Oct 1944; to Commander 1 Jul 1950. Assignments: Chaplain School, Norfolk, Va. (17 Aug 1942 to 16 Oct 1942); Naval Air Station, Pensacola, Fla. (31 Oct 1942 to 8 Mar 1943); Naval Air Station, Moffett Field, Cal. (17 Mar 1943 to 23 Jun 1943); Acorn #12 (25 Jun 1943 to 3 Mar 1944); 87th Naval Construction Base, Solomon Islands (Mar 1944 to 7 Nov 1944); 12th Naval District, West Coast of U.S. (Dec 1944 to 27 Feb 1945); with Commander, 7th Fleet (Mar 1945 to 15 Jun 1945); Naval Barracks #3002 (Jun 1945 until relieved of duty). Reverted to inactive status 15 Dec 1945.

Kearns, A. Bernard (New Orleans)

Born: 9 May 1910. Entered Society: 14 Aug 1928. Ordained: 7 Jun 1941.

Commissioned as Lieutenant (j.g.) in the Navy 24 Jun 1944. Serial number: 401434. To Lieutenant 1 Feb 1946. Assignments: Chaplain School, Williamsburg, Va. (17 Jul 1944 to 10 Sep 1944); Naval Hospital, Corona, Cal. (24 Sep 1944 to 22 Jul 1945); with Admiral Commanding Amphibious Forces, Pacific (22 Jul 1945 to 21 Aug 1945); Staging Center #128, near Pearl Harbor (25 Aug 1945 to 23 Oct 1945); Amphibious Base #128, Waipio, T.H. (23 Oct 1945 to 4 Jan 1946); Officers Pool, Commander Service Forces, Pacific (15 Jan 1946 to 7 Feb 1946); *U.S.S. Piedmont* (destroyer tender), based at Tokyo (13 Feb 1946 to 19 Mar 1946); *U.S.S. Delta* (auxiliary repair ship, AR-9), based at Shanghai (Mar 1946 until relieved of active duty). Reverted to inactive status 7 Aug 1946. Released from Naval Reserve 15 Oct 1954.

Kelleher, John J. (New England)

Born: 18 Sep 1908. Entered Society: 14 Aug 1928. Ordained: 22 Jun 1940.

Appointed to the Army 19 Apr 1944. Serial number: 0550493. To the rank of Captain 21 Feb 1945; to Major 12 Apr 1948; to Lieutenant Colonel 10 May 1955. Assignments: Harvard Chaplain School (30 Apr 1944); Camp Atterbury, Ind., and Crile General Hospital, Cleveland, Ohio (1944); Hawaii (1944 to 1945); Governors Island, N.Y. and Fort

Dix, N.J. (1946); Fort Monmouth, N.J., and New Mexico (1947); Fort Sam Houston, Tex. (1948); Okinawa (1949); Camp Gordon, Ga. (1950); U.S. Army, Europe (1951 to 1953); Camp Kilmer, N.J. (1954); Camp Dix, N.J. (1955 to 1957); U.S. Forces, Caribbean (1957 to 1958); Nike Base, Coventry, R.I. (1958); Headquarters, 11th Artillery Group, Rehoboth, Mass. (1959 to 1960); Headquarters, 11th Engineer Group, Schwetzingen, Germany (Apr 1960 to present). On active duty with the rank of Major.

Kelly, James J. (California)

Born: 19 Mar 1900. Entered Society: 16 Jul 1918. Ordained: 25 Jun 1931.

Commissioned as Lieutenant in the Navy 19 May 1943. Serial number: 289629. To Lieutenant Commander 3 Oct 1945. Assignments: Chaplain School, Williamsburg, Va. (21 Jun 1943 to 15 Aug 1943); Naval Training Station, Bainbridge (25 Aug 1943 to 5 Feb 1944); Coast Guard, Long Island (15 Feb 1944 to 8 Mar 1944); *U.S.S. Nevada* (battleship) (9 Mar 1944 to 28 Aug 1945) during which time he saw service on D-Day at Normandy, in Southern France Invasion, at Iwo Jima, Okinawa, and East China Sea; Naval Air Station, San Diego (6 Nov 1945 to 13 Feb 1946); Personnel Separation Center, Terminal Island, San Pedro (14 Feb 1946 to 20 Jul 1946). Reverted to inactive status 17 Aug 1946.

Kelly, James J. (Chicago)

Born: 24 Dec 1906. Entered Society: 27 Sep 1930. Ordained: 31 Jul 1940.

Appointed to the Army 15 Sep 1943. Serial number: 0534562. To the rank of Captain 1 Dec 1944; to Major 17 Mar 1947. Assignments: Harvard Chaplain School (21 Sep 1943); Newport Air Base, Newport, Ark. (1944); Cochran Air Base, Macon, Ga. (1944); Buckingham Air Base, Fort Myers, Fla. (1945); 44th Air Depot, Oberpfaffenhofen, Germany (1946). Reverted to inactive status 3 Nov 1946.

Recalled to the Air Force 5 Feb 1952. Serial number: AO534562. Assignments: Dow AFB, Bangor, Me. (1952); England AFB, Alexandria, La. (1952); 1603 Air Transport Wing, Wheelus AFB, Tripoli, Libya (Dec 1952 to Jun 1954); 7th Engineer Aviation Brigade, Frankfurt, Germany (Jun 1954 to Sep 1955); 323rd Fighter Bomber Wing, Bunker Hill, Ind. (1956); Warren Air Base, Cheyenne, Wyo. (1957 to 1958); Luke Air Base, Glendale, Ariz. (1959). Relieved of active duty with the rank of Lieutenant Colonel 31 Dec 1959.

Kelly, Patrick G. (Missouri)

Born: 18 Apr 1898. Entered Society: 29 Aug 1919. Ordained: 22 Jun 1932. Present Province: Wisconsin.

Appointed to the Army 2 Apr 1943. Serial number: 0517442. To the rank of Captain 1 Dec 1943; to Major 18 Feb 1946. Assignments:

Army General Hospital, Augusta, Ga. (1943); with 56th General Hospital in Fort Jackson, S.C., Camp Shanks, N.Y., Fort Devens, Mass., and England (1943); with 56th General Hospital in campaigns in Normandy, Northern France, Ardennes, Rhineland (1944 to 1945); transferred to 16th Major Port, France (from Oct 1945); 16th Major Port, France (1946). Father Kelly also saw service in World War I as an enlisted man. Reverted to inactive status 9 May 1946.

Kenealy, William J. (New England)

Born: 30 Jul 1904. Entered Society: 14 Aug 1922. Ordained: 20 Jun 1934.

Commissioned as Lieutenant in the Navy 2 Jan 1943. Serial number: 246575. To Lieutenant Commander 3 Oct 1945. Assignments: Chaplain School, Norfolk, Va. (22 Feb 1943 to 25 Apr 1943); Pre-Flight School, St. Mary's College, Cal. (12 May 1943 to 15 Sep 1943); *U.S.S. California* (battleship) (26 Sep 1943 until relieved from duty) during which time he saw service in the invasions of Guam, Saipan, Tinian, Palau Islands, Leyte Gulf, Lingayan Gulf, and Okinawa; participated in the sea battle of Surigao Strait. Reverted to inactive status 6 Feb 1946. Retired from the Naval Reserve 1 Nov 1953.

Kennedy, Hugh F. (New York)

Born: 14 Jan 1908. Entered Society: 7 Sep 1926. Ordained: 20 Jun 1937.

Appointed 1st Lieutenant late 1941 in Mindinao. Serial number: 0890457. To the rank of Captain 18 Feb 1945; to Major 6 Mar 1946; to Lieutenant Colonel 7 Jul 1951. Assigned as chaplain of the 101st Division, Philippine Army in January 1942 and served as such until 10 May 1942 when the division was ordered to surrender. Imprisoned by the Japanese Army at Davao Military Prison, at Bilibid in Manila and in Cabanatuan. Rescued by American Rangers early 1945, he returned to the United States for six months (stationed at Walter Reed Hospital, D.C., and Letterman Hospital). Further assignments: with 11th Airborne Division, Japan (1946); in Philippines with Graves Registration unit (1947); Sandia Base, Albuquerque, N.M. (1948 to 1952); Chaplain for Western Area Command, Kaiserslautern, and at an Air Force Hospital, Frankfurt, Germany (1952 to 1955).

Awards: Legion of Merit; Bronze Star; Purple Heart; oak leaf cluster to Purple Heart; Army Commendation Ribbon.

Died while on active duty with the Army 3 Aug 1955.

Kennedy, Walter E. (New England)

Born: 20 Nov 1910. Entered Society: 14 Aug 1928. Ordained: 22 Jun 1940.

Appointed to the Army 27 Apr 1944. Serial number: 0551228. To the rank of Captain 16 Feb 1945. Assignments: Harvard Chaplain School (1 May 1944); Fort Leonard Wood, Mo., as Chaplain for En-

gineers; Camp Barkeley, Texas; 189th General Hospital, Lison, France; 189th General Hospital and 333rd Engineers, Mourmelon-le-Grand, France; Asst. Base Section Chaplain, Reims, France; Base Section Chaplain, Bad Nauheim, Germany, Continental Base. Reverted to inactive status 4 May 1946 with the rank of Major.

Kilp, Alfred J. (California)

Born: 2 Apr 1908. Entered Society: 2 Aug 1928. Ordained: 7 Jun 1941.

Appointed to the Army 20 Apr 1944. Serial number: 0550555. To the rank of Captain 16 Jan 1946; to Major 25 Apr 1950; to Lieutenant Colonel 13 Sep 1954. Assignments: Harvard Chaplain School (3 Jun 1944); 13th Armored Division, Camp Bowie, Tex.; 20th Tank Destroyer Group and 100th Evacuation Hospital, Europe. Reverted to inactive status 14 Oct 1946. Joined Army Reserve (14 Oct 1946); joined California National Guard, 40th Infantry Division (27 Feb 1948).

Recalled 1 Sep 1950. Assignments: 40th Infantry Division, Camp Cooke, Cal.; 40th Infantry Division, Japan (Apr 1951); 40th Infantry Division, Korea (Jan 1952). Reverted to inactive status 14 Jul 1952. At present Division Chaplain, 40th Division, California National Guard.

Award: Bronze Star; Army Commendation Ribbon.

Kines, L. Berkeley (Maryland)

Born: 13 Dec 1905. Entered Society: 14 Aug 1923. Ordained: 21 Jun 1936.

Appointed to the Army 21 Aug 1941. Serial number: 0425972. To the rank of Captain 4 May 1944. Assignments in the United States: Fort Jackson, S.C.; Fort Myer, Va.; Fort Eustis, Va.; Fort Bragg, N.C.; Fort Dix, N.J.; Camp Cooke, Cal.; Camp Adair, Ore.; Pine Camp, N.Y.; Lake Placid, N.Y.; Camp Kilmer, N.J. Assignments overseas: Antrim, North Ireland; Inveraray, Scotland; Tunis, Algiers, Oran in North Africa; Gela, Sicily. Wounded in action at El Guettar, North Africa, 31 Mar 1943. Served overseas with 39th Infantry Regiment, 9th Division. Reverted to inactive status 15 Mar 1946 with rank of Major.

Award: Purple Heart.

King, George A. (New England)

Born: 23 Oct 1907. Entered Society: 15 Aug 1925. Ordained: 20 Jun 1937.

Appointed to the Army 26 Aug 1942. Serial number: 0492181. To the rank of Captain 1 Feb 1944; to Major 6 Apr 1945. Assignments: 48th Evacuation Hospital, Tennessee Maneuvers (Aug to Oct 1942); Chaplain School, Fort Devens, Mass. (30 Nov 1942); Ledo Road, Assam through Burma (March 1943); Base Chaplain, Chabua, India, serving also units of Air Service Command and 10th Air Force (Nov 1943 to Nov 1944); Headquarters, ADMAC, American New Delhi Command (Nov 1944 to Sep 1945). Reverted to inactive status 4 Feb 1946.

Kirshbaum, Irving J. (New York)

Born: 12 Aug 1907. Entered Society: 12 Nov 1927. Ordained: 23 Jun 1940.

Appointed to the Army 11 Jun 1943. Serial number: 0524982. To the rank of Captain 1 Jul 1944; to Major 26 Mar 1947. Served at Camp McCain, Miss., and Kennedy General Hospital, Memphis, Tenn. (1943). European Theater of Operations with the following units (1944): 48th General Hospital; 16th Replacement Depot; 708th Railway Group; with 505th Parachute Infantry Regiment (30 Sep 1944 to end of Dec 1944). Stationed at various Army hospitals in New York, New Jersey, Pennsylvania and Massachusetts (1945 to 1950). Retired with the rank of Major, A.U.S., 30 Apr 1950.

Award: Purple Heart. ~..

Kleber, Jerome J. (New York)

Born: 29 Jul 1909. Entered Society: 30 Jul 1926. Ordained: 21 Jun 1939.

Appointed to the Army 17 Jul 1945. Serial number: 0933231. To the rank of Captain 9 Jun 1947. Assignments: Chaplain School, Fort Oglethorpe, Ga.; Port of Embarkation, Hampton Roads, Va.; Port of Embarkation, Brooklyn, N.Y.; on transport ships which returned prisoners of war and brought back American soldiers to the United States. Reverted to inactive status 30 Jul 1947.

Klocke, John H. (New York)

Born: 3 Sep 1899. Entered Society: 14 Aug 1917. Ordained: 23 Jun 1930.

Appointed to the Army 10 Dec 1942. Serial number: 0507205. To the rank of Captain 20 May 1944. Assignments: Fort Hood, Tex. (Jan 1943 to Dec 1943); Harvard Chaplain School (8 Apr 1943); Post Headquarters Catholic Chaplain, Fort Bliss, El Paso, Tex. (26 Dec 1943 to 8 Feb 1944); Bruns General Hospital, Santa Fe, N.M. (10 Feb 1944 till inactive). Reverted to inactive status 4 May 1946.

Kmieck, George A. (Chicago)

Born: 26 Oct 1904. Entered Society: 20 Sep 1923. Ordained: 24 Jun 1936. Present Province: Detroit.

Appointed to the Army 1 Sep 1943. Serial number: 0533154. To the rank of Captain 1 Sep 1944. Assignments: Harvard Chaplain School (25 Sep 1943); Army Air Base, Cottesmore, England; with anti-aircraft units of the 4th Armored Division in Normandy, Holland and Germany; 30th Infantry Division Artillery; detached service with evacuation hospitals; until Aug 1945 on occupational duties throughout Germany. Reverted to inactive status 11 Jan 1946.

Lanahan, John B. (Maryland)

Born: 7 Aug 1906. Entered Society: 7 Sep 1925. Ordained: 19 Jun 1938.

Appointed to the Army 13 Apr 1944. Serial Number: 0549990. Assignments: Harvard Chaplain School (30 Apr 1944); Santa Clara, Cal. and Merced, Cal. (1944); Pecos, Tex., Douglas, Ariz., and Lubbock, Tex. (1945); Tyndall Field, Panama City, Fla. (1946). Served with Army Air Force units. Reverted to inactive status 28 Apr 1946.

Lane, Joseph A. (Chicago)

Born: 16 Mar 1899. Entered Society: 8 Oct 1918. Ordained: 25 Jun 1931.

Appointed to the Army 22 Apr 1944. Serial number: 0550699. To the rank of Captain 9 Jul 1945. Assignments: Harvard Chaplain School (30 Apr 1944); Assistant Post Chaplain, Indiantown Gap, Pa. (1944); Natal, Belem, Recife in Brazil (Jan 1945 to May 1946). Reverted to inactive status 20 Jul 1946.

Lang, E. Cecil (New Orleans)

Born: 27 Jul 1909. Entered Society: 20 Sep 1926. Ordained: 21 Jun 1939.

Appointed to the Army 30 Sep 1942. Serial number: 0498459. To the rank of Captain 30 Apr 1943; to Major 26 Jun 1946. Assignments: Camp Croft, Spartanburg, S.C. (14 Oct 1942); Harvard Chaplain School (3 Jan 1943 to 30 Jan 1943); returned to Camp Croft; Mediterranean Theater of Operations (Po Valley Campaign) with combat units of Fifth Army; occupation duties along Yugoslav border with 88th Division. Reverted to inactive status 15 Sep 1946.

LaPlante, Oscar J. (Chicago)

Born: 22 Nov 1896. Entered Society: 12 Aug 1917. Ordained: 25 Jun 1930. Present Province: Detroit.

Appointed to the Army 15 Jul 1943. Serial number: 0528353. To the rank of Captain 25 Aug 1945. Assignments: Camp Crowder, Mo. (1943); Harvard Chaplain School (3 Jan 1944 to 9 Feb 1944); 7th Service Command, Camp Crowder (1944 to 1945); Luzon and Manila (1945); Mayo General Hospital, Galesburg, Ill. (1946). Reverted to inactive status 24 May 1946.

LeGault, Eugene B. (Oregon)

Born: 29 Feb 1904. Entered Society: 15 Jul 1924. Ordained: 19 Jun 1936.

Commissioned as Lieutenant in the Navy 7 Jul 1942. Serial number: 175757. Assignments: Chaplain School, Norfolk, Va. (17 Aug 1942 to 16 Oct 1942); Naval Training Station, Sampson (29 Oct 1942 to 25 Oct 1943); *U.S.S. General W. A. Mann* (30 Oct 1943 to 27 Jun 1944). Resigned from the Navy 10 Jul 1944.

Leonard, William J. (New England)

Born: 10 Apr 1908. Entered Society: 30 Jul 1925. Ordained: 20 Jun 1937.

Appointed to the Army 24 Jan 1944. Serial number: 0544318. To the rank of Captain 26 Jun 1945. Assignments: Harvard Chaplain School (10 Feb 1944); 86th Infantry Division, Camp Livingston, Alexandria, La.; 9th Ordnance Battalion, Finschhafen, New Guinea and Mangaldan, Luzon; Headquarters Base X, Manila. Reverted to inactive status 28 Jul 1946.

Lewis, Thomas X. (New York)

Born: 11 Mar 1910. Entered Society: 30 Jul 1930. Ordained: 24 Jun 1943.

Appointed to the Army 17 Jul 1945. Serial number: 0933228. To the rank of Captain 14 Feb 1947. Assignments: Camp Kilmer, N.J., and Fort Oglethorpe, Ga. (1945); Fort Buchanan, San Juan, Puerto Rico (1946 to 1947). Reverted to inactive status 2 Aug 1947. Reserve Officer and Auxiliary Chaplain, Palau, Caroline Islands (1948 to 1952). Regimental Chaplain, 101st Armored Cavalry, New York. National Guard (1953 to 1956).

Libertini, Robert M. (New Orleans)

Born: 8 Jun 1885. Entered Society: 26 Sep 1904. Ordained: 28 Jun 1914.

Appointed as First Lieutenant in the Officers' Reserve Corps 10 Jul 1928. Serial number: 0254595. Summer Camps at Fort Bliss, Fort Russell and Camp Bullis. To the rank of Captain 20 Oct 1942; to Major 13 Feb 1945. Assignments during World War II: Harvard Chaplain School (5 Mar 1943 to 3 Apr 1943); Hoff General Hospital, Santa Barbara, Cal. (Feb 1942 to Mar 1946). Reverted to inactive status 19 Mar 1946.

Long, John J. (New England)

Born: 20 Feb 1904. Entered Society: 14 Aug 1920. Ordained: 22 Jun 1933.

Appointed to the Army 31 Jul 1942. Serial number: 0487098. To the rank of Captain 19 Mar 1943; to Major 25 Oct 1943; to Lieutenant Colonel 19 Jul 1946. Assignments: Mitchell Field, Long Island (1942 to 1944); 5th Air Force, Southwest Pacific, Philippines and Japan (1944 to 1946). Reverted to inactive status 27 Oct 1946.

Recalled to the Army 22 Jul 1947. Assignments: 28th Bombardment Wing, Rapid City, S.D. (1947 to 1948); Antilles Air Division, Puerto Rico (1948 to 1949); Caribbean Air Command, Panama, Canal Zone (1949 to 1951); Lackland Air Force Base, Tex. (1951 to 1953); Headquarters, 5th Air Division, French Morocco (1953 to 1954); Loring Air Force Base, Me. (1954 to 1956). In Aug 1949 Father Long was transferred to the Air Force; serial number: A0487098. Reverted to inactive status 1 May 1956.

Lynch, Cornelius E. (California)

Born: 25 May 1904. Entered Society: 31 Aug 1921. Ordained: 21 Jun 1935.

Appointed to the Army 7 Aug 1944. Serial number: 0558196. To the rank of Captain 26 Nov 1945. Assignments: Chaplain School, Fort Devens, Mass. (24 Aug 1944); Camp Joseph T. Robinson, Little Rock, Ark. (4 Oct 1944 to 5 Mar 1945); Base G, Headquarters Company, Hollandia, Dutch New Guinea (19 May 1945 to 23 Aug 1945); Kobe Base, Japan (2 Sep 1945 to 17 Oct 1945); Fort MacArthur, Los Angeles (19 Nov 1945 to 31 Mar 1946). Reverted to inactive status 31 Regimental Chaplain, 101st Armored Cavalry, New York National Mar 1946. Chaplain to 1st Brigade, California National Guard Reserve, Dec 1950 to July 1957 with the rank of Lieutenant Colonel.

Lynch, Daniel J. (New England)

See Father Lynch's record in World War I.

Lynch, Joseph P. (New York)

Born: 15 Apr 1906. Entered Society: 20 Sep 1925. Ordained: 19 Jun 1938.

Commissioned as Lieutenant in the Navy 20 May 1942. Serial number: 155996. To Lieutenant Commander 1 Mar 1944; to Commander 5 Nov 1945. Assignments: Chaplain School, Norfolk, Va. (25 May 1942 to 17 Jul 1942); *U.S.S. Relief* (hospital ship) (6 Aug 1942 to 10 May 1944) during which time he saw service in New Caledonia, New Zealand, Hawaii, Ellice Islands, Tarawa; Naval Hospital, Brooklyn (30 Jun 1944 to 16 Jul 1945); *U.S.S. Bexar* (attack transport) (9 Oct 1945 to 30 Jan 1946); Naval Training Center, Shoemaker, Cal. (1 Feb 1946 to 3 Jun 1946); Naval Air Station, Moffett Field, Cal. (3 Jun 1946 to 19 Aug 1946). Reverted to inactive status 4 Oct 1946. Reserve duty: Marine School, Quantico, Va. (Jun to Sep in years 1953 to 1957); Great Lakes, Ill. (Jun to Sep 1958); Camp Lejeune, N.C. (Jun to Sep 1959).

Lynch, Laurence J. (Chicago)

Born: 24 Aug 1898. Entered Society: 12 Aug 1917. Ordained: 25 Jun 1930.

Appointed to the Army 29 Aug 1942. Serial number: 0492884. To the rank of Captain 19 Apr 1943; to Major 10 Dec 1946. Assignments: Harvard Chaplain School (1 Oct 1942); 378th Air Base Squadron, Houlton, Me. (31 Oct 1942); Air Transport Command, Presque Isle, Me. (1 Oct 1943); Newfoundland (8 May 1944 to Jul 1946). Reverted to inactive status 30 Sep 1946.

Lyons, John F. (New England)

Born: 22 Oct 1904. Entered Society: 14 Aug 1926. Ordained: 17 Jun 1939.

Appointed to the Army 24 Jan 1944. Serial number: 0544278. To the rank of Captain 16 Aug 1945. Assignments: Harvard Chaplain School (11 Feb 1944); Mason General Hospital, Brentwood, L.I. (1944); 34th General Hospital, Atlantic City, N.J., and France (1944); 48th General Hospital, France (1944); 305th Bombardment Group, France (1945); 305th and 306th Bombardment Group, France (1946); 414th Air Service Group, France (1946). Reverted to inactive status 17 Feb 1947.

MacDonald, Francis J. (New England)

Born: 29 Mar 1897. Entered Society: 30 Jul 1917. Ordained: 18 Jun 1930.

Commissioned as Lieutenant in the Navy 11 Sep 1942. Serial number: 207850. To Lieutenant Commander 3 Oct 1945. Assignments: Chaplain School, Norfolk, Va. (5 Oct 1942 to 29 Nov 1942); Mobile Hospital #7 (12 Mar 1943 to 22 May 1944); Naval Training Center, Bainbridge (13 Jul 1944 to 2 Mar 1945); *U.S.S. Tutuila* (15 Apr 1945 to Oct 1945). Reverted to inactive status 31 Mar 1946. Released from Naval Reserve 15 Oct 1954.

MacLeod, Harry C. (New England)

Born: 23 Aug 1900. Entered Society: 14 Aug 1917. Ordained: 18 Jun 1930.

Commissioned as Lieutenant in the Navy 21 Aug 1942. Serial number: 200219. To Lieutenant Commander 3 Oct 1945. Assignments: Chaplain School, Norfolk, Va. (21 Sep 1942 to 13 Nov. 1942); Amphibious Training Base, Solomons, Md. (23 Nov 1942 to 3 Aug 1943); Commander Naval Base, FOLD (6 Oct 1943 to 20 Mar 1944); Landing Craft Repair Base #2 (8 Apr 1944 to Jan 1945); Naval Hospital, Fort Eustis, Va. (22 Apr 1945 until relieved of active duty). Reverted to inactive status 1 Dec 1946.

Maginnis, Edward D. (California)

Born: 29 Sep 1895. Entered Society: 15 Jul 1914. Ordained: 29 Jun 1929.

Appointed to the Army 22 Mar 1943. Serial number: 0516499. To the rank of Captain 8 Jan 1944. Assignments: Harvard Chaplain School (23 Aug 1943); Harmon General Hospital, Longview, Tex. (Apr 1943 to Dec 1944); 349th General Hospital, Nadzab, New Guinea (Dec 1944 to May 1945); 349th General Hospital, Clark Field, P.I. (May 1945 to Oct 1945). Reverted to inactive status 1 Jun 1946.

Maher, Thomas F. (New Orleans)

Born: 11 Jul 1900. Entered Society: 27 Aug 1918. Ordained: 31 Jul 1931.

Commissioned as Lieutenant in the Navy 2 Sep 1943. Serial number: 323699. To Lieutenant Commander 1 Nov 1945. Assignments:

Chaplain School, Williamsburg, Va. (25 Oct 1943 to 19 Dec 1943); District Coast Guard Office, 3rd Naval District, N.Y.C. (30 Dec 1943 to 5 Oct 1944); *U.S.S. General W. H. Gordon* (transport) (5 Oct 1944 to Jul 1945); Naval Training Center, Sampson, N.Y. (21 Aug 1945 to 5 Sep 1945); Naval Hospital, Charleston, S.C. (11 Sep 1945 to Aug 1947). Reverted to inactive status Aug 1947.

Malloy, Joseph W. (New Orleans)

Born: 17 May 1907. Entered Society: 14 Aug 1924. Ordained: 22 Jun 1938.

Appointed to the Army 26 Aug 1941. Serial number: 0426170. To the rank of Captain 21 Aug 1942. Assignments: 2nd Cavalry Division, Fort Riley, Kan. (1942); 9th Armored Division (1942); Chaplain School Harvard (1 Nov 1942); 52nd Armored Regiment at Camp Young, Cal., and Camp Polk, La. (1943); 9th Armored Division, Camp Polk, La. (1944); 179th Field Artillery Group, France (1944); 179th Field Artillery Group, Germany (1945); 40th Field Artillery Group, Germany (1945). Relieved of active duty 22 Dec 1945.

Manhard, Edward P. (Missouri)

Born: 5 Jan 1898. Entered Society: 2 Sep 1919. Ordained: 22 Jun 1932.

Commissioned as Lieutenant in the Navy 28 Oct 1942. Serial number: 223730. To Lieutenant Commander 3 Oct 1945; to Commander 1 Jul 1951. Assignments: Chaplain School, Norfolk, Va. (14 Dec 1942 to 7 Feb 1943); 59th Naval Construction Battalion, Hilo, Hawaii (12 Feb 1943 to 24 Feb 1944); 6th Defense Battalion, Fleet Marine Force (15 Mar 1944 to Jan 1945), based on Midway; Naval Air Training Base, Corpus Christi, Tex. (10 Mar 1945 to 25 Sep 1945); Personnel Separation Center, New Orleans, La. (30 Sep 1945 until relieved). Reverted to inactive status 4 Feb 1946. Participated actively in naval reserve program, serving for nine summers in the following appointments: U.S. Naval Hospital, Great Lakes, Ill. (two summers); U.S. Naval Amphibious Base, Little Creek, Va. (three summers); *U.S.S. Des Moines* (CA-134), European Midshipman Cruise; *U.S.S. Sierra* (AD-18), Norfolk, Va.; *U.S.S. Canberra* (CAG-2), Midshipman South American cruise; *U.S.N.S. General Rose* (TAP-126) Mediterranean cruise. Retired from Naval Reserve 1 Feb 1960.

Maring, Joseph (New Orleans)

Born: 13 May 1898. Entered Society: 14 Aug 1916. Ordained: 27 Aug 1929.

Commissioned as Lieutenant in the Navy 21 Sep 1943. Serial number: 323340. To Lieutenant Commander 1 Nov 1945. Assignments: Chaplain School, Williamsburg, Va. (11 Oct 1943 to 5 Dec 1943); Naval Construction Training Center, Camp Peary, Va. (11 Dec 1943 to 9 Nov 1944); *U.S.S. Norton Sound* (seaplane tender) (23 Nov 1944 until

relieved) during which time he saw service at Kerama Retto and Chimu Bay, Okinawa, while Japanese kamikaze attacks were at their height. Reverted to inactive status 13 Apr 1946. Retired from the Naval Reserve 1 Jun 1954.

Martin, James A. (Maryland)

Born: 30 Aug 1902. Entered Society: 15 Aug 1921. Ordained: 24 Jun 1934.

Appointed to the Army 29 Nov 1941. Serial number: 0431601. To the rank of Captain 14 Nov 1942; to Major 17 Mar 1947. Assignments in the United States: Charlotte Army Air Base; Waycross, Ga.; Fort Dix, N.J. Overseas: with 12th Air Force in Africa, Egypt, Pantelleria, Sicily, Italy and France. Reverted to inactive status 5 Mar 1946.

Award: Bronze Star.

McCauley, Leo P. (New England)

Born: 8 May 1904. Entered Society: 14 Aug 1922. Ordained: 20 Jun 1934.

Commissioned as Lieutenant in the Navy 31 Aug 1943. Serial number: 317540. To Lieutenant Commander 3 Oct 1945. Assignments: Chaplain School, Williamsburg, Va. (11 Oct 1943 to 5 Dec 1943); Naval Construction Training Center, Camp Peary, Williamsburg, Va. (11 Dec 1943 to 11 Apr 1944); USN Advanced Base, Dartmouth, Devon, England (May 1944 to August 1944); Naval Advanced Base, Fowey, Cornwall, England (Aug 1944 to Oct 1944); Port Chaplain, Le Havre, France (Oct 1944 to Jul 1945); Port Hueneme, Cal. (12 Aug 1945 to Mar 1946). Reverted to inactive status 12 Mar 1946.

