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## INAUGURAL ADDRESS

HUNTER GUTHRIE, S.J.

As we approach the half-way mark of the twentieth century, it is becoming fashionable for institutions of learning to issue a report on their raw material: man. Enjoying, as we do, the recent slide-rule computations of a sister institution in Cambridge, our task of yesterday and today has been appreciably lightened. Man, it has been discovered, travels faster and farther but sees less; he joins more organizations but discovers less ground for agreement with his fellow-man; he has more means of communication but fewer words of common meaning for mutual understanding; he has more knowledge but less wisdom; more license but less liberty; more wealth but less happiness; in brief, he is a finer piece of mechanism but much less a man than his horse-and-buggy prototype.

Evidence for this summary of man's present status is abundant in current university reports. In the search for a solution to this unfortunate condition the fear has been expressed that man, under the increasing demands of advancing technology has over-specialized the individual and atrophied the social element of his

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This address was delivered by Father Hunter Guthrie on May 1st, 1949 when he was installed as president of Georgetown University.



nature. No longer the Protagoran measure of all things, he has become the sole measure of one fraction of one part of one thing and so finds himself reduced to the primeval hazards of the naked isolated caveman. In this contingency, the state is forced to step in for the protection of its individual members and impose a mechanized social structure from above—or from the underground, depending on whether the state operates from Olympus or the Stygian gopher-hole of the Politburo.

This hypothesis covers only part of the current situation and considers merely its secondary causes. Man is floundering today because he has lost his ultimate orientations. He is an individualist not because technological education has taught him this or that unique way of making a living; nor because economic necessity makes it imperative for him to be ruthless toward others and utterly selfish in his own interests. He is choosing bypaths and side-roads; he has run down a thousand blind alleys because his university training has conditioned him to live without God as a transcendent focal point for his thought and activities; has, on the contrary, persuaded him that all design, all purpose, all meaning, if any, are to be found in the squirrel-cage of his own Ego.

### Academic Truncation

This indoctrination is effective for two reasons. First, man is naturally reluctant to work out any problem to its last decimal point. Hence, when the easy and particularly attractive solution of his own prideful person, apotheosized as destiny incarnate, is offered him by a battery of professors properly brocaded with Ph.D.'s, who is he to claim that he has been dealt a poor hand from a cold deck of cards? Secondly, no person, be he Einstein squared, can come up with the final answer, if he never learns all the elements of the problem. In this great land of free speech many schools by policy, others by law, are not permitted to disclose all the elements of the problem. This program of



academic truncation has induced the prime intellectual heresy of our time; the habit of mistaking a part for the whole.

The three means, by which man can attain full stature within the limits of his nature, are the religious, moral and intellectual virtues. I have listed these in the order of their essential importance. As long ago as the thirteenth century it was noted that a charwoman of that day knew more about the meaning of life than did Plato. This plenary knowledge was attributed not to her intellectual or even her moral superiority to Plato but simply to her elementary grasp of religious truths unknown to him. With equal right it can be said today that the lowliest child who has completed his penny catechism knows more about the full meaning of this atom-studded, jet-propelled, televised and U. N. riddled universe than the assembled faculty of most of our universities. The reason is elementary and irrefutable. The child knows the first or ultimate cause of things; the faculty has a confused and at best inadequate grasp of secondary causes only. The difference in kind of knowledge is similar to that between the man who made the atomic bomb and the bombardier who releases it on its destructive mission.

Forced by unfortunate circumstances, all of our public and many of our private institutions of learning have abandoned the teaching of religion. It soon followed, as logically it should, that the teaching of the closely allied moral virtues was also discarded. This double default, as I said, has obliged our educational system to present to its students a truncated picture of reality. The consequences are disastrous and will grow increasingly disastrous as they pursue their logical course.

### Fallible Reason

With the abandoning of Revelation in university circles, the acquisition of certain knowledge became an impossible task. Two courses were open to man. Either he was forced to fall back on his fallible reason—a



tool which Moses Maimonides had long ago proved to be unequal to the problem—or, he had to resort to a fatuous liberalism, which ranges all the way from polite skepticism to the shoddy “science” (in quotes) of statistics. Preoccupation, the short span of human existence, the infinitude of the world object to be examined, as well as the finite limits of the examining faculty render man’s reason inherently incapable of solving the problem. The social possibilities of liberalism, on the other hand, have always rendered this alternative attractive. Its glib versatility produces both on performer and spectator the same giddy effect as the spectacle of a tight-rope equilibrist. It is good theatre, good politics, but utter irresponsibility in the face of a crisis. As things are today man must make a decision. The university often does little more than prepare him to side-step it—gracefully. The Kremlin could ask for nothing more.

Paralleling the ouster of Revelation from our lecture halls is that of authority. Both branch from God in such a way that the rejection of one entails the rejection of the other. For authority without justice is tyranny; justice, however, is impossible without certain knowledge of rights and obligations; and certitude we have seen is lost with the abandonment of Revelation. With authority gone, a specious form of liberty enters the scene. “Liberty” (again in quotes) is today’s major plague. As practiced, it consists in man’s right to do anything in accord with his opinion. That right, he is taught at the university, is his supreme prerogative as the citizen of a democracy. It is, in fact, indistinguishable from license. True liberty, properly defined is man’s potentiality to perform a good action. The full good, however, he cannot know for certain without the controlling assistance of Revelation. Hence, man himself and the world he lives in are at the mercy of opinion’s whim.

Opinion, then, the pale image of truth, is the end product of university training today. Could Plato return, he would be astonished to find how modern edu-



cators are using his cave. The method he worked out for them in that famous parable of the seventh book of the *Republic* was quite different from present practice. Uneducated man, he wrote, was chained in a cave with his back to the light. All that he could see (or know) were the shadows cast by the fire against the wall in front of him. Reality, that is to say, the true and the good, chained man could not see. His world of knowledge was the shadow of reality, which is mere opinion. Plato's conception of the two-fold purpose of education, therefore, was to free man from his chains and turn him from the shadowy twilight of opinion, first to the world of real objects and finally to the sun, source of all light (or knowledge) and all reality. When we realize that for him the sun was a symbol of the Divine principle, a more inspiring ideal for education is hard to conceive. A more cogent indictment of modern education cannot be imagined.

### Shadow World of Opinion

We live today and are trained to live in the shadow world of opinion. In religion, in philosophy, the arts, morality, politics, the social sciences, in all the areas dominated by man and his vital human interests, we move in the false, heady atmosphere of the race track. One man's guess is as good as another's. Secure in the "science" of his system, he is prepared to take his chance and place a bet. In short, education has trained man to make a game out of life in a way he would never try with a living.

This is *laissez-faire*, nineteenth-century rugged individualism transplanted from the field of economics to the whole world of thought, morality and life. It is not surprising, then, to note that states have found it necessary to control opinion exactly as they found it necessary to control economics. The state's thinking in this matter is much sounder than that of the resentful individual whose opinion is controlled. Despite the dramatic but puerile dictum of Helvetius there is



nothing essentially sacred about an opinion. In fact, in the field of religion where God has been merciful enough to reveal the truth to mankind, opinion can be blasphemous. At best opinions are blind gropings for the truth; at worst they are the stubborn vaporings of ignorance. Actually, an opinion is grounded on nothing but the limited experience and personal interest of the individual. It is not supported by a universal, eternal, immutable law as is truth. The state's opinion, then is just as good, just as sacred and just as accurate as the individual citizen's opinion or the majority opinion of all the citizens. (I need not point out how clearly Mr. Truman proved this in the last election.) With man's normal aspirations reduced by university training from a thirst for truth to the spawning of opinions, there is every reason to expect that the state for its own preservation will be forced to establish an opinion-control bureau. There are definite forewarnings of such necessity.

The universities themselves are reexamining their fabulous formula of "academic freedom": that Protean pulpit whereon may mount atheist and Catholic; fellow-traveler and capitalist; agnostic, liberal, dogmatist and even an occasional teacher. It is fondly assumed that the untrained nostril of the student will unfailingly detect the sweet odor of truth from this miasma of conflicting opinion belched at him by his instructors. The formula, with all the good faith, tolerance and urbanity in the world, is impossible. It is high-balling toward self-destruction. No contradictory parts can ever add up to a whole. Truth is one, simple and integral. Hegel's dialectical zig-zag of thesis, antithesis and synthesis may appeal to a ballet-master or the Radio City Rockettes but it is so much philosophical balderdash to one who has seen the Promised Land of total reality.

Deprived of God, man will build himself an idol; shorn of Revelation he will cast a mystic aura over the dry fodder of rationalism; deprived of dogma, he will seek emotional refuge in the narcotic of *epoche*,



that Stoic suspension of judgment which renders man insensible to the petty clash of conflicting opinions; relieved of objective authority, man will have recourse to the petty might of his own finite judgment as the last court of appeal; if this fails to raise a clear voice or bring calm to confusion, he will then slide unto the Nirvana of license. At each descending step he has erected an idol to represent the fuller reality on the level above; he is content to accept a diminishing part as a substitute for the whole.

### Formidable Task

It is with no complacency that I turn from this scene of confusion to the formidable task confronting me. Despite the manifold involutions of most modern universities, their guiding principle is relatively simple. It is the monism of unregenerated but self-sufficient nature. Georgetown University rejects this over-simplification of education's chore, for she maintains with St. Paul that "natural wisdom brings only death, whereas the wisdom of the spirit brings life and peace." (Rom. 8:6.) Hence the goal of true education is dualistic: both spirit and nature, in the Pauline sense, claim their just measure of attention. No academic system can pretend to be realistic, if it fails to account for both factors in its training. Balance between the two and thoroughness in the approach to each must characterize the program.