McDonald, Donald S. (Oregon)

Born: 27 Aug 1906. Entered Society: 31 Dec 1928. Ordained: Jun 1941.

Commissioned as Lieutenant in the Navy 3 Aug 1944. Serial number: 425310. Assignments: Chaplain School, Williamsburg, Va. (6 Nov 1944 to 31 Dec 1944); Naval Operating Base, Key West, Fla. (13 Jan 1945 until relieved of active duty). Reverted to inactive status 12 Nov 1945.

McEvoy, William H. (Missouri)

Born: 6 Jul 1904. Entered Society: 31 Aug 1926. Ordained: 21 Jun 1939.

Appointed to the Army 22 May 1944. Serial number: 0552968. To the rank of Captain 23 Aug 1945. Assignments: Harvard Chaplain School (7 Jun 1944); Fort Sheridan, Ill., and Fort Custer, Mich. (1944); Europe (1945 and 1946). Served overseas with the following units: 16th General Hospital; 173rd General Hospital; 6815 Military Police Training School; 121st General Hospital. Reverted to inactive status 14 Feb 1947.

McGinnis, James S. (Chicago)

Born: 5 Feb 1901. Entered Society: 2 Sep 1920. Ordained: 25 Jun 1933.

Appointed to the Army 16 Mar 1942. Serial number: 0443417. To the rank of Captain 22 Nov 1943; to Major 23 Jan 1947. Assignments: Fort Riley, Kan., and Fort McDowell, Cal. (1942); overseas in Solomon Islands and New Hebrides (1942 to 1944); Camp Croft, S.C. (11 Mar 1945); Ft. Devens Chaplain School, Mass. (May 1945). Overseas with 121st Medical Battalion and 9th Station Hospital. Reverted to inactive status 3 Mar 1946.

Awards: Bronze Star; oak leaf cluster to Bronze Star.

Died 4 May 1949.

McGratty, Arthur R. (New York)

Born: 8 Dec 1909. Entered Society: 1 Feb 1930. Ordained: 22 Jun 1941.

Commissioned as Lieutenant (j.g.) in the Navy 1 Jan 1944. Serial number: 344440. Assignments: Chaplain School, Williamsburg, Va. (31 Jan 1944 to 26 Mar 1944); U.S. Coast Guard Station, St. Augustine, Fla. (7 Apr 1944 to 28 Oct 1944); 8th Regiment, 2nd Marine Division (28 Oct 1944 until relieved from duty), during which time he participated in the occupation of Saipan and the invasion of Okinawa and was finally stationed in Kumamoto, Kyushu, Japan. Reverted to inactive status 10 Jun 1946. Resigned from Naval Reserve 28 Mar 1949.

McGrorey, Raymond I. (California)

Born: 1 Oct 1903. Entered Society: 18 Jul 1924. Ordained: 19 Jun 1936.

Appointed to the Army 8 Sep 1942. Serial number: 0494963. To the rank of Captain 18 Dec 1943. Assignments: Harvard Chaplain School (8 Mar 1943); Fort Worden, Wash., Harbor Defense Command (Sep 1942 to Jan 1943); Fort Scott, Cal., Harbor Defense (Feb 1943 to Aug 1943); Constantine, North Africa (Sep 1943 to Jan 1944); Caserta, Italy (Jan 1944 to Jun 1944); Rome (Jun 1944 to Jun 1945). All overseas duty was as Chaplain of the 73rd Station Hospital. Reverted to inactive status 18 Apr 1946.

McGuigan, James T. (Oregon)

Born: 22 Jul 1904. Entered Society: 17 Jul 1923. Ordained: 19 Jun 1936.

Appointed to the Army 21 Mar 1942. Serial number: 0444355. To the rank of Captain 6 Jan 1943; to Major 19 Apr 1944. Assignments: Fort Ord, Cal. (1942); Anchorage and Nome, Alaska (1942 to 1943); Army Air Field, Rome, N.Y. (1943); Chaplain School (Jan 1944 to Feb 1944); Army Air Field, Rome, N.Y. (1944); St. Petersburg, Fla. (1944); Albuquerque, N.M. (1944); St. Petersburg, Fla., and Santa Ana, Cal. (1945). Reverted to inactive status 21 Feb 1946.

McGuire, Francis S. (New York)

Born: 3 Jul 1907. Ordained: 18 Mar 1934. Entered Society: 20 Sep 1935.

Appointed to the Army 13 Feb 1942. Serial number: 0438293. To the rank of Captain 6 Aug 1943; to Major 7 Mar 1946. Assignments: Bolling Field, Washington, D.C. (1942); 60th Troop Carrier Group, England (1942); 60th Troop Carrier Group, North Africa and Italy (1943 to 1945); Miami, Fla., and Santa Ana, Cal. (1945). Reverted to inactive status 18 Jun 1946.

McHugh, Lawrence R. (Maryland)

Born: 11 Apr 1907. Entered Society: 14 Aug 1927. Ordained: 21 Jun 1939.

Commissioned as Lieutenant (j.g.) in the Navy 11 Nov 1942. Serial number: 216564. To Lieutenant Commander 1 Jan 1946. Assignments: Chaplain School, Norfolk, Va. (30 Nov 1942 to 23 Jan 1943); Naval Air Station, Cecil Field, Fla. (5 Feb 1943 to 11 Oct 1943); *U.S.S. Bataan* (aircraft carrier) (16 Oct 1943 to 10 Jun 1945) during which time he participated in the campaign in the Central Pacific and his ship was subjected to kamikaze attacks; Naval Hospital, San Diego (2 Aug 1945 to 17 Oct 1945); *U.S.S. Bairoko* (escort carrier) (17 Oct 1945 to 1 May 1946). Reverted to inactive status 12 Jun 1946. Retired from Naval Reserve 1 Dec 1954.

McKeon, Richard M. (New York)

Born: 9 May 1897. Entered Society: 8 Sep 1920. Ordained: 23 Jun 1930.

Appointed to the Army 21 Jun 1943. Serial number: 0525892. Assignments: Harvard Chaplain School (7 Nov 1943); Stark General Hospital, Charleston, S.C.; 154th General Hospital, Macon, Ga.; Fort Benning, Ga.; 154th General Hospital, Swindon, England. Father McKeon was Second Lieutenant of Infantry in World War I, serving as training officer at Allegheny College, Meadville, Pa. Reverted to inactive status with the rank of Captain 29 Dec 1945.

McLaughlin, James D. (New England)

Born: 11 Nov 1901. Entered Society: 30 Jul 1917. Ordained: 18 Jun 1930.

Commissioned as Lieutenant in the Navy 6 Nov 1943. Serial number: 335812. To Lieutenant Commander 1 Jan 1946. Assignments: Chaplain School, Williamsburg, Va. (3 Jan 1944 to 27 Feb 1944); Naval Hospital, San Diego (12 Mar 1944 to 7 Jul 1944); 2nd Naval Construction Brigade (13 Jul 1944 to 2 Dec 1944); 121st Naval Construction Base (2 Dec 1944 until relieved of active duty). Reverted to inactive status 31 July 1946. Released from the Naval Reserve 15 Oct 1954.

McMahon, Robert E. (California)

Born: 29 Jan 1907. Entered Society: 14 Aug 1927. Ordained: 25 May 1940.

Commissioned as Lieutenant (j.g.) in the Navy 12 May 1944. Serial number: 394560. To Lieutenant 1 Feb 1946. Assignments: Chaplain School, Williamsburg, Va. (3 Jul 1944 to 27 Aug 1944); 9th Marine Air Wing, Fleet Marine Force (7 Sep 1944 to 27 Jun 1945); Marine Fleet Air, West (27 Jun 1945 to 16 Jul 1945); Air, Fleet Marine Force, Pacific (16 Jul 1945 to 20 Aug 1945); Marine Aircraft Group #61, Cherry Point, N.C. (30 Aug 1945 to 9 Nov 1945); 4th Marine Air Wing, Mindinao, P.I. (9 Nov 1945 to 4 Jan 1946); Navy Service Center #926, Guam (9 Jan 1946 until relieved of active duty). Reverted to inactive status 15 Jul 1946. Resigned from the Naval Reserve 6 Apr 1951.

McManus, Edwin G. (New York)

Born: 12 Nov 1908. Entered Society: 30 Jul 1928. Ordained: 23 Jun 1940.

Appointed to the Army 6 Nov 1943. Serial number: 0539651. To the rank of Captain 1 Feb 1945. Assignments: Harvard Chaplain School (4 Feb 1944); Thayer General Hospital, Nashville, Tenn.; 129th General Hospital, ETO; Camp Sibert, Gadsden, Ala. Reverted to inactive status 20 Apr 1946.

McManus, Neil P. (Missouri)

Born: 13 May 1902. Entered Society: 2 Sep 1922. Ordained: 23 Jun 1935. Present Province: Wisconsin.

Appointed to the Army 17 Jun 1943. Serial number: 0525692. To the rank of Captain 11 Sep 1945. Assignments: Harvard Chaplain School (14 Jul 1943); Walter Reed Hospital, Washington, D.C. (1943); Camp Howze, Texas (1944); Camp Ashburn (1944); Fort Benjamin Harrison, Ind. (1945); Wakeman General Hospital, Ind. (1946). Reverted to inactive status 25 Aug 1946 with the rank of Major.

McNally, Herbert P. (New York)

Born: 2 Jul 1897. Entered Society: 30 Jul 1915. Ordained: 20 Jun 1928.

Commissioned as Lieutenant in the Navy 4 Mar 1941. Serial number: 105447. To Lieutenant Commander 14 Nov 1942; to Commander 1 Jan 1944; to Captain 1 Jul 1952. Assignments: Naval Operating Base, Norfolk (Jun 1941 to Aug 1941); 1st Marine Brigade, Iceland (Sep 1941 to Feb 1942); Naval Operating Base, Iceland, Field Air Base (Feb 1942 to May 1942); Receiving Station, New York (Jul 1942 to May 1943); Naval Air Station, Alameda, Cal. (May 1943 to Jul 1943); *U.S.S. Arthur Middleton* (attack transport) (Aug 1943 to May 1945) during which time he participated in assaults on Tarawa, Eniwetok, Kwajalein, Saipan, Leyte, and Lingayen Gulf; Naval Training and

Distribution Center, Treasure Island, Cal. (Jun 1945 to Sep 1945); Naval Training and Distribution Center, Shoemaker, Cal. (Sep 1945 to May 1946). Reverted to inactive status 23 May 1946.

Recalled 30 Jun 1948. Assignments: Naval Training Center, San Diego (Jun 1948 to Sep 1949); Assistant Fleet Chaplain with Commander, Service Forces Atlantic (Sep 1949 to Jun 1950); Chaplain, Commander, Amphibious Forces Atlantic (Jun 1950 to Nov 1950); Green Cove Springs, Fla. (Dec 1950 to May 1952); Naval Hospital, St. Albans, Long Island (Jun 1952 to Apr 1954); Naval Air Station, Jacksonville, Fla. (Apr 1954 to Jun 1956); Naval Hospital, Corona, Cal. (Jun 1956 to Oct 1957); Naval Hospital, Camp Pendleton, Cal. (Oct 1957 to Feb 1958). Reverted to inactive status Feb 1958.

McNamara, Daniel B. (Missouri)

Born: 6 Jul 1895. Entered Society: 2 Sep 1920. Ordained: 25 Jun 1931. Present Province: Wisconsin.

Appointed to the Army 2 Feb 1944. Serial number: 0544883. To the rank of Captain 1 Jan 1945. Assignments: Harvard Chaplain School (12 Feb 1944); Fort McClellan, Ala. (1944); to England with 106th General Hospital (1944); England (1945); Camp Sibert, Ala., Fort Sheridan, Ill., and Camp Grant, Ill. (1945). Relieved of active duty at Fort Sheridan 4 May 1946.

McPhelin, Michael F. (New York)

Born: 16 May 1911. Entered Society: 14 Aug 1929. Ordained: 22 Jun 1941. Present Province: Philippines.

Appointed to the Army 6 Jan 1944. Serial number: 0543081. To the rank of Captain 9 Dec 1944; to Major 21 Aug 1946. Assignments: Harvard Chaplain School (10 Feb 1944); Monterey, Cal., and Camp Cooke, Cal. (1944); 275th Infantry Regiment, 70th Infantry Division, at Camp Adair, Ore., at Fort Leonard Wood, Mo., and in France (1944); 275th Infantry Regiment, France (1945); 23rd Corps Artillery, Germany (1945); 30th Infantry Regiment, Germany (1946); Division Artillery, 3rd Infantry Division (1946). Reverted to inactive status 20 Oct 1946.

Award: Bronze Star.

McVeigh, Francis J. (Maryland)

Born: 26 Jul 1898. Entered Society: 4 Sep 1918. Ordained: 22 Jun 1931.

Commissioned as Lieutenant in the Navy 25 Mar 1943. Serial number: 272516. To Lieutenant Commander 1 Jul 1953. Assignments: Chaplain School, Williamsburg, Va. (26 Apr 1943 to 21 Jun 1943); Naval Training Station, Bronx (3 Jul 1943 to 12 Jun 1944); *U.S.S. Maryland* (battleship) (12 Jul 1944 until relieved of active duty). During his service aboard *Maryland*, Father McVeigh participated in the landings in the Palau Islands, the invasion of Leyte, the Battle of

Surigao Strait, and the invasion of Okinawa. Twice while Father McVeigh was aboard *Maryland* was hit by kamikazes (on Nov 29 1944 in Leyte Gulf and 7 Apr 1945 at Okinawa). Reverted to inactive status 14 Jun 1946.

Father McVeigh died 2 Mar 1959 at Baltimore.

Meany, Stephen J. (New York)

Born: 18 Feb 1904. Entered Society: 15 Aug 1925. Ordained: 21 Jun 1936.

Appointed to the Army 15 Oct 1940. Serial number: 0405935. To the rank of Captain 1 Dec 1942; to Major 21 Jan 1946; to Lieutenant Colonel 29 Apr 1958. Assignments: Fort McClellan, Ala.; Riverside, Cal.; Hawaii; Gilbert Islands; Asheville, N.C. Father Meany was wounded by enemy machine gun fire during invasion of Gilbert Islands, 20 Nov 1943. Reverted to inactive status 21 Feb 1946.

Awards: Silver Star; Purple Heart; New York State Conspicuous Service Medal.

Mollner, Joseph M. (Missouri-Wisconsin)

Born: 25 Feb 1907. Entered Society: 15 Aug 1928. Ordained: 18 Jun 1941.

Appointed to the Army 25 Apr 1944. Serial number: 0550992. To the rank of Captain 16 Aug 1945; to Major 15 Jan 1952. Assignments: 1119 SCU, POW Camp, Houlton, Me. (1944); 114th AA Battalion and POW Camps (1945); Transportation Corps, New Orleans, La. (1945); Fort Leavenworth, Kan. (1946). Reverted to inactive status 30 Dec 1946.

Recalled to Army 25 Nov 1950. Assignments: 5011 Army Service Unit and United States Army Hospital, Camp McCoy, Wis. (1950); Headquarters, 7th Infantry Division and 7th Infantry Division Artillery, Korea (1951 to 1952); Post Chaplain, Fort Leavenworth, Kan. (1952 to 1954); 71st Division, Alaska (1954 to 1956); 4th Infantry Division, Fort Lewis, Wash. (1956 to 1960). At present on a tour of duty in Germany.

Awards: Bronze Star with "V"; oak leaf cluster to Bronze Star; Army Commendation Ribbon.

Montero, Agathonico F. (New York)

Born: 10 Aug 1908. Entered Society: 30 Jul 1930. Ordained: 17 Jun 1942. Present Province: Philippines.

Appointed to the Army 14 Aug 1944. Serial number: 0558565. To the rank of Captain 25 Sep 1945. Assignments in the United States: Fort Devens, Mass.; Fort Huachuca, Ariz.; Camp Ogden, Utah; Fort Lewis, Wash.; Fort Jackson, S.C.; Fort Ord, Cal. Assignments overseas: 311th General Hospital, Manila; Headquarters, Sub-base R, Batangas, P.I.; 3rd Military Police, Paranaque, Manila; 12th Division, Philippine Scouts, Camp O'Donnell, Angeles, Pampanga, P.I. Reverted

to inactive status 31 Dec 1946 with the rank of Major. Separated from the Army while in the Philippines.

Mooney, Raymond L. (Chicago)

Born: 4 Mar 1910. Entered Society: 30 Aug 1927. Ordained: 26 Jun 1940.

Appointed to the Army 11 Apr 1944. Serial number: 0549722. To the rank of Captain 22 May 1945. Assignments: Harvard Chaplain School (29 Apr 1944); Headquarters, Training Command, Fort Worth, Tex., and Aviation Cadet Training Center, San Antonio, Tex. (1944); Fort Worth, Tex. (1945); Kearns Air Force Base, Utah, 5th Air Force and 2nd Airdrome Squadron on occupation duty in Japan (1946). Reverted to inactive status 13 Sep 1946.

Died 17 Jul 1954.

Morgan, Carl H. (New England)

Born: 24 Mar 1908. Entered Society: 30 Jul 1926. Ordained: 19 Jun 1938.

Appointed to the Army 1 Feb 1945. Serial number: 0930671. To the rank of Captain 27 Sep 1950. Assignments: Chaplain School, Fort Devens, Mass. (Feb 1945); Fort Wadsworth, South Island (Aug 1946 to May 1947); 11th Airborne, Sapporo, Japan (May 1947 to Jan 1948); Osaka Army Hospital (Jan 1948 to Nov 1949); 82nd Airborne, Fayetteville (Nov 1949 to Jul 1950); 8069 Replacement Depot, Sasebo (Jul 1950 to Dec 1950); Headquarters, Kobe Base (Dec 1950 to Oct 1951); 279th General Hospital, Sakai (Oct 1951 to Dec 1952); 8022 A.U., Kumamoto (Dec 1952); Fort Lee, Va. (1953 to 1954). Reverted to inactive status 30 Nov 1954.

Motherway, Aloysius T. (Missouri)

Born: 8 Apr 1907. Entered Society: 8 Aug 1925. Ordained: 22 Jun 1938.

Appointed to the Army 27 Apr 1944. Serial number: 0927182. To the rank of Captain 8 Apr 1946. Assignments: Fort Devens, Mass., and Fletcher General Hospital, Cambridge, Ohio (1944); 8th Service Command, Dallas, Tex. (1945); Harmon General Hospital, Longview, Tex. (1945); Camp Hood, Tex. (1945 to 1946); Camp Fannin, Tex. (1946). Reverted to inactive status 1 May 1946.

Mulhern, Patrick J. (Chicago)

Born: 2 Feb 1886. Entered Society: 2 Sep 1907. Ordained: 26 Jun 1921.

Commissioned Captain in the Army Officers' Reserve Corps 27 May 1925. Serial number: 0219679. To the rank of Major 29 Nov 1939; to Lieutenant Colonel 24 Dec 1945. Called to active duty 2 Jan 1941. Assigned to Fort Custer, Mich. and Percy Jones General Hospital, Mich. (1941 to 1945). Reverted to inactive status 27 Mar 1946.

Died 26 Apr 1956.

Mulligan, Edwin C. (New York)

Born: 19 Oct 1903. Entered Society: 1 Feb 1921. Ordained: 25 Jun 1933.

Commissioned as Lieutenant in the Navy 14 Apr 1943. Serial number: 279581. To Lieutenant Commander 3 Oct 1945; to Commander 1 Jan 1953. Assignments: Chaplain School, Williamsburg, Va. (10 May 1943 to 4 Jul 1943); with Acorn 13 (Naval aviation, construction, ordnance, repair base) and 47th Naval Construction Battalion on Guadalcanal, Bougainville, and New Caledonia (Jul 1943 to Apr 1945); Naval Training Center, Bainbridge (Jul 1945 to Aug 1945); Personnel Separation Center, Navy Yard, Puget Sound (30 Aug until relieved of duty). Reverted to inactive status 29 Jan 1946.

Recalled Aug 1950. Assignments: Naval Air Station, Pensacola, Fla. (Aug 1950 to May 1952); 1st Marine Air Wing, Korea (Jun 1952 to Jul 1953); 2nd Marine Division, Camp Lejeune, N.C. (Jul 1953 to Jun 1954); *U.S.S. Intrepid* (carrier), 6th Fleet, Mediterranean (Jun 1954 to Aug 1955); Naval Hospital, Bainbridge, Md. (1955 to 1956); Great Lakes Naval Training Center (1957). Reverted to inactive status 28 Feb 1958.

Awards: Navy Commendation Medal; Letter of Commendation.

Muntsch, Albert J. (Missouri)

Born: 13 Mar 1906. Entered Society: 20 Sep 1923. Ordained: 24 Jun 1935.

Commissioned in the Navy as Lieutenant (j.g.) 16 Jul 1943. Serial number: 302391. Assignments: Chaplain School, Williamsburg, Va. (16 Aug 1943 to 10 Oct 1943); Naval Training Center, Miami (22 Oct 1943 until relieved of duty). Reverted to inactive status 25 Oct 1944.

Murphy, Francis J. (New England)

Born: 15 Jul 1905. Entered Society: 14 Aug 1924. Ordered: 21 Jun 1936.

Appointed to the Army 27 Mar 1945. Serial number: 0931658. To the rank of Captain 24 Dec 1945. Assignments: Fort Devens Chaplain School (11 May 1945); 33rd Infantry Division, Philippines (1945); 123rd Infantry Regiment, Kobe, Japan (1945); Japan (1946); 38th Regimental Combat Team, Camp Carson, Colo. (1947). Relieved of active duty 16 Jul 1947. Recalled for a short time and again relieved 4 May 1948.

Murphy, George L. (Chicago)

Born: 30 Mar 1901. Entered Society: 1 Sep 1921. Ordained: 22 Jun 1934. Present Province: Detroit.

Appointed to the Army 24 Aug 1942. Serial number: 0491761. To the rank of Captain 4 Nov 1943; to Major 16 Mar 1946; to Lieutenant Colonel (Ohio Air National Guard with serial number: A0491761) 1 Nov 1951; to Colonel (Ohio Air National Guard) 2 Dec 1956. Assign-

ments: Harvard Chaplain School (7 Sep 1942); 119th Infantry Regiment, 30th Division, Camp Blanding, Fla. (3 Oct 1942 to 16 Feb 1943); Chaplain, Port of Embarkation, New Orleans, La. (16 Feb 1943 to 5 Apr 1943); Base Chaplain, Henry Barracks, Cayey, Puerto Rico, and Base Chaplain, Losey Field, Ponce, Puerto Rico (30 Apr 1943 to 8 Mar 1946). Reverted to inactive status 6 June 1946. At present assigned on reserve status to Headquarters, Ohio Air National Guard, Fort Hayes, Columbus, Ohio.

Murphy, George M. (New England)

Born: 13 Oct 1899. Entered Society: 14 Aug 1917. Ordained: 18 Jun 1930.

Commissioned First Lieutenant in the Army Reserve 26 Aug 1938. Resigned 28 Aug 1940. Commissioned First Lieutenant in Massachusetts National Guard 13 Aug 1940. Ordered into active service 16 Sep 1940. Serial number: 0371536. To the rank of Captain 28 May 1942; to Major 31 Jul 1945. Assignments: 241st Coast Artillery, Fort Andrews, Mass. (26 Sep 1940 to 9 Mar 1942); 50th Coast Artillery, Camp Pendleton, Va. (4 Mar 1942 to 3 Apr 1942); Headquarters, Headquarters Battery and 3rd Battalion, 50th Coast Artillery, and 20th Coast Artillery, Galveston (3 Apr 1942 to 4 Jun 1942); 50th Coast Artillery, Camp Pendleton, Va. (4 Jun 1942 to 5 Aug 1942); Harvard Chaplain School (5 Aug 1942 to 17 Sep 1942); Camp Pendleton, Va. (17 Sep 1942 to 10 Dec 1942); Chaplain, Harbor Defences, Key West, Fla. (10 Dec 1942 to 13 May 1943); 50th Coast Artillery Regiment, Montauk Point, N.Y. (13 May 1943 to 20 Sep 1943); Fort McKinley, Casco Bay, Me. (20 Sep 1943 to 14 Dec 1943); Camp Hero, Montauk Point, N.Y. (14 Dec 1943 to 14 Jan 1944); Headquarters, 16th Cavalry, Framingham, Mass. (17 Jan 1944 to 18 May 1944); 2nd Coast Artillery, Fort Story, Va. (18 May 1944 to 15 Jun 1944); Harbor Defences, Chesapeake Bay (15 Jun 1944 to 25 Sep 1944); Woodrow Wilson General Hospital, Staunton, Va. (25 Sep 1944 to 29 Dec 1944); Valley Forge General Hospital, Phoenixville, Pa. (29 Dec 1944 to 31 Jan 1946). Reverted to inactive status 18 Jun 1946.

Award: Army Commendation Ribbon.

Murphy, Paul J. (New England)

Born: 18 Nov 1908. Entered Society: 7 Sep 1926. Ordained: 19 Jun 1938.

Originally appointed as chaplain in the U.S. Maritime Service Feb 1943. Served at Officers' School, Alameda, Cal., until May 1944. Commissioned as Lieutenant (j.g.) in the Navy 7 Jun 1944. Serial number: 394865. To Lieutenant 1 Feb 1946. Assignments: Chaplain School, Williamsburg, Va. (3 Jul 1944 to 27 Aug 1944); Naval Hospital, Great Lakes, Ill. (8 Sep 1944 to 12 Mar 1945); Bogue Field, N.C. (18 Mar 1945 to 22 Aug 1945); *U.S.S. General Meigs* (transport) (22 Aug 1945 to Mar 1946); Naval Hospital, Newport, R.I. (16 Mar 1946 until

relieved). Reverted to inactive status 14 Jul 1946. Resigned from the Naval Reserve 13 Oct 1953.

Murray, John B. (Maryland)

Born: 4 Apr 1900. Entered Society: 14 Aug 1921. Ordained: 24 Jun 1934.

Appointed to the Army 4 Jan 1943. Serial number: 0509696. To the rank of Captain 20 Dec 1943; to Major 17 Apr 1947. Assignments: 7th Service Command, O'Reilly General Hospital (7 Jan 1943); Harvard Chaplain School (9 May 1943); Camp Gruber, Okla. (1943); North Africa and Italy (1943 to 1945). Served with 1108th Engineer Combat Group in U.S. and overseas; overseas with 235th Engineer Battalion, 109th Combat Engineer Battalion, Headquarters 209 AAA. Reverted to inactive status 12 Feb 1946.

North, Arthur A. (New York)

Born: 6 Oct 1907. Entered Society: 30 Jul 1927. Ordained: 20 Jun 1937.

Appointed to the Army 31 Jan 1942. Serial number: 0436817. To the rank of Captain 22 Dec 1942; to Major 20 Dec 1944; to Lieutenant Colonel 10 Mar 1947. Assignments: Army Air Base, Drew Field, Fla. (1942); Australia, New Guinea and Philippines (1942 to 1945). Served overseas with the following units: 565th Signal Battalion; 808th Engineer Aviation Battalion; 172nd Station Hospital; 42nd General Hospital. Reverted to inactive status 14 Mar 1946.

Nuttall, William I. (Maryland)

Born: 11 Dec 1910. Entered Society: 17 Sep 1928. Ordained: 22 Jun 1941.

Commissioned as Lieutenant (j.g.) in the Navy 20 Feb 1945. Serial number: 445445. Assignments: Chaplain School, Williamsburg, Va. (26 Mar 1945 to 19 May 1945); Naval Hospital, Treasure Island, Cal. (1 Jun 1945 to 11 Dec 1945); *U.S.S. Auburn* (27 Dec 1945 to release from active duty). Reverted to inactive status 2 Sep 1946. Resigned from Naval Reserve 7 Feb 1951.

O'Brien, Francis X. (New York)

Born: 18 Sep 1905. Entered Society: 14 Aug 1924. Ordained: 20 Jun 1937.

Appointed to the Army 28 Mar 1942. Serial number: 0445619. To the rank of Captain 2 Jul 1943; to Major 8 May 1947; to Lieutenant Colonel 23 Jun 1955. Assignments: Post Chaplain, Fort Ethan Allen, Vt. (14 Apr 1942 to 12 Oct 1942); 550th Airborne Battalion, Panama Canal Department (17 Nov 1942 to 25 Apr 1943); Howard Field, Panama (25 Apr 1943 to 8 May 1944); Chaplain to all air units based in the countries of Central America, Headquarters at Guatemala City Air Base (9 May 1944 to 30 May 1945); Rio Hato Air Base, Panama

(1 Jun 1945 to 4 Dec 1945); Army Air Base, Galapagos Islands (Dec 1945 to Jan 1946); Chaplain, Wright-Patterson Air Force Base, Dayton, Ohio (22 Feb 1946 to 25 Mar 1947). Reverted to inactive status 25 Mar 1947.

O'Brien, Joseph E. (New York)

Born: 11 Nov 1909. Entered Society: 30 Jul 1927. Ordained: 23 Jun 1940.

Appointed to the Army 7 Apr 1943. Serial number: 0517938. To the rank of Captain 22 Jan 1944. Assignments: Harvard Chaplain School (22 Aug 1943 to 23 Sep 1943); Camp Van Dorn, Centreville, Miss.; Camp Berkeley, Tex.; with 180th General Hospital in Normandy, France, in Sissonne, France and in Frankfurt, Germany; Verdun, Ordnance Battalion; 438th AAA Battalion, Nancy, France. Reverted to inactive status 6 May 1946.

O'Brien, Vincent deP. (New England)

Born: 23 Aug 1907. Entered Society: 30 Jul 1925. Ordained: 20 Jun 1937.

Served with the United States Maritime Service from Feb 1945 to Dec 1945.

O'Callaghan, Louis T. (Oregon)

Born: 11 Jul 1906. Entered Society: 20 Jul 1924. Ordained: 21 Jun 1937.

Commissioned as Lieutenant (j.g.) in the Navy 15 Nov 1943. Serial number: 335390. To Lieutenant 1 Apr 1945. Assignments: Chaplain School, Williamsburg, Va. (20 Dec 1943 to 13 Feb 1944); Coast Guard Training Station, St. Augustine, Fla. (25 Feb 1944 to 20 Mar 1944); Naval Operating Base, Key West, Fla. (28 May 1944 to 17 May 1945); Naval Forces, Azores (27 May 1945 to 14 Dec 1945); *U.S.S. Bennington* (carrier) based in Hawaii (29 Jan 1946 to 3 Jun 1946). Reverted to inactive status 11 Jul 1946. Resigned from Naval Reserve 15 Oct 1954.

O'Callahan, Joseph T. (New England)

Born: 14 May 1905. Entered Society: 30 Jul 1922. Ordained: 20 Jun 1934.