Our method of training nature was first molded in Plato's Academy some four centuries before the birth of Christ. Homer and Hesiod, Pindar, Aeschylus and Sophocles have graced the walks of Georgetown as once the groves of Greece. Aristotle has sharpened the wits of our students with his logic and metaphysical complexities. With Justin, Clement, Origen and Basil we believe that God prepared the intellect of the world for the advent of Christ by the genius of Greece. With Lactantius, Ambrose, Augustine and Cassiodorus we hold that Rome prepared for His coming by teaching



the world a moral code of law and order in Caesar, Cicero and Seneca.

Each individual in his growth to maturity undergoes in a microcosmic manner the intellectual development of the world. What prepared mankind for the coming of Christ, now best prepares the individual man for the life of grace. This was Clement's theory of education, restated by Basil and codified by Ignatius when he founded the Jesuit schools. Thus the patiently tooled truths of pagan antiquity, beautifully encased in the literature of Greece and Rome, were saved and used as a propedeutic for the student's maturing mind to fathom the mysteries of Redemption.

If pre-Christian antiquity contributed its treasures and the Middle Ages their theology, the modern epoch, dating from the Renaissance, has introduced science as a new factor of universal knowledge. This element was rapidly and efficiently absorbed by the Jesuit code of education. The names of Sestini, Hagen and Secchi, Georgetown scientists, indicate more than routine academic interest.

The past is secure but what of the present and what of the future? What of the Greco-Roman classics and theology in this age of nuclear physics, ramjets, plastics, plexi-glass and orange-squeezers? When Moses went up to Mt. Sinai to consult with Yahweh about the ten commandments, the children of Israel left behind in the wilderness grew impatient and enterprising. Following the disordered bent of man's nature, they erected an idol and worshipped it. That is very ancient history but very modern psychology. Man today after two world wars is again impatient and enterprising. Where the Israelites had one idol, modern man has many. Idol worship, in the sense of pursuing shadows and deferring to opinions, is a modern disorder. Georgetown University has been iconoclastic in the past and with God's help will wield a heavier hammer in the future.

Throughout her long history she has never lost sight



of the *man* she was training and the destiny freely assigned him by Almighty God. With the Psalmist she has wondered: "What is man that thou art mindful of him? or the son of man that thou visitest him?" With the Psalmist she has answered her own question: "Thou hast made him a little less than the angels, thou hast crowned him with glory and honor and hast set him over the works of thy hands." (Ps. 8:5-6.) This is man's earthly destiny, the fruit, we believe of intelligence and moral self-discipline. Man's eternal destiny to be accomplished by the exercise of religious virtues we consider to be equally the concern of education. To this end we have channelled our educational efforts along the lines suggested to teachers by St. Paul:

"They are to order the lives of the faithful, minister to their needs, build up the frame of Christ's body, until we all realize our common unity through faith in the Son of God, and fuller knowledge of him. So we shall reach perfect manhood, that maturity which is proportioned to the completed growth of Christ; we are no longer to be children, no longer to be like storm-tossed sailors, driven before the wind of each new doctrine that human subtlety, human skill in fabricating lies, may propound. We are to follow the truth, in a spirit of charity, and so grow up, in everything, into a due proportion with Christ, who is our head." (Eph. 4:11-15.)

This is our program, this our academic faith to which we are consecrated with all hope in His divine promises, with all love for Him our Creator and Redeemer and with charity toward men of good will.

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## LAUS MISERICORDIAE

Considerandus ille qui recipit misericordiam. Fit enim corpori, et animae, et ipsi Christo in illis.

Est autem humanum corpus, si recte expendas, nobilissimum. Nam et a summo artifice, infinitaque sapientia praedito, nempe a Deo formatum est; ab utero matris in finem usque vitae custodia angelica munitum et protectum. Est etiam mundi huius, qui sub aspectu cadit, finis eiusdemque quasi quidem usufructuarius: eius enim oculis omnes colores, eius auribus omnes soni ac melodiae, eius naribus odores, herbae, aromata, eius linguae omnes cibi, condimenta, sapor, omnia denique esculenta ac poculenta, eius tactui omnia mollia, suavia, et delicata, tributum pendunt. Ad haec auxiliari invenitur corpus animae in omnibus actionibus humanis, et Spiritui Sancto in omnibus divinis quaeque ex Dei gratia procedunt. In passionibus vero et tormentis pro Christi fide testificanda, dives ac locupletissimum redditur. Templum est Spiritus Sancti, omnium sacramentorum ecclesiae quae sensibilia sunt capax. Participat micas quae cadunt de mensa animae Spiritu Sancto consolatae ac sanatae. Postremo resurrectionem expectat: terraque custos carnis eius proxima invenitur: nam etsi animalia humana corpora devorent, illa tamen in terram redeunt per mortem. Est ergo undequaque hominis corpus pretiosum et perfectum et cuius magnam rationem haberi a nobis voluit Deus, ita ut dicat Spiritus Sanctus: *Carnem tuam ne despexeris* (Isa. 58:7); et *Si non benedixerunt me latera eius, et de velleribus ovium mearum calefactus est*, scilicet pauper (Job 31:20); apostolus quoque ad Philemonem: *Viscera sanctorum requieverunt per te frater*.

Deinde fit misericordia ipsi animae, quae excellentior et praestantior est longe quam corpus, quae eius et mundi est domina, ad imaginem et similitudinem Dei condita, immortalitate ac libero arbitrio praedita, particeps divinae gratiae, atque aeternae gloriae, cuius micas dotes sunt corporis gloriosi; quamquam nos minus eam, quemadmodum nec Deum nec angelos ob eorum summam nobilitatem et excellentiam intelligamus. Et per misericordiam iuvatur ad ea bona consequenda, ad quae a Deo est creata; et impeditur ad illicita prolabi, id est, ad blasphemiam, ad desperationem, ad homicidium, ad furtum, ac reliqua omnia sive iniusta sive turpia. Nos ergo diligenter studeamus cibandae ac potandae animae, vestiendae quoque virtutum habitu atque a peccatis redimendae: nam illa maiori esurie, nuditate, et captivitate opprimitur.

Tertio impenditur misericordiae haec in anima et corpore proximi ipsi Christo, qui dixit: *Quamdiu fecistis uni de his fratribus meis minimis, mihi fecistis*.



## STATEMENT TO THE PRESS

LAURENCE J. MCGINLEY, S. J.

Education has reached the point, after the dizzy expansion of the post-war years, where it is doing a little quiet self-analysis. The abnormal demand that has taxed the facilities of all institutions of higher learning has not yet run its course, but wise educators are looking ahead.

One thing that worries them is the trend toward educational assembly lines—and this poses a fundamental issue in our American tradition. For our country was built on the divinely founded concept of the dignity of the individual. If we looked to our statesmen, lawmakers, industrialists and workers to respect this principle, we in education must never lose sight of it.

With all the challenges from without and the re-examination of pedagogical tools in the light of changing needs, one thing is constant—the importance in time and in eternity of the individual student. For him alone we build buildings, stock our libraries, plan courses and engage the most brilliant teachers. The minute education forgets that all these exist for the student, that they are means to an end and not an end in themselves, it loses its ability to educate.

Nevertheless, the physical needs of many of our colleges and universities are a source of legitimate concern. Needed repairs, alterations and expansion which were deferred during the war ran into skyrocketing construction costs when materials again became available. And now the post-war tide of material prosperity has already begun to ebb.

Tuitions have almost never been sufficient to cover the cost of higher education—at Fordham they supplied only 67% of our budget last year. With a de-

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This statement was handed to the press in New York City by Father Laurence J. McGinley when, on February 2nd, 1949 he assumed the presidency of Fordham University.



cline in registrations to more normal levels, the dependency of the average university upon endowments and other forms of income will become even more pronounced unless we are to raise tuitions to the point where our campuses will be reserved only for the well-to-do.

The extent to which education, and those who believe in academic freedom in its best sense, can meet this challenge will determine whether our traditional system of learning in this country will survive or whether our institutions of higher learning will become wards of the state—with all that this implies in political control over the shaping of the minds of our youth.

Education, therefore, is being tested spiritually and intellectually as well as materially, and this is good. Better still is the awareness of this challenge among educators themselves. For without self-criticism, a university will stagnate. And without forms to guide its soul-searching, the more dynamic a university may be, the greater its potential for evil as well as for good.

So Fordham views her past proudly but not smugly, and her future with prudence, but without fear. Under the brilliant leadership of Father Gannon, she has weathered safely the tumultuous war years and the swirling seas of post-war expansion. She is equipped with teaching tools sharpened by knowing hands through 400 years of Jesuit liberal education. She is blessed with a devoted faculty, an enthusiastic student body and a loyal alumni, and with the friendly support of the world's greatest metropolis.

Fordham's motto is *Sapientia et doctrina*—wisdom and knowledge. She endeavors to develop both the trained mind and the disciplined will, enlightened and inspired by divine grace. She strives to capture for her students all that is true and good and beautiful in life, in conscious progress toward man's supernatural destiny.

Humbly but confidently, in her second century of service, Fordham will labor to carry on that tradition.



# GRACE IN THE SPIRITUALITY OF ST. IGNATIUS

BY ALBERT STEGER, S.J.

Some may think it strange that we should study the importance of grace in the asceticism of St. Ignatius. According to a widely-held view the characteristics of his ideal of perfection are: particular examen, *agere contra*, relentless struggle of the will against the corruption of our nature, a spirit of continuity which never deviates from the object in view, and most of all, perhaps, the Ignatian methods which prepare the soul for prayer, meditation, hatred of sin and recollection. Many think that Ignatius emphasizes personal activity exclusively. And he does say in speaking of the reform of life: "Let each one be convinced that he will make progress in all spiritual matters in proportion as he shall have divested himself of his own self-love, his own will, and self-interest" (p. 60).