Commissioned as Lieutenant (j.g.) in the Navy 7 Aug 1940. Serial number: 87280. To Lieutenant 2 Jan 1942; to Lieutenant Commander 1 Jul 1943; to Commander 20 Jul 1945. Assignments: Naval Air Station, Pensacola (23 Nov 1940 to 20 Apr 1942); *U.S.S. Ranger* (carrier) (31 May 1942 to May 1944) during which time the carrier served in North Atlantic waters and in the invasion of North Africa; Naval Air Station, Alameda (May 1944 to Dec 1944); Naval Air Station, Hawaii (23 Dec 1944 to 2 Mar 1945); *U.S.S. Franklin* (2 Mar 1945 to 8 Apr 1946) during which time the carrier was hit by enemy bombs in waters

off the coast of Japan, 19 Mar 1945; Bureau of Personnel (Apr 1945 until relieved of active duty). Acted as official escort chaplain for the body of Manuel Quezon (first president of the Philippine Islands) from Washington, D.C., to Manila, P.I. Reverted to inactive status 12 Nov 1946. Retired from the Naval Reserve 1 Nov 1953.

Awards: Medal of Honor; Purple Heart.

O'Connor, Daniel F. X. (New England)

Born: 12 Oct 1900. Entered Society: 14 Aug 1918. Ordained: 16 Jun 1931.

Commissioned as Lieutenant in the Navy 18 May 1942. Serial number: 169209. To Lieutenant Commander 17 Oct 1944. Assignments: Chaplain School, Norfolk, Va. (6 Jul 1942 to 28 Aug 1942); Naval Hospital, Corona, Cal. (10 Sep 1942 to 10 Sep 1943); 14th Naval District, Pearl Harbor, Hawaii (18 Sep 1943 to 10 Jan 1944); Naval Operating Base, Midway Island (10 Jan 1944 to 10 Oct 1944); Iroquois Point, Oahu, Hawaii (13 Oct 1944 to 2 Jun 1945); Navy Base, Port Hueneme, Cal. (6 Jul 1945 to 18 Sep 1945); Naval Training Center, San Diego (23 Sep 1945 to Apr 1946). Reverted to inactive status 26 May 1946. Resigned from Naval Reserve 18 Feb 1957.

Died 12 Sep 1958 at Boston.

O'Connor, Paul L. (Chicago)

Born: 10 Aug 1909. Entered Society: 2 Sep 1929. Ordained: 18 Jun 1941.

Commissioned as Lieutenant (j.g.) in the Navy 19 May 1944. Serial number: 400212. To Lieutenant 1 Feb 1946; to Lieutenant Commander 1 Jan 1954. Assignments: Chaplain School, Williamsburg, Va. (17 Jul 1944 to 10 Sep 1944); Naval Construction Training Center (Seabees), Quoddy Village, Me. (22 Sep 1944 to 30 Jun 1945); *U.S.S. Missouri* (battleship) (Jul 1945 until relieved of active duty). Aboard *U.S.S. Missouri* at time of Japanese surrender ceremony. Reverted to inactive status 16 Jun 1946.

O'Gara, Martin J. (New York)

Born: 2 Apr 1907. Entered Society: 7 Sep 1926. Ordained: 19 Jun 1938.

Appointed to the Army 4 May 1943. Serial number: 0520710. To the rank of Captain 26 Jun 1944. Assignments: Harvard Chaplain School (11 Jun 1943); Headquarters, Elgin Field, Fla. (10 Jul 1943 to 31 Jul 1944); 553rd AAF BU, Romulus Army Air Field, Romulus, Mich. (31 Jul 1944 to 24 May 1945); 556th AAF BU, Long Beach, Cal. (24 May 1945 to 20 Sep 1945); Karachi, India (24 Sep 1945 to 7 Oct 1945); 1304th AAF BU, Air Transport Command, Barrackpur, India (end of 1945).

Father O'Gara was killed in the crash of a C-54 Skymaster enroute from Calcutta. The plane crashed into the sea off Amalfi, Italy, 1 Jun 1946.

O'Keefe, Eugene J. (New York)

Born: 19 May 1903. Entered Society: 7 Sep 1925. Ordained: 20 Jun 1937.

Appointed to the Army Apr 1942. Serial number: 0890439. To the rank of Captain 18 Feb 1945. Assigned initially to 61st Division Field Artillery, United States Army Forces in the Far East. Was a prisoner of war from 10 May 1942 to 30 Jan 1945. Prison camps: Malaybalay, Bukidnon; Davao Penal Colony; San Pedro, Cebu; Bilibid Prison, Manila; Cabanatuan, Nueva Ecija; Furikawa Plantation, Davao. On return to the United States stationed at Carlisle Barracks, Pa. Reverted to inactive status with the rank of Major 5 Oct 1947.

Awards: Silver Star; Purple Heart.

O'Keefe, Leo P. (New England)

Born: 10 Apr 1908. Entered Society: 15 Aug 1929. Ordained: 17 Jun 1939.

Appointed to the Army 29 Jan 1944. Serial number: 0544766. To the rank of Captain 25 Jan 1945. Assignments: Harvard Chaplain School (14 Mar 1944); Randolph Field, Texas (1944 to 1946). Reverted to inactive status 22 Apr 1946.

O'Mara, Cornelius J. (California)

Born: 11 Nov 1907. Entered Society: 15 Jul 1925. Ordained: 15 Jun 1938.

Appointed to the Army 31 Jan 1942. Serial number: 0436737. To the rank of Captain 16 Jul 1943; to Major 10 Jan 1946. Assignments: Chaplain School (3 Oct 1942); 90th Infantry Division (Artillery), Camp Berkeley, Tex. (1942); 14 months service overseas spent in staging areas in England (1943-1944); France and Germany with 1302nd Combat Engineers and 90th Infantry Division for fifteen months (1944 and 1945). Reverted to inactive status 7 Apr 1946.

O'Mara, Joseph R. (New York)

Born: 10 Apr 1907. Entered Society: 31 Oct 1925. Ordained: 19 Jun 1938.

Appointed to the Army 20 Dec 1943. Serial number: 0542517. To the rank of Captain 24 Apr 1945. Assignments: Harvard Chaplain School (3 Jan 1944); 2525 AAF BU, Liberal, Kan. (25 Feb 1944); 2539 AAF BU, Foster Field, Tex. (6 Oct 1945); 2533 AAF BU, Goodfellow, Tex. (28 Nov 1945); Halloran General Hospital, N.Y. (21 Aug 1946); Fort Dix, N.J. (6 Nov 1946). Reverted to inactive status 15 Mar 1947.

O'Neill, Charles A. (New York)

Born: 20 Dec 1900. Entered Society: 14 Aug 1918. Ordained: 21 Jun 1932.

Commissioned as Lieutenant in the Navy 23 Nov 1940. Serial num-

ber: 99029. To Lieutenant Commander 1 Oct 1942; to Commander 1 Jan 1944; to Captain 1 Jul 1954. Assignments: Navy Yard, Norfolk (4 Feb 1941 to 22 Dec 1941); *U.S.S. President Hayes* (attack transport) in Solomon Islands operations (24 Dec 1941 to 21 Jul 1943); Receiving Station, Shoemaker, Cal. (4 Sep 1943 to Dec 1944); *U.S.S. Lake Champlain* (carrier) (Dec 1944 to 10 Apr 1946); *U.S.S. Franklin D. Roosevelt* (carrier) (Apr 1946 to Apr 1947); Marine Corps Barracks, Parris Island (Apr 1947 to May 1950); District Chaplain San Juan, Puerto Rico (May 1950 to Jul 1952); Marine Corps Air Station, El Toro, Cal. (Aug 1952 until relieved of duty). Reverted to inactive status 15 Jun 1953. Commanding Officer, Third Naval District, Naval Chaplain Reserve (1955). Member of Selection Board, Washington, D.C., 1955, 1957, 1959.

O'Neill, Ralph M. (New York)

Born: 15 Apr 1909. Entered Society: 14 Aug 1928. Ordained: 23 Jun 1940.

Appointed to the Army 24 Jun 1942. Serial number: 0480649. To the rank of Captain 8 Feb 1943; to Major 21 Mar 1946. Assignments: 1st Sea Search Attack Group, Langley Field, Va. (1942); Harvard Chaplain School (3 Feb 1943); 35th Service Group, Australia (Jun 1943 to Dec 1943); with the 310th Bombardment Wing, Charters Towers, Queensland, Australia and Hollandia, New Guinea (1944); 310th Bombardment Wing, Morotai Islands, Dutch East Indies (1944); 310th Bombardment Wing, Leyte, Mindoro, and Clark Field, Luzon (1944 and 1945); 310th Bombardment Wing, Atawi, Japan (1946). Reverted to inactive status 11 Jul 1946.

Died 3 May 1960 at Manila as a member of the Philippine Province.

Orford, James F. (Missouri)

Born: 26 Dec 1901. Entered Society: 7 Aug 1919. Ordained: 31 Aug 1932.

Appointed to the Army 2 Feb 1944. Serial number: 0544884. To the rank of Captain 1 Jan 1945. Assignments: Harvard Chaplain School (11 Feb 1944); San Antonio, Texas, Victoria, Texas, and Midland, Texas, with Air Force units. Reverted to inactive status 9 Apr 1946.

Ortiz, Pacifico (New York)

Born: 25 Sep 1913. Ordained: 19 Mar 1937. Entered Society: 30 May 1937. Present Province: Philippines.

Appointed to the Philippine Army 12 Dec 1941. Personal chaplain to the president of the Philippines, Manuel L. Quezon, both in the Philippines and abroad; gave spiritual ministrations to the president, his family, members of his cabinet, the presidential guards; acted as contact with catholic hierarchy. From Jan 1945 to Jun 1945 was acting Chief of Chaplains, Philippine Army, at Philippine Army Headquar-

ters in Manila; thereafter was Assistant Chief of Chaplains. Released from active duty 15 Aug 1945 with the rank of Major.

Parsons, Robert A. (Maryland)

Born: 23 Feb 1892. Entered Society: 14 Aug 1909. Ordained: 28 Jun 1923.

Appointed to the Army 2 Dec 1943. Serial number: 0541969. To the rank of Captain 18 Dec 1945. Assignments: Harvard Chaplain School (2 Jan 1944 to 9 Feb 1944); Hospital Chaplain, Camp Blanding, Fla. (Feb 1944 to Dec 1944); 8th Replacement Depot, Montopoli (on the Arno between Florence and Leghorn) (Jan 1945 to Sep 1945); Camp Lee, Va. (Sep 1945 to Apr 1946). Reverted to inactive status 8 Jun 1946.

Power, Daniel E. (Maryland)

Born: 20 Nov 1904. Entered Society: 7 Sep 1922. Ordained: 23 Jun 1935.

Appointed to the Army 17 Mar 1943. Serial number: 0516181. To the rank of Captain 7 Oct 1944; to Major 12 Aug 1946. Assignments: Harvard Chaplain School (8 Apr 1943); Fort Washington, Md. (1943 to 1944); 3rd Service Command, Fort Belvoir, Va. (18 Aug 1944); in Pacific with 133rd General Hospital, 360th General Hospital and 31st General Hospital (1945 to 1946). Reverted to inactive status 21 Jul 1946.

Quinn, Gerald A. (New York)

Born: 13 Dec 1903. Entered Society: 14 Aug 1922. Ordained: 23 Jun 1935.

Appointed to the Army 31 Mar 1943. Serial number: 0517310. To the rank of Captain 26 Jan 1944; to Major 6 Dec 1946. Assignments: Harvard Chaplain School (8 May 1943); 104th Infantry Division, Camp Adair, Ore., and Camp Carson, Colo.; with 104th Division in action at Antwerp and in the Siegfried Line, through Germany to link up with Russians. Reverted to inactive status 29 Apr 1946.

Awards: Silver Star; Bronze Star.

Ray, Samuel H. (New Orleans)

Born: 11 Jan 1894. Entered Society: 15 Aug 1910. Ordained: 15 Aug 1925.

Commissioned as Lieutenant in the Navy 22 Apr 1943. Serial number: 280989. To Lieutenant Commander 3 Oct 1945; to Commander 1 Apr 1953. Assignments: Chaplain School, Williamsburg, Va. (24 May 1943 to 18 Jul 1943); Naval Training Station, Great Lakes (30 Jul 1943 to 25 Apr 1944); *U.S.S. Hamlin* (seaplane tender) (6 May 1944 until relieved of duty) during attacks of suicide planes off Okinawa. Reverted to inactive status 9 Feb 1946. Past National Chaplain to the American Veterans of World Wars (Amvets). Presently National Chap-

lain of the Naval Reserve Association and reserve chaplain for Naval Training Center, Shreveport, La.

Ray, Theodore A. (New Orleans)

Born: 22 Jun 1898. Entered Society: 14 Aug 1914. Ordained: Jun 1927.

Appointed to the Army 3 Aug 1943. Serial number: 0530441. To the rank of Captain 7 Dec 1944. Assignments: Harvard Chaplain School (1 Oct 1943); Indiantown Gap, Pa. (1943); New Orleans, La., Charleston, S.C., and Newport News, Va. (1944); Charleston, S.C., and Camp Knight, Oakland, Cal. (1945); Hawaii (1946). Served aboard Army hospital ships (1944 to 1945) from home ports previously mentioned. Reverted to inactive status 9 May 1946.

Died 26 Feb 1954.

Reardon, Charles J. (New England)

Born: 2 May 1907. Entered Society: 7 Sep 1927. Ordained: 17 Jun 1939.

Appointed to the Army 29 Apr 1944. Serial number: 0551384. To the rank of Captain 1 May 1945. Assignments: Harvard Chaplain School (8 Jun 1944); Camp Gordon, Augusta, Ga. (15 Jul 1944); Fort Jackson, S.C. (20 Sep 1944); England, France, Holland and Germany (Oct 1944 to May 1945); 15th General Hospital, Belgium (28 Jul 1945). Served in the United States and overseas with 1147th Engineer Combat Group. Reverted to inactive status 22 Sep 1946.

Regalado, Alejo G. (New York)

Born: 17 Jul 1907. Entered Society: 14 Aug 1930. Ordained: 18 Jun 1941.

Appointed to the Army 16 Jul 1943. Serial number: 0528450. To the rank of Captain 19 May 1944. Assignments: Harvard Chaplain School (18 Aug 1943); 377th Regiment, 95th Infantry Division, Camp Coxcomb, Cal. (1943); 377th Infantry Regiment, Indiantown Gap, Pa. (1944); 2nd Filipino Battalion, Camp Cooke, Cal., San Luis Obispo, Cal., and New Guinea (1944); 2nd Filipino Battalion, Manila (1945); Philippines (1946). Reverted to inactive status 15 Oct 1946.

Died of leukemia, Singian Clinic, Manila, 21 Feb 1955.

Reilly, Francis B. (New York)

Born: 21 Jul 1904. Entered Society: 30 Jul 1922. Ordained: 23 Jun 1935.

Appointed to the Army 11 Feb 1943. Serial number: 0513042. To the rank of Captain 10 Jan 1944; to Major 17 Feb 1947. Assignments: Harvard Chaplain School (9 May 1943); Fort George Meade, Md. (1943); Algeria (1943); Italy (1944 to 1946). Served overseas 12th General Hospital. Reverted to inactive status 15 Oct 1946.

Robinson, Charles A. (Missouri)

Born: 17 Apr 1896. Entered Society: 20 Jul 1912. Ordained: 29 Jun 1922.

Commissioned as Lieutenant in the Navy 13 Sep 1943. Serial number: 318507. To Lieutenant Commander 1 Nov 1945. Assignments: Chaplain School, Williamsburg, Va. (11 Oct 1943 to 5 Dec 1943); Naval Hospital, Aiea Heights, Hawaii (7 Jan 1944 to 14 Nov 1944); Naval Air Station, Ford Island, Pearl Harbor (14 Nov 1944 to 6 Feb 1945); *U.S.S. Missouri* (battleship) (9 Feb 1945 to 19 Oct 1945); Naval Training and Distribution Center, Camp Peary (26 Nov 1945 until relieved of duty). Father Robinson was aboard the *U.S.S. Missouri* at the time of the signing of the surrender with Japan. Because of his fluency in the Japanese language, he was landed in the first boat to go ashore before the surrender to release prisoners of war. Reverted to inactive status 12 Feb 1946. Resigned from the Naval Reserve 1 May 1954.

Roche, Val J. (Missouri)

Born: 14 Feb 1897. Entered Society: 7 Sep 1921. Ordained: 25 Jun 1933. Present Province: Wisconsin.

Appointed to the Army 25 Jun 1942. Serial number: 0480698. To the rank of Captain 25 Oct 1944. Assignments: Harvard Chaplain School (9 May 1943); 216th General Hospital, Camp Forrest, Tenn.; Ellington Field, Houston, Texas; Aviation Cadet Center, San Antonio, Texas; Maxwell Field, Montgomery, Ala.; Turner Field, Albany, Ga. Reverted to inactive status 18 Apr 1946.

Roddy, Charles M. (New England)

Born: 26 Sep 1888. Entered Society: 7 May 1910. Ordained: 26 Jun 1923.

Appointed to the Army 2 Aug 1943. Serial number: 0530276. To the rank of Captain 28 Jul 1944. Assignments: Harvard Chaplain School (1 Oct 1943); Fort George Meade, Md. (1943); Carlisle Barracks, Pa., and Camp Lee, Va. (1944); hospital ship chaplain (1945). Reverted to inactive status 18 Mar 1946.

Rooney, Richard L. (New England)

Born: 21 Oct 1903. Entered Society: 15 Aug 1923. Ordained: 23 Jun 1935.

Appointed to the Army 13 Apr 1944. Serial number: 0549988. To the rank of Captain 21 Apr 1945. Assignments: Harvard Chaplain School (30 Apr 1944); Army Air Force Base, Biggs Field, El Paso, Texas. Reverted to inactive status 28 Feb 1946.

Ryan, Daniel F. (New England)

Born: 30 Jul 1888. Entered Society: 13 Aug 1905. Ordained: 29 Jun 1920.

Appointed to the Army 29 May 1943. Serial number: 0523595. To

the rank of Captain 28 Jul 1944. Assignments: Harvard Chaplain School (4 Nov 1943); Woodrow Wilson General Hospital, Staunton, Va.; Indiantown Gap Military Reservation, Pa. Reverted to inactive status 20 May 1946.

Ryan, J. Clement (Missouri)

Born: 25 Feb 1905. Entered Society: 8 Sep 1925. Ordained: 22 Jun 1938. Present Province: Wisconsin.

Appointed to the Army 23 May 1942. Serial number: 0473915. To the rank of Captain 20 Feb 1943; to Major 9 Jan 1946; to Lieutenant Colonel 1 Oct 1953. Assignments: Chaplain School, Fort Benjamin Harrison, Ind. (6 Jun 1942 to 10 Jul 1942); Chaplain, 83rd Infantry Division (14 Jul 1942 to 29 Jul 1942); Supervisor of Instruction, Harvard Chaplain School (6 Aug 1942 to 16 Jan 1945); 51st General Hospital, New Guinea (25 Mar 1945 to 5 Nov 1945); 4th General Hospital, Manila (6 Nov 1945 to 17 Feb 1946). Reverted to inactive status 20 May 1946.

St. John, John D. (New England)

Born: 9 Feb 1908. Entered Society: 30 Jul 1925. Ordained: 20 Jun 1937.

Appointed to the Army 6 Apr 1942. Serial number: 0447906. To the rank of Captain 7 Dec 1942; to Major 17 Aug 1944; to Lieutenant Colonel 7 Jun 1946. Assignments: 324th Air Service Group, Orlando, Fla. (22 Apr 1942 to 21 Aug 1942); 324th Air Service Group, Lakeland, Fla. (22 Aug 1942 to 26 Dec 1942); 324th Air Service Group, Algeria, Tunisia (Jan 1943 to Dec 1943); 324th Air Service Group, Foggia, Italy (Dec 1943 to May 1944); 304th Bombardment Wing, Cerignola, Italy (May 1944 to Sep 1944); Headquarters, 15th Air Force, Bari, Italy (Sep 1944 to May 1945); 304th Bombardment Wing, Cerignola, Italy (May 1945 to Sep 1945). Reverted to inactive status 7 Feb 1946.

Appointed to the Air Force Jan 1949. Serial number: A0447906. To the rank of Colonel 17 Dec 1956. Assignments: Office of the Air Force Chief of Chaplains to organize and conduct missions for Air Force personnel (5 Jan 1949 to 1 Jun 1957); Staff Chaplain, 9th Air Force, Tactical Air Command (25 Jun 1957 to 31 Dec 1959); Headquarters, 30th Air Division, Truax Field, Madison, Wis. (1 Jan 1960 to present).

Awards: Bronze Star, Air Force Commendation Medal; Air Force Commendation Ribbon.

Schenk, Ralph H. (Missouri)

Born: 12 Sep 1910. Entered Society: 8 Aug 1927. Ordained: 26 Jun 1940.

Appointed to the Army 8 May 1944. Serial number: 0552017. To the rank of Captain 1 Feb 1945; to Major 30 Dec 1946. Assignments:

Harvard Chaplain School (6 Jun 1944); Fort Jackson, S.C.; Europe with 1148th Combat Engineers, 4th Armored Division. Reverted to inactive status 2 Sep 1946.

Recalled with the rank of Captain in Aug 1953. Assignments: 8th Infantry Division, Fort Jackson, S.C. (1953); 75th Regiment, Okinawa (1954); Camp Zama, Japan (1955); returned to U.S. 14 Jun 1956. Relieved of active duty 22 Jun 1956.

Shanahan, James J. (New York)

Born: 27 Aug 1907. Entered Society: 14 Aug 1926. Ordained: 21 Jun 1939.

Appointed to the Army 17 Dec 1943. Serial number: 0542425. To the rank of Captain 9 Jan. 1945. Assignments: Harvard Chaplain School (2 Jan 1944); La Junta Army Air Base, Colo.; Shaw Army Air Base, Shaw Field, Sumter, S.C. Served with Western Flying Training Command; 1st Air Force; 2nd Air Force. Reverted to inactive status 20 Apr 1946.

Shanahan, Joseph P. (New England)

Born: 7 Mar 1908. Entered Society: 14 Aug 1925. Ordained: 19 Jun 1938.

Commissioned as Lieutenant (j.g.) in the Navy 20 Jan 1944. Serial number: 349588. To Lieutenant 1 Jul 1945. Assignments: Chaplain School, Williamsburg, Va. (28 Feb 1944 to 23 Apr 1944); Naval Air Station, San Diego (9 May 1944 to Jul 1945); 3rd Marine Air Wing (19 Jul 1945 to 22 Sep 1945); Naval Air Station #28 (22 Sep 1945 until relieved of active duty). Reverted to inactive status 19 Apr 1946. Released from Naval Reserve 15 Oct 1954.

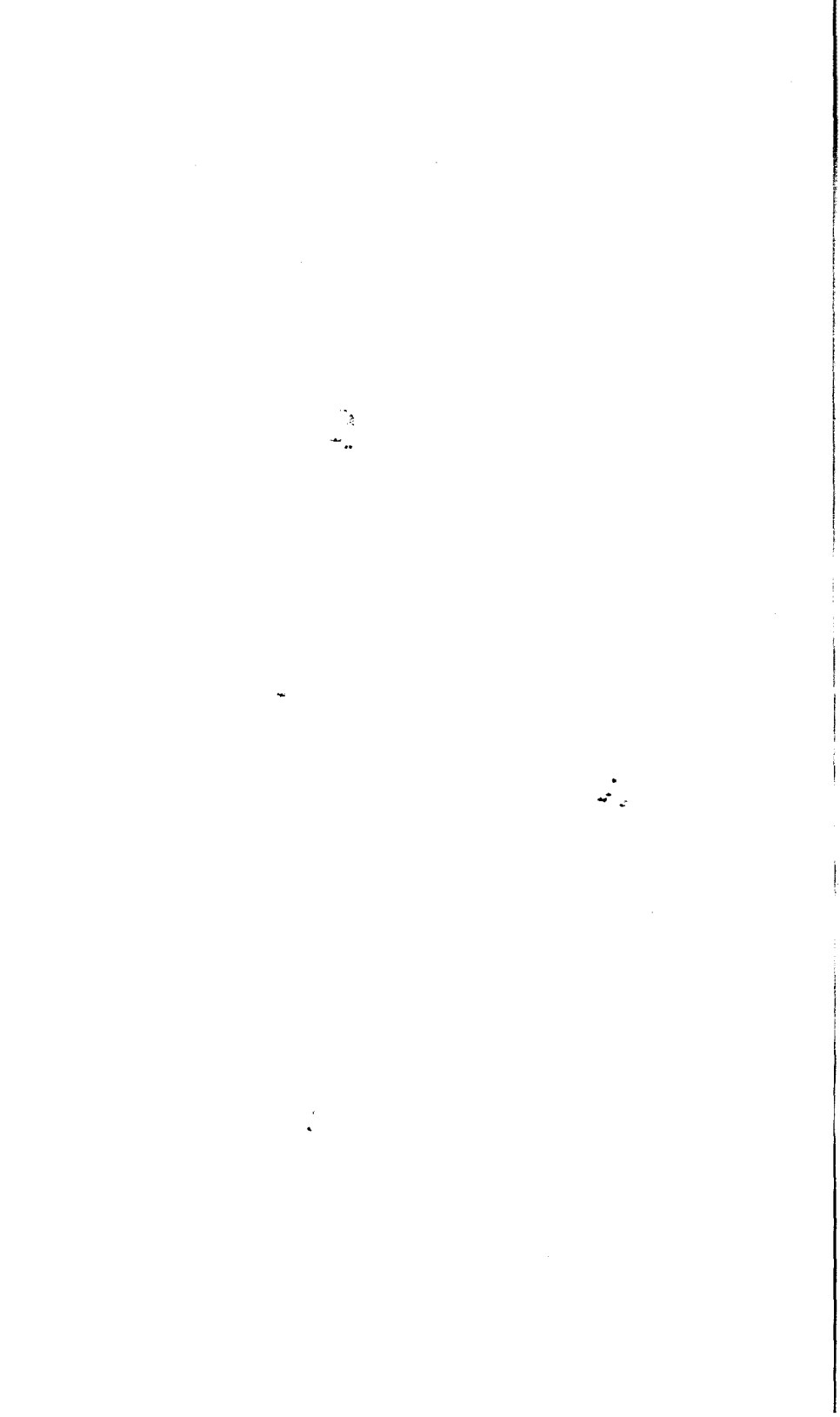
Shanahan, Thomas A. (New England)

Born: 23 Jun 1895. Entered Society: 14 Aug 1916. Ordained: 22 Jun 1929.

Appointed to the Army 2 Mar 1942 with the rank of Captain. Serial number: 0888031. To the rank of Major 5 Jul 1943; to Lieutenant Colonel 15 Jan 1946. Assignments: 35th A.B. Group, Charters Towers, North Queensland, Australia (2 Mar 1942 to 2 Jun 1942); Headquarters, USA SOS SWPA, Deputy Chaplain, Sydney and Brisbane, Australia (5 Jun 1942 to 18 Sep 1944); Headquarters, Base K, Tacloban, Leyte, Philippines (19 Sep 1944 to 31 Dec 1944); Headquarters, Base M, San Fabian, Luzon (1 Jan 1945 to 8 Mar 1945); Letterman General and Lovell General Hospitals (30 May 1945 to 20 Sep 1945); Redistribution Center, Fort Oglethorpe, Ga. (Sep 1945 to Nov 1945); Fort George Meade Separation Center, Md. (Nov 1945 to Jan 1946); relief work in Philippines (Feb 1946 to Mar 1946). Reverted to inactive status 8 May 1946. Prior to his appointment to the Army, Father Shanahan had been appointed as Red Cross Chaplain, Manila (9 Dec 1941); and was chaplain on the *S.S. Mactan* which evacuated wounded



Father John D. St. John (NE), senior Jesuit chaplain on duty with the Armed Services. (U.S. Air Force photo)



personnel from Manila to Sydney, Australia (1 Jan 1942 to 28 Jan 1942).

Award: Bronze Star.

Sharp, Curtis J. (Oregon)

Born: 25 Dec 1893. Entered Society: 15 Jul 1912. Ordained: 14 Jun 1926.

Appointed to the Army 24 Aug 1942. Serial number: 0491887. Assignment: 50th General Hospital, Camp Carson, Colo.

Father Sharp died following surgery 20 Jan 1943 at Camp Carson.

Shea, John L. (New York)

Born: 9 Apr 1903. Entered Society: 2 Feb 1921. Ordained: 24 Jun 1934.

Appointed to the Army 13 Jan 1944. Serial number: 0543594. To the rank of Captain 20 Mar 1945. Appointments: Harvard Chaplain School (10 Feb 1944); Camp Kilmer, N.J.; Fort Hamilton, N.Y.; 60,000 miles at sea in the Mediterranean and South Pacific; six trips between Philippines and West Coast with wounded in hospital ship. Reverted to inactive status 7 Sep 1946.

Shea, Richard G. (New England)

Born: 28 Sep 1902. Entered Society: 14 Aug 1922. Ordained: 20 Jun 1934.

Appointed to the Army 15 Dec 1942. Serial number: 0507901. To the rank of Captain 20 Nov 1943. Assignments: Harvard Chaplain School (3 Jan 1943); Camp Patrick Henry, Hampton Roads Port of Embarkation, Va. (1943 to Aug 1944); Infantry Replacement Center, Camp Blanding, Fla. (Aug 1944 to Oct 1944); with 9th Air Force in France, Belgium, Germany (Oct 1944 to Sep 1945); Shaw Air Force Base, Sumter, S.C. (Oct 1945 to Dec 1945). Reverted to inactive status 19 Feb 1946.

Appointed to the Air Force Reserve 1 Jul 1949. Serial number: A0507901. Called to active duty Jun 1951. Assignments: Castle Air Force Base, Cal. (Jun 1951 to Mar 1952); 3918th Air Base Group, RAF Station, Upper Heyford, Oxfordshire, England (Mar 1952 to Apr 1955); Lackland Air Force Base, Tex. (May 1955 to Jun 1956). Relieved of active duty Jun 1956 with the rank of Major.

Sheridan, Robert E. (New England)

Born: 7 Jun 1897. Entered Society: 15 Aug 1915. Ordained: 20 Jun 1928.

Appointed to the Army 11 Mar 1942. Serial number: 0442204. To the rank of Captain 5 Oct 1942; to Major 9 Dec 1946. Assignments: Port of Embarkation, Charleston, S.C. (23 Mar 1942); from Feb 1944 to Feb 1946, thirteen months of hospital ship duty aboard *Acadia* (in Atlantic) and *Chateau-Thierry* (in Pacific), logging 95,000 miles at

sea. Reverted to inactive status 21 May 1946.

Award: Army Commendation Ribbon.

Smith, Aloysius M. (Missouri)

Born: 23 Sep 1901. Entered Society: 2 Sep 1919. Ordained: 20 Jun 1933.

Appointed to the Army 5 May 1943. Serial number: 0520791. To the rank of Captain 29 Jan 1944. Assignments: Harvard Chaplain School (11 Jun 1943); 331st Medical Regiment, Camp McCain, Miss. (1943); Camp Forrest, Tenn. (1943 to 1944); New Orleans Port of Embarkation (1944); 4th Service Command, Camp Stewart, Ga. (1944); 456th SCU, Camp Gordon, Ga. (1944 to 1946). Reverted to inactive status 14 May 1946.