The object of this study is to determine just what place the saint assigned to grace in his spirituality. With this in view we shall examine the book of the *Exercises* and some revealing pages of his correspondence. In another article we hope to extend our investigation to the *Constitutions*.

A preliminary remark: the three-day and eight-day retreats given to priests, religious and laymen oblige the director to limit himself to a few fundamental points of Ignatian asceticism. Such retreats are fragmentary. Only those who have made the *Exercises* for a month according to the letter of the prescriptions given in the manual are capable of forming an exact and comprehensive notion of the ideal of perfection proposed by St. Ignatius. The mere reading of the book of the *Exercises* is not enough. They must be made exactly as the saint prescribed that they should

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Translated from the *Nouvelle Revue Théologique* for June 1948. Father Steger was formerly master of novices of the South German Province. Our quotations from the *Exercises* are taken from the fourth edition of Burns, Oates and Washbourne (1923).



be made. When this is done, then the retreatant will really be able to penetrate the depths of the message of St. Ignatius.

### *The Spiritual Exercises*

Of what graces is there question in the *Spiritual Exercises*? In the eleventh rule for the discernment of spirits of the first week, Ignatius says: "Let him who is in consolation strive to humble and lower himself as far as he can, thinking how little he is worth in time of desolation without such a grace or consolation; on the other hand, he who is in desolation must remember that he can do much with sufficient grace to resist all his enemies, when he takes strength in his Creator and Lord." And above in the seventh rule: "Let him who is in desolation consider how our Lord, to try him, has left him to his natural powers, that he may resist the various agitations and temptations of the enemy; and to do so is always in his power, by the assistance of God, which always remains to him, though he may not clearly perceive it, as our Lord has withdrawn from him His great favour, great love and intense grace, leaving him, however, grace sufficient for his eternal salvation."

In these two rules, Ignatius speaks first of all of an ordinary grace which suffices for the retreatant, with which he can do much, which enables him to resist all his enemies, which is nothing less than the assistance of God which always remains to him. Then he speaks of another grace which he calls a great favor and intense grace; Ignatius therefore distinguishes this special and intense grace from the usual grace which is always given to us. To understand the spirituality of the *Exercises*, this distinction is of the greatest importance.

In a line of a directory which goes back to St. Ignatius himself we read: "What consolation is must be well explained" (*Monumenta Ignatiana*, II/I, p. 780). St. Ignatius desires, therefore, that the director of the retreat should insist on this point. The saint



himself in the third rule of discernment of spirits of the first week describes the special and intense grace as follows: "I call it consolation when there is excited in the soul some interior motion by which it begins to be inflamed with the love of its Creator and Lord, and when, consequently, it can love no created thing on the face of the earth in itself, but only in the Creator of them all. Likewise, when it sheds tears, moving it to the love of its Lord, whether it be from grief for its sins, or from the Passion of Christ our Lord, or from other things directly ordained to His service and praise. Finally, I call consolation every increase of hope, faith, and charity, and all interior joy, which calls and attracts man to heavenly things, and to the salvation of his own soul, rendering it quiet and tranquil in its Creator and Lord."

In this rule Ignatius speaks first of all of the highest degree of this grace: the soul is filled with enthusiasm, grace penetrates to the depths of the soul which can love no created thing in itself but only in the Creator of them all. That implies the complete interior conversion of the whole man. Then Ignatius goes on to speak of tears which move the soul to the love of its Lord, i.e., of tears of love, tears of grief for sin, tears of compassion for the Saviour. The soul feels itself violently drawn to those things which are directly ordained to the service and love of God. Finally the saint speaks of an increase of faith, hope and charity, virtues whose exercise is rendered possible by habitual grace while the consolation which accompanies it renders the soul quiet and tranquil in its Creator and Lord.

This intense grace has nothing in common with pretentious and sentimental devotion. The word "consolation" might lead some to think so, but it would be an error. Intense grace, in the mind of St. Ignatius, is a spark of divine fire: it is strength, charity, peace, drawn directly from the divine plenitude.

In the rules for the discernment of spirits proper to the second week of the *Exercises*, Ignatius speaks of other graces which obviously he considers as rarer.



There is question of a consolation which is given to the soul "without any preceding cause . . . I say without cause, that is, without any previous perception or knowledge of any object from which such consolation might come to the soul, by means of its own acts of the understanding and will."

That there is not question here of graces generally given to beginners is shown by a remark of Ignatius in the ninth annotation that speaking to beginners of these rules of the second week will do them harm "because they contain matter too subtle and too high for them to understand." In his commentary on this annotation, Suarez says (*De religione Soc. Iesu*, IX, V, 39 f.): "This is not easy to understand . . . still it is certain that such a grace is possible and that it is sometimes given although probably only to very perfect men."

Ignatius shows confidence in the *Exercises* that God will give to the retreatant a special and intense grace. Moreover he explains what he understands by consolation and requires the retreat-master to form a clear idea of it and explain it clearly to the retreatant.

What is the importance of this intense grace in the ideal of piety at which the saint aims?

Ignatius wants the retreatant to place a true and great value on this special grace. He wants to teach him to listen constantly to interior inspirations and to distinguish those which come from God from false inspirations and to obey the call of grace with magnanimity.

Before each of the four or five daily meditations, the retreatant must pray for this special grace: "The second prelude is to ask of God our Lord that which I wish and desire. The petition ought to be according to the subject-matter, i.e., if the contemplation is on the Resurrection, the petition ought to be to ask for joy with Christ rejoicing; if it be on the Passion, to ask for grief, tears and pain in union with Christ in torment; here it will be to ask for shame and confusion at myself, seeing how many have been lost for one sole



mortal sin, and how many times I have merited to be lost eternally for my so many sins."

Ignatius, therefore, in this second prelude of the first exercise of the first week requires that the retreatant ask for a deep shame and confusion at self, i.e., for the very special grace of consolation. Before the meditation on personal sins we read: "The second prelude is to ask for what I desire: it will be here to beg great and intense grief, and tears for my sins." Before the meditation on hell we "ask for an interior sense of the pains which the lost suffer." Before meditation on the life of Christ, Ignatius prescribes that we always ask for "an interior knowledge of our Lord." When meditating on the Passion, the retreatant is invited to ask "to feel sorrow, affliction, and confusion, because for my sins our Lord is going to His Passion." In the meditations on the risen Christ, "to ask for grace to be intensely glad and to rejoice in such great glory and joy of Christ our Lord."

If from the beginning the director of the retreat has called the attention of the retreatant to the great value of consolation, if thereafter he has constantly insisted on the prayer for grace and if the retreatant puts these directives into practice, it is clear that before meditation the idea of grace is in the mind of the retreatant.

During the meditation the retreatant must abandon himself to the attraction of grace: "In the point in which I shall find what I desire, there I will rest, without being anxious to proceed to another, until I have satisfied myself" (Fourth addition of first week).

There is no question here of finishing the matter proposed for the contemplation. The essential point is to follow the call of grace. Whenever the subject-matter of a contemplation has to be considered completely, Ignatius prescribes repetitions, for example in the first week. According to a directory which comes from St. Ignatius himself, thirteen hours, spread over three days, are to be devoted to the three contemplations on the triple sin, personal sins and hell (*Monumenta Ignatiana* II/I, p. 783). The reason for this pre-



scription is that true knowledge of sin must be obtained at whatsoever cost. This knowledge in the mind of Ignatius includes a profound disgust for sin as well as grateful love and joy in salvation.

If God does not accord the grace desired, the fourth annotation prescribes the following procedure: "Since it happens that in the first week some are slower than others in finding what they desire, namely, contrition, grief, and tears for their sins, and as some are more diligent than others, and some more agitated and tried by divers spirits, it is necessary for the first week sometimes to be shortened, sometimes to be lengthened, and so likewise in the case of the other following weeks, always seeking the fruit peculiar to the subject-matter. But, nevertheless, the *Exercises* should be concluded in thirty days more or less."

According to the annotations of St. Ignatius, grace will intervene decisively during the course of the retreat. In the life of prayer as Ignatius teaches it, grace, and a very special grace at that, holds the primacy. The saint says explicitly to the director of the retreat: "It will be very profitable that he who gives the *Exercises*, without wishing to inquire into or to know the private thoughts and sins of him who receives them, be faithfully informed of the various agitations and thoughts inspired into him by divers spirits: because, according to the greater or less progress made, he is able to give him some spiritual exercises suited to and conformable with the needs of a soul thus agitated" (Seventeenth annotation).

"When he who gives the *Exercises* finds that no spiritual motions, as consolations or desolations, are experienced in the soul of the exercitant, and that he is not agitated by divers spirits, he ought to question him fully about the *Exercises*, whether he makes them at the right times, and how; and also if he observes the additions with diligence, taking account of him respecting each of these things" (Sixth annotation).

The retreat-master should then know what is going on in the soul of the retreatant: he must take care



that in the last analysis it is not his viewpoint or his ideas which decide the exercitant but rather the action of God on the soul. Thus in the mind of St. Ignatius it would be altogether wrong for the director of a retreat to try to impose his own devotions on the retreatant, no matter how useful he may have found them.

During the long retreat, repetitions of meditations are much insisted on. For most days, except during the fourth week, five exercises are prescribed. The first two are preceded by points given concisely "for it is not to know much, but it is to understand and savour the matter interiorly, that fills and satisfies the soul" (Second annotation). The other three exercises are repetitions. For the third, Ignatius gives the following directives: "After the preparatory prayer and the two preludes, it will be to repeat the first and second exercises, marking and dwelling on the points in which I have felt greater consolation, or desolation, or greater spiritual relish" (p. 24). The fourth exercise "is made by resuming the third."

Here again the decisive element is consolation and grace and not the ideas of the director of the retreat. Spiritual impulses must be examined again. St. Ignatius, whose personal spirituality is full of respect for grace, wishes to lead the exercitant to close attention to the movements of grace so that it may occupy the central position in his life of prayer. This is the subject-matter of the manifestations of the interior of the retreatant to his director.

The objective which St. Ignatius had in view in the thirty-day retreat can obviously be realized ideally only when a single exercitant makes the *Exercises* under the direction of a single retreat-master. In retreats which are followed by many, such personal direction is excluded; it is possible only in individual retreats.

The fifth of the daily exercises consists in the application of the senses. No matter how one conceives this exercise, "to smell and taste the infinite sweetness and delight of the Divinity" is not possible unless God



grants His consolations (p. 41). It is clear that in each of the five daily exercises grace plays the decisive role; it occupies the principal place in the life of prayer which Ignatius desires to teach.

The saint gives numerous directives on the individual activity of the retreatant. He requires of one who desires to make all the exercises a maximum of recollection and of mental concentration. But all that is merely to help the soul so that it may follow the lead of grace: "the more our soul finds itself alone and in solitude, the fitter it renders itself to approach and unite itself to its Creator and Lord; and the nearer it thus unites itself to Him, the more it disposes itself to receive graces and favours from His Divine and Supreme Goodness" (Twentieth annotation).

In regard to external penances, Ignatius says: "The first thing to be noticed is that exterior penances are used chiefly for three purposes: first, as a satisfaction for past sins; secondly, in order to overcome oneself, that is to say, in order that sensuality may be obedient to reason, and all that is inferior be more subjected to the superior; thirdly, in order to seek and find some grace or gift which a person wishes for and desires; as, for example, if he desires to have an interior sorrow for his sins, or to weep much for them, or for the pains and sufferings which Christ our Lord endured in His Passion; or in order to obtain the solution of some doubt he is in" (Note I of first week).

Never does Ignatius lose sight of the sublime end to be obtained: the special grace, the intense grace of the Lord. We must strive to obtain it with the ordinary aid which God gives at all times and by personal magnanimous cooperation. Ignatius is firmly convinced that whoever makes the *Exercises* in this way will receive from God the reward of special grace.

### The Election

The teachings of Ignatius on the "election" occupy a considerable part of the *Exercises*. The saint, who



ordinarily is laconic, gives in this instance detailed counsel. This in itself is enough to show the importance in his mind of the election. This conclusion is further strengthened if we recall that the saint interrupts the meditations on the life of Christ in order to insert those which especially concern the election. Father Hummelauer in his excellent commentary on the *Exercises* has clearly shown that in the plan of the *Exercises*, the election occupies the central position. While Ignatius treats both of the election of a state of life and of the reform of life, he obviously is thinking especially of the former. How is this election to be made? Above all the influence of the director of the retreat is excluded:

“He who gives the *Exercises* must not incline him who receives them more to poverty or to a vow, than to their contraries, nor to one state or manner of life, more than to another: for although outside the *Exercises* we may lawfully and meritoriously induce all who are in all probability fitted for it to choose a life of continency, of virginity, a life in religion, or any kind of evangelical perfection, nevertheless, during the time of the *Spiritual Exercises*, when the soul is seeking the Divine will, it is better and more fitting that its Creator and Lord Himself communicate with the devout soul, inflaming it to love and praise Him, and disposing it for that way of life by which it will best serve Him for the future; so that he who gives the *Exercises* must himself not be influenced or inclined to one side or another, but keeping as it were in equilibrium like a balance, allow the Creator to act immediately with the creature, and the creature with its Creator and Lord” (Fifteenth annotation).

It would be impossible to say more clearly that it is the grace of God which must decide. With this in view it was necessary to begin by excluding the influence of any disordered passion, all unjustifiable attachment to honor or wealth or to purely natural considerations. All the meditations which precede the



election have this purpose. Now it is grace which must give the decision.

Ignatius, it is true, speaks of three times when a good election may be made. The first depends on a miraculous intervention of God: "The first is when God our Lord so moves and attracts the will, that, without doubt or the power of doubting, such a devoted soul follows what has been pointed out to it, as St. Paul and St. Matthew did when they followed Christ our Lord."

"The second time is when much light and knowledge is obtained by experiencing consolations and desolations, and by experience of the discernment of various spirits." Afterwards Ignatius speaks of a third time but he considers it as subsidiary and to be made use of if the second time has given no results. This is more clearly explained in the directory, where the saint adds the following remark: "We should offer ourselves to God in various ways, today to take orders, tomorrow to embrace the lay state, and change in this manner for several days; just as various dishes are presented to a king to see which one he will choose. The offer which God rewards by consolation may be considered as the election which is pleasing to Him" (*Monumenta Ignatiana*, II/I, p. 781).

It is clear therefore that the principal question of the *Exercises* is to be solved by means of special grace.

If God does not grant this grace, then only should recourse be had to considerations drawn from reason or faith in order to obtain the desired light. But even then Ignatius makes another allusion to grace: "After having made such an election or decision, he who has made it must with great diligence betake himself to prayer, in the presence of God our Lord, and offer Him that election, that His Divine Majesty may be pleased to receive and confirm it, if it be to his greater service and praise."

Again the divine ratification is manifested by consolation. Ignatius still hopes that God will give a special grace. He thinks, too, as we have had occasion



to mention, that works of penance will help in obtaining from God the solution of doubts.

Is not this ideal of the saint dangerous? Does it not lead directly to illusions? Ignatius aims at preventing this danger by requiring that the retreatant manifest his interior completely in regard to these impulses. We have already referred to the teaching on this point of the seventeenth annotation. Now Father Nadal who was very close to St. Ignatius writes: "We do not allow the retreatant to follow his own devisings . . . If we notice in the course of a retreat that an exercitant does not want to manifest his interior to his director, we get rid of him at once" (*Monumenta Historica*, Nadal IV, p. 842).

Summing up, we may describe the place which grace occupies in the spirituality of the *Exercises* of St. Ignatius in the following way:

1. From the beginning of the retreat, the exercitant must be taught to understand consolation, that special and intense grace of God. It is the express desire of the saint that the director should explain at length what interior motions may be considered as a true consolation given by God. The fundamental counsels are given by Ignatius but he supposes that the director, who should remain in constant touch with the retreatant, will add much supplementary advice drawn from his own experience.

2. The exercitant has to pray, many a times a day, for this intense grace. Ignatius attaches great importance to the prayer of petition which begins each hour of meditation. Those who know the saint, know that he might at times be willing to omit some of the other preparatory exercises, for example, the composition of place; but never may the prayer for grace be suppressed. Contemplation is a grace and this grace must be sought in prayer.

3. During the meditation itself, the place of importance is reserved for grace. The exercitant must rest in the point which satisfies his soul. Grace ac-



cordingly determines the development of each of the four or five daily exercises. Consolation determines the length of each week of the *Exercises* and the subjects which the director will choose for his instructions. It may be noted here that the Ignatian method of prayer has often been criticized. Now there are not less than seven different kinds of prayer taught by Ignatius in his *Exercises* and that which is often designated as specifically Ignatian is prescribed for only four or five out of the thirty days of the retreat. Ignatius puts grace above any method and teaches close attention to the impulses of grace and reverent submission to light from on high. Far from trusting in rigid rules, the saint, whose only desire is to lead the soul to God, is confident that the Lord Himself will teach the exercitant to pray.

4. All personal activities enjoined by Saint Ignatius: recollection, preludes, self-control, *agere contra*, etc., are only means. Their object is to prepare the soul for the action of God. If we have failed to realize that the *Exercises* are dominated entirely by attention to grace, we do not understand them at all.

5. The basic attitudes demanded by the saint; indifference, generosity and close union with Christ in humility, are to be obtained with the aid of special grace while at the same time they dispose the soul to receive graces specially desired.

6. The important question of the election, which is always to be insisted on, must be solved by the special grace of consolation.

7. The retreatant must reveal to his director all the impulses of his soul so that he may not fall into illusions; the director, of course, should never be an obstacle but only a guide to grace.

From all we have said it is clear that grace has a real primacy in the spirituality of the *Exercises*. Ignatius is convinced that God will not refuse His special graces to the generous soul. The saint wants us to learn to know not only the God of grandeur and



majesty but also the God of all consolation, of true peace and joy, and of all blessedness. The Ignatian method is not heavy, obscure or repressive; the saint wishes to lead us to the light of grace, to special and intense grace which gives joy, freedom and happiness.

Does this intense grace of which we have spoken so often include mystical grace in the full sense of that word? Ignatius distinguishes two kinds of consolation: the ordinary gifts of consolation, given to almost all fervent souls; and more unusual gifts which can be considered as mystical in the strict sense. Father Walter Sierp has made a thorough study of this problem in his commentary on the *Exercises*. According to St. Ignatius, the retreatant under the guidance of his director must generously apply all his natural and supernatural powers in an effort to follow faithfully every impulse of grace but he must receive humbly and with a holy indifference whatever graces the Lord may deign to bestow on him. In some cases these will be mystical graces strictly so-called; and the saint gives some very important directions for such souls. In other cases the graces will be the more ordinary ones of consolation which are to be explained at the beginning of the retreat. There is even a third eventuality: viz., that despite his zeal the exercitant does not receive the usual graces of consolation. Ignatius points out that even in this case God does not fail to give the graces which are necessary for salvation. Nothing more has been promised. The amount of interior grace prepared for different souls varies greatly. In this connection it will be well to recall what St. Ignatius wrote to St. Francis Borgia: "I feel sure, though I defer to those of better understanding in these matters, that there are few in this life, nay more, that there is no one who can in all things determine or judge how much on his own part he impedes and how much he opposes what our Lord desires to operate in his soul. I am convinced that the more a man is versed and experienced in humility and charity, the more he will realise and advert to the very minute thoughts and other small mat-



ters that act as obstacles and impediments although in appearance they are of little or no importance" (*Monumenta Ignatiana* I/I, p. 340).