Father Smith drowned in mission of Yoro, Republic of Honduras, 13 Jun 1950.

Smith, Thomas N. (Maryland)

Born: 5 Mar 1906. Entered Society: 14 Aug 1925. Ordained: 20 Jun 1937.

Appointed to the Army 11 Sep 1942. Serial number: 0495683. To the rank of Captain 8 Sep 1943; to the rank of Major 27 Dec 1945. Assignments: Camp Walters, Mineral Wells, Tex. (3 months); with the 76th Station Hospital at Camp Livingston, La. (1 month), Camp Stoneman, Cal. (2 months), Honolulu (7 months), Kaneohe, T.H. (7 months), Koko Head, T.H. (5 months), Dulog, Leyte (5 months), Telegrafo, Leyte (6 months), Sendai, Honshu, Japan (3 months); Georgetown University Veterans Guidance Center (4 months). Reverted to inactive status 13 Apr 1946.

Award: Bronze Star.

Stockman, Harold V. (New England)

Born: 3 Jun 1898. Entered Society: 16 Sep 1917. Ordained: 18 Jun 1930.

Commissioned as Lieutenant in the Navy 24 Aug 1943. Serial number: 316882. To Lieutenant Commander 1 Nov 1945. Assignments: Chaplain School, Williamsburg, Va. (11 Oct 1943 to 5 Dec 1943); Navy Yard, Norfolk (15 Dec 1943 to 21 Jun 1944); with naval units in Mediterranean Theater of Operations (24 Jun 1944 to 25 Jul 1945); chaplain, Portsmouth Naval Prison (Sep 1945 to Jul 1947); Naval Air Station, Green Cove Springs, Fla. (Aug 1947 until relieved of active duty). Reverted to inactive status and retired from Naval Reserve 1 Jun 1948.

Stretch, Edward M. (California)

Born: 20 Sep 1905. Entered Society: 14 Aug 1925. Ordained: 15 Jun 1938.

Appointed to the Army 1 Apr 1942. Serial number: 0446107. To

the rank of Captain 11 Mar 1943; to Major 24 Dec 1944. Assignments: Camp Callan, Cal. (15 Apr 1942); Advanced Base A, Darwin, Australia (23 June 1942); 118th General Hospital, Sydney, Australia (30 Sep 1943); Base G, Hollandia, New Guinea (1 Apr 1944); General Headquarters, SOS, Finschhafen, New Guinea (5 Jul 1944); Chaplain, Brooke Convalescent Hospital, Fort Sam Houston, Tex. (May 1945). Reverted to inactive status 3 Feb 1946.

Sullivan, Charles E. (Chicago)

Born: 16 Jul 1903. Entered Society: 7 Jan 1927. Ordained: 23 Jun 1938. Present Province: Detroit.

Appointed to the Army 17 Apr 1944. Serial number: 0550271. To the rank of Captain 1 Mar 1945. Assignments: Chaplain School Harvard (30 Apr 1944); Tullahoma, Tenn. (until Nov 1944); 331st Medical Group, Germany (Dec 1944 to Sep 1945). Reverted to inactive status 23 Feb 1946.

Sullivan, Francis V. (New England)

Born: 10 Apr 1898. Entered Society: 23 Jan 1919. Ordained: 18 Jun 1930.

Commissioned as Lieutenant in the Navy 13 Mar 1942. Serial number: 139079. To Lieutenant Commander 13 Dec 1943; to Commander 5 Nov 1945. Assignments: Chaplain School, Fort Schuyler, N.Y. (1 May 1942 to 12 Jun 1942); Naval Operating Base and Chaplains' Training School, Norfolk, Va. (20 Jun 1942 to 31 Jul 1942); 3rd Marines, Samoa (1 Aug 1942 to 3 Mar 1943); Dean Chaplains School, William and Mary College, Va. (28 May 1943 to 13 Aug 1944); Senior Chaplain, European Theater, London (3 Sep 1944 to 9 Aug 1945); Personnel Separation Center, Terminal Island (Sep 1945 until relieved of active duty). Reverted to inactive status 14 Mar 1946. Retired from Naval Reserve Jan 1956.

Sullivan, Jerome J. (California)

Born: 7 Sep 1906. Entered Society: 8 Sep 1921. Ordained: 24 Jun 1934.

Commissioned as Lieutenant (j.g.) in the Navy 10 Feb 1942. Serial number: 128589. To Lieutenant 1 Oct 1942; to Lieutenant Commander 17 Oct 1944; to Commander 1 Jul 1950. Assignments: 12th Naval District, Cal. (5 Mar 1942 to 27 Apr 1943); *U.S.S. Pennsylvania* (battleship) (29 May 1943 to 22 Jan 1945); 12th Naval District, Cal. (4 Apr 1945 to 8 Mar 1946). Reverted to inactive status 11 May 1946.

Recalled July 1950. Assignments: *U.S.S. Helena* (cruiser) (Sep 1950 to Nov 1951); *U.S.S. Iowa* (battleship) (Nov 1951 to Dec 1952); Marine Corps Recruit Depot, San Diego (Dec 1952 to Aug 1954); Naval Station, Guantanamo Bay, Cuba (Aug 1954 until relieved of active duty). Reverted to inactive status 31 Oct 1956.

Award: Commendation Ribbon with pendant.

Sullivan, Philip V. (Maryland)

Born: 10 Jul 1907. Entered Society: 7 Sep 1926. Ordained: 21 Jun 1939.

Commissioned as First Lieutenant in the Army 17 Apr 1945. Serial number: 0931873. To the rank of Captain 13 Dec 1946; to Major 3 Dec 1953. Assignments: Chaplains School, Fort Devens, Mass. (10 May 1945); Foster General Hospital, Jackson, Miss. (Jun 1945); 7th Infantry Regiment, Fort McClellan, Ala. (Dec 1946); Japan with 12th Cavalry, Tokyo General Hospital, Headquarters First Corps, Kyoto, and Yokohama Command (1947 to 1950); Germany at Heidelberg Post, Rhine Military Post and Augsburg Military Post (1951 to 1953); Camp Stewart, Ga. (1954); Atlanta General Depot, Georgia (1954); Command and General Staff School, Fort Leavenworth, Kan. (1954); Instructor, Chaplain School, Fort Slocum, N.Y. (1955 to 1959); Fort Ord, Cal. (1960). Still on active duty.

Award: Army Commendation Ribbon.

Suver, Charles F. (Oregon)

Born: 7 Sep 1906. Entered Society: 20 Jul 1924. Ordained: 21 Jun 1937.

Commissioned as Lieutenant (j.g.) in the Navy 10 Aug 1943. Serial number: 307450. To Lieutenant 1 Jan 1945. Assignments: Chaplain School, Williamsburg, Va. (27 Sep 1943 to 21 Nov 1943); Marine Barracks, Camp Pendleton, Oceanside, Cal. (23 Dec 1943 to Sep 1944); 5th Marine Division at Camp Tarawa, Hawaii, in the invasion of Iwo Jima, and occupation duty, Sasebo, Japan (Sep 1944 to Feb 1946). Reverted to inactive status 1 Apr 1946. Released from the Naval Reserve 15 Oct 1954.

Tainter, James M. (Missouri)

Born: 20 Oct 1904. Entered Society: 2 Sep 1922. Ordained: 23 Jun 1935.

Appointed to the Army 5 Mar 1942. Serial number: 0441486. To the rank of Captain 15 Jan 1943; to Major 17 Feb 1944. Assignments: Harvard Chaplain School (9 May 1943); 131st Infantry Regiment, Fort Brady, Sault Sainte Marie, Mich. (1942); Seymour Johnson Field, Goldsboro, N.C. (1943 to 1944); Mitchell Field, Long Island, N.Y. (1944). Reverted to inactive status 21 Sep 1944.

Talbott, Raymond L. (Oregon)

Born: 10 Oct 1909. Entered Society: 30 Jul 1927. Ordained: 27 Jun 1940.

Appointed to the Army 26 Mar 1942. Serial number: 0445183. To the rank of Captain 15 Dec 1944. Assignments: Station Chaplain, Fort Rosecrans, Cal. (11 Apr 1942); 104th Infantry Division, Camp Adair, Ore. (12 Aug 1942 to 6 Nov 1942); Chaplain School, Fort Benjamin Harrison, Ind. (30 Nov 1942); 44th Infantry Division, Fort Lewis,

Wash. (21 Feb 1943). Overseas with the following units in France and Germany (1944-1945); 113th AAA Group; 546th AAA Battalion, 740th AAA Battalion, 18th AAA Group; 1585th QM Truck Co.; 96th Evacuation Hospital; 440th AAA Battalion. Reverted to inactive status 4 Mar 1946.

Called to active duty with the Air Force 13 Sep 1950. Serial number: A0445183. Assignments: Chaplain School, Carlisle Barracks, Pa.; Fairchild Air Force Base, Spokane, Wash.; Ladd Air Force Base, Fairbanks, Alaska; Elmendorf Air Force Base, Anchorage, Alaska. Relieved of active duty 5 Mar 1953.

Tierney, Francis J. (New York)

Born: 21 Aug 1912. Entered Society: 30 Jul 1930. Ordained: 21 Jun 1942.

Appointed to the Army 24 Jul 1945. Serial number: 0933313. To the rank of Captain 14 Feb 1947; to Major 19 Oct 1956. Assignments: Chaplain School Fort Oglethorpe, Ga. (24 Aug 1945); Coastal Defense, Newfoundland Base Command (Dec 1945 to Jan 1946); 65th Infantry Regiment, Puerto Rico (May 1946 to May 1947). Reverted to inactive status 1 Aug 1947.

Recalled in Sep 1950. Assignments: 320th General Hospital, Fort Lewis, Wash. (Sep 1950 to Jun 1951); Infantry Training Center, Hawaii (Jun 1951 to Aug 1954); Aberdeen Proving Ground, Md. (1954); with Army Chaplain Board (1955); 34th Infantry Regiment, 24th Division, Korea (Feb 1956 to May 1957); Post Chaplain, Presidio of San Francisco (May 1957 to 31 Aug 1957). Relieved of active duty Aug 1957.

Toomey, William J. (Chicago)

Born: 5 Jun 1900. Entered Society: 2 Sep 1919. Ordained: 22 Jun 1932.

Commissioned as Lieutenant in the Navy 15 Jun 1945. Serial number: 469449. Assignments: Chaplain School, Williamsburg, Va. (30 Jul 1945 to 22 Sep 1945); National Naval Medical Center, Bethesda, Md. (2 Oct 1945 to 16 Jan 1946); *U.S.S. Saint Louis* (cruiser) (Jan 1946 to Feb 1946); Fleet Marine Force, Pacific (Feb 1946 until relieved of active duty). Reverted to inactive status 11 Sep 1946. Resigned from the Naval Reserve 8 Feb 1951.

Torralba, Luis F. (New York)

Born: 21 Jun 1912. Entered Society: 30 Jul 1929. Ordained: 18 Jun 1941. Present Province: Philippines.

Appointed to the Army 9 Oct 1942. Serial number: 0499682. To the rank of Captain 12 May 1943; to Major 5 Jun 1946. Assignments: Harvard Chaplain School (8 Mar 1943); with 2nd Filipino Infantry Regiment for sixteen months in the United States at Camp San Luis Obispo, Cal., Camp Cooke, Cal., Camp Beale, Cal., Fort Ord, Cal., Camp

Stoneman, Cal.; hospital chaplain, Regional Hospital, Camp Swift, Tex.; 232nd Hospital Ship; First Reconnaissance Battalion, Hollandia, New Guinea; 100th Highway Transport Service, Camp Murphy, Manila; 6th Replacement Depot, Camp Dao, Angeles, Pampanga, Philippines. Separated from the Army at Fort Dix, N.J. Reverted to inactive status 18 Aug 1946.

Tynan, John W. (New York)

Born: 21 Oct 1895. Entered Society: 14 Sep 1919. Ordained: 21 Jun 1932.

Appointed to the Army 28 Apr 1943. Serial number: 0519966. To the rank of Captain 4 Jan 1944; to Major 10 Oct 1946. Assignments: Harvard Chaplain School (18 Jul 1943); 9th Service Command, Camp Cooke, Lompac, Cal. (1943 and 1944); England and France with 115th Station Hospital and 235th Ordnance Battalion (Jun 1944 to Sep 1945); 235th Ordnance Battalion, Aberdeen Proving Grounds, Md. (17 Sep 1945 until relief). Reverted to inactive status 2 Feb 1946. Held the rank of Lieutenant Colonel in the New York State Guard.

Died 22 Mar 1960.

Verceles, Pedro P. (New York)

Born: 14 Apr 1907. Entered Society: 16 Jul 1928. Ordained: 18 Jun 1941. Present Province: Philippines.

Appointed to the Army 16 Jul 1943. Serial number: 0528356. To the rank of Captain 1 Aug 1944; to Major 21 Sep 1946. Assignments: Harvard Chaplain School (18 Aug 1943); Chaplain of 1st Filipino Regiment at Camp Beale, Cal., New Guinea, and Leyte-Samar, Philippines; 11th General Hospital, Manila; Concor Battalion, Capas, Tarlac, P.I. Relieved of active duty 21 Sep 1946.

Vifquain, Victor L. (Missouri)

Born: 16 Nov 1900. Entered Society: 25 Sep 1925. Ordained: 17 Jun 1942.

Appointed to the Army 29 Oct 1943. Serial number: 0538900. To the rank of Captain 16 Dec 1944. Assignments: Harvard Chaplain School (1 Jan 1944 to 11 Feb 1944); 55th General Hospital, Great Malvern, England (until 21 Jun 1945); 55th General Hospital, Mourmelon, France; 217th General Hospital, Arlon, Belgium; to Paris with 365th Station Hospital (Nov 1945); returned to United States 22 Feb 1946. Reverted to inactive status 3 May 1946.

Walet, Robert E. (New Orleans)

Born: 15 Nov 1910. Entered Society: 14 Aug 1928. Ordained: 18 Jun 1941.

Appointed to the Army 21 Apr 1944. Serial number: 0550571. To the rank of Captain 1 Mar 1945. Assignments: Harvard Chaplain School (5 Jun 1944); 63rd Infantry Division, Camp Van Dorn, Miss.

(15 Jul 1944); 63rd Infantry Division, 7th Army, in France, Alsace-Lorraine, and Germany (Nov 1944 to May 1945); Army of Occupation (Jun 1945 to Aug 1946). Reverted to inactive status 5 Oct 1946.

Award: Bronze Star.

Wallenhorst, George A. (Chicago)

Born: 14 Feb 1909. Entered Society: 2 Feb 1927. Ordained: 21 Jun 1939.

Appointed to the Army 11 Aug 1943. Serial number: 0531061. To the rank of Captain 25 Jul 1944; to Major 17 Jan 1947. Assignments: Harvard Chaplain School (21 Sep 1943); Greenville Field, Miss. (Nov 1943 to Mar 1945); 15th Air Force, Italy (Apr 1945 to May 1945); Natal, Brazil; Air Transport Command Bases, India (Aug 1945 to Feb 1946). Reverted to inactive status 16 Jun 1946.

Walsh, Lincoln J. (New York)

Born: 23 Nov 1903. Entered Society: 30 Jul 1924. Ordained: 20 Jun 1937.

Appointed to the Army 13 May 1942. Serial number: 0471680. To the rank of Captain 1 Dec 1944. Assignments: Fort Meade, Md.; Europe from Jun 1942 to Oct 1945 with 53rd Medical Battalion (Oct 1942 to Sep 1943) and 346 Engineer General Service Regiment (Sep 1943 to Oct 1945). Served in Northern Ireland, England, France, Belgium, Holland and Germany. Reverted to inactive status 21 Jan 1946.

Walsh, Philip X. (New York)

Born: 22 Oct 1900. Entered Society: 14 Aug 1918. Ordained: 21 Jun 1932.

Commissioned as Lieutenant in the Navy 22 Apr 1943. Serial number: 281721. To Lieutenant Commander 3 Oct 1945. Assignments: Chaplain School, Williamsburg, Va. (24 May 1943 to 18 Jul 1943); Naval Air Technical Training Center, Chicago, Ill. (30 Jul 1943 to 17 Jul 1944); with Navy forces in the Solomon Islands and New Hebrides (12 Dec 1944 to Dec 1945); *U.S.S. Franklin* (carrier) (14 Feb 1946 until relieved of duty). Reverted to inactive status 4 Aug 1946. Released from the Naval Reserve 15 Oct 1954.

Walter, William J. (New York)

Born: 20 Feb 1906. Entered Society: 7 Sep 1923. Ordained: 23 Jun 1935.

Appointed to the Army 15 Oct 1940. Serial number: 0406122. To the rank of Major 3 Jan 1945; to Lieutenant Colonel 2 Nov 1946. Assignments: Hawaii, New Guinea, Philippines, Ryukyu Islands (1942 to 1946); Fort Dix, N.J. (1946); 7th Army, Augusta, Ga. (1946); Fort Bragg, N.C. (1946). Served overseas with the following units: 102nd Engineers, 27th Division; 152nd Engineers, 27th Division; 24th Division Artillery; Headquarters, 24th Infantry Division. Reverted to inactive status 1 Jan 1947.

Ward, Thomas P. (New York)

Born: 14 Apr 1906. Entered Society: 9 Nov 1925. Ordained: 19 Jun 1938.

Commissioned as Lieutenant (j.g.) in the Navy 1 May 1943. Serial number: 286250. To Lieutenant 1 Aug 1944; to Lieutenant Commander 15 Jul 1951. Assignments: Chaplain School, Williamsburg, Va. (24 May 1943 to 18 Jul 1943); Naval Air Station, Norfolk (Jul 1943 to Jun 1944); Advanced Amphibious Base, Southhampton, England (Jun 1944 to Feb 1945); with Commander, Naval Forces Europe (Feb 1945 to Apr 1945); Navy Air Facility #804 (Apr 1945 to Jul 1945); Training Center, Hoquiam, Wash. (Sep 1945 to Nov 1945); Navy Station, Seattle, Wash. (Nov 1945 until relieved of duty). Reverted to inactive status 23 Aug 1946.

Recalled 1 Sep 1950. Assignments: *U.S.S. Coral Sea* (carrier) (Sep 1950 to Apr 1952); Coast Guard Training Station, Groton, Conn. (Apr 1952 to Mar 1954); Military Sea Transportation Service, Atlantic (May 1954 to Feb 1955); *U.S.S. Boxer* (carrier) in Pacific (Mar 1955 to Apr 1956); Naval Auxiliary Air Station, Cabaniss Field, Tex. (May 1956 until relieved of active duty). Reverted to inactive status 30 Jun 1957.

Warth, George L. (Chicago)

Born: 17 Jul 1896. Entered Society: 1 Sep 1917. Ordained: 26 Jun 1929. Present Province: Detroit.

Appointed to the Army 9 Jul 1942. Serial number: 0482843. To the rank of Captain 4 Aug 1943. Assignments: Harvard Chaplain School (3 Jan 1943); Fort Leonard Wood, Mo.; with the 108th General Hospital (Loyola University, Chicago, Hospital Corps) in La Garde Hospital, New Orleans, in Sudbury, England, and in Clinchy, France; Reims; Callas; hospital chaplain, Aix au Provence; Chaplain's Headquarters, Marseille. At Marseille, Father Warth was in charge of captured chaplains among the German war prisoners (36 priests and 30 Protestant ministers). Returned to United States 25 Feb 1946. Reverted to inactive status 27 Apr 1946.

Weber, John A. (Chicago)

Born: 3 Jul 1902. Entered Society: 29 Apr 1925. Ordained: 23 Jun 1935. Present Province: Detroit.

Appointed to the Army 26 Mar 1945. Serial number: 0931649. To the rank of Captain 10 Apr 1947. Assignments: Fort Devens Chaplain School (20 May 1945); 3rd Service Command, Baltimore, Md. (1945); Indiantown Gap, Pa. (1945 to 1946); 88th Infantry Division, Italy (1946). Reverted to inactive status 12 May 1947.

Award: Army Commendation Ribbon.

Whitford, Clarence F. (Missouri)

Born: 12 Dec 1899. Entered Society: 28 Aug 1918. Ordained: 25 Jun 1931.

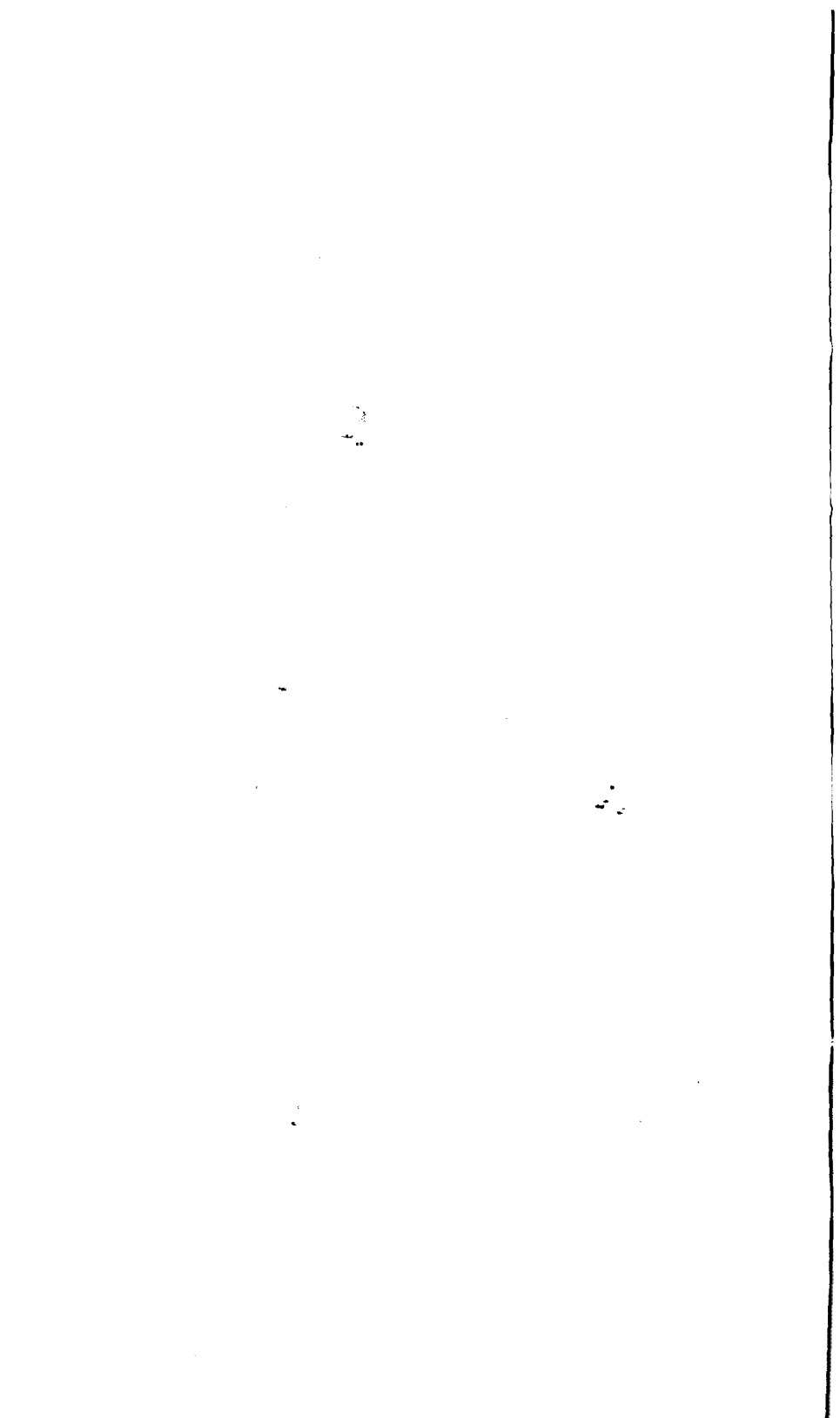
Commissioned as Lieutenant in the Navy 14 Jun 1943. Serial number: 296539. To Lieutenant Commander 3 Oct 1945. Assignments: Chaplain School, Williamsburg, Va. (19 Jul 1943 to 12 Sep 1943); Marine Barracks, Parris Island, S.C. (Sep 1943 to 19 Jun 1944); *U.S.S. Anthedon* (29 Jun 1944 until relieved of duty). Reverted to inactive status 14 Mar 1946.

Died 1 Oct 1954 at Marquette University as the result of an accidental fall.

Zimmerman, Frederick L. (Missouri)

Born: 28 Apr 1907. Entered Society: 1 Sep 1926. Ordained: 21 Jun 1939. Present Province: Wisconsin.

Appointed to the Army 31 Jul 1944. Serial number: 0557946. To the rank of Captain 13 Jul 1945. Assignments: Fort Devens Chaplain School (27 Aug 1944); 5th Service Command, Camp Atterbury (1944); Philippines (1945 to 1946); Oahu, T.H. (1946). Overseas with 339th Engineer Battalion and 138th Replacement Battalion. Relieved of active duty 3 Oct 1946.



KOREAN WAR

Sources:

1. Questionnaires sent to individual Jesuits.
2. Records in the Offices of the Chiefs of Chaplains, United States Army, Navy and Air Force.
3. *The History of the Chaplain Corps, United States Navy.* Volumes IV & V.

The following World War II veterans served also in the Korean War. Their service biographies will be found in the World War II Section.

Barras, G. J.	Hennessey, T. P.
Barry, J. L.	Kelleher, J. J.
Bradstreet, J. R.	Kelly, J. J.
Brown, J. P.	Kennedy, H. F.
Campbell, D. V.	Kilp, A. J.
Carr, E. F.	Long, J. J.
Chehayl, G. S.	McNally, H. P.
Coleman, J. F.	Mollner, J. M.
Corbett, J. M.	Morgan, C. H.
Corrigan, M. F.	Mulligan, E. C.
Cunningham, T.	O'Neill, C. A.
Dossogne, V. J.	St. John, J. D.
Dugan, J. J.	Schenk, R. H.
Finnegan, B. J.	Shea, R. G.
Fraser, B. J.	Sullivan, J. J.
Goss, E. F.	Sullivan, P. V.
Haggerty, G. A.	Talbott, R. L.
Halloran, J. J.	Tierney, F. J.
Harley, J. L.	Ward, T. P.

The following went on duty between 27 Jun 1950 and 27 July 1954 (the date when Korea ceased officially to be a combat zone). Their records are contained in the following section.

Agnew, W. M.	Messner, W. R.
Bain, J. A.	Moore, F. A.
Byrne, T. J.	Morrisson, J. J.
Clarkson, T. J.	O'Gara, D. B.
Clements, E. B.	Pettid, E. J.
Gerhard, J. J.	Rehkopf, E. B.
Guerin, J. B.	Reynolds, V. T.
Hurld, J. L.	Ryan, V. B.
Keane, J. T.	Seaver, G. W.
Kehrlein, O. duF.	Teufel, J. L.
Kennedy, J. J.	

Agnew, William M. (Oregon)

Born: 26 Jul 1916. Entered Society: 30 Jul 1934. Ordained: 16 Jun 1947.

Commissioned as Lieutenant (j.g.) in the Navy 5 Oct 1953. Serial number: 558406. Assignments: Naval Station, Newport, R.I. (Oct 1953 to Jan 1954); U.S. Naval Hospital, San Diego, Cal. (Jan 1954 to Jun 1954); Naval Air Station, Agaña, Guam, Marianas (Jun 1954 to Jun 1955); 1st Marine Division, Camp Pendleton, Cal. (Jun 1955 to Oct 1955). Reverted to inactive status 30 Oct 1955.

Bain, John A. (California)

Born: 13 Jun 1915. Entered Society: 14 Aug 1933. Ordained: Jun 1946.

Appointed to the Army 24 Jul 1951. Serial number: 0997292. To the rank of Captain 31 May 1953. Assignments: Fort Ord, Cal. (1951 to 1952); Korea (1952 to 1953); Camp Stoneman, Cal. (1953); Letterman Army Hospital, San Francisco, Cal. (1954). Relieved of active duty 31 Jul 1954.

Award: Bronze Star.

Byrne, Thomas J. (New York)

Born: 28 Nov 1915. Entered Society: 30 Jul 1936. Ordained: 19 Jun 1948.

Commissioned as First Lieutenant in the Army 8 Sep 1951. Serial number: 0997723. To the rank of Captain 17 Sep 1954. Assignments: Camp McCoy, Wis. (1951 to 1952); with U.S. Forces in Austria (1952 to 1955); 5th Armored Division, Camp Chaffee, Ark. (1955). While on duty in Austria, Father Byrne served with the following units: 2nd Battalion of the 350th Infantry Regiment, 59th Reconnaissance Company, and 518th Engineer Company at St. Johann i Pongau; 70th Engineer Battalion, Mountain Climbing and Ski Schools, Saalfelden; Ammunition Dump, Lofer; Medical Companies, Zell; Glacier School, Grossglockner. Relieved of active duty 31 Jan 1956.

Clarkson, Theodore J. (New York)

Born: 18 Jun 1913. Entered Society: 7 Sep 1931. Ordained: 18 Jun 1944.

Appointed to the Army 8 Aug 1951. Serial number: 0997560. Assignments: Camp Polk, La. (Oct 1951 to Jun 1952); Korean Military Advisory Group (Taegu) Korea (Aug 1952 to Oct 1952); 3rd Division, Korea (Oct 1952 to Nov 1952); Fort Sill, Okla. (Dec 1952 to Jul 1953); Fort Richardson, Alaska with 867th AAA AW Battalion (Sep 1953 to 13 Aug 1954). Released from active duty 23 Aug 1954 at Fort Lewis, Wash.

Clements, Ernest B. (Maryland)

Born: 25 Dec 1908. Entered Society: 14 Aug 1928. Ordained: 22 Jun 1941.

Commissioned in the National Guard 1 Dec 1949. Commissioned in the Army 24 Feb 1950. Serial number: 0984969. To the rank of Captain 15 Nov 1951. Assignments: Fort Custer, Mich., with 163 Military Police (District of Columbia National Guard) (1950-1951); Headquarters, 8th U.S. Army, Seoul, Korea (1951-1952). Reverted to inactive status 1 Aug 1952.

Award: Army Commendation Ribbon with Metal Pendant.

Gerhard, John J. (New York)

Born: 31 Aug 1917. Entered Society: 14 Sep 1936. Ordained: 19 Jun 1949.

Commissioned as First Lieutenant in the Air Force 28 Oct 1953. Serial number: A02255906. To the rank of Captain 21 Oct 1957. Assignments: Chaplain School, 3721 Training Squadron, Lackland Air Force Base, Tex. (1 Nov 1953 to 31 Jan 1954); 3500 Pilot Training Wing, Air Training Command, Reese Air Force Base, Tex. (1 Feb 1954 to 30 Nov 1954); Northern Air Materiel Area, Burtonwood Air Force Base, Lancaster, England (1 Dec 1954 to 1 Mar 1955); Central Air Materiel Area, Chateauroux, France (2 Mar 1955 to release from duty). Released from active duty 10 Jul 1957.