All that Ignatius desires to obtain by his counsels and ascetical teaching is that the soul should not place obstacles in the way of the divine action and so lose some of the graces which God has prepared for it.

### Letters

In any study of the spirituality of Ignatius, his correspondence should not be neglected. The *Monumenta Historica Societatis Iesu* have published since 1894 more than 6000 letters or minutes of letters of the saint. Obviously most of these concern the administration of the order, the exterior affairs of the Society of Jesus. There are, however, a good number which touch on problems of the interior life and contain spiritual direction given by the saint. How did he personally direct souls? His letters and instructions also give the first place to the special and intense grace of the *Exercises*.

In reading his letters, our attention is at once attracted to the solemn formulae of salutation and farewell. These frequently contain a wish or a prayer for grace and spiritual gifts. Some examples: "Jesus. May the sovereign grace and eternal love of Christ our Lord salute you and visit you with his holy gifts and spiritual favors" (*Monumenta Ignatiana* I/IV, p. 669). "May the infinite grace and love of our Lord visit your Highness with ever greater graces and spiritual gifts" (*Monumenta Ignatiana* I/VI, p. 709). "May the grace and love of God our Lord ever favour and help us" (*Monumenta Ignatiana*. I/I, p. 99).

Examples of formulae of farewell: "May our Lady deign to intercede for us poor sinners with her Son and Lord. May she obtain grace for us so that in our labors and trials she may change the weakness and sadness of our spirits into force and joy in praising God!" (*Mon. Ign.* I/I, p. 72). "On the manner of pro-



cedure in the other points of detail, it seems to me in the Lord better not to write; I hope that the Holy Spirit Himself, who has governed your Highness up to now, will guide and govern you in the future to the greater glory of His divine Majesty" (*Mon. Ign.*, I/II, p. 237). "In conclusion I recommend myself instantly to your prayers and I beg God our Lord to give us all the grace always to know and fully to carry out His holy will" (*Mon. Ign.* I/VI. p. 224).

These words of the saint which are found at the beginning or end of many letters show at very least how the thought of grace was ever in his mind when there was question of solving problems of the interior life and how he was at pains to call the attention of his correspondents to this point.

From the point of view of content the letters to Sister Teresa Rejadella and to St. Francis Borgia are the most interesting for our investigation. Sister Teresa was a Benedictine nun in the convent of Santa Clara at Barcelona; St. Ignatius knew her from the time of his first sojourn in that city. To a letter in which she had spoken to him of her doubts in regard to problems of the interior life, Ignatius replied: "In order to illustrate still further the way in which this fear is produced in the soul, I will briefly mention two lessons which the Lord is accustomed to give or permit: the first lesson He gives is interior consolation which dispels all perturbation, and draws the soul to the Lord; and there are some whom he enlightens in this consolation and to whom he reveals ever greater secrets. In fine, thanks to this divine consolation all labors are a pleasure and all fatigue is rest. To him who walks with the fervor and warmth of this interior consolation, there is no burden however great that does not seem light, and no penance nor other trial so great but it appears to be sweet. In this light, we see the path which we must follow and that which we must avoid. Such consolation is not in our power; it ever follows certain periods according to divine appointment. And this is for our good" (*Mon. Ign.* I/I, p. 104).



In this letter St. Ignatius presents the same fundamental conception of the spiritual life which he outlined in his *Exercises*: God leads and governs souls by consolation.

In the letter just quoted he goes on to describe the condition of the soul when in desolation: "It is necessary therefore to ascertain what the condition is that we experience; if it is consolation we must be humble and lowly and reflect that soon the trial of temptation will come; if it is temptation, darkness and sadness which beset us, we must bear them without vexation and await with patience the consolation of the Lord, which will put an end to all this trouble and darkness coming from without" (*Ibidem*, p. 105). "We must now speak of what we feel from our Lord, how we are to understand it and how learn to profit by it. It often happens that our Lord moves and forces us to some course of action. He opens our souls, that is to say, He speaks within it without the sound of words, raising the whole soul to His divine love and bringing us to His way of feeling; even if we desired we could not resist Him" (*Ibid.*).

Among these counsels there is one which we must insist on: the object of these interior experiences is to show us the path to follow and at the same time to open up the way for us. What does Ignatius mean by this? Does he mean that interior relish and consolation are to show us the path we are to take? We can explain what he means by examples: suppose that a fervent soul is always filled with consolation at the thought of the divine inhabitation in us. This person should, according to St. Ignatius, endeavor to remain in these thoughts, should be attentive to and grateful for the divine guidance and must do all he can to realize more and more the greatness of God. Or we may take the case of a soul which is led by consolation to a great confidence in God. This is the path for him to follow.

The plan of God for each soul is different. He wants one to glorify Him by special devotion to the Most Holy



Trinity, another by devotion to the Passion of Christ and so on. These plans are made clear to us by means of consolations and interior impulses. How many errors would be avoided if all souls desirous of a personal interior life heeded these counsels and if every director who has to guide generous and courageous souls acted according to these principles! The Ignatian method certainly does not consist in rules which apply in the same manner to all. Neither does it insist unilaterally on personal activity or overestimate the value of human effort. The Ignatian method is full of respect for grace and of confidence in the goodness of God who gives not only ordinary graces but is perfectly willing to reward the generous soul by more precious gifts.

The directives which St. Ignatius gave to St. Francis Borgia round out his doctrine very well. At the beginning of his religious life, St. Francis went to excess in prayer and mortification and St. Ignatius warned him: "Instead of endeavoring to shed a few drops of your blood, seek rather the Lord Himself, that is, His holy gifts: as, for example, the gift of tears for your own sins or those of the neighbor, or in regard to the mysteries of Our Lord during and after His mortal life, or in regard to the love of the divine persons . . . I am speaking of those gifts which are not in our power and which we cannot obtain by simply desiring them but which are pure favors of Him who can give and do all that is good. Such gifts are an increase of faith, hope and charity, spiritual relish and repose, tears, intense consolation, elevation of the mind, divine touches and illuminations, as well as all other feelings and relish which are connected with such gifts in regard to which there is always need of due humility and reverence for our holy mother the Church and for the doctors and directors who act under her authority. Any one of these gifts should be preferred to all acts of corporal penance. Indeed these latter are only good in so far as they are directed towards obtaining the above-mentioned gifts or some of them" (*Monumenta Ignatiana*, I/II, p. 235 f.).



St. Ignatius is at pains here to make St. Francis Borgia understand the primacy of grace, of special and intense grace.

Of all the letters of St. Ignatius the most precious from the viewpoint of the problem we are considering is unquestionably the letter written to Borgia on June 5th, 1552. Charles V had proposed to Julius III to create Borgia a cardinal, an eventuality which did not please Ignatius at all. The pope was willing to grant the emperor's petition if Borgia would consent. Borgia hesitated because he thought that the desires of the pope constituted a command; he did not note that the pope had given him full liberty of action. Here in part is the letter of Ignatius: "In regard to the cardinal's hat, I think I should describe my feelings on the matter, as I would to myself for the greater glory of God. As soon as I learned that it was certain that the emperor had proposed you and that the pope was willing to make you a cardinal, at once I felt impelled to prevent it with all the means in my power. Since, however, the divine good pleasure was not clear and various reasons pro and con came to mind, I gave orders that for three days all the priests in the house should celebrate Mass and all the brothers should pray that all turn out to the greater glory of God. Now during those three days, while I reflected and considered the affair, I experienced certain fears and I lacked the liberty of spirit required to speak in opposition to the proposal. What did I know about the plans of God? I did not have full liberty of spirit to oppose the nomination. On the contrary during the hours which I usually consecrate to prayer, all my fears vanished. I prayed on the matter several times. Sometimes fear was dominant, at other times the contrary. On the third day during my usual prayer I arrived at a fixed opinion and since then I have had great sweetness and freedom in opposing this hat as far as in me lies before the pope and the cardinals. Indeed if I did not do so, I was, and am, certain that God our Lord would not only not judge me favorably but would condemn me completely.



Still I was convinced and I am convinced that it was the will of God that I should oppose this measure whereas others did the contrary. There is no contradiction. The same divine Spirit could move me in one way for certain reasons and others in the contrary way for other reasons so that the design of the emperor might be accomplished. May our Lord do in all and as always what is for His greater praise and glory. I think that it would be well for you to write what you think on this matter in reply to the letter which Master Polanco wrote at my request, making known the intention and desire which God our Lord has given or will give you" (*Mon. Ign.* I/IV, p. 283).

Three conclusions may be drawn from this letter:

1. Ignatius decided important questions by weighing the reasons pro and con for several days and by asking for the prayers of others. Having done this, he turns to God to obtain the grace of a solution through consolation, exactly as he had described it in the second time for making an election in the *Exercises*. He also followed this procedure later on when there was question of deciding important points in the *Constitutions*.

2. Saint Ignatius counsels Borgia also to submit his doubts to God and to ask for certainty through consolation. Then he tells him to let him know what light God has given him. We immediately recognize the director who gives the leading role to grace when he has to guide souls who are acting according to its impulses.

3. The most astonishing point in the letter is that in which Ignatius remarks that it is possible that God should incline others to a different solution from that to which He has led him. He does not say, as we might expect, that it is now quite clear that the cardinalitial hat is to be rejected, neither does he say that it is evident that both must do all they can to induce the Holy Father to give up the project. Not at all. Rather he instructs Francis to pray for light. He acts according to the prescriptions of the *Exercises*: he allows



the Creator to act immediately with the creature (fifteenth annotation) and does not interfere with them.

Such is the respect which Ignatius has for the inspirations of God's grace in the souls of those whom he directs. In his letters as in the *Exercises* grace plays the leading role.

In conclusion we would like to insist once again on a peculiarity of Ignatian spirituality: Ignatius is not the sort of a director who imposes at whatever cost some particular devotion and gives it the central place in the spiritual life. His method is to expose in all their plenitude the truths of the faith and to leave to grace the task of indicating which of these truths will form the centerpiece of each spiritual life. This is why he values so highly the inspirations of grace. If we have grasped this aspect of Ignatian spirituality and act according to it, we are in no danger of going astray; we will be conducted in the ways of divine grace.

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## THE SWORD OF INIGO

EDWARD F. O'DAY

In the cavern at Manresa  
Don Inigo wrought and prayed,  
Praying to God for guidance,  
And forging a soldier's blade;  
And his nights and his days were troubled,  
For his soul was greatly afraid.

Afraid for his soul's salvation,  
He had sinned against his Lord,  
Afraid that his heart was unworthy  
Of favors abundantly poured,  
Afraid lest death overtake him  
Ere he finished forging his sword.

And so he wrought in ardor  
To make him a weapon bright,  
A falchion for thrusting and cutting,  
A blade to wield in the fight  
That was newly come to Christendom,  
The war of darkness with light.

Now and anon as he labored,  
As metal on metal rang,  
The dark of his doubting lifted,  
And tuned to the hammer's clang  
His praying became a singing,  
And this is the song he sang:

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We are indebted to Father Zacheus J. Maher for sending us this poem by Mr. Edward F. O'Day of the San Francisco *Recorder*. Mr. O'Day is a graduate of the University of San Francisco and the poem was originally read at a jubilee function of the University. Father Maher writes that if the sword which Inigo forged be understood to be the *Exercises* as well as the Society itself, the poem takes on added significance.—Editor



*The sword of the captain Joshua  
Was a shout and a trumpet call;  
And David's sword was a pebble  
That caused a giant's fall;  
But the sword of Judas the Machabee  
Was a flame on the Temple wall.*

*Gone are the swords of the soldiers  
That took our Saviour dear;  
Gone is Peter's impatient sword  
That severed the servant's ear,  
And gone is the sword of Tarsus  
That Paul put by in fear.*

*There is need of a blade in Europe  
Where faith is dying, and hope;  
And charity, sorely stricken,  
Lies bleeding, too timid to cope.  
There shall be a blade in Europe  
To strike for my lord the pope.*

*Damascus gives us a delicate sword  
That flashes like a star;  
Toledo's blade is a cutting edge  
Wherever crusaders are;  
But God permit that this brand of mine  
May win Him His battles afar.*

Don Inigo's forge was lighted  
    With a fire ruddy as wine,  
And it flamed to the steel like a halo,  
    Showing Heaven's design  
That the sword of Inigo's fashioning  
    Was meant for a work divine.

On the anvil as on an altar  
    The glowing steel was laid,  
Tempered and hammered stoutly,  
    The while Don Inigo prayed  
That Mary and all the angels  
    Might bless this mystic blade.



And when the task was finished,  
Don Inigo, God's knight,  
Stepped from the gloomy cavern  
Into the evening light  
And brandished his sword like a soldier  
Armed and shriven to fight.

Over the night that was Europe  
The radiant blade was seen;  
Heresy saw it was mighty,  
Its point and its edges keen;  
The doer of evil trembled,  
For he saw that this weapon was clean.

North and south over Europe,  
East to a holier land,  
Inigo journeyed swiftly,  
Wielding his mystic brand,  
And most of his wars were victories,  
For God had blessed his hand.

Came the sword of Ignatius  
To a land of the farther West  
Where the youth of the world were gathered  
By the lure of a golden quest;  
Came here the sword of Ignatius,  
Came at a holy behest.

Came here to San Francisco,  
Carried by knights of peace  
Who knew that a sword is needful  
Even though battles cease,  
And that all of life is a battle,  
If we look to the soul's increase.

And today, tomorrow, forever,  
The sword of the Spanish knight  
Flames in our midst like a beacon,  
Fighting for God and the right,  
Pointed and keen-edged in warfare,  
Mighty and clean and bright.



And what of the men who wield it?  
They sing as Inigo sang  
In the little cave at Manresa  
To the beat of the hammer's clang,  
His song of the sword of the Jesuits  
As metal on metal rang:

*The sword of the captain Joshua  
Was a shout and trumpet call;  
And David's sword was a pebble  
That caused a giant's fall;  
But the sword of Judas the Machabee  
Was a flame on the Temple wall.*

*Gone are swords of the soldiers  
That took our Saviour dear;  
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That severed the servant's ear,  
And gone is the sword of Tarsus  
That Paul put by in fear.*

*There is need of a blade in Europe  
Where faith is dying, and hope;  
And charity sorely stricken,  
Lies bleeding, too timid to cope.  
There shall be a blade in Europe  
To strike for my lord the pope.*

*Damascus gives us a delicate sword  
That flashes like a star;  
Toledo's blade is a cutting edge  
Wherever crusaders are;  
But God permit that Loyola's sword  
May win Him His battles afar.*

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## THE SANTAL TRAMP GOES HOME

JOHN MORRISON, S.J.

When Father James Creane was named pastor of the little Anglo-Indian community in Bhagalpur in 1927, it is doubtful if he realized what this appointment portended. The few Catholics alone were not sufficient to take all of Father's time, the Hindus and Mohammedans in the vicinity were not responsive to his attempts at conversion, and he soon set out to look for greener fields. Forty miles south of the town of Bhagalpur he found what he was looking for. From the first it was clear that the Santal aborigines there were different in many ways from their Bihari neighbors. They did not have the obstacle of caste to hold them back; they actually talked of becoming Catholics at Father Creane's invitation, and his tours of their country made him realize the splendid opportunities that this new field offered. Superiors were quick to act upon his advice, and for the ten years between 1927 and 1937 Jim Creane was known as the Santal Tramp.

Santals are cheerful, honest aboriginal people living in clean sunbaked mud-and-thatch villages in hilly and rolling country not unlike the Ozarks of southern Missouri. Father threw himself into the work, quickly learned the new language and identified himself with his newly-found people. Traveling through the Santal country on foot, by bicycle and in a Ford bus, there were few parts that the Santal Tramp did not know from personal experience. For years his only home was that given him by Santals in their own villages; their simple fare was his; and he daily offered the Holy Sacrifice on some improvised altar, an up-turned bed or a clay ledge in a courtyard or stable. In the beginning of the Santal movement Father toured the whole of Patna's Santal field, but the area was soon organized under his far-sighted guidance into



three main sectors, and he was given the northern sector, with headquarters at the village of Bacha.

Father Creane was a priest with high ideals that he was faithful to all his life. Rising at four or earlier, he generally managed to finish his Office as well as his meditation before Mass, and his whole day was devoted to his work. And he did not spare his strong physique in meeting the demands of his arduous duties.

He was born in the small town of New Douglas, Ill., on June 14th, 1889, and attended Gehrig grade school there. His early experience at farming served him in good stead when working with simple Santal farmer folk. From 1904 until 1910 he attended old St. Mary's Kansas and in this last year joined the Society of Jesus at Florissant. After the usual course of philosophy, at the end of which he received his Master's degree, he was sent to Belize, British Honduras, where he remained for three years, teaching physics and chemistry in St. John's High School. He returned to St. Louis for theological studies, where he was ordained in 1924 by Archbishop Glennon in St. Francis Xavier's Church.

Father Creane volunteered for Patna Mission and reached India in the fall of 1925, and the following year completed his final year of training in the tertianship at Ranchi. The next year he began work among the Santals.

In June of 1937 Father Creane underwent a serious operation, and when he recovered, he availed himself of the opportunity to attend the Eucharistic Congress in Madras and to tour various missions in South India.

In spite of his preoccupation with aboriginal work, Father Creane never forgot Patna's major problem, making Christ known to her millions and millions of Hindus and Mohammedans. Patna's aborigines are numbered in tens of thousands; her Hindus and Mohammedans are numbered in tens of millions, and Jim always kept an eye open for any opportunity that might present itself. "Yours for the millions" was a way he often ended his letters. Fol-



lowing his tour of the South, he was once more posted to his old parish at Bhagalpur, where he soon made contacts with a number of Hindus and Mohammedans and Protestants in the town. He was a great believer in the value of the written word in conversion work and missed no opportunities to put a book or pamphlet where it might do good.

In the early spring of 1939 the Santal Tramp was again assigned to the work that he had started more than ten years before, this time in the Poreya Hat sector of the Santal Parganas. The mission had developed during these years so that it not only consisted in spreading, but in consolidating the progress made. The Poreya Hat sector now had a permanent home for the missionaries and Father Creane began a system of catechumenates that was to prove fruitful in strengthening our Catholics in their new Faith, bringing them into headquarters for a week of solid instruction in their religion.

A few years before this time, India's Untouchables had begun to stir and hopes were entertained for their conversion in large numbers. Father Creane had taken a keen interest in this new movement. He was one of two from Patna Mission to attend the large Depressed Class meeting in Lahore when a change of religion was discussed. By now the bulk of the Santal work that Father Creane had begun and developed was about to be handed over to the Franciscans, T.O.R., newly arrived in India, and Father Creane, though no longer young, expressed himself as willing to start afresh in this new Untouchable field that was rapidly developing in parts of Patna Mission. He was transferred from Poreya Hat and posted to the town of Gaya, center of a large Hindu and Mohammedan population. At last Jim had his opportunity to work, literally, for the millions. But it was to prove a work far different from the Santal work.