Guerin, James B. (Missouri-Wisconsin)

Born: 23 Mar 1912. Entered Society: 1 Sep 1930. Ordained: 22 Jun 1943.

Commissioned in the Army 17 Sep 1953. Serial number: 02270823. To the rank of Captain 17 Sep 1957. Assignments in the U.S.: Chaplain School, Fort Slocum, N.Y. (Oct 1953 to Nov 1953); Hospital Chaplain, Fort Carson, Colorado Springs, Colo. (Jan 1954 to June 1954). In Japan with the following units (Jun 1954 to Oct 1956): 5th Regiment, 1st Cavalry Division; Artillery, 1st Cavalry Division; 8205th AU, Army Forces Far East. Separated from the service at Oakland Army Terminal, Oakland, Cal., 31 Oct 1956. Reserve Chaplain for 452nd Hospital Unit (Marquette University).

Hurld, John L. (New England)

Born: 28 Aug 1912. Entered Society: 30 Jul 1930. Ordained: 13 Jun 1942.

Commissioned in the Army with the rank of Captain 9 Feb 1952. Serial number: 0999473. Assignments: 26th Infantry Division (National Guard) (Feb 1952 to Aug 1952); Headquarters, Fort Huachuca, Arizona (1952); UN POW Command, Korea (1953); 1st Cavalry Division, Japan (1954); 11th Armored Cavalry Regiment, Fort Knox, Ky. (1955); 29th AAA Battalion, Fairford, England (1956); Headquarters, Darmstadt Post, Germany (1957 to 1959); Headquarters, USAGAR, Fort Gordon, Ga. (1960). Still on active duty.

Keane, Joseph T. (California)

Born: 2 Aug 1916. Entered Society: 14 Aug 1934. Ordained: 16 Jun 1947.

Commissioned as Lieutenant (j.g.) in the Navy 13 Jul 1951. Serial number: 484376. To Lieutenant 1 Apr 1955. Assignments: Chaplain School, Newport, R.I. (3 Dec 1951 to 24 Jan 1952); Marine Corps Recruiting Depot (7 Feb 1952 to Nov 1952); *U.S.S. Tarawa* (carrier) (Nov 1952 until relieved of active duty). Reverted to inactive status 12 Nov 1953.

Kehrlein, Oliver duFresne (California)

Born: 24 May 1909. Entered Society: 7 Sep 1929. Ordained: 7 Jun 1941.

Commissioned in the Army with the rank of Captain 3 Mar 1949. Serial number: 0975104. To the rank of Major 29 Sep 1952. Assignments: 160th Infantry Regiment, 40th Division, Camp Cooke, Cal. (1950); 160th Infantry Regiment, 40th Division, Japan and Korea (1951); 224th Infantry Regiment, 40th Division, Korea (1952); Headquarters, 24th Infantry Division, Japan and Korea (1953); Madigan Army Hospital, Tacoma, Wash. (1954). Relieved of active duty 30 May 1954.

Recalled to active duty 8 Sep 1957. Assignments: Post Chaplain, Fort Huachuca, Ariz. (1957 to 1958); Joint Task Force Seven, Eniwetok Atomic Proving Grounds, Marshall Islands (1959); Post Chaplain, Fort MacArthur, San Pedro, Cal. (1960). Still on active duty.

Awards: Bronze Star; Purple Heart; Army Commendation Ribbon; oak leaf cluster to Commendation Ribbon.

Kennedy, James J. (New York)

Born: 20 Feb 1918. Entered Society: 30 Jul 1934. Ordained: 22 Jun 1947.

Commissioned in the Army as First Lieutenant 15 Sep 1953. Serial number: 02270799. To the rank of Captain 15 Sep 1956. Assignments: 47th Infantry Division, Camp Rucker, Ala. (1953); 62nd Engineer Battalion, 8th U.S. Army, Korea (1954); Army Security Agency Headquarters, Tokyo, Japan (1955); 710th Tank Battalion, Fort Stewart, Ga. (1956); 5th General U.S. Army Hospital, Stuttgart, Germany (1957); Port Chaplain, U.S. Army Port of Embarkation, Bremerhaven, Germany (1958). Relieved of active duty 31 May 1958.

Messner, William R. (New York)

Born: 30 Jan 1916. Entered Society: 7 Sep 1937. Ordained: 18 Jun 1950.

Commissioned First Lieutenant in the Army 10 Nov 1952. Serial number: 02267310. To the rank of Captain 20 Sep 1956. Assignments: Fort Chaffee, Ark. with 5th Armored Division (1952); 25th Infantry Division, Korea (1953 to Jul 1954) (while in Korea, Father Messner

pronounced his final vows 15 Aug 1953 at Munsan-Ni); Fort Eustis, Va. (1954); Fort George Meade, Md. (until Jun 1955); 3rd Armored Cavalry Regiment, Germany (1955); Nuremberg, Germany (until Feb 1958); Fort George Meade, Md. (1958); Aberdeen Proving Ground, Md. (1959 to 1960).

Award: Bronze Star.

Moore, Francis A. (California)

Born: 25 Dec 1916. Entered Society: 14 Aug 1934. Ordained: 16 Jun 1947.

Commissioned as Lieutenant (j.g.) in the Navy 12 Sep 1951. Serial number: 402492. To Lieutenant 1 Apr 1955. Assignments: Chaplain School, Newport, R.I. (10 July 1952 to 10 Sep 1952); 3rd Marine Division at Camp Pendleton (Sep 1952 to Jan 1953), MCAS, Kaneohe, Hawaii (Feb 1953 to Jun 1953), Camp Pendleton (Jul 1953 to Aug 1953), Camp Fuji, Japan (Sep 1953 to Apr 1954); Naval Hospital, Corona, Cal. (May 1954 until relieved of active duty). Reverted to inactive status 9 Jul 1954.

Morrisson, John J. (New York)

Born: 9 Aug 1912. Entered Society: 30 Jul 1930. Ordained: 24 Jun 1943.

Commissioned as Captain in the New York National Guard 15 May 1947. Serial number: 0949667. To the rank of Major 2 Mar 1955. Called to active duty with the Army in 1951. Assignments: Army Security Agency, Fort Devens, Mass (1951); 2nd Division, Korea (1952-1953); Turkey, Joint American Military Mission for Aid to Turkey (1954-1955); Engineer Training Center, Fort Leonard Wood, Mo. (1956-1957). Relieved of active duty 30 May 1957.

Award: Bronze Star.

O'Gara, Donald B. (California)

Born: 21 Aug 1913. Entered Society: 2 Aug 1931. Ordained: 17 Jun 1944.

Commissioned First Lieutenant in the Army 22 Aug 1951. Serial number: 0997742. To the rank of Captain 17 Sep 1954. Assignments: 6th Army Headquarters, Fort Ord, Cal. (1951); 19th Regiment, 24th Division, Sendai, Japan (1952); 19th Regiment, 24th Division, Hachinohe, Japan (1953); 19th Regiment, 24th Division, Yangu Valley, Korea (1954); 6th Army, Barstow, Cal. (1954). Reverted to inactive status 17 Sep 1954.

Pettid, Edward J. (California)

Born: 5 Nov 1914. Entered Society: 14 Aug 1934. Ordained: 16 Jun 1947.

Commissioned First Lieutenant in the Army 31 Aug 1951. Serial number: 0997804. Assignments: Camp Irwin, Cal. (1951); 4th Infan-

try Regiment, Ladd AFB, Fairbanks, Alaska (1952 to 1953); Madigan Army Hospital, Tacoma, Wash. (1954). Relieved of active duty 14 Sep 1954.

Rehkopf, Edward B. (Maryland)

Born: 21 Mar 1912. Entered Society: 7 Sep 1937. Ordained: 20 Jun 1948.

Appointed to the Army with the rank of Captain 1 Dec 1952. Serial number: 02267127. To the rank of Major 13 Oct 1959. Assignments: Aberdeen Proving Ground, Md. (1 Dec 1952 to 1 Mar 1953); 7th Division, Korea (15 Apr 1953 to 13 Jul 1954); Rehabilitation Center, Kaufbeuren, Germany (1954 to 1955); 1st Armored Division, Fort Polk, La. (1956 to 1958); Antilles Command, USARCARIB, San Juan, Puerto Rico (1959 to 1960). At present on active duty with the rank of Captain.

Award: Bronze Star.

Reynolds, Vincent T. (New York)

Born: 22 Apr 1916. Entered Society: 1 Feb 1933. Ordained: 17 Jun 1945.

Commissioned as First Lieutenant in the Army 7 Oct 1953. Serial number: 02271065. To the rank of Captain 6 Oct 1957. Assignments: Chaplain School, Fort Slocum, N.Y. (13 Oct 1953 to 23 Nov 1953); Headquarters, 37th Division, Camp Polk, La. (Nov 1953 to Dec 1953); Headquarters, 2nd Division Artillery, Korea (Mar 1954 to Nov 1954); 304th Signal Battalion, Korea (Nov 1954 to Jun 1955); Fort Carson, Colo. (Jun 1955 to Sep 1956); 8th Infantry Division, U.S. Army Forces, Europe (Sep 1956 to Nov 1958); Headquarters, Bad Tolz Station, U.S. Army Forces, Europe (Nov 1958 to Jan 1960); 11th Artillery Group, Rehoboth, Mass. (Feb 1960 to present). Still on active duty.

Award: Army Commendation Ribbon with Pendant.

Ryan, Vincent B. (New York)

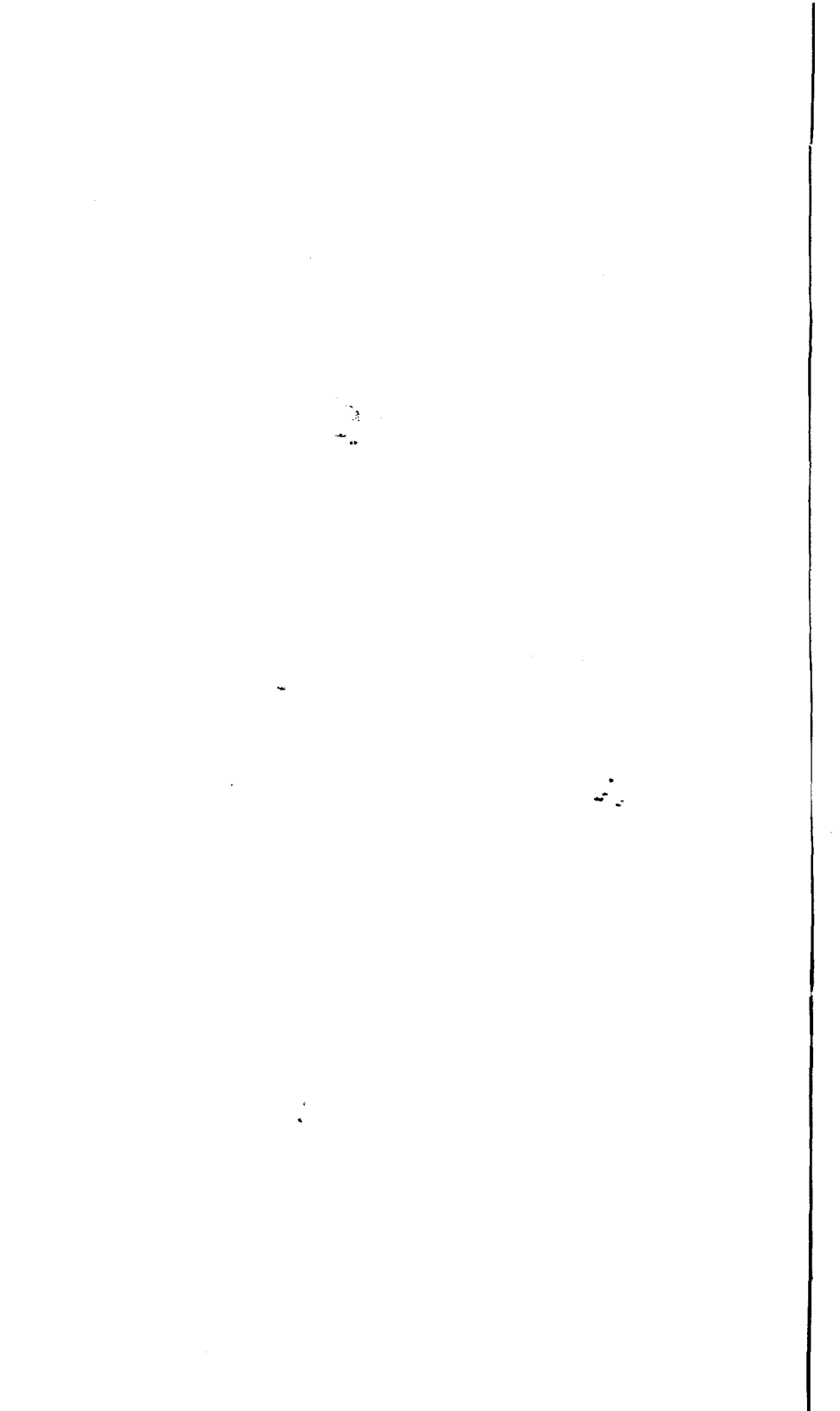
Born: 5 Nov 1914. Entered Society: 14 Aug 1932. Ordained: 16 Jun 1945.

Commissioned as First Lieutenant in the Army 7 Sep 1951. Serial number: 0997892. To the rank of Captain 13 Sep 1955. Assignments: Chaplain School, Fort Slocum, N.Y. (Nov 1951 to Dec 1951); U.S. Army Hospital, Fort Bragg, N.C. (Jan 1952 to May 1952); Far East Chemical School, Camp Gifu, Japan (May 1952 to Feb 1953); 24th Division Artillery, Camp Youngghans, Korea (Feb 1953 to Jun 1953); U.S. Army Hospital, Sendai, Japan (Jun 1953 to Jul 1953); Medical Battalion, 24th Division, Korea (Jul 1953 to Aug 1953); 21st Infantry Regiment, Koje Island (Aug 1953 to Jun 1954); Fort Dix, N.J. (Jun 1954 to Sep 1954). Relieved of active duty 1 Sep 1954.

Award: Army Commendation Ribbon with Pendant.



Father Daniel V. Campbell (Mo) on the wing of a jet fighter, shaking hands with Captain F. W. Salze, USAF, one of his airborne parishioners.



Seaver, George W. (Oregon)

Born: 27 Aug 1917. Entered Society: 30 Jul 1935. Ordained: 12 Jun 1948.

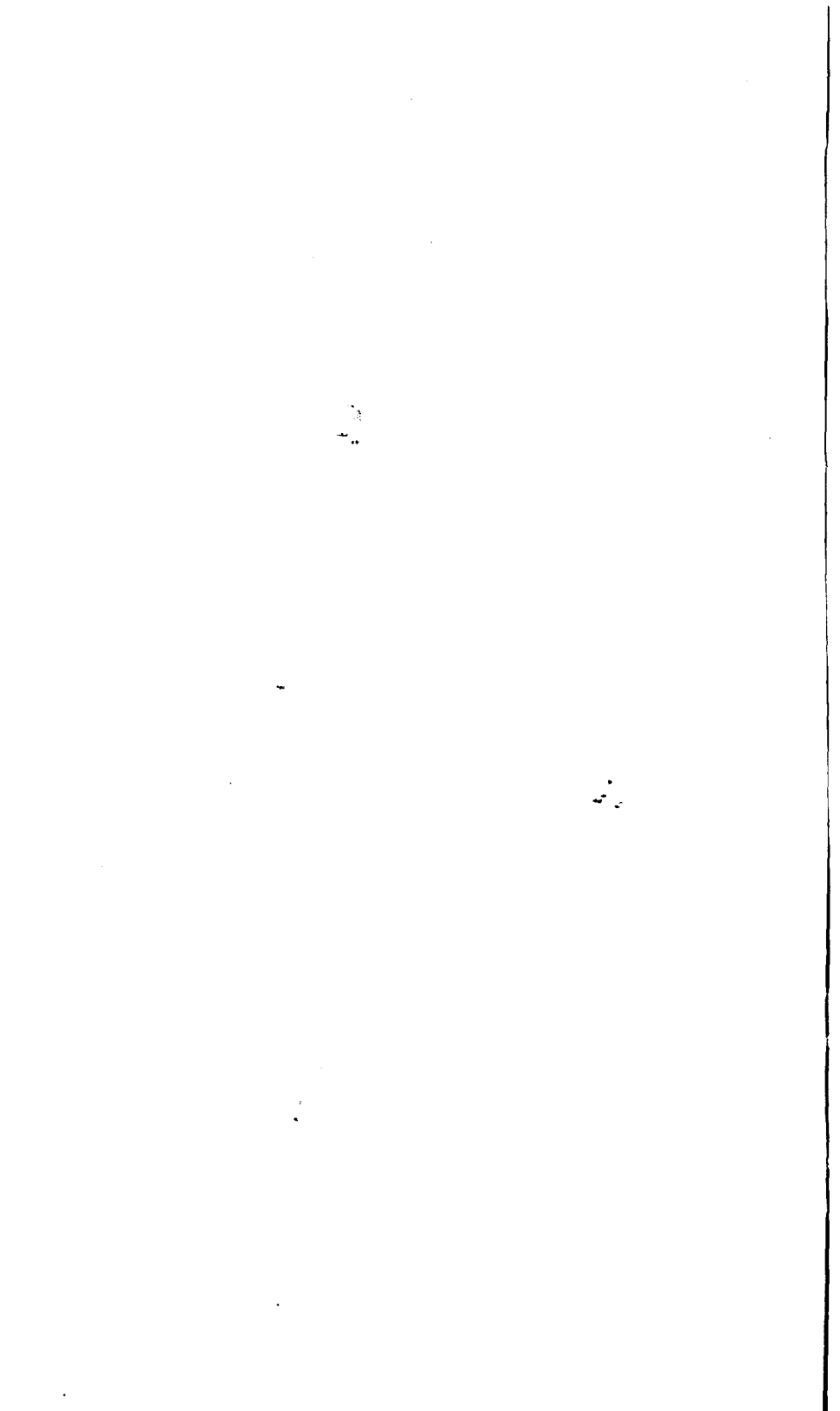
Commissioned as First Lieutenant, USAR, 19 Nov 1952. Serial number 0998741. Called to active duty 19 Jul 1953. To the rank of Captain 30 Dec 1955. Assignments: Chaplain School, Fort Slocum, N.Y. (19 Jul 1953 to 8 Sep 1953); 6021 AU, Fort Lewis, Wash. (8 Sep 1953 to 28 Dec 1953); 304th Signal Battalion, Far East Command (28 Dec 1953 to 7 Sep 1954); Headquarters Battery, 21st AAA AW Battalion, Far East Command (7 Sep 1954 to 28 Nov 1955); Fort Lewis, Wash. (28 Nov 1955 to 18 Jun 1957); Headquarters, 27th AAA Battalion, United States Army, Europe (18 Jun 1957 to Mar 1958); USA, Northern Area, Heidelberg, Germany (1 Apr 1958 to present). Still on active duty.

Teufel, John L. (Oregon)

Born: 9 Aug 1907. Entered Society: 3 Jan 1933. Ordained: 17 Jun 1944.

Appointed to the rank of Captain, Washington National Guard 18 Jul 1951. Serial number: 0997709. Called to active duty 19 Jan 1953. Assignments: 123rd Infantry Regiment, 44th Division, Fort Lewis, Wash. (until 25 Sep 1953); 36th Engineer Combat Group, Korea (Sep 1953 to Feb 1955); 5th AAA Group, Camp Hanford, Washington (Feb 1955 until relieved of active duty). Relieved of active duty 10 Jan 1956.

Award: Bronze Star.



POST-KOREAN SERVICE

Sources:

1. Questionnaires to individual Jesuits.
2. Records in the Offices of Chiefs of Chaplains United States Army, Navy and Air Force.

The following priests served during this period but had previous service in either World War II and the Korean War, or in the Korean War alone. Their biographies will be found in the section indicated in the parentheses after their names.

Agnew, W. M. (Kor.)	Kennedy, J. J. (Kor.)
Barry, J. L. (WWII)	Long, J. J. (WWII)
Barras, G. J. (WWII)	McNally, H. P. (WWII)
Bradstreet, J. R. (WWII)	Messner, W. R. (Kor.)
Brown, J. P. (WWII)	Mollner, J. M. (WWII)
Byrne, T. J. (Kor.)	Morrisson, J. J. (Kor.)
Campbell, D. V. (WWII)	Mulligan, E. C. (WWII)
Dossogne, V. J. (WWII)	Rehkopf, E. B. (Kor.)
Finnegan, B. J. (WWII)	Reynolds, V. T. (Kor.)
Fraser, B. J. (WWII)	St. John, J. D. (WWII)
Gerhard, J. J. (Kor.)	Schenk, R. H. (WWII)
Guerin, J. B. (Kor.)	Seaver, G. W. (Kor.)
Haggerty, G. A. (WWII)	Shea, R. G. (WWII)
Hennessey, T. P. (WWII)	Sullivan, J. J. (WWII)
Hurld, J. L. (Kor.)	Sullivan, P. V. (WWII)
Kehrlein, O. duF. (Kor.)	Teufel, J. L. (Kor.)
Kelleher, J. J. (WWII)	Tierney, F. J. (WWII)
Kelly, J. J. (WWII)	Ward, T. P. (WWII)
Kennedy, H. F. (WWII)	

The following went on active duty for the first time between 27 Jul 1954 (the date that combat officially ceased in Korea) and 1 Jan 1960.

Curran, F. N.	Graisys, J. J.
Devlin, E. J.	Laboon, J. F.
Dolan, J. F.	McCall, T. D.
Egan, T. F.	Muldoon, T. J.
Farrelly, P. T.	Reagen, J. D.
Fullam, R. B.	

Curran, Francis N. (New York)

Born: 14 Aug 1915. Entered Society: 7 Sep 1939. Ordained: 16 Jun 1951.
Appointed First Lieutenant in the Army 20 Jan 1955. Serial num-

ber: 02274878. To the rank of Captain 18 Dec 1958. Assignments: Yuma Test Station, Yuma, Arizona (1955); Grant Heights, Tokyo, Japan (1956); Camp Otsu, Kyoto, Japan, and U.S. Army Hospital, Camp Zama, Japan (1957); 1st Guided Missile Brigade, Fort Bliss, Tex. (1958 and 1959); Combat Command "C", 3rd Armored Division, Germany (1960). Still on active duty.

Devlin, Eugene J. (New York)

Born: 29 Dec 1920. Entered Society: 30 Jul 1938. Ordained: 17 Jun 1951.

Commissioned as First Lieutenant in the Army 12 Nov 1954. Serial number: 02274678. Assignments: 2101st SU, Fort George Meade, Md. (15 Dec 1954 to Sep 1955); Chaplain School, Fort Slocum, N.Y. (8 Apr 1955 to 22 Jun 1955); 319th Station Hospital, Landes de Bussac, France (Sep 1955 to Nov 1955); 7727th AU, Krailsheim, Germany (Nov 1955 to Nov 1956); Nuremberg, Germany (Nov 1956 to Aug 1957); U.S. Army Garrison, Grafenwöhr, Germany (Aug 1957 to Sep 1957). Relieved of active duty 15 Sep 1957.

Dolan, James F. (New York)

Born: 17 Jan 1920. Entered Society: 30 Jul 1938. Ordained: 16 Jun 1951.

Commissioned as First Lieutenant in the Army 19 Sep 1957. Serial number: 02291928. Assignments: Fort Polk, La. (1 Oct 1957 to 20 May 1958); (from Jan 1958 to Mar 1958 attended Basic Course, Chaplain School, Fort Slocum, N.Y.); 1st Battle Group, 8th Cavalry, 1st Cavalry Division, Korea (5 Jul 1958 to 20 Jul 1959); The Student Brigade, United States Infantry School, Fort Benning, Ga. (20 Aug 1959 to present). Still on active duty.

Award: Commendation Ribbon with Metal Pendant.

Egan, Thomas F. (New York)

Born: 10 Dec 1920. Entered Society: 30 Jul 1941. Ordained: 21 Jun 1953.

Commissioned as First Lieutenant in the Army 23 Sep 1958. Called to active duty 1 Oct 1958. Serial number: 02296484. Assignments: 1st Medium Tank Battalion, 66th Armored Regiment, 2nd Armored Division, Fort Hood, Tex. (Oct 1958 to Dec 1959); Student, USA Chaplain School, Fort Slocum, N.Y. (Jan 1960 to Mar 1960); chaplain to Regimental Headquarters, 11th Armored Cavalry Regiment, Straubing, Lower Bavaria, Germany, serving 1st Battalion (Straubing), 2nd Battalion (Pindar Kaserne, Landshut), and 3rd Battalion (Fort Skelly, Regensburg) (Apr 1960 to present). Still on active duty.

Farrelly, Peter T. (New England)

Born: 25 Jun 1919. Entered Society: 30 Jun 1941. Ordained: 20 Jun 1953.

Commissioned as First Lieutenant in the Army 3 Apr 1957. Serial number: 02288095. Assignments: Post Catholic Chaplain, Fort Lee, Va. (1957); 34th General Hospital, Orleans, France (Mar 1958 to Aug 1958); Catholic Chaplain, Headquarters, Base Section, USA Communications Zone (Poitiers) Vienne, France (with additional duties: 60th Station Hospital, and USA Engineer Depot, Touraine; Saumur Signal Depot, Maine et Loire; Ingrandes Quartermaster Depot, Vienne; 11th Transportation Terminal Command, Saint Nazaire, Loire Maritime, France) (Aug 1958 to Dec 1958); USA Hospital and USA General Depot, Chinon, Indre et Loire, USA General Depot, Saumur, Maine et Loire, France (1959 to 1960). Still on active duty.

Fullam, Raymond B. (New York)

Born: 17 Oct 1918. Entered Society: 14 Aug 1938. Ordained: 16 Jun 1951.

Commissioned as Captain in the Army 7 Jan 1959. Serial number: 02297352. Assignments: Fort Sam Houston, Tex. (1959); Seine Area Command, France (1960). Still on active duty.

Grais, John J. (Oregon)

Born: 9 Sep 1922. Entered Society: 7 Sep 1940. Ordained: 20 Jun 1953.

Commissioned as First Lieutenant in the Washington National Guard 23 Apr 1957. Serial number: 02289539. To the rank of Captain 23 Apr 1958. Assignment: 1st Battle Group, 161st Infantry, 41st Infantry Division. Called to active duty with the Army 12 Oct 1959. Assignment: 1st Battle Group, 8th Infantry, 4th Infantry Division, Fort Lewis, Wash. Still on active duty.

Laboon, John F. (Maryland)

Born: 11 Apr 1921. Entered Society: 31 Oct 1946. Ordained: 17 Jun 1956.

Service prior to entering the Society: first commissioned 9 Jun 1943; rose to the rank of Lieutenant. Serial number: 282805. Assignments: U.S. Naval Academy, Annapolis, Md. (17 Jun 1940 to 6 Jun 1943); Naval Air Station, Jacksonville, Fla. (Jun 1943 to Sep 1943); Submarine School, New London, Conn. (Sep 1943 to Dec 1943); *U.S.S. Peto* (submarine), based at Pearl Harbor, operating in Western Pacific (Dec 1943 to Jun 1946); Commanding Officer, *U.S.S. LSM 253* (Jun 1946 to Sep 1946). Relieved of active duty Sep 1946.

Appointed as reserve chaplain with the rank of Lieutenant (j.g.) 17 Jul 1955; to Lieutenant 1 Dec 1957. Called to active duty Sep 1958. Assignments: Chaplain School, Newport, R.I. (Sep 1958 to Nov 1958); Naval Air Training Center, Patuxent River, Md. (Nov 1958 to Mar 1959); Staff, Commander Submarines Atlantic, New London, Conn., with additional duty of Chaplain, Fleet Ballistic Missile Submarine Squadron 14 (Mar 1959 to present).

Award: Silver Star.

McCall, Thomas D. (New York)

Born: 30 Sep 1922. Entered Society: 30 Jul 1939. Ordained: 21 Jun 1952.

Commissioned as First Lieutenant in the Air Force 10 Sep 1957. Serial number: A03060359. Called to active duty 7 Nov 1957. Assignments: Chaplain School, Lackland Air Force Base, San Antonio, Tex. (13 Nov 1957 to 10 Jan 1958); Randolph Air Force Base, San Antonio, Tex. (Jan 1958 to May 1959); Andersen Air Force Base, Guam, Marianas Islands (Jun 1959 to present). Still on active duty.

Muldoon, Thomas J. (New York)

Born: 3 Nov 1919. Entered Society: 14 Aug 1937. Ordained: 18 Jun 1950.

Commissioned First Lieutenant in the Air Force 8 Oct 1956. Serial number: A03059757. Called to active duty 22 Oct 1956. Assignments: Chaplain School, Lackland Air Force Base, Tex. (Oct 1956 to Dec 1956); Donaldson Air Force Base, S.C., with 63rd Troop Carrier Wing (1957); 6122nd and 6123rd Aircraft Control and Warning Squadron K-6, Pyong-Taek, Korea (1958); 9th Combat Support Group, Strategic Air Command, Mountain Home Air Force Base, Idaho (1959 to 1960). Still on active duty.

Reagen, John D. (New York)

Born: 20 Aug 1917. Entered Society: 21 Sep 1937. Ordained: 18 Jun 1950.

Commissioned as First Lieutenant in the New York National Guard 23 Jun 1955. Serial number: 02289285. To the rank of Captain 9 May 1957. Assignment: 107th Regimental Combat Team, New York National Guard. Called to active duty 8 Jul 1958. Assignments: 41st Field Artillery, Fort Sill, Okla. (1958-1959); Port of Whittier, Alaska (1960). Still on active duty.

AWARDS AND CITATIONS RECEIVED BY JESUITS

The following list of awards and citations is compiled from questionnaires and the records of the Offices of Chief of Chaplains for the various services. Due to the work of Chaplain Drury, the Navy record is fairly complete. Since all but two of the priests who served with the Air Force answered questionnaires, the record for that service is reasonably complete. With the Army record there are gaps. Army regulations did not require that a copy of a citation be filed with the Office of Chief of Chaplains, though, as a result of a request sent out, many chaplains did so file a copy. Therefore, no detailed list itemizing all the decorations of the 13,000 chaplains who have served with the Army has as yet been compiled. It is estimated that the list of Army citations awarded to Jesuits is about 80% complete.

In the following list of awards the citation or general orders conferring the decoration is appended. Where these are not available, then a precis of the citation is given, if possible. The precis is printed in parentheses. If none of these is available then the title of the decoration alone is listed.

Awards that have not been verified have not been included. Thus, Father Juan Gaerlan would be entitled to the Purple Heart for his death at the hands of the enemy, but no such award is listed in available Army records. Father Charles M. Ryan would also be entitled to the same award, but evidently did not make application for it. Father Daniel J. Lynch is mentioned in *WL* (48, 285) as having received the Croix de Guerre. The Army files have no record of such an award. It may not have been reported, or it may have been a unit citation which entitled him to wear the fourragere.