Gaya is a stronghold of Hinduism. It is also the place where Saukya Muni, the Buddha, received his "enlightenment". From Gaya his new religion began



its spread over so much of the East. Buddhist pilgrims make the long journey from Tibet, China and Japan to visit their shrines in Gaya, and the town is sometimes thronged with thousands of Hindus come to pay their vows at Gaya's many Hindu Temples and to bathe in the waters of the Phalgu river. Santal Jim began in his new field with his accustomed energy and spirit, but he soon found that he was now plowing the barren rocks of caste Hinduism, in paganism's very stronghold, not the fertile fields of aboriginal India.

His first advances in the Santal field had been met with friendly smiles and warm hospitality; his advances were now met with hard stares and chill aloofness. The fact that India was on the point of shaking off foreign domination made him, a foreigner, all the less welcome. The Untouchables were not responsive to the methods he employed for their conversion. He attempted a small boarding-school and found it almost impossible to gather boys. When parents were willing to entrust their children to him, pagan neighbors intimidated them. On one occasion, while trying personally to bring a few boys to school from a village some miles from the town of Gaya he was stoned by angry villagers. Father Creane found himself marking time.

Just about this time America was forced into the war and as soon as means permitted a large American airport was established a few miles outside the town of Gaya. English soldiers, numbering some Catholics among them, and Indian troops, including some of Santal Jim's old converts, were in barrack near Gaya, and until the war was fought and won Father Creane's work as chaplain to our boys and other Catholic soldiers offered a welcome outlet to his zeal and a diversion from the discouraging work among pagans.

The war over and all but a few Indian soldiers gone, Father once more turned his attention to the millions awaiting him in Gaya district. Drawing upon all his years of experience in India, he formulated new plans,



centering his attention on one caste, self-supporting and respectable in Hindu society. It was a hard work, teeming with difficulties, but he shirked no hard work and feared no difficulties. Some results were beginning to appear when death struck him down after twenty-three years in India.

The end came rather suddenly, though not unexpectedly as Father Creane had been suffering from a chronic complaint for some time. On Sunday, Nov. 28th, he said Mass for the Catholic Indian soldiers. He drove his jeep home himself, but shortly after reaching the mission he suffered a stroke, and died, fortified by the Last Sacraments, at about four in the afternoon.

He lies buried in the American military cemetery in Gaya.

Catholic Indian soldiers drawn up at attention lined the path from the cemetery entrance to the grave. And it was fitting that some of his old Catholic Santal boys fired the last volley over his grave.

Father Creane was an inspiring missionary whom it was a delight to know and with whom it was an honor to work. A spiritual man and tireless, he set his ideals high and never slackened his efforts to attain them. I can see him, when his summons had come, being welcomed by the many Santals who had preceded him, as he approached to hear the "Well Done" from the Leader whom he had served so tirelessly.

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### SAINTS OF THE DESERT

"Which of all our duties," asked the brethren, "is the greatest labor?" Agatho answered: "Prayer; for as soon as we begin, the devils try to stop us, since it is their great enemy. Rest comes after every other toil; but prayer is a struggle up to the last breath."

\* \* \*

Abbot Theodore said; "Other virtue there is none like this to make naught of no one."



Abbot Sylvanus said: "Woe to the man whose reputation is greater than his work."

\* \* \*

Holy Epiphanius said: "A great safeguard against sin is the reading of the Scriptures; and it is a precipice and deep gulf to be ignorant of the Scriptures."

\* \* \*

Abbot Anthony said: "Lord, how is it that some live a short time, others live too long; some are poor, others are rich; and unrighteous men are rich and righteous men are poor?"

A voice came to him: "Look to thyself; it is not good for thee to be told the judgments of God."

\* \* \*

Abbot Theodore said: "Many a man in this day takes to himself repose, before God gives it to him."

\* \* \*

Abbot Pastor said: "Over no one doth the enemy rejoice so much, as over him who will not manifest his inward self."

\* \* \*

Once after Mass, there was wine over. One of the old men brought some to Abbot Sisoï.

The Abbot sipped once; and he gave it again.

He sipped it a second time; and he offered it the third time.

But the Abbot put it from him, saying: "Keep still, brother, it is the evil one."

\* \* \*

Abbot Anthony said: "The days are coming when men will go mad; and, when they meet a man who has kept his senses, they will rise up against him, saying, 'You are mad, because you are not like us.' "





## RECRUITING BROTHERS IN BELGIUM

FRANCIS K. DROLET, S.J.

Belgian Jesuits are facing the same grave problem of obtaining vocations for Coadjutor Brothers as the American Jesuits. The number of candidates has fallen very low in the last few years. It will be of interest to note the means they are now taking to recruit candidates. Possibly an adaptation of the idea might be of use in the United States.

In each of the two Belgian Provinces there has been established a house, where young boys from fourteen or fifteen upwards to an indefinite age are received, and are given professional training in some trade until at least the age of eighteen or nineteen. Then, if acceptable, they enter the novitiate as postulants Brothers.

In the Northern Belgian Province this house is at Turnhout,—Apostolische School, Turnhout, Belgium,—the Superior being Father Emmanuel Collin, S.J. The one in the Southern Belgian Province is at Namur and will be briefly described here. Its address is Institut Missionnaire de St. François-Xavier, 16 Av. Reine Astrid, Namur, Belgium. The Superior is Father Van der Biest, S.J. The house is a fine building, adapted to its present work during the last three years. It is essentially a missionary institute,—for the training of future missionary priests and brothers and, accordingly, more than a modernized version of what we know as an "Apostolic School." There are three Jesuits on the staff,—the director, Father Van der Biest; the propagandist of the project, Father George, who spends a great part of his time on the road, preaching in various parts of the country, not only in search of financial support of the house, but especially in quest for future brothers and priests. The third Jesuit interestingly enough, is a scholastic who acts as Father Minister and is pretty much in charge of the forty adolescents in the house.

These forty boys are the fruits of the propaganda for the work, and form two classes: those who desire to



be priests, and those who want to be brothers. There are thirteen brother aspirants and the others look to the priesthood. The candidates come from all over the countryside and pay in whole, or in part, or nothing, according as they are able. They wear no clerical garb during their years at the Institute. They live there during the year, but spend several weeks at home at Christmas, again at Easter, and during the longer summer vacation. The whole atmosphere of the house is more like that of a family, due to the small size of the group, and to intimate contact with the Fathers. In the refectory, future brothers and future priests eat together at the same table, and some boys always eat at the Fathers' table.

Those who enter come with a basically missionary motive. Aspirants for the priesthood will enter one or other missionary order of priests. Future brothers are all destined for the Society, and with this in view they are trained professionally in various trades. Usually these future brothers are around fourteen or fifteen years of age when they come. They remain in their apprenticeship for four or five years, until they become masters in one specific trade—shoemakers, printers, cooks or tailors. Whether they themselves will ultimately go to the missions is not so much the question, as to whether they, by their labors for the Society, will release priests and scholastics for missionary work, and perhaps go to the missions themselves.

In the house the future priests study, and make their home. But like ordinary college and high school boys, they go into town each day to attend our Jesuit College of Notre Dame da la Paix and in no way are they distinguishable from the other boys. As for the future brothers, some attend various public trade schools in town, where they learn their profession. But for others there are machine shops at the Institute and there they receive their instruction from expert professors from the local schools. The plan is to set up shops in all the trades right at the Institute, so that the boys will get their full training there, and not have to risk possibly



harmful influences at the public schools. There is a printing shop since this past Christmas; there a master printer is training two boys of about eighteen years of age in the trades of bookbinding and printing. Another young man is apprentice shoemaker under a professional. The soles and heels on the shoes of many Jesuits in the Namur vicinity testify to his skill.

The house is in an expanding stage. At present there are dormitory accommodations; but building plans are under way for rooms for each boy. The chapel is superb. The reading rooms, study rooms, and refectory are all modern in their equipment. And there is a large piece of ground attached for sports. The site for machine shops has been chosen and it is hoped that work will begin there soon.

An interesting side line is the Boy Scout troop of which all are members. Catholic scouting in Belgium is very highly developed, probably more so than in any other country. At the Institute, falling in line with the Belgian Catholic Scouting movement, the whole group, at the end of the school year, go off on a scouting trip for two weeks. This year it will be down to the Jura Mountains. It is amazing to see their interest in this side line. Naturally it is not an essential to the project of training future brothers and need not be required were one thinking of setting up such a house in the States. Over here the idea of competitive sports is not quite as developed as in the States, and hence the idea of scouting in some measure takes its place. A summer camp, however, for the members of such a community, could well be a part of the program.

We were told that about sixty per cent of the boys persevere during their course at the Institute—not a bad percentage. The good result is that young men are being trained competently in professions and trades with a view to entering the Society and enriching it by their developed talents. Each future brother must become master in one trade. But all spend some time also in learning the fundamentals of other trades, so that, should the need arise, they may fill in with con-



fidence based on their partial training in that line. The director insists that their training in their trades be complete before they enter. For he says that they should not be sent to the novitiate to learn their trade, but rather to fulfill the real purpose of the novitiate, viz., training in the religious life, a much more important job. One can readily see the wisdom of this.

It is hoped that the young men thus professionally trained will be proud to dedicate their trained skill to the work of the Society, because of the positive contribution they have to offer. They will always have a specific line to fall back on as a major interest, and this should insure greater stability during the trials that come to all religious. Even though every year of their lives they may not be actually using that specific training, yet it will stand them in good stead, for this training will also have moulded character and given the young men a confidence which at times may be absent in those who are untrained.