Campaign ribbons, battle stars and unit citations have not been included because it proved impossible to make any adequate catalogue of them.

JESUIT CHAPLAINS

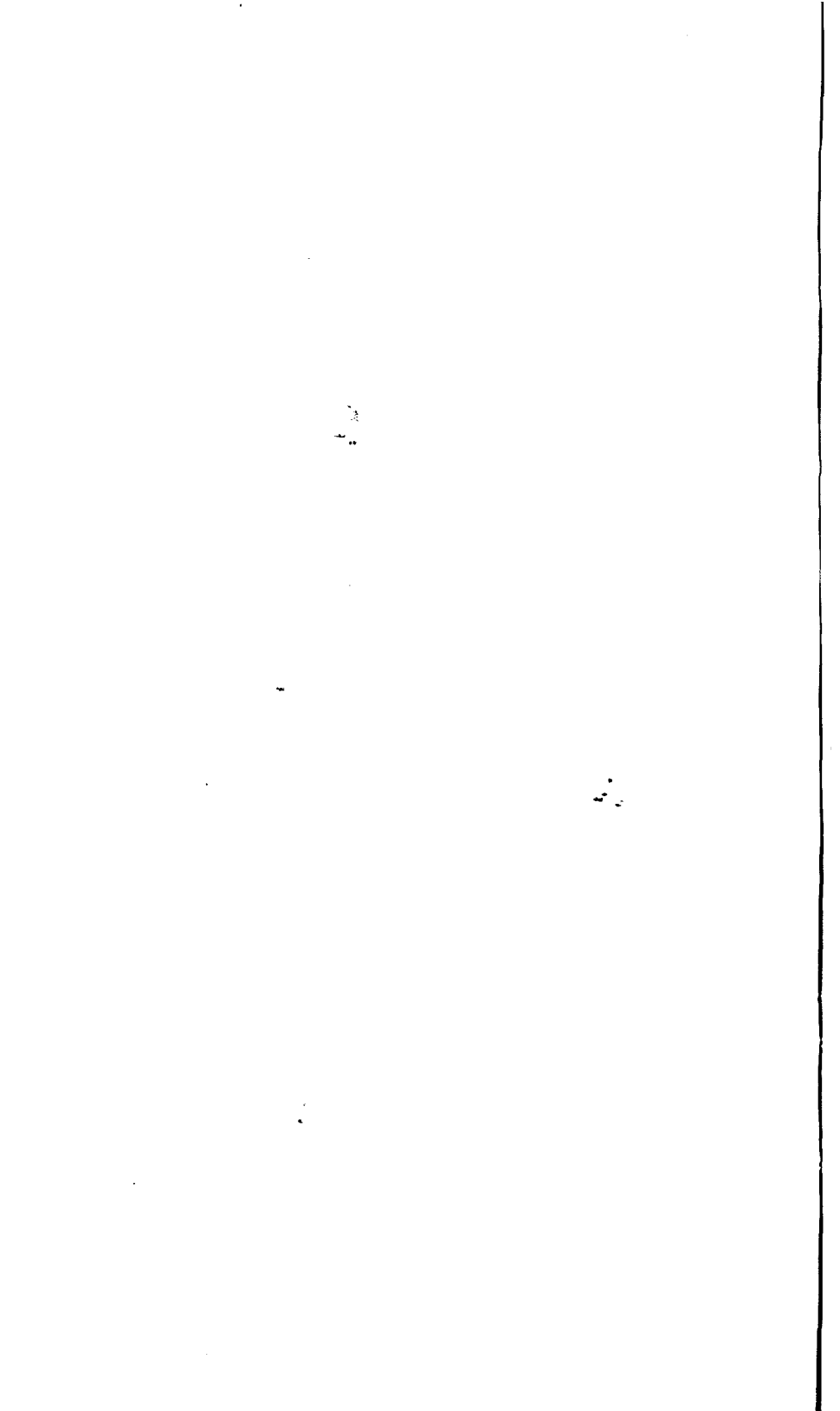
LIST OF AWARDS AND CITATIONS¹

<i>Award/ Decoration:</i>	<i>Awarded for:</i>	<i>Rank of award for valor</i>	<i>Rank of award for service</i>	<i>Jesuit recipients</i>
Medal of Honor	Gallantry and intrepidity at the risk of life above and beyond call of duty	1		1
Distinguished Service Cross (Navy Cross)	Extraordinary heroism in military operations	2		0
Distinguished Service Medal	Exceptionally meritorious service in a duty of great responsibility		1	0
Legion of Merit	Exceptionally meritorious service in the performance of outstanding services		2	2
Silver Star	Gallantry in action	3		8
Distinguished Flying Cross	Heroism in aerial flight	4	3	0
Soldier's Medal (Navy and Marine Corps Medal)	Heroism not involving combat	5		1
Bronze Star	Heroic/meritorious service/achievement	6	4	36
Air Medal	Meritorious service in air flight		5	1
Commendation Medals, Ribbons, Letters	Meritorious achievement not in military operations		6	26
Purple Heart	Wounds received in action	7		13
Foreign awards				4
Total decorations received by Jesuits				92

¹ Adapted from *The Medal of Honor of the United States Army*, p. 468. Equivalent Navy awards are listed in parentheses.



Father John P. Brown (Md) receiving the Bronze Star for services rendered in the China-Burma-India Theater during World War II.



Bain, John A. (California)

Bronze Star:

Chaplain (Captain) John A. Bain, 0997292, Chaplains Corps, United States Army. Chaplain Bain, Group Chaplain of the 37th Engineer Group (Combat), is cited for meritorious service in connection with military operations against an armed enemy in Korea during the period 25 Jun 1952 to 29 October 1953. In every aspect of his noteworthy service, Chaplain Bain's untiring efforts and unflagging devotion to his principles and duties made a distinct and favorable impression upon all members of the command. In addition to providing counsel and guidance to personnel within the Group, Chaplain Bain unhesitatingly gave of his time to adjacent units and hospitals. The disposition of units within the Group was such that Chaplain Bain was required to travel extensively, and unfailingly accomplished his mission despite long and arduous hours. His outstanding performance of duty constantly elicited words of praise and commendation from those he so faithfully served; his patience, compassion and understanding brought comfort and peace of mind to many troubled individuals. The true worth of Chaplain Bain's services during this period was inestimable. Particularly deserving of recognition is the manner in which, by precept, he encouraged others to aspire to similar heights of achievement. His infinite capacity for resolving moral problems earned for him the deep and abiding respect and admiration of all those who came under his influence. Morale within the command was maintained at a high level which contributed immeasurably to the operational efficiency of all units. The meritorious service rendered by Chaplain Bain throughout this period reflects great credit on himself and the military service. Entered the Federal service from California.

Barry, John L. (New England)

Bronze Star:

Chaplain (First Lieutenant) John L. Barry, 0931664, Chaplains, United States Army, a member of Headquarters, 7th Infantry Division Artillery, distinguished himself by meritorious achievement on 20 October 1952. While an intense attack was being launched against the enemy, Chaplain Barry, against the protests of the commanding officer, moved into the thick of the battle, administering aid, both spiritual and medical, to the friendly casualties and encouraging the fighting men. The integrity, the sincere devotion to God and country, and the deep personal regard for the welfare of the men with whom he served, made Chaplain Barry an inspiring figure and an ennobling influence on all with whom he came in contact. The meritorious achievement of Chaplain Barry reflects great credit on himself and the military service.

Purple Heart:

(Received the Purple Heart for wounds sustained in action 17 Oct 1952 near Kumhwa, North Korea, while on service with the 48th Artillery.)

Boylan, Bernard R. (New England)

Navy and Marine Corps Medal:

For heroic conduct during rescue operations in Finschhafen Harbor on August 23, 1944. With the gasoline laden *S.S. John C. Calhoun* enveloped in flames following an explosion in the hold, Lieutenant Boylan leaped from an adjoining vessel to go to the aid of several casualties on the stricken ship. Aware of the imminent danger of additional explosions, he assisted in removing men to safety; searched the debris for other wounded; and refused to leave the scene until all casualties had been cared for. His initiative and courage throughout reflect the highest credit upon Lieutenant Boylan and the United States Naval Service.

Brock, Laurence M. (New England)

Legion of Merit:

Laurence M. Brock, 0403400, Captain, Chaplain Corps, United States Army, for exceptionally meritorious conduct in the performance of outstanding services in the South Pacific Area, during the period of February 1942 to September 1943. As Chaplain of a regiment bivouacked in an area of over fifty miles at an advanced base, Captain Brock travelled to his men under the most adverse conditions to carry out his own duties and those of Special Service Officer prior to the time that the Table of Organization provided an officer for that duty. This presented Captain Brock with the problem of extending his normal work to include such arrangements as the operation and upkeep of motion picture apparatus, and the organization and direction of amateur theatricals. The cumulative effect of his good work was clearly evidenced by the high morale of the regiment upon its entry into active combat. In his unceasing efforts to carry the word of God to troops fighting in perilous forward areas Captain Brock disdained all hazards and expended his every effort. The altruistic, courageous quality of his superlative work was best illustrated at Christmas time, 1942, when he traversed from foxhole to foxhole under hostile sniper fire to receive confessions and thus administer religious solace to men.

Brown, John P. (Maryland)

Bronze Star:

Captain John P. Brown, Chaplain Corps, Army of the United States, is awarded the Bronze Star Medal, for meritorious service between 16 February and 1 December 1945. During this ten month period, Chaplain Brown journeyed from Burma to Kunming, China, with the 475th Infantry of the Mars Task Force. Later assigned to the Chinese Combat Command at Chingshien, Chaplain Brown, with unflagging energy, enthusiasm and devotion to duty, despite hazardous flying weather, heavy rains and dangerous roads, journeyed by foot, jeep and plane more than ten thousand miles holding religious services for isolated units of the Burma Road Engineers, Signal and Hospital Groups, Air

Force Squadrons, American Liaison Teams and elements of the Chinese Combat Command. Chaplain Brown's constant efforts to render spiritual and consultative assistance, under combat conditions in Changyi, Anshun, Kweiyang, Mahshaomgping, Tuyun, Tushan, Nantan, Hochi, Ishan and Luichow was an inspiration to both officers and men. Chaplain Brown was also the first Army Chaplain to arrive in Shanghai with the vanguard of Americans, and assisted in making arrangements for religious services shortly after the surrender of the Japanese. His constantly meritorious performance of duty reflects great credit on him and the Armed Forces of the United States.

Burke, Edmund F. (Missouri)

Silver Star:

For gallantry in action on 24 September 1944. When the forward elements of his regiment were under enemy mortar, machine gun, and rifle fire, Chaplain Burke repeatedly accompanied litter-bearer teams forward. Completely disregarding his own personal safety, he administered spiritual aid to the wounded and dying and assisted in their evacuation. When in the medical aid station during times when it was under small-arms fire, Chaplain Burke was observed shielding wounded men with his own body. These actions of Chaplain Burke's were an inspiration to all who observed them and were a major factor in maintaining the excellent morale of the forward elements of his regiment.

Cannon, Thomas B. (New York)

Bronze Star:

Thomas B. Cannon, 0552314, Captain, Corps of Chaplains, United States Army. For meritorious service in support of combat operations during the period 16 February 1945 to 10 March 1945, in the Apennine Mountains, Italy. In offering spiritual guidance to fighting men, Chaplain Cannon distinguished himself by his untiring efforts, requiring long hours of duty over many successive days, to reach and serve men of his faith in five organizations scattered over widely spread areas. Devotedly attached to his God-given work, Chaplain Cannon traveled extensively from rear areas to front line positions, over icy mountain roads and trails often subject to enemy artillery fire. In addition to his individual attention to the soldiers, he spent much time and personal effort in composing well-worded and sincere letters of condolence to families and relatives of casualties. His consistent visits to hospitals have been deeply appreciated and his ever ready willingness to hear and investigate suggestions for the comfort and morale of men of all faiths in the organization is truly religious guidance of a high order. His warmth of personality and spiritual radiance has been a guiding light in a period of darkness, and is duly in keeping with the loftiest traditions of the United States Army. Entered the military service from New York, New York.

Army Commendation Ribbon

JESUIT CHAPLAINS

Cervini, Andrew F. (New York)

Purple Heart:

Andrew F. Cervini, Chaplain, 73rd Infantry Regiment, 81st Infantry Division, for shell fragment wounds of both feet received while in direct contact with the enemy in Manila, Philippine Islands, 17 February 1945.

Chehayl, George S. (Chicago)

Army Commendation Ribbon:

SUBJECT: Award of the Army Commendation Ribbon

TO: First Lieutenant George S. Chehayl, 0932132, Chaplain Headquarters 24th Division Artillery, APO 24.

1. I wish to commend you for your outstanding performance of duty as Division Artillery Roman Catholic Chaplain from 10 December 1945 to 22 August 1946. You exercised exceptional initiative and ingenuity in setting up chapels promptly in all unit areas after each move; at Matsuyama, then Komatsujima and Tokushima; again at Himeji and Kakogawa, and finally in the present areas on Kyushu. You diligently held services regularly in spite of interrupting moves and lack of facilities. Your moral and spiritual guidance to your men is something for which you can be justifiably proud. You have shared their individual problems; I am sure that they have respected your advice. Your frequent presence on the drill field as well as in the chapel has convinced them of your sincere interest in their welfare. Although one battalion during the period 23 January to 10 June 1946 was at Komatsujima, Shikoku, while the balance of the Division Artillery was on Honshu, you regularly conducted religious services in all units notwithstanding their wide separation, requiring arduous journeys by whatever transportation weather permitted. It is a pleasure to acknowledge such outstanding service and devotion to duty.

2. For your meritorious service from 10 December 1945 to 22 August 1946 you are hereby authorized to wear the Army Commendation Ribbon by direction of the Secretary of War.

J. A. LESTER

Major General, U. S. Army
Commanding

Clements, Ernest B. (Maryland)

Commendation Ribbon with Metal Pendant:

Chaplain (Captain) Ernest B. Clements, 0984969, Chaplains, United States Army. Chaplain Clements, a member of the Chaplain Section, Headquarters Eighth United States Army, Korea, is cited for meritorious service during the period 8 September 1951 to 2 July 1952. As Assistant Chaplain at the Advance Headquarters of Eighth United States Army, Korea, Chaplain Clements planned and coordinated all Catholic religious services for the entire Seoul area for that period and, in addition, acted as liaison for the Chaplain Section to Protestant

chaplains in the Seoul area. He labored tirelessly under all weather conditions, traveling to the many units in the larger Seoul area to conduct services, counsel personnel, and provide religious supplies and literature. In so doing, he brought encouragement to personnel of these units, thus contributing greatly to the spiritual and moral welfare of the command. The meritorious service rendered by Chaplain Clements throughout this period reflects great credit on himself and the military service.

Crowley, Wilfred H. (California)

Army Commendation Ribbon:

For meritorious service during the period 13 August 1944 to 4 February 1945, as Chaplain, Combat Command B, 16th Armored Division. During this period, by his attention to duty, spiritual help, and guidance, he materially assisted in preparing the Division for maneuvers, overseas shipment and combat.

Cuddy, Gerald J. (New York)

Bronze Star

Cummings, William V. (Maryland)

Silver Star:

Chaplain (Captain) William V. Cummings, 0551805, Corps of Chaplains, Headquarters 409th Infantry Regiment. For gallantry in action from 26 November 1944 to 3 May 1945. Throughout the operations in France, Germany and Austria, Chaplain Cummings remained with the advance aid station of the First Battalion, 409th Infantry, comforting the wounded and aiding the Battalion Surgeon. On one occasion when a man was seriously wounded by a mine, he accompanied the Surgeon into the mine field. Although a detonated mine wounded him and mortally wounded the Battalion Surgeon, Chaplain Cummings, despite his own painful injury, administered aid and comforted the man. His unselfish actions materially contributed to the high morale within the battalion. Residence: Punxsutawney, Pennsylvania.

Purple Heart:

(For wounds sustained in action 3 May 1945 near Innsbruck, Austria, while on service with the 409th Infantry Regiment.)

Cunniff, John H. (Maryland)

Bronze Star:

Chaplain (Captain) John H. Cunniff, 0545391, (then First Lieutenant and Captain), Chaplain Corps, while serving with the Army of the United States, distinguished himself by meritorious service in connection with military operations not involving participation in aerial flight, against an enemy of the United States during the period 2 October 1944 to 8 May 1945. Chaplain Cunniff, functioning as Catholic Chaplain, Headquarters, 1146th Engineer Combat Group, contributed im-

measurably to the successful completion of the missions of his organization by his intelligence, tact, and self-sacrifice. The initiative, devotion to duty and thorough knowledge of his job displayed by Chaplain Cunniff reflect great credit upon himself and is in keeping with the highest traditions of the military service.

Cunningham, Thomas (Oregon)

Air Medal:

(Father Cunningham was awarded the Air Medal for his rescue work with the Army Air Force in the Alaska Theater at the end of World War II. He made nine parachute jumps, one of them to save the crew of a Russian airplane.)

Air Force Commendation Medal:

(Father Cunningham was awarded the Commendation Medal for participation in "Operation Alpha" in the Arctic Ocean in the period from 23 Sep 1958 to 7 Nov 1958.)

Dietz, Francis T. (Chicago)

Bronze Star:

Chaplain (Captain) Francis T. Dietz 0491021, Chaplain Corps, United States Army. For heroic achievement in connection with military operations against the enemy on Lone Tree Hill, near Maffin Bay, New Guinea, on 27, 28, and 29 June 1944. He displayed great courage and devotion to duty in administering to the spiritual needs of the wounded and the dying. Under exposure to enemy rifle fire his presence contributed greatly to the morale of the officers and men of this battalion.

Oak Leaf Cluster to Bronze Star:

Captain (Chaplain) Francis T. Dietz 0491021, Corps of Chaplains, United States Army. For heroic achievement in connection with military operations against the enemy near Rosario, Luzon, Philippine Islands, from 10 January 1945 to 7 February 1945. While the infantry battalion to which Chaplain Dietz was attached was engaged in an assault, Chaplain Dietz was constantly with the foremost combat elements and refused to go to the rear area to rest until the assault was completed. Under heavy enemy sniper and mortar fire, he administered the last rites to the dying and bolstered the morale of badly wounded soldiers. His presence there under the most trying of combat conditions was a great morale factor to the men, and his unflinching attention to duty under intense enemy fire inspired all those with whom he serves.

Dolan, James F. (New York)

Commendation Ribbon with Metal Pendant:

The Commendation Ribbon with Metal Pendant is awarded to Chaplain First Lieutenant James F. Dolan, 02291928, United States Army, for exceptionally meritorious service in Korea during the period 11 July 1958 to 20 June 1959, as Chaplain of the 1st Battle Group, 8th Cavalry,

1st Cavalry Division and concurrently as Chaplain for all units located between the Imjin River and demilitarized zone. Despite extreme difficulties of distance, terrain and weather, he visited all units regularly according to his own rigid and critical schedule, exceeding normal expectations and requirements. His calm, determined and logical approach to problems of individuals and groups provided positive and practical solutions and gave major assistance to commanders in maintaining a high state of morale and esprit. Chaplain Dolan's personal magnetism and unswerving but gracious leadership were reflected in the extremely high level of morality among the troops he served so well. His perseverance and industry contributed to a large degree to completion and beautification of the battle group chapel as the finest in the division, despite acute shortages of personnel and material. By his personal example as a man of God and as a soldier, Chaplain Dolan has inspired all who have been fortunate to know him. His extraordinary qualifications reflect the highest credit upon himself, the "First Team" and the military service.

Dolan, James J. (New England)

Bronze Star:

James J. Dolan (Captain), 0402252, Chaplains Corps, has been awarded the Bronze Star Medal for meritorious service and exceptional service in connection with military operations against the enemy on Saipan, Marianas Islands, during the period 21 July 1944 to 2 September 1945.

Dugan, John J. (New England)

Bronze Star:

(Awarded Bronze Star by General Order 113, Headquarters, War Department, 4 Dec 1945.)

Army Commendation Ribbon

Dunne, Edward J. (New York)

Bronze Star:

Captain Edward J. Dunne, 0479493, Chaplain Corps (Parachutist) United States Army. In connection with military operations against the enemy on Leyte, Philippine Islands, from 25 November 1944 to 31 December 1944.

Edralin, Isaias X. (New York)

Silver Star:

For gallantry in action while Chaplain of the 102nd Division (P.A.) in the provinces of Oriental Misamis and Bukidnon, Mindinao, Philippine Islands, from May 2 to May 10, 1942. During this period, disregarding personal danger, Chaplain Edralin visited units in the forward areas while under fire, and by cheerful demeanor, friendly counsel and

courageous manner did much to maintain morale within the different units of the division. For this gallant conduct, Chaplain Edralin is awarded the Silver Star.

Evelt, Lester J. (Chicago)
Army Commendation Ribbon

Fay, Thomas P. (New England)
Bene Merenti:

PIUS XII PONTIFEX MAXIMUS
Numisma Decernere Ac Dilargiri Dignatus Est
Rev. P. Thomas P. Fay, S.J.
Virtutis Laude Benemerenti
Eidem Facultatem Faciens Seipsum Hoc Ornamento Decorandi
Ex Aedibus Vaticanis, Die 30 Aprilis 1947

While serving as Chaplain with the Armed Forces of the United States of America in the European Theatre during two years, from July 1944 to July 1946, and particularly during the period from May 1945 to July 1946, as Chaplain attached to Western Base Headquarters, France, Thomas Patrick Fay, of the Society of Jesus, rendered signal service over and above the line of duty in administration of duties, not only to the American personnel in his charge, but also to the needy population of the war torn countries and in particular to the numerous clergy of all faiths among the prisoners of war held by the victorious American armies in various encampments in France and Belgium. Father Fay arranged and provided for spiritual retreats for Catholic priests and for Lutheran ministers among the prisoners of war and showed a devotion to his fellow men which richly deserves the recognition of the award of the medal "Bene Merenti". Father Fay's services in this regard were unique and invaluable: the more so as they are evidence of a charity that is truly Christian and transcending motives merely human.

Flaherty, Maurice G. (Oregon)
Bronze Star:

(Awarded Bronze Star for services performed in Italy from 6 Apr 1944 to 29 May 1945 while with Headquarters, 55th Bombardment Wing.)

Grady, Richard F. (Maryland)
Bronze Star:

8 May 1945.

Chaplain (Captain) Richard F. Grady (Army Serial No. 0508977), United States Army, for meritorious service in connection with military operations, as Chaplain, Central Base Section and Seine Base Section, Communications Zone, European Theater of Operations, from August 1943 to May 1945. Chaplain Grady succeeded in meeting the obligations

and responsibilities of his office in an outstanding manner. During the V-bomb attacks on England, his devotion to duty contributed materially to the morale of the troops and his seemingly endless energy in the ministration of the demands placed upon him reflect great credit upon himself and the armed forces of the United States. Entered military service from Pennsylvania.

Army Commendation Ribbon:

6 August 1946.

Chaplain Richard F. Grady (Major) 0508977, for outstanding meritorious service in connection with military operations, as Deputy Base Section Chaplain, Seine Base Section, and Western Base Section, and as Chief of Personnel and Assignments Division, Office of Theater Chaplain, USFET, from 8 May 1945 to 15 July 1946. Chaplain Grady's fine spirit and initiative served as an inspiration to the entire personnel. The services of Chaplain Grady have contributed immeasurably to the accomplishment of the work of the Chaplains' Corps of the European Theater. Entered military service from Scranton, Pennsylvania.

Croix de Guerre:

25 octobre 1945.

Le Ministre de la Guerre A. Diethelm cite à l'ordre de la Division, le Capitaine Richard Grady, Hq. Seine Section, pour services exceptionnels rendus au cours des opérations de la libération de la France. Cette citation comporte l'attribution de la Croix de Guerre avec étoile d'argent.

Fait à Paris, le 25 octobre 1945

Signé: Diethelm

Médaille de la Reconnaissance:

29 septembre 1945.

Le Général de Gaulle, Président du Gouvernement Provisoire de la République Française, décrète: Est décoré de la Médaille de la Reconnaissance Française, Le Capitaine R. F. Grady, 0508977, Seine, pour services exceptionnels de Guerre rendus au cours des opérations de la libération de la France.

Paris, le 29 septembre 1945

Contresigné:

Signé: De Gaulle

Le Général d'Armée Juin.

Haggerty, James E. (New York)**Bronze Star:**

Reverend J. E. Haggerty, S.J., American civilian, performed extremely beneficial services as a volunteer chaplain with the Visayan-Mindinao Force, Philippine Islands, from 3 April to 10 May 1942. During this critical period, he zealously ministered to the religious needs of the fighting troops, lending courage and inspiration by his constant presence in the danger areas. His sincerity of purpose and disregard for his own safety contributed materially to the conduct of the operations on the island.

(signed) Harry Truman

Hausmann, Carl W. (New York)

Purple Heart:

(Awarded the Purple Heart because he died as a result of enemy action.)

Hennessey, Thomas P. (New England)

Bronze Star:

Chaplain Thomas P. Hennessey, (Captain) 0530788, Corps of Chaplains, has been awarded the Bronze Star Medal for distinctive heroism in connection with military operations against the enemy during the period 22 to 23 March 1945 near Geinsheim, Germany. When assault troops crossed the Rhine River, Chaplain Hennessey volunteered to accompany the attached collective company. An hour and a half enemy artillery barrage was launched into the area occupied by the collective station, and Chaplain Hennessey exposed himself constantly to supervise the removal of wounded men. His outstanding devotion to his self-appointed mission was a great inspiration to the wounded and the men working with him and reflects great credit upon himself and the military service.

Hochhaus, Raphael H. (Missouri)

Bronze Star:

Chaplain (First Lieutenant) Raphael H. Hochhaus, 0553966, for meritorious service in connection with military operations against the enemy from 16 December 1944 to 31 December 1944, in Belgium. Entered military service from Missouri.

Hogan, Joseph F. (Chicago)

Bronze Star:

Chaplain (Captain) Joseph F. Hogan, 0531249, for heroic service in connection with military operations against the enemy in France on 2 October 1944. The Group air strip near Gorze was under heavy and continuous German artillery fire which was destroying much equipment and injuring personnel. Chaplain Hogan, learning of the serious conditions at the air strip, volunteered to assist in any way possible and then, with disregard for his own safety, began walking toward the bombarded site. He observed a wounded soldier lying helplessly in an open area exposed to the bursting shells. Ignoring the shelling and conscious only of the fact that injured men needed attention, Chaplain Hogan remained at the site of the casualty, gave spiritual comfort, and then helped evacuate him to safety. Again he walked about the area searching for other casualties and it was not until he had satisfied himself that there were no others that he sought safety himself. Chaplain Hogan's courage and unstinting devotion to the welfare of his fellow man and his duty reflect the highest credit upon himself and the Army of the United States. Entered military service from Illinois.

Army Commendation Ribbon:

For outstanding performance of duty as Chaplain of the Second Training Group from 10 November 1945 to 11 Apr 1946. As Chaplain of this vital part of Camp Lee, Captain Hogan, by patience, wisdom, and experience has rendered a valuable service to those who have had their training at this camp. Through his loyalty, cooperation and wise counsel he has made an outstanding contribution to the personnel of this Group. His services have aided in no small degree to the maintenance of the high state of morale of Camp Lee.

Huss, Harry L. (New England)**Bronze Star:**

Major (Chaplain) Harry L. Huss (then Captain), (Army Serial No. 0509085), Army of the United States, for meritorious service in connection with military operations, as District Chaplain, Western District, United Kingdom Base; Deputy Chaplain, Channel Base Section; Deputy Chaplain, Chanor Base Section, Communications Zone, European Theater of Operations, from 16 September 1944 to 8 May 1945. Despite the ever increasing difficulties with regard to the readjustment of Chaplains, Chaplain Huss executed quick and sure judgment in the redeployment program. His zeal and energy in covering small and isolated units who were without a Chaplain and his meticulous attention, guaranteeing burial services of American personnel, gained the respect and high regard of all with whom he came in contact. His understanding of human nature enabled him to solve many delicate problems requiring a knowledge of the civilian statutes, army regulations and individual's emotions. The outstanding services rendered by Chaplain Huss reflect great credit upon himself and the armed forces of the United States. Entered military service from Massachusetts.

Kehrlein, Oliver duF. (California)**Bronze Star:**

Chaplain (Major) Oliver Kehrlein, 0975104, Chaplain, United States Army, 224th Infantry Regiment, 40th Infantry Division, distinguished himself by meritorious service in Korea during the period 21 January 1952 to 21 January 1953. Chaplain Kehrlein conscientiously and with untiring devotion administered spiritually to the men of his command. Regardless of the obstacles involved, Chaplain Kehrlein faithfully provided comfort and guidance to all with whom he served, many times exposing himself to enemy fire to visit men and hold services on the main line of resistance. One time, Chaplain Kehrlein was wounded while serving the troops under enemy fire, but completely disregarding his painful wound he continued on his vital mission. Chaplain Kehrlein's presence at aid stations during action with the enemy immeasurably increased the morale of the friendly casualties, his calmness and sincerity serving as an inspiration to all. Chaplain Kehrlein's untiring devotion to duty, professional and sympathetic nature, and deep regard

for his fellow man, reflect great credit upon himself and the United States Army. Entered the Federal service from California.

Commendation Ribbon with Metal Pendant:

Chaplain (Captain) Oliver D. Kehrlein, 0975104, Chaplains, United States Army, 160th Infantry Regiment, 40th Infantry Division, distinguished himself by meritorious service in Korea during the period 11 January to 1 May 1952. Chaplain Kehrlein, with utter disregard for his personal safety, untiringly visited all troops of his regiment, including repeated trips to outpost positions in advance of the main line of resistance. Though often subjected to enemy fire, Chaplain Kehrlein's courageous determination inspired men of all faiths and contributed materially to the high morale of the regiment. Chaplain Kehrlein's keen interest in the men facilitated their spiritual transition into combat-experienced soldiers. Chaplain Kehrlein's high moral standards, sincerity and integrity aided the men with whom he contacted in all ways, thereby reflecting great credit upon himself and the United States Army. Entered the Federal service from California.

Commendation Ribbon with Metal Pendant (First Oak Leaf Cluster):

Major Kehrlein, as the Assistant Division Chaplain, accompanied the Advance Headquarters of the Division during the movement from Japan to Korea. Upon arrival at destination, and under extremely difficult conditions he conscientiously and with untiring devotion administered spiritually to men of the command and coordinated religious activities in the forward elements of the Division. Regardless of the many obstacles involved he faithfully provided comfort and guidance to all whom he served. The untiring devotion, sympathetic nature and deep regard for his fellow man displayed by Major Kehrlein, reflects great credit upon himself and the Chaplains Corps United States Army.

Purple Heart:

(Awarded the Purple Heart for wounds received 9 Jun 1952 near Kumhwa, Korea, while on duty with the 224th Infantry Regiment, 40th Infantry Division.)

Kennedy, Hugh F. (New York)

Legion of Merit:

Chaplain (Captain) Hugh F. Kennedy performed exceptionally meritorious services while assigned as Chaplain of the 101st Division, Philippine Army, on Mindanao, during the period January to May 1942. By visiting the front line troops under fire on his own initiative, by the zeal, energy and enthusiasm which he displayed to troops in contact with the enemy, in hospitals and rear areas, Chaplain Kennedy exerted a tremendous influence on the morale of the troops that added materially to the effectiveness of the Division.

Bronze Star:

Chaplain (Captain) Hugh Francis Kennedy rendered meritorious services on a Japanese transport and at Cabanatuan, Philippine Islands,

from November 1942 to June 1945. While enroute from Davao to Manila he gave freely of his meager rations of water and rice to the sick and dying, and continued throughout his captivity to obtain medicines and comfort items, which enhanced in large measure, the morale and welfare of his fellow prisoners. His characteristic selfless leadership reflects credit upon himself and the military service.

Army Commendation Ribbon:

Subject: Commendation.

Thru: Chief of Chaplains.

To: Captain (Chaplain) Hugh F. Kennedy, 0890457,

1. Since the time of your return to the United States as a liberated prisoner of war of the Japanese Government in March 1945 until your departure at your request in December 1945 to serve with the occupation forces in Japan, your voluntary services to the Casualty Branch of this office have been of great value.

2. Upon your arrival as a patient at Walter Reed General Hospital you immediately offered your services to the Casualty Branch and you assisted in clarifying the status of many personnel who were being carried on the War Department records as missing in action since 7 May 1942. The constant and invaluable assistance rendered this office while you were on temporary duty during the period September to December 1945 at Letterman General Hospital, necessitating as it did, many extra hours of duty each night contributed materially to the final solution of several of our casualty cases. You visited throughout the United States at your own expense and actually while on sick leave, to comfort the bereaved families of many of your deceased comrades and to deliver to the families last messages entrusted to your care.

3. The acts cited above, contributing as they did to the efficient and humane functioning of the Adjutant General's Office and to the morale of the families of deceased military personnel, bespeak the superior manner in which you have performed both your priestly and military duties. These acts are worthy of high commendation and you are hereby authorized to wear the Army Commendation Ribbon by direction of the Secretary of War.

EDWARD F. WITSELL

Major General

Acting the Adjutant General

Purple Heart and Oak Leaf Cluster to Purple Heart:

For wounds received in action, January or February 1943 and 6 Jun 1944 in the Pacific Area.

Kilp, Alfred J. (California)

Bronze Star:

Chaplain (Major) Alfred J. Kilp, 0550555, Chaplains, United States Army, 40th Infantry Division, distinguished himself by meritorious service in Korea during the period 22 January to 29 May 1952. Chaplain Kilp, Assistant Division Chaplain and Division Rear Area Chap-

lain, tirelessly performed his morale and spiritual building duties in an exemplary manner. Chaplain Kilp, in addition to conducting religious services for troops of Division Rear, conducted services for neighboring troops of the Church on area. Chaplain Kilp further carried on an active and effective program of character guidance and troop orientation for the large number of replacements reporting for duty with the 40th Infantry Division. By his devotion to duty and high standards of morality and spirituality, Chaplain Kilp has been of inestimable value in shaping the attitudes of those around him, thereby reflecting great credit upon himself and the United States Army. Entered the Federal service from California.

Army Commendation Ribbon:

For meritorious service during the period 29 October 1945 to 1 May 1946 while serving as Chaplain of the 78th Infantry Division Special Troops he distinguished himself by outstanding performance of duty. The inspiration and resourcefulness displayed in addition to his untiring energy and loyal devotion to duty reflect great credit upon himself and the military service.

Kines, L. Berkeley (Maryland)

Purple Heart:

For wounds received in action at El Guettar, North Africa, 31 Mar 1943.

Kirshbaum, Irving J. (New York)

Purple Heart:

(For wounds received while serving with the 505th Parachute Infantry Regiment, 17 Oct 1944.)

Laboon, John F. (Maryland)

Silver Star:

For conspicuous gallantry and intrepidity while attached to the *U.S.S. Peto* during the Tenth War Patrol of that vessel in action against enemy forces in the Japanese Empire Area from July 14 to August 30, 1945. With his ship subjected to accurate shelling following a hazardous run through shallow, mined waters only four miles from a hostile shore, Lieutenant (then Lieutenant, junior grade) Laboon dived into the water before the submarine had come to a full stop and, pulling a drowning Allied pilot aboard, allowed the ship to retire quickly from the danger area. His courage and devotion to duty reflect the highest credit upon Lieutenant Laboon and the United States Naval Service.

Lynch, Daniel J. (New England)

Purple Heart:

His work comforting the dying and burying the dead in front of the Bois des Loges in October 1918 involved much night work, exhausting

mentally and physically, under fire of all kinds. Chaplain Lynch on more than one occasion appeared at dawn at Brigade Headquarters almost in a state of collapse from an all night of arduous, dangerous and nerve-wracking hours. He thought not of himself, only of others, his duty to his country and his God.

(The original citation was submitted by Mark L. Hershey, Commanding General, 155th Infantry Brigade, recommending Father Lynch for the Distinguished Service Medal. The award was not granted, but on 5 Dec 1932 the Purple Heart was awarded in lieu of the original decoration. Now restricted as a decoration for wounds or death in battle, the Purple Heart was originally instituted by George Washington. When it was reinstated in 1932 it was awarded as a decoration "for military merit.")

Martin, James A. (Maryland)

Bronze Star:

For meritorious service in connection with combat operations in the Mediterranean Theater of Operations from 8 February 1944 to 30 April 1944. As Chaplain, working on the Anzio Beachhead under almost constant enemy fire, Chaplain Martin, by his inspiring personal example, greatly contributed to the morale and efficiency among Air Force troops there. Courageously making nightly trips to dugouts and foxholes, giving encouragement and moral strength to these men despite the extreme danger of movement in the heavily-shelled zone, accompanying mechanics and others to their work and bolstering their morale under fire, he completely disregarded personal danger to minister to the men in his charge. On one occasion, he was among the first to find a dugout which had been covered by the results of shellfire, and he directed the recovery of three men buried within. His daily services, comforts he untiringly procured and distributed and his steadying presence markedly influenced the efficiency of the service work performed at the beachhead. His outstanding devotion to duty reflects great credit upon himself and the Military Service of the United States.

McGinnis, James S. (Chicago)

Bronze Star:

Chaplain (Captain) James S. McGinnis, 0443417, for meritorious service in direct support of combat operations on Bougainville, Solomon Islands. During the period 8 March 1944 to 27 March 1944, Chaplain McGinnis, unmindful of his own safety during sporadic enemy artillery shelling on a medical battalion hospital, comforted and consoled the wounded patients, and by his calm, courageous attitude and repeated presence was an inspiration to the afflicted.

Oak Leaf Cluster to Bronze Star:

Chaplain (First Lieutenant) James S. McGinnis, 0443417, for meritorious services at Guadalcanal, Solomon Islands, from 10 to 18 Janu-

ary 1943. He was always present to offer spiritual comfort and encouragement, visiting front-line foxholes in the face of enemy air raids and heavy sniper fire.

McPhelin, Michael F. (New York)

Bronze Star:

(Awarded Bronze Star by General Order 91, Headquarters 70th Infantry Division, 9 Aug 1945.)

Meany, Stephen J. (New York)

Silver Star:

Chaplain (Captain) Stephen J. Meany, Corps of Chaplains, United States Army. For gallantry in action at Makin Atoll, Gilbert Islands, 20 November 1943. When a soldier fell wounded in a clearing raked by hostile machine gun and rifle fire, and lay helpless on open ground only twenty yards from the enemy position, Chaplain Meany, without hesitancy and with complete disregard for his own safety, went to his aid. In the act of administering first aid to the wounded man he was severely wounded four times by enemy machine gun fire. The heroic example of this officer was an inspiration to all ranks.

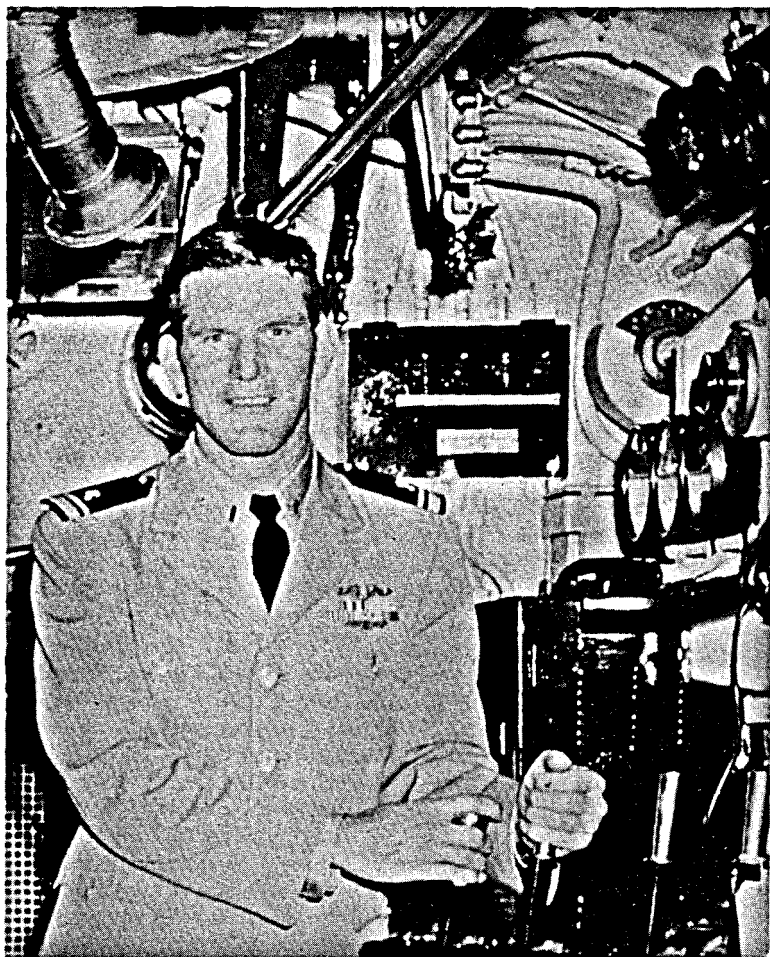
Purple Heart:

(Wounded in the elbow, chest and shoulder by machine gun fire during the invasion of the Gilbert Islands 20 Nov 1943.)

Messner, William R. (New York)

Bronze Star:

Chaplain (First Lieutenant) William R. Messner, 02267310, United States Army. Chaplain Messner, a member of Headquarters, 25th Division Artillery, is cited for meritorious service in connection with military operations against an armed enemy in Korea during the period 18 May 1953 to 21 July 1954. Throughout this period of exemplary service, Chaplain Messner served with distinction as Division Artillery Chaplain. During the period of combat operations he continually visited advanced positions under fire and brought the comfort of his religion to the battle-weary artillery soldiers. His gentle practice of sincere religious principles in the face of all hazards and adversities served as an inspiration to all with whom he came in contact. As Division Artillery Staff Chaplain during the post armistice period, Chaplain Messner displayed a remarkable understanding of the aims and potentialities of the Character Guidance Program and, through his efforts, the command achieved outstanding results in this field. He organized and conducted many charitable enterprises to aid the destitute Korean people and in one such charitable endeavor led by Chaplain Messner over \$8000.00 worth of medical and surgical equipment was purchased and presented to the charitable hospitals of Seoul. The meritorious service rendered by Chaplain Messner reflects great credit



Father John F. Laboon (Md), a graduate of the United States Naval Academy, returned to service as a chaplain in 1958. (U.S. Navy photo)



upon himself and his unit and is in keeping with the highest traditions of the United States Army. Entered the Federal service from New York.

Mollner, Joseph M. (Missouri-Wisconsin)

Bronze Star:

Chaplain (Captain) Joseph M. Mollner, 0550992, Chaplains Corps, Army of the United States, a member of Headquarters, 7th Infantry Division Artillery, distinguished himself by heroic achievement near Chup'a-ri, Korea. On 13 October 1951, while a battalion was engaged in firing missions against the enemy, it was subjected to an intensive enemy artillery shelling. With complete disregard for his personal safety, Chaplain Mollner entered the impact area and made a personal tour from howitzer to howitzer, comforting the wounded and encouraging the personnel manning their weapons. Ignoring a request to return to the rear areas, Chaplain Mollner remained in the dangerously exposed area to administer medical treatment to the wounded and the last rites to the dying. By his great personal example in completely ignoring the danger of the exploding shells to be with the men, Chaplain Mollner inspired the personnel and instilled in them a sense of spiritual security which encouraged them to maintain their positions and successfully complete the mission. The heroic action displayed by Chaplain Mollner reflects great credit on himself and the military service. Entered the Federal service from the State of Minnesota.

Oak Leaf Cluster to Bronze Star:

Chaplain (Major) Joseph M. Mollner, 0550992, United States Army, a member of Headquarters, 7th Infantry Division Artillery, distinguished himself by meritorious service during the period 10 August 1951 to 9 May 1952. During this period, Chaplain Mollner performed his duties as a Chaplain in an exemplary manner. He traveled over hazardous terrain under all kinds of weather conditions, often subjected to enemy artillery, mortar, and sniper fire, to administer to the spiritual needs of the men. His sincere interest in the welfare of the men, his force of character, and outstanding courage, set an example to all those with whom he came in contact. His continued services were a superior contribution to the high morals and spiritual development of the command. The meritorious service of Chaplain Mollner reflects great credit on himself and the military service. Entered the Federal service from Minnesota.

Army Commendation Ribbon:

The Army Commendation Ribbon is awarded to you for your meritorious service as Chaplain while assigned to the War Department Personnel Center, Fort Leavenworth, Kansas.

Morrisson, John J. (New York)

Bronze Star:

Captain John J. Morrisson, 0949007, Chaplains, United States Army,

Headquarters and Headquarters Company, 38th Infantry Regiment, 2nd Infantry Division, distinguished himself by meritorious service from 30 June 1952 to 14 August 1953. During that period, Captain Morrisson was Assistant Division Chaplain, Assistant Regimental Chaplain and Regimental Chaplain and performed his duties in a superior manner. Providing spiritual and mental comfort along with holding religious services constantly, his presence was felt and deeply appreciated by the men of the unit. His inspiring services enabled the men to better perform their military tasks, and his incomparable ability to raise the spirits and bolster the morale of the men were an outstanding contribution to his unit. The services rendered by Captain Morrisson reflect great credit upon himself and the military service.

Mulligan, Edwin C. (New York)

Letter of Commendation:

For meritorious performance of duty as a Chaplain attached to an air base operations unit on Bougainville, British Solomon Islands, from November 22, 1943 to April 10, 1944. While stationed at the Torokina perimeter, Lieutenant Mulligan was subject to numerous heavy Japanese bombing attacks and artillery bombardment. On many occasions, he left the comparative safety of his fox hole to aid men who had been injured by the enemy action. His courage and unselfish devotion to duty were an inspiration to all hands and were in keeping with the highest traditions of the United States Naval Service.

Letter of Commendation:

For meritorious service in the line of his profession, while serving with the 1st Marine Aircraft Wing in Korea from 14 June 1952 to 27 June 1953. Serving as Catholic Chaplain for a Marine Aircraft Group from 14 June 1952 to 22 April 1953 and from 23 April 1953 to 27 June 1953 as Catholic Chaplain for the Wing, Commander Mulligan provided inspirational guidance in ministering to the spiritual needs of men in the forward area. He was instrumental in achieving the establishment of a special Catholic orphanage nursery for destitute infants at Pohang, Korea. He enhanced good will for United Nations forces through his ceaseless endeavors to aid needy civilians and by maintaining liaison with the Korean Catholic Bishop of the Taegu Diocese. Commander Mulligan labored untiringly to effectively distribute food and clothing donations to Korean civilians. He was responsible for the inspirational appearance of His Eminence Francis Cardinal Spellman before Wing personnel on 31 December 1952. Dedicated to the humanitarian principles embodied in the precepts of his faith, Commander Mulligan's activities resulted directly in greater comfort and welfare for hundreds of helpless Korean families and orphans and enhanced the morale and efficiency of the 1st Marine Aircraft Wing. His zealous loyalty and cooperative spirit throughout reflected great credit upon

himself and were in keeping with the highest traditions of the United States Naval Service.

V. E. MEGEE
Major General
U.S. Marine Corps.

Murphy, George M. (New England)

Army Commendation Ribbon:

For meritorious and outstanding service as Chaplain at Valley Forge General Hospital, Phoenixville, Pennsylvania, from December 1944 to 1 February 1946. Chaplain Murphy filled the spiritual needs of the patients and no call on his services ever went unanswered. Above and beyond his normal duties he has won the friendship of patients and staff alike by his sympathetic understanding of their problems and his congenial personality which was reflected in his daily tasks. Chaplain Murphy exemplified the finest attributes of his profession and his contribution to the service reflects great credit upon the Chaplain Corps and the Military Service.

O'Callahan, Joseph T. (New England)

Medal of Honor:

For conspicuous gallantry and intrepidity at the risk of his life above and beyond the call of duty while serving as chaplain on board the *U.S.S. Franklin* when that vessel was attacked by enemy Japanese aircraft during offensive operations near Kobe, Japan, on 19 March 1945. A valiant and forceful leader, calmly braving the perilous barriers of flame and twisted metal to aid his men and his ship, Lieutenant Commander O'Callahan groped his way through smoke-filled corridors to the flight deck and into the midst of violently exploding bombs, shells, rockets and other armament. With the ship rocked by incessant explosions, with debris and fragments raining down and fires raging in ever increasing fury, comforting and encouraging men of all faiths, he organized and led fire-fighting crews into the blazing inferno on the flight deck; he directed the jettisoning of live ammunition and the flooding of the magazine; he manned a hose to cool hot, armed bombs rolling dangerously on the listing deck, continuing his efforts despite searing, suffocating smoke which forced men to fall back gasping and imperiled others who replaced them. Serving with courage, fortitude and deep spiritual strength, Lieutenant Commander O'Callahan inspired the gallant officers and men of the *Franklin* to fight heroically and with profound faith in the face of almost certain death and return their stricken ship to port.

Purple Heart:

(Wounded by an explosion aboard *U.S.S. Franklin* 19 Mar 1945.)

O'Keefe, Eugene J. (New York)

Silver Star:

For gallantry in action while chaplain of the 61st Field Artillery

JESUIT CHAPLAINS

(P.A.) (employed as infantry) near Nangka, Bukidnon, Mindinao, Philippine Islands, May 4-9, 1942. In spite of great fatigue, the lack of food and loss of sleep due to the incidents of the campaign, Lieutenant O'Keefe made repeated visits to the front line, crossing terrain that was swept by hostile artillery and mortar fire, and frequently exposed himself to fire from enemy snipers to minister to the spiritual and physical needs of the troops. His disregard of danger and his cheerful coolness under fire were an inspiration to all. For this service Lieutenant O'Keefe is awarded the Silver Star.

Purple Heart:

(Received the decoration of the Purple Heart for a wound on the head received from a Japanese bayonet while he was a prisoner of war.)

Quinn, Gerald A. (New York)

Silver Star:

Captain Gerald A. Quinn (Army Serial Number 0517310), Chaplain, United States Army, for gallantry in action in Holland on 26 October 1944. The battalion to which Chaplain Quinn was assigned, while in the process of advancing in the early morning of 26 October 1944, was pinned down by enemy machine gun fire and subjected to severe enemy artillery and mortar fire throughout the day until evening. During this period of time, Chaplain Quinn constantly exposed himself to enemy fire while moving about the field of battle comforting the wounded. In one instance, in order to reach a wounded man lying in a ditch by a main road, it was necessary for the Chaplain to move across an open field that was being raked by automatic fire from the enemy. After reaching the wounded man he returned under the same enemy fire and led litter bearers in the evacuation of the wounded man. The entire trip was exhausting and nerve-racking but was performed in absolute coolness and determination of purpose. In the same field he administered to the dead while the battle was still raging about him. He showed concern for, and carefully evacuated the enemy dead and wounded as well. His prompt and courageous action aided in the quick evacuation and treatment of wounded men, and reflects great credit to himself and to the military service. Entered military service from Maryland.

Bronze Star:

Captain Gerald A. Quinn (Army Serial Number 0517310), Corps of Chaplains, Headquarters, 415th Infantry, United States Army, is awarded the Bronze Star Medal for meritorious service in connection with military operations in Belgium, Holland, and Germany from 24 October 1944 to 8 May 1945. During this period of combat, Captain Quinn showed a magnificent example of courage, devotion to duty, and self-denial. His never-ending concern for the moral and spiritual welfare of the men of his regiment was his consistent goal. His help to the morale of the regiment can not be measured, so vast are the untold aids he gave. Totally without regard for his personal safety, he

braved enemy fire on numerous occasions to aid and relieve men wounded in battle. One of the many instances of his heroism was performed while the regiment was attacking a fortified area. With utter disregard for his own safety and with the thought of the men lying unattended foremost in his mind, he led and directed the evacuation of the men for a period of thirty-six hours, during which time Captain Quinn was almost continuously displaying his heroism and untold devotion to his men, reflecting distinct credit upon himself and the Corps of Chaplains. Entered military service from Towson, Maryland.

Rankin, Richard R. (New York)

Silver Star:

Richard R. Rankin, Senior Chaplain, 4th Division, Courchamps, France, July 18-20, 1918. In directing the burial of the dead in action near Courchamps and Hautevesnes, France, from July 18th to 20th, 1918, he was continuously on the field under fire, directing the burial of the dead. At great risk to himself he personally directed search parties in the recovery of the dead in the immediate vicinity of the front lines, and in doing so he demonstrated an extreme devotion to duty and a splendid example of bravery.

Croix de Guerre:

Chaplain of an Infantry Division and then of an Army Corps, he rendered very great services by his happy influence upon the morale of the troops and by the example of his courage under fire.

The Marshal of France
Commander of the French Armies of the East
PETAIN

Rehkopf, Edward B. (Maryland)

Bronze Star:

Captain Edward B. Rehkopf, 02267127, Chaplains, United States Army, a member of Headquarters and Headquarters Battery, 49th Field Artillery Battalion, distinguished himself by meritorious service during the period 27 November 1953 to 30 June 1954. During this period, Captain Rehkopf performed his duties as a Battalion Chaplain in an outstanding manner. Captain Rehkopf participated in all activities of the battalion, including all field problems, to provide religious services and spiritual comfort for all the personnel in the battalion. Captain Rehkopf, in addition to his duties in his own battalion, served the other battalions in the 7th Infantry Division Artillery, bringing the word of God and giving spiritual aid and comfort to all. The integrity, the sincere devotion to God and country, and the deep personal regard for the welfare of the men with whom he served, made Captain Rehkopf an inspiring figure and an ennobling influence on all with whom he came in contact. The meritorious service of Captain Rehkopf reflects great credit on himself and the military service. Entered the Federal service from Maryland.

Reynolds, Vincent T. (New York)

Commendation Ribbon with Metal Pendant:

Chaplain (Captain) Vincent T. Reynolds, 02271065, Chaplain Corps, United States Army, distinguished himself by exceptional meritorious service during the period 25 September 1956 to 31 October 1958, while serving as the Catholic Chaplain, First Battle Group, 5th Infantry, 8th Infantry Division. During this period, Chaplain Reynolds approached his duties in a resolute and determined manner. The devotion to duty and spiritual guidance rendered by Chaplain Reynolds gained him the highest respect and admiration of all military personnel and their dependents. He consistently showed that moral and spiritual values are an integral part of military life. At all times, Chaplain Reynolds displayed a deep personal concern for the individual soldier. Because of his pleasant manner and enthusiastic approach to all his activities, Chaplain Reynolds gained much favor among the German Clergy of the area and thus became a genuine asset to the unit in German-American relations. His interest in these functions resulted in his being sought by local clergy to take an active part in the events of the civilian parishes. The meritorious service rendered by Chaplain Reynolds during this period reflects great credit upon himself and the military service.

Ryan, Vincent B. (New York)

Commendation Ribbon with Metal Pendant:

Chaplain (First Lieutenant) Vincent B. Ryan, 0997892, Chaplains Corps, United States Army, Headquarters and Headquarters Company, 21st Infantry Regiment, 24th Infantry Division, is cited for meritorious service during the period 17 August 1953 to 12 May 1954, in Korea, as Assistant Regimental Chaplain. Chaplain Ryan displayed keen insight, initiative and devotion to duty in the performance of his duties. He was at all times a source of cheer and wisdom, and in a particularly trying and uncertain period of time, he did much to maintain a high level of morale within the Regiment. The outstanding services rendered by Chaplain Ryan during this period reflects great credit upon himself and the military service. Entered the Federal Service from New York.

St. John, John D. (New England)

Bronze Star:

Lieutenant Colonel John D. St. John performed meritorious service from April 1944 to May 1945 as Chaplain, 304th Bomb Wing, and later as Assistant Chaplain, 15th Air Force. He exhibited a high degree of initiative, tact and forethought to insure spiritual and moral facilities for the entire personnel under his ministrations. He displayed exceptional executive ability and resourcefulness in reorganizing and putting into effect an entirely new Chaplain's policy for the 15th Air Force, whereby all members of his faith received guidance and consolation despite a shortage of Chaplains.

Air Force Commendation Medal:

Chaplain (Colonel) John D. St. John distinguished himself by meritorious service as Staff Chaplain, Ninth Air Force, Shaw Air Force Base, South Carolina, from 25 June 1957 to 1 November 1959. During this period of unprecedented operational activity and frequent overseas deployment by units of this command, Chaplain St. John's dynamic personality and tireless efforts were an inspiration to the commanders and unit chaplains charged with maintaining the morale and spiritual welfare of Ninth Air Force personnel. In addition Headquarters United States Air Force has accepted a plan conceived by Chaplain St. John for sending selected members of the USAF Chaplain Corps to civilian institutions of learning to receive specialized training. Designed to enhance the professional qualifications and prestige of Air Force chaplains, this program will yield far reaching benefits throughout the Air Force. Chaplain St. John's initiative, devotion to duty, and unflagging concern for the welfare of others have reflected great credit upon himself, Ninth Air Force and Tactical Air Command.

Air Force Commendation Ribbon:

Chaplain (Lieutenant Colonel) John D. St. John distinguished himself by meritorious service as a member of the USAF Catholic preaching mission team, Office of the Chief of Air Force Chaplains, Headquarters USAF, during the period 12 May 1949 to 19 July 1955. During this period Chaplain St. John traveled 238,082 air miles, which included 1228:58 hours of flying time, to conduct Catholic preaching missions within every oversea Air Force Command. In carrying out these preaching missions, Chaplain St. John and his co-missioner conducted 218 missions, 1,203 evening services, 2,624 Masses and administered 64,462 Holy Communions. It is estimated that 387,784 Air Force personnel and their dependents of the Catholic faith took part in these mission activities. Through his efforts as a member of the Catholic preaching mission team, Chaplain St. John has brought spiritual benefits and enlightenment to personnel of the Catholic faith and in turn advanced the program of the Air Force Chaplains Six-Point Program in developing the spiritual well being and morale of Air Force Catholic personnel. In accomplishing his duties in such an outstanding manner, Chaplain St. John has reflected great credit upon himself and the United States Air Force.

Shanahan, Thomas A. (New England)**Bronze Star:**

Chaplain (Major) Thomas A. Shanahan (0888031), Chaplain Corps, United States Army. For meritorious achievement in Luzon, Philippine Islands, from 13 January 1945 to 15 March 1945, in connection with military operations against the enemy. Because of his former residence in the Philippines and his intimate knowledge of their people, Chaplain Shanahan voluntarily accompanied the advance echelon of a major base headquarters to Luzon. Immediately on arrival he organized relief and

rehabilitation measures for the local populace and ministered to battle casualties in forward-area hospitals with complete disregard for his own safety. Among the first Americans to enter Manila, he immediately began obtaining food, shelter, and medical care for upward of 10,000 sick, injured, and homeless refugees, and for 70 nuns suffering from illness and malnutrition. While the enemy was shelling the University of Santo Tomas, he stood by continually to administer clerical rites to the wounded and dying and devoted himself unstintingly to the aid of civilian internees. His efforts materially assisted in the organization of Santo Tomas for conversion into a major hospital unit. By his intrepid courage, inspiring spiritual guidance, and substantial material aid to a needy and suffering people, Chaplain Shanahan upheld the highest standards of humanity and the priesthood and rendered substantial aid in the proper care of the sick and wounded.

Sheridan, Robert E. (New England)

Army Commendation Ribbon:

His untiring efforts, cheerfulness, pleasing personality and complete devotion to duty displayed from 10 May 1945 to 21 February 1946 gave comfort and confidence to the patients aboard the Hospital Ship *Chateau Thierry*. A high state of morale was also achieved throughout the voyage.

Smith, Thomas N. (Maryland)

Bronze Star:

Captain Thomas N. Smith, 0495683, Corps of Chaplains, United States Army. For meritorious achievement in connection with military operations against the enemy on Leyte, Philippine Islands, from 23 October 1944 to 28 February 1945.

Sullivan, Jerome J. (California)

Commendation Ribbon with Pendant:

(Father Sullivan was awarded the Navy Commendation Ribbon with Combat "V" by order of Admiral Cooke, Commander of U. S. Naval Forces, Western Pacific, for his services aboard the battleship *U.S.S. Pennsylvania* from May 1943 to January 1945. During this time he participated in the following amphibious combat operations and naval battles: Kiska, Makin, Kwajalein, Eniwetok, Saipan, Guam, Peleliu, Angaur, Leyte, Luzon and the Battle of Surigao Strait. Father Sullivan was cited for his "superior ability and leadership" by which he "contributed materially to the combat efficiency" of his ship.)

Sullivan, Philip V. (Maryland)

Commendation Ribbon with Metal Pendant:

Chaplain (Major) Philip V. Sullivan, 0931873, United States Army Reserve, is cited for outstanding services as Instructor in the Profes-

sional Subjects Branch of the United States Army Chaplain School at Fort Slocum, New York, for the period from 20 January 1955 to 31 July 1958. Chaplain Sullivan, by his exemplary devotion to his teaching responsibility, by his consuming interest in the philosophical concepts underlying governmental systems, and by his deep analytical ability and voluminous reading in the area of political philosophy, has made an outstanding contribution to the academic proficiency of the Chaplain School. With his wealth of knowledge and his professional bearing, he has been eminently successful in communicating to his students a deep interest in the "Foundations of American Democracy". Cognizant of contemporary thought and thorough in preparation, Chaplain Sullivan has been consistently and outstandingly effective in his platform presentations.

In addition to his demanding responsibilities as an Instructor, he was given the assignment of committing to writing his comprehensive knowledge of the "Foundations of the American Democracy". Months of painstaking research, writing and editing resulted in the production of an outstanding volume, initially approved as a school text, which will be of great value to student chaplains as a complete, concise, and well documented source of information on the roots of our national polity.

Chaplain Sullivan's scholarly attainments and dedication to his teaching responsibilities, his pleasing personality, coupled with his ability to work closely and harmoniously with his confreres, have contributed in a high degree to the academic stature of the Chaplain School, and have brought great credit upon himself, the Chaplain School, and the United States Army.

PATRICK J. RYAN
Chaplain (Major General)
Chief of Chaplains

Teufel, John L. (Oregon)

Bronze Star:

Chaplain (Captain) John L. Teufel, 0997709, Chaplains United States Army. Chaplain Teufel, Catholic Chaplain of Headquarters, 36th Engineer Group (Combat), is cited for meritorious service in connection with military operations against an armed enemy in Korea during the period 14 October 1953 to 27 July 1954. In this capacity Chaplain Teufel provided an inexhaustible source of spiritual strength for all members of the command. In both teaching and personal example, he constantly evidenced an exceptionally high degree of intelligence and devoutness. In addition to providing counsel and guidance and ministering to the spiritual needs of individuals within the Group, Chaplain Teufel willingly and cheerfully volunteered his services to Mobile Surgical Hospitals and to adjacent United States and Korean units. Despite the rigors of terrain, weather and long and arduous hours of travel, he faithfully visited all units of the Group which were widely dispersed throughout the Corps Sector. His infinite capacity for re-

solving moral problems, keen intellect, forthright attitude and innate righteousness earned the deep and abiding friendship and respect of all those who come under his benign influence. His patience, compassion and understanding brought comfort and peace of mind to many distraught individuals and provided an inexhaustible source of spiritual strength. His noteworthy efforts increased the morals within the command to a previously unparalleled level and enhanced the operational efficiency of his unit. The meritorious service rendered by Chaplain Teufel throughout this period reflects great credit on himself and the military service. Entered the Federal service from Oregon.

Walet, Robert E. (New Orleans)

Bronze Star:

(Awarded Bronze Star by General Order 465 on 3 Aug 1945 for services rendered from 22 Dec 1944 to 30 Apr 1945 while with 255th Infantry Regiment, 63rd Division.)

Weber, John A. (Chicago)

Army Commendation Ribbon:

Awarded ASF Citation for the Army Commendation Ribbon, ASF Hq 3rd Sv Com., Baltimore, Md., dated 6 Jun 46, SPHPO 201, for exceptionally meritorious and outstanding service as Chaplain, Area 9, Indiantown Gap Military Reservation, Pennsylvania, for the period 1 July 1945 to 1 March 1946. By his sincerity of purpose, deep and kind understanding of personal problems, Chaplain Weber successfully solved the problems, both spiritual and material, of officers and enlisted men to the complete and entire satisfaction of all concerned. His spirit of fairness, sound judgment and zealous devotion to duty were an inspiration all during this period to those with whom he came in contact. His soldierly courtesy and cordialty, understanding and sympathetic handling of cadre and especially of separatees upon their last contact with the service was of inestimable value and reflect the utmost credit upon himself, his organization and the Third Service Command.

CHAPLAIN STATISTICS AND APPENDICES

Senior Jesuit Chaplains

Army:

Brigadier General: D. J. Lynch (Mass. Organized Militia)

Colonel: R. F. Copeland (Cal. N.G.); J. J. Dugan (Mass. N.G.)

Lieutenant Colonel: J. R. Bradstreet; L. M. Brock (Mass. N.G.); J. P. Brown; E. W. Courtney; V. J. Dossogne; M. G. Flaherty; J. F. Giambastiani (N.G.); R. F. Grady; T. P. Hennessey; J. F. Hogan; J. J. Kelleher; H. F. Kennedy; A. J. Kilp (Cal. N.G.); C. E. Lynch (Cal. N.G.); S. J. Meany; P. J. Mulhern; A. A. North; F. X. O'Brien; J. C. Ryan; T. A. Shanahan; J. W. Tynan (N.Y. State Guard); W. J. Walter.

Navy:

Captain: H. P. McNally; C. A. O'Neill.

Commander: G. J. Barras; D. J. Burke; E. F. Carr; P. J. Daly; B. J. Finnegan; F. A. Gallagher; R. J. Ireland; C. R. Kavanagh; J. P. Lynch; E. P. Manhard; E. C. Mulligan; J. T. O'Callahan; S. H. Ray; F. V. Sullivan; J. J. Sullivan.

Air Force:

Colonel: G. L. Murphy (Ohio A.N.G.); J. D. St. John.

Lieutenant Colonel: G. A. Haggerty; J. J. Kelly; J. J. Long.

Jesuit Casualties

World War I:

Wounded in action:

Ryan, Charles McD. (Mo). Wounded in the knee by machine gun fire at San Thibaud, Vesle River, 6 Aug 1918. Spent three days in hospital as the result of an enemy gas attack.

World War II:

Killed by the enemy:

Consunji, Agustin S. (NY). Executed by Japanese military for giving aid to guerilla forces 12 Oct 1943.

Gaerlan, Juan E. (NY). Killed by Japanese soldiers on Death March from Bataan to Capas, Tarlac, 10(?) Apr 1942.

Killed in the line of duty:

O'Gara, Martin J. (NY). Killed in the crash of an Army C-54 off Almalfi, Italy, 1 Jun 1946.

Died while prisoner of war:

Hausmann, Carl W. (NY). Died on board a prison ship while en route to Japan, 20 Jan 1945.

Died in service:

- Bartley, Edward L. (NY). Died of cancer at New Orleans while on service with the Army, 26 Oct 1945.
- Felix, Walter J. (NO). Died at Camp Miles Standish 5 Aug 1943.
- Johnson, Alfred W. (Cal). Died of infantile paralysis at Letterman Hospital, San Francisco, 20 Oct 1943.
- Sharp, Curtis J. (Ore). Died at Camp Carson, Colorado, following surgery, 20 Jan 1943.

Wounded:

- Cervini, Andrew F. (NY). Wounded in both feet by an artillery shell, Manila, 17 Feb 1945.
- Cummings, William V. (Md). Wounded in the explosion of a land mine near Innsbruck, Austria, 3 May 1945. (Cf. Father Cummings' citation for Silver Star.)
- Kennedy, Hugh F. (NY). Father Kennedy's citation for Purple Heart and oak leaf cluster reads: "For wounds received in action, January or February 1943 and 6 Jun 1944." At least the second citation was awarded for a beating administered by a Japanese guard. Father Kennedy testified before an Army notary on 11 Aug 1948: "I was cuffed and beaten and kicked on the morning of 6 Jun 1944."
- Kines, L. Berkeley (Md). Wounded in action at El Guettar, North Africa, 31 Mar 1943.
- Kirshbaum, Irving J. (NY). Wounded while on duty with 505th Parachute Infantry Regiment, 17 Oct 1944.
- Meany, Stephen J. (NY). Wounded in the elbow, chest and shoulder by machine gun fire during the invasion of the Gilbert Islands, 20 Nov 1943. Hospitalized for five months. (Cf. Father Meany's citation for the Silver Star.)
- O'Callahan, Joseph T. (NE). "Wounded sometime during morning of 19 March 1945 aboard the *U.S.S. Franklin*, while dragging bodies of unconscious men out of fires on flight deck after one of the violent explosions. Another explosion followed very shortly, and a bomb fragment or part of an airplane engine or some such ugly companion flew up between my legs and very nearly split me in twain. But a miss is as good as a mile—or almost, and I suffered no more than a bad gash along the inside of my left leg." (Drury, *op. cit.*, II, 201, quoted from a story by Quentin Reynolds for *Collier's*.)
- O'Keefe, Eugene J. (NY). Wounded by a blow on the head from a Japanese bayonet while a prisoner of war.

Prisoner of war:

- Cavanaugh, Paul W. (Chi). Captured during the Battle of the Bulge, 19 Dec 1944. Imprisoned at Stalag IXB, Bad Orb, and

- later at Oflag XIII B, Hammelburg. Liberated by American forces 2 May 1945.
- Cervini, Andrew F. (NY). Imprisoned by Japanese at Iligan, Cagayan, Impalutao and Santo Tomas.
- Dimaano, Pedro M. (NY). Captured at Bataan and imprisoned at Capas, Tarlac.
- Dugan, John J. (NE). To Bilibid Prison, Manila (20 Jun 1942); to Cabanatuan, Luzon, Prison Camp #1 (3 Jul 1942); to Cabu, Luzon, Prison Camp #3 (10 Jul 1942); to Cabanatuan, Luzon, Prison Camp #1 (1 Nov 1942). Liberated by 6th Ranger Battalion (30 Jan 1945).
- Edralin, Isaias X. (NY). Surrendered with American Forces in Mindinao and was a prisoner until released 15 Feb 1945.
- Hausmann, Carl W. (NY). Imprisoned in Davao Military Prison and Bilibid Military Prison, Manila. Died as a prisoner.
- Kennedy, Hugh F. (NY). Imprisoned at Davao Military Prison, Bilibid Military Prison and Cabanatuan. Rescued by American Rangers Jan 1945.
- O'Keefe, Eugene J. (NY). Imprisoned by the Japanese in the following places: Malaybalay; Davao Penal Colony; San Pedro, Cebu; Bilibid Prison, Manila; Cabanatuan; Furikawa Plantation, Davao.

Korean War:

Wounded:

- Barry, John L. (NE). Wounded near Kumhwa, North Korea, 17 Oct 1952, while on duty with the 48th Field Artillery.
- Kehrlein, Oliver duF. (Cal). Wounded by artillery fire 9 Jun 1952 on the reverse slope of Sniper's Ridge near Kumhwa, Korea. Father Kehrlein was at the Command Post, 2nd Battalion, 224th Infantry Regiment. He was about to begin Mass when a shell hit wounding eighteen of his congregation. A fragment struck Father Kehrlein above the left eye.

Post-Korean:

Died in service:

- Kennedy, Hugh F. (NY). Died of a heart attack while on active duty, Frankfurt, Germany, 3 Aug 1955.

Chaplains according to Provinces, Service Periods and Branches

(The numbers in parentheses indicate the number who have served in a previous period. Thus 35(1) under New England, Army, World War II, indicates a total of 36 New England Jesuits, one of whom saw service in World War I.)

	<i>Army</i>	<i>Navy</i>	<i>Mer Mar</i>	<i>AF</i>	<i>Total</i>
<i>World War I:</i>					
California	4	1			5
Maryland- New York	18	1			19
Missouri	13				13
New Orleans	2				2
	<hr/>	<hr/>			<hr/>
	37	2			39
<i>World War II:</i>					
California	15	6			21
Chicago	26	5			31
Maryland	14	4			18
Missouri	29	8			37
New England	34(1)	17	3*		53(1)
New Orleans	11	7			18
New York	52**	10			62
Oregon	8	5			13
	<hr/>	<hr/>	<hr/>		<hr/>
	189(1)	62	3*		253(1) = 254
<i>Korean War:</i>					
California	4(3)	2(2)			6(5)
Chicago	(1)			(1)	(2)
Maryland	2(3)				2(3)
Missouri	1(3)			(1)	1(4)
New England	1(6)	(1)		(3)	1(10)
New Orleans	(1)	(1)		(1)	(3)
New York	7(2)	(4)		1(1)	8(7)
Oregon	2	1(1)		(2)	3(3)
	<hr/>	<hr/>		<hr/>	<hr/>
	17(19)	3(9)		1(9)	21(37) = 58
<i>Post-Korean:</i>					
California	(3)				(3)
Chicago (Detroit) ..				(1)	(1)
Maryland	(3)	1			1(3)
Missouri (Wisconsin)	(4)			(1)	(5)
New England	1(4)	(1)		(3)	1(8)

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New Orleans _____	(1)	(1)		(2)
New York _____	6(7)	(3)	2(2)	8(12)
Oregon _____	1(2)	(1)		1(3)
	—	—	—	—
	8(24)	1(6)	2(7)	11(37) = 48
Total _____	251	68	3*	3*** 324

*includes one priest (Fr. Paul J. Murphy) who served both in Merchant Marine and Navy.

**includes five priests who were chaplains in the Philippine Army and one whose affiliation is unknown (Father Agustin Consunji).

***actually 13 Jesuits have served in the Air Force, but since 10 of these had already served in the Army, they are counted under the Army total to avoid duplication.

Jesuits on Active Duty: World War I

	California	Maryland-New York	Missouri	New Orleans	Total
1917		2	2		4
1918	5	19	13	2	39
1919	4	18	11	2	35
1920			1		1

With the exception of Father Duffy and Father Laherty who served with the Navy from 1918 to 1919, all Jesuits numbered above served with the Army.

Jesuits on Duty with the Army

	Cal	Chi	Md	Mo	NE	NO	NY	Ore	Wis	Total
1940_____					5		2			7
1941_____		4	2	2	7	1	6			22
1942_____	7	11	4	10	14	5	27	5		83
1943_____	12	18	7	19	16	9	38	7		126
1944_____	14	24	13	28	29	10	47	6		171
1945_____	14	26	14	28	34	10	49	7		182
1946_____	13	25	14	28	33	10	43	7		173
1947_____		3	2	2	6	1	10			24
1948_____		1	2		7	1	3			14
1949_____			2		4	1	2			9
1950_____	3	1	4	1	4	1	3			17
1951_____	6	1	4	2	6	1	6	1		27
1952_____	6	1	4	2	7	1	7	1		29
1953_____	6	1	3	5	6	1	9	2		33
1954_____	5	1	3	4	5	1	9	2		30
1955_____	1		3	1	4	1	9	2	3	24
1956_____	1		3	1	4	1	8	2	3	23
1957_____	2		3		5	1	9	1	2	23
1958_____	2		2		5		7	1	2	19
1959_____	1		2		5		7	2	2	19
1960_____	1		2		5		7	2	1	18

JESUIT CHAPLAINS

Jesuits on Duty with the Navy

	Cal	Chi	Md	Mo	NE	NO	NY	Ore	Total
1940.....					1		1		2
1941.....					1	1	2		4
1942.....	2		1	1	8	2	4	1	19
1943.....	5	1	3	7	14	5	8	3	46
1944.....	6	2	3	8	16	7	10	5	57
1945.....	6	5	4	7	17	7	10	4	60
1946.....	5	5	4	7	16	7	10	3	57
1947.....					1	1	1		3
1948.....					1		2		3
1949.....							2		2
1950.....	2				1	1	4	1	9
1951.....	4				1	1	4	1	11
1952.....	4				1	1	4	1	11
1953.....	3				1	1	4	2	11
1954.....	2				1	1	4	2	10
1955.....	1				1	1	4	1	8
1956.....	1				1	1	3	1	7
1957.....					1	1	3		5
1958.....			1			1	2		4
1959.....			1			1			2
1960.....			1						1

Jesuits on Duty with the U.S. Maritime Service

In World War II, three Jesuits, all New England Province, saw service with the U.S. Maritime Service. Father Thomas A. Fay served from 1942 to 1945; Father Paul J. Murphy, 1943-1944; Father Vincent de Paul O'Brien, 1945.

Jesuits on Duty with the Air Force

	Cal	Chi	Md	Mo	NE	NO	NY	Ore	Total
1949.....					2		1		3
1950.....				1	2	1	1	2	7
1951.....				1	3	1	1	2	8
1952.....		1		1	3	1	1	2	9
1953.....		1		1	3		2	1	8
1954.....		1		1	3		2		7
1955.....		1		1	3		2		7
1956.....		1			3		3		7
1957.....		1			1		4		6
1958.....		1			1		3		5
1959.....		1			1		2		4
1960.....					1		2		3

Yearly Totals of Jesuits on Active Duty, All Branches

	Cal	Chi	Md	Mo	NE	NO	NY	Ore	Wis	Total
1940.....					6		3			9
1941.....		4	2	2	8	2	8			26
1942.....	9	11	5	11	23	7	31	6		103
1943.....	17	19	10	26	32	14	46	10		174
1944.....	20	26	16	36	46	17	57	11		229
1945.....	20	31	18	35	53	17	59	11		244
1946.....	18	30	18	35	49	17	53	10		230
1947.....		3	2	2	8	2	11			28
1948.....		1	2		8	1	5			17
1949.....			2		6	1	5			14
1950.....	5	1	4	2	7	3	8	3		33
1951.....	10	1	4	3	10	3	11	4		46
1952.....	10	2	4	3	11	3	12	4		49
1953.....	9	2	3	6	10	2	15	5		52
1954.....	7	2	3	5	9	2	15	4		47
1955.....	2	1	3	2	8	2	15	3	3	39
1956.....	2	1	3	1	8	2	14	3	3	37
1957.....	2	1	3		8	2	16	1	2	35
1958.....	2	1	3		6	1	12	1	2	28
1959.....	1	1	3		6	1	9	2	2	25
1960.....	1		3		6		9	2	1	22

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- Barrett, Alfred J.
Obituary. 87, 63-80 (1958).
- Cannon, Thomas B.
"From a Chaplain in Italy." 74, 132-133 (1945).
- Carr, Edwin F.
Experiences in North Africa. 74, 54 (1945).
- Carroll, Anthony G.
Poem in memory of Darwin's dead. 71, 345 (1942).
- Clements, Ernest B.
"Overseas Orders." 81, 62-64 (1952).
"Operation: Routine." 81, 258-263 (1952).
- Connor, Charles F.
Letters from Army camps in South Carolina. 47, 243-245 (1918).
Letter from Camp Sevier, South Carolina. 47, 383-384 (1918).
Obituary. 88, 67-76 (1959).
- Copeland, Raymond F.
At Lourdes. 74, 54 (1945).
- Dalton, Hugh A.
Letter from Camp Zachary Taylor. 47, 243 (1918).
- Delihant, Thomas J.
Obituary. 78, 351-354 (1949).

- Dinand, Augustine A.
Letter from Camp Lewis. 47, 383 (1918).
- Downey, Morgan A.
At Leyte. 74, 21-22 (1945).
- Dugan, John J.
"Cabanatuan Prison Camp." 74, 154-157 (1945).
- Felix, Walter J.
Obituary. 72, 337-340 (1943).
- Haggerty, J. Edward
Experiences in Philippines during World War II. 74, 162-164 (1945).
- Hausmann, Carl W.
"He Kept Silence in Seven Languages." 75, 325-355 (1946).
- Kenedy, Eugene T.
Letters from France. 47, 245-247 (1918).
Letter from Germany. 48, 116-117 (1919).
"Souvenirs of a Chaplain 1918-1919." 72, 291-305 (1943); 73, 29-59 (1944).
- Kines, L. Berkeley
"Chaplain at Tagaste and the Kasserine Pass." 89, 30-58 (1960).
- King, Terence
Letters to his Father Provincial. 47, 422-428 (1918).
"From Soissons to Coblenz." 48, 191-209 (1919); 48, 349-361 (1919); 49, 186-199 (1920); 49, 312-323 (1920); 50, 22-24 (1921).
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Letters from France. 47, 247 (1918).
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"A Chaplain's Year Overseas." 73, 81-90 (1944).
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- McGinnis, James S.
Obituary. 79, 273-275 (1950).
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- Mortell, John T.
Letter from Camp Gordon. 47, 382 (1918).
- O'Brien, Richard A.
Letter from France. 47, 384-385 (1918).
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"Letters from Tokyo." 74, 323-326 (1945).
- Ray, Samuel H.
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Robinson, Charles A.

Letter from Tokyo. 74, 328 (1945).

Shanahan, Thomas A.

MacArthur Honors Jesuit. 72, 91-93 (1943).

Stinson, William M.

Letters concerning Father Stinson as Chaplain. 47, 144-145 (1918).

Letter from France. 48, 269-270 (1919).

Treacy, Gerald C.

Letter from Camp Green, N.C. 47, 62-66 (1918).

Anonymous

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Appendix I: Father O'Callahan and the Medal of Honor

Father Joseph T. O'Callahan is frequently cited as being the only chaplain of the Armed Forces to receive the Medal of Honor.¹ Three awards, however, have been made to Army chaplains for services rendered during the Civil War. The following are the recipients and the citations accompanying their awards:

Whitehead, John M.

Rank and Organization: Chaplain, 15th Indiana Infantry. Place and date: At Stone River, Tenn., 31 Dec 1862. Entered service at: Westville, Ind. Birth: ——. Date of issue: 4 Apr 1898. Citation: Went to the front during a desperate contest and unaided carried to the rear several wounded and helpless soldiers.²

Hall, Francis B.

Rank and Organization: Chaplain, 16th New York Infantry. Place and date: At Salem Heights, Va., 3 May 1863. Entered service at: ——. Birth: ——. Date of issue: 16 Feb 1897. Citation: Voluntarily exposed himself to a heavy fire during the thickest of the fight and carried wounded men to the rear for treatment and attendance.³

Haney, Milton L.

Rank and Organization: Chaplain, 55th Illinois Infantry. Place and date: Atlanta, Ga., 22 Jul 1864. Entered service at: ——. Birth: Ohio. Date of issue: 3 Nov 1896. Citation: Voluntarily carried a musket in the ranks of his regiment and rendered heroic service in retaking the Federal works which had been captured by the enemy.⁴

¹ Drury, *op. cit.*, III, 208.

² *The Medal of Honor of the U.S. Army*. P. 122.

³ *Ibid.*, p. 126.

⁴ *Ibid.*, p. 165.

It should be noted that there was no other decoration for bravery during the Civil War. During that conflict and in the thirty-five year period following it, 1527 Medals of Honor were awarded (1200 Army; 310 Navy; 17 Marine Corps) for service rendered during the Civil War. In World War II 429 Medals of Honor were awarded (292 Army; 57 Navy; 79 Marine Corps; 1 Coast Guard).

Father J. B. DeValles is cited in Monsignor Waring's book as having received the Congressional Medal just before his death.⁵ Whatever the nature of this medal, it was not the Medal of Honor, for Father DeValles' name does not appear on any list of recipients.

Appendix II: Death of Father Martin J. O'Gara, S.J.

Headquarters, Army Air Forces
Washington

August 14, 1946

Reverend James P. Sweeney, S.J.
501 East Fordham Road
New York, N.Y.

Dear Father Sweeney:—

I am writing you with reference to Chaplain Martin J. O'Gara, who was reported by the Adjutant General as having been killed on 1 June 1946.

Information has been received indicating that Chaplain O'Gara was a passenger of a C-54 (Skymaster) transport plane which departed from Payne Field, Cairo, Egypt on a personnel transport mission to Rome, Italy, on 1 June 1946. The report reveals that during this mission a fire developed in the pilot's compartment and three fire extinguishers were used in an attempt to extinguish the flames. The plane was flying on automatic pilot when this occurred and within a short period of time the crew was forced to withdraw from the cabin owing to the smoke, fumes and gases created by the use of the extinguishers. Soon after the crew was forced to leave the cockpit, the plane stalled and went into a flat spin. Four of the crew and four of the passengers successfully parachuted from the aircraft before it crashed into the Bay of Salerno, Italy.

The eight survivors were picked up by Navy boats a few minutes later and seven bodies were found in the vicinity of the crash. At the

⁵ *Op. cit.*, p. 321.

time this report was dispatched from the theater, the bodies of the remaining occupants of the plane had not been recovered.

It is believed that the pilot had the aircraft trimmed for level flight on the automatic pilot and that when the smoke and fumes forced the crew from the cockpit, the shift of weight to the tail section caused the plane to nose up and subsequently stall. This is believed to be the reason for all personnel not being able to leave the plane prior to the crash as all were equipped with parachutes.

The wreckage of Chaplain O'Gara's aircraft has been located on a ledge approximately 840 feet below the surface of the Mediterranean Sea. Funds have been made available for an attempt to raise the aircraft, provided that such an operation proves feasible and will not jeopardize the lives of the salvage crew.

Should the remains be recovered, of those who were aboard the aircraft when it crashed, they will be interred initially in an established United States Military Cemetery nearby. The Quartermaster General in his capacity as Chief, American Graves Registration Service, will communicate directly with you regarding possible future repatriation of the remains of Chaplain O'Gara.

Believing you may wish to communicate with the families of the others who were in the plane with Chaplain O'Gara, I am enclosing a list of these men and the names and addresses of those listed as their emergency addresses.

May I assure you that the personnel of the Army Air Forces share the sorrow caused by the untimely passing of Chaplain O'Gara.

Sincerely yours,

(Signed) LEON W. JOHNSON
Brigadier General, U.S. Army
Deputy, AC/AS-1

Acknowledgments

This history of Jesuit chaplains began at the suggestion of Rev. L. Berkeley Kines, S.J., of St. Joseph's College, Philadelphia. Father Kines had just completed his biography of Father McElroy, the first Jesuit Army chaplain (*WL* 87, 335-398), and was doing research on Jesuit chaplains of the Civil War. Noting the lack of material, he suggested to Rev. Edward A. Ryan, S.J., Editor of *Woodstock Letters*, that a history of Jesuit chaplains in World War II be written before the passage of time made material concerning them scarce. Father Ryan asked the present writer to undertake the project and supported it in all its stages of preparation.

Father Kines drew up the initial list of chaplains. A questionnaire was sent out at first to all Jesuits who had served in World War II from the provinces of Maryland, New York and New England. The response was gratifying and offers of help and valuable suggestions came from all sides. The project was then extended to all provinces of the American Assistancy. Gradually it grew in scope. Monsignor Waring's book on Catholic chaplains of World War I insured that there would be enough material for that period. Many Jesuits who served in World War II were recalled for the Korean conflict and material on this period was collected as a by-product. All who served in the Korean War were then included. Since the addition of a dozen biographies from the post-Korean period would give a complete picture of Jesuit chaplain activities from 1917 to 1960, these too were included.

It was clear from the beginning of the project that despite the favorable response to the questionnaire further sources of information were needed: there was incomplete information on deceased members of the Society who had served as chaplains; a certain percentage of former chaplains would undoubtedly not respond to the questionnaire; the questionnaire itself had flaws that were not revealed until the time came to write the biographies of the chaplains.

To gather this additional information the Office of the Military Ordinariate was contacted. Most Reverend William R. Arnold, D.D., Delegate of the Military Vicar, and Rt. Rev. Msgr. Joseph F. Marbach, Chancellor, gave me permission to go through their files of former chaplains. Very Rev. Msgr. Joseph W. Hartman was kind enough to assist me in this task.

Then, in turn, the Offices of the Chief of Chaplains of the various services were approached.

Office of the Chief of Chaplains, United States Army. My especial gratitude is due to Rt. Rev. Msgr. William J. Moran (Brigadier General, Deputy Chief of Chaplains, USA). Since Army chaplains comprise about 80% of those dealt with in this history, it is evident that without the Army's cooperation this work would lack a great deal of the detailed information it now possesses. Mr. J. Paul Slayton, of the

Personnel and Ecclesiastical Relations Section, patiently answered my questions, deciphered handwritten records and decoded APO numbers for me. Mr. Louis George, of the Historical Section, supplied me with citations and information on chaplains of World War I.

Office of the Chief of Chaplains, United States Air Force. The trail of the chaplains led naturally from Army to Air Force for a number of them had transferred in 1949 when a chaplains' section for the new Air Force was set up. Rt. Rev. Msgr. Terence P. Finnegan (Major General, Chief of Chaplains, USAF) gave me permission to use Air Force files. Rev. Martin B. Molloy (Chaplain, Lieutenant Colonel, USAF) very kindly helped me to find my way through these records.

Office of the Chief of Chaplains, United States Navy. Rt. Rev. Msgr. George A. Rosso (Rear Admiral, Chief of Chaplains, USN) allowed me access to Navy records that were not already in Chaplain Drury's work. Rev. W. W. Parkinson (Commander, Department of Ecclesiastical Relations, USN) supplied me with the five volumes of Drury's work and fulfilled all my requests for additional information.

There were still some gaps that needed filling. Rev. Bernard M. Lochboehler, S.J. undertook the collection of information on Jesuits who had served as chaplains in the Philippine Army and published his findings in *The Philippine Clipper* for February, 1960. Rev. Santiago C. Espelefa, Lt. Col., Deputy Chief of Chaplains, Armed Forces of the Philippines, supplied additional information on the same subject.

Since the Office of the Chief of Chaplains, United States Army, did not have copies of all citations won by chaplains, application was made to the Office of the Adjutant General. This branch, under the direction of Major General R. V. Lee, generously supplied a good number of the missing citations.

Once all the material was gathered, individual biographies were composed and sent out to the chaplain concerned for correction. These emendations were then incorporated into a final draft.

During the gathering of information a running correspondence was carried on with the Curias of the various provinces. The following priests very kindly answered my queries: Thomas A. Brophy (Md), James D. Carroll (NO), Charls A.

Chapman (Ore), John W. Christian (Chi), Timothy A. Curtin (NY), D. Ross Druhan (NO), John F. Foley (NE), Louis J. Hanlon (Wis), John R. Kelly (Wis), Andrew F. Maginnis (Cal), John J. Monahan (Ore), William J. Walsh (Md); and Brothers Russell J. Heyl (Md) and Joseph H. Ramspacher (Md).

I would like to thank the Fathers who answered questionnaires and gave me encouragement on this project. The following Jesuit priests by providing additional information over and above the questionnaires were especially helpful: John P. Brown (Md), Thomas B. Cannon (Phil), Paul W. Cavanaugh (Det), Morgan A. Downey (Md), John J. Dugan (NE), Stephen T. Egan (Wis), Thomas P. Fay (NE), James L. Harley (Md), Joseph F. Hogan (Chi), Thomas F. Maher (NO), Joseph Maring (NO), Arthur R. McGratty (NY), Samuel H. Ray (NO), James J. Shanahan (NY), Charles F. Suver (Ore), and Joseph J. Walter (NY).

Of my fellow scholastics at Woodstock, I would like to thank the following: Thomas J. Bradley (Md), Edward J. Hanrahan (NE), and Michael A. Lorenzo (Md) for photography; George C. McCauley (NY) for photocopy work; J. Patrick Cotter (NY) for mimeographing letters; Joseph E. Cooney (Md) for checking tables of statistics. Also, Theodore J. Rynes (Wis), of St. Mary's, Kansas, for photographs.

In checking over sources for this history I found a good number of errors. While doing my best to correct these, I have doubtless introduced others of my own. Though much effort has been used to eliminate them, they are perhaps inevitable in a work of this nature.

The questionnaires and other data collected for this work have been sorted and filed in the archives of Woodstock College for those who may wish to make further use of them.

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List of abbreviations appearing in this work:

AA (A)—Anti-aircraft (artillery)
(A) AF—(Army) Air Force
AEF—American Expeditionary Force
AFB—Air Force Base
A.N.G.—Air National Guard
ASU—Army Service Unit
AU—Army Unit
BU—Barracks Unit
Cal—California Province
CCC—Civilian Conservation Corps
Chi—Chicago Province
Det—Detroit Province
ETO—European Theater of Operations
Kor—Korean (War)
Md—Maryland Province
Md-NY—Maryland-New York Province
MerMar—Merchant Marine
Mo—Missouri Province
NE—New England Province
N.G.—National Guard
NO—New Orleans Province
NY—New York Province
Ore—Oregon Province
Phil—Philippine Province
P-K—Post-Korean service
POW—Prison of War
SC—Service Command
SCU—Service Command Unit
SU—Service Unit
USA—United States Army
USAF—United States Air Force
USAR—United States Army Reserve
USN—United States Navy
Wis—Wisconsin Province
WL—Woodstock Letters

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