This experiment has been going on now for three years. The results thus far are very promising. It will take time to build up and to develop. The presence of future priests and future brothers in the same house is not an essential. Probably in America, since we have gotten on quite well without such schools because of the many priestly vocations from our schools, this type of community might be exclusively for future brothers. The interesting thing seems to be in getting youngsters in their fifteens and sixteens, who do not desire intellectual studies, but rather are more adapted by temperament and aptitude for learning technical and professional trade skills. Their learning capacity at that age, in such fine surroundings, and with such motivation, can be put to excellent use in preparing a fine corps of Jesuit Brothers according to the best traditions of the Society.

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# THE SOCIETY OF JESUS IN AUSTRALIA

1848-1948

The year 1848 is known to historians as the "Wonderful Year of Revolutions," and it was chiefly the political turmoil of that year that decided Francis Weikert, a Silesian landowner, to gather a party of his fellow German Catholics and to emigrate to Australia, where they would form a Catholic rural settlement. The centre of the new settlement would be the church, and Weikert asked a missionary organization to provide a chaplain for the projected community. The revolution in Austria had led to the expulsion of the Jesuit Fathers from the country, and Weikert was advised to apply to their Provincial for help. This he did, and in due course the Austrian Provincial sent two of his priests, Father Maximilian Klinkowstroem and Father Aloysius Kranewitter, both of whom had volunteered to go with Weikert.

On the Feast of the Assumption of Our Lady, August 15th, 1848, the party (130 in number) took ship from Hamburg, accompanied by the two Jesuits. On reaching Adelaide—on another Feast of Our Lady, her Immaculate Conception, December 8th, 1848—Weikert soon found that his initial plans were doomed to failure. To procure a tract of vacant land, both large enough to bear a settlement of the kind he envisaged and fertile enough to ensure its success, would have cost a huge fortune, and his capital had been virtually exhausted by the cost of bringing his party from Germany. The party scattered, and the individual Catholics who had comprised it were submerged in a Protestant population.

Abandoned by his party and threatened with destitution, Weikert rented a few acres of land, 88 miles from Adelaide and two miles from Clare, where there was a little church served by a resident Irish priest, Father Quinn. With the approval of the Bishop of



Adelaide, Father Kranewitter joined the Weikert household. Another man would have given way to despair. Scattered over a wide area there were a number of German Catholics, including of course some of Weikert's party, but there was no question of their being able to support a priest. Since he had no horse nor the money to buy one, it was difficult for him to make any contact with his German Catholics, but he never doubted that all would come well. Within a few months two Jesuit laybrothers arrived, and applied themselves with such energy to the task of making the land productive that Father Kranewitter wrote back to his Provincial to say that the financial position of the Mission was assured. Incidentally this meant financial security for Weikert too; for, since he was lame and had a wife and eight young children dependent on him, he could never have got his farm going without the help of these Brothers.

Father Kranewitter was able to set off on long journeys by foot to visit the German settlements, and soon he said Mass on the first Sunday of every month in a house where forty German Catholics could assemble, some of them coming about nine miles to hear Mass. Confident that there would be a great inflow of immigrants and that there would be many German Catholics among them, Fr. Kranewitter still hoped to see a prosperous German Catholic settlement come into being; but in point of fact the whole colony was to receive a setback. Gold was discovered in Victoria, and the population of South Australia was soon infected with gold-fever. Thinly populated at best, the young colony was almost deserted. Fr. Quinn had to retire from Clare, since his congregation had dwindled to a handful, and Fr. Kranewitter joined a party making for the goldfields, not that he had despaired of his Mission, but to collect funds for it. Eventually the discovery of gold in Victoria proved to be the salvation of his Mission, for not only did most of his German Catholics return, but the increase in the population of Victoria provided a market for South Australia. So



it was in a hopeful mood that Fr. Kranewitter wrote home in 1854 to say "The greater number of those who left their homes have returned and many new settlers have arrived, so that the little church at Clare is sometimes filled on Sundays."

Still the Mission largely depended on the work done by the Jesuit Brothers for its support. Father Kranewitter had been joined by Father Tappeiner in 1852, and since the whole district had been handed over to the Jesuit Fathers now, Fr. Kranewitter, who had learned English, found that his work was more and more concerned with the Irish settlers, while Fr. Tappeiner looked after the Germans. Later on Catholic Poles arrived in considerable numbers, and a Jesuit of their own nation, Fr. Rogalski, attended to them. The district now entrusted to the care of the Fathers was immense: it may roughly be described as the eastern portion of the present diocese of Port Augusta and the northern and northwestern portion of the archdiocese of Adelaide.

### **The First College**

The Fathers had bought a property some six miles from Clare, and the Brothers had built a residence on it. This farm—called Sevenhill out of devotion to the seven-hilled city of Rome—was to become the centre of the Jesuit apostolic work. Right from the beginning Fr. Kranewitter was determined that a College should be opened there, and in 1856, a year of good harvests, St. Aloysius' College, Sevenhill, came into being. Although it never reached the proportions of what would be regarded as a prosperous College today, it succeeded in imparting learning each year to a body of students varying in numbers from 20 to about 40 and in standard from boys in their early 'teens to theological students completing their studies for ordination. The Fathers were fully aware of the limitations of such an institution, but the astonishing thing is that the school, despite all its anomalies, produced many eminent men



including Dr. Reynolds, Archbishop of Adelaide, and Father Julian Tenison Woods—who joined the College in its first year as a theological student and to whom Australia is so deeply indebted. Whatever may have been its scholastic achievements, the College instilled into its students the highest ideals, and they were remarkable in after-life for their loyal practice of their Faith. No less remarkable was the affection borne by the students for their masters; indeed, the most distinctive characteristic of the Austrian Fathers who laboured in Australia was their power to win the affection of all with whom they came in contact. However, it seems that the greatest and most beloved of the masters who taught in St. Aloysius' College, Sevenhill, was the Jesuit Scholastic, Thomas Carroll, himself a former pupil of the school, born in Ireland and bred in Australia. His influence with the boys was so great that he rarely had to impose any punishment, for—so one of his former pupils records—if any boy failed to conduct himself properly while under the care of this revered master, the other boys would administer condign correction as soon as occasion served. As Father Carroll he lived to a very advanced age, and his memory is still cherished by all who knew him.

### Work for the Aborigines

From the first the Austrian Fathers had wished to work among the aborigines, but it was not until 1882 that they were able to start the Daly River Mission. They suffered severe privations and laboured incessantly for the salvation of the wandering tribesmen, and one of the most zealous of the missionaries was Fr. Donald McKillop, an Australian who had joined the Austrian Jesuit Mission. Some conversions were made, and there are souls in Heaven now who will thank God for all eternity for the sending of the Fathers, but after sixteen years the Mission had to be abandoned.

The Fathers embarked on this venture with the idea of following the methods employed so successfully



by the Order in South America—i.e. getting the Blacks to settle on the land. This plan was a complete failure; the Blacks would not settle down, the soil was unproductive, and periodic floods destroyed what little cultivation there was. Twice the mission settlement had to be moved because the neighborhood was invaded by white men and Chinese, with disastrous results for the Blacks. It became evident that little good could be effected except through converting the children and that since every settlement was likely to be destroyed by floods, only by the steady expenditure of relatively large sums could the Mission be kept going, and in those days the Faithful were not as Mission-minded as they are today. Finally, the Missionaries were rightly convinced that it would take three generations to make the Blacks Christians, and so disastrous was the effect of the contacts with European and Asiatic that it became evident that there were not going to be three generations. The Blacks were dying out. Very reluctantly the Fathers asked and obtained the approval of the Sacred Congregation of Propaganda for the closing of the Mission, and in 1899 they withdrew. The dictionaries and grammars of the native languages compiled by the Fathers and the hymns composed by them are valuable contributions to Australian ethnology. No doubt these holy Missionaries and the souls brought to Heaven through their labours now intercede before the Throne of God for the heroic Sacred Heart Fathers who since 1934 have been labouring in this arid patch of the Vineyard.

### **Characteristics of the Australian Mission**

The most striking difference between the Mission founded by the Austrian Jesuits and that of the Irish Fathers who came later and eventually superseded them, was the part played by the Jesuit Brothers. The Irish Mission was manned chiefly by Irish and Australian priests, though invaluable work was done by Brothers too; in the Austrian Mission, it was the



other way about: for nearly the whole period of the Mission's existence the number of Brothers exceeded that of priests. This was not accidental; the Austrian Fathers depended on the Brothers for their support. The nature of this dependence changed gradually with the years from the almost total dependence in the time when Brother John milked the cows, made the butter, and carried it on his shoulders twenty-five miles to market it at Burra, to dependence on the help of their labour without which the Mission could not have carried on. However, in these days when Australian Catholics are sending relief to Germany it should be remembered that the Fathers received considerable financial help in the first years of struggle from a German missionary organization.

Finally it should be noted that the Austrian Fathers made steady progress from the time of their arrival till the economic depression of the 80's and that even though much of the Catholic population drifted away to other centres within the course of the subsequent fifty years, the permanent achievements of these Fathers were remarkable. They began their work penniless in a colony almost without organized ecclesiastical life, and at the request of the bishop took over the northern district of indefinite extent. The Catholics were almost all extremely poor—shepherds, farm-labourers, miners, and struggling farmers—and were as widely dispersed as the colony's sheep. With the invaluable help of the Jesuit Brothers, a handful of priests laboured in this arid vineyard for forty years, and instead of dying out from want of contact with its sources, the Faith spread, and the Faithful were gradually provided with a network of churches. In the early 80's—the heyday of the Mission—the Fathers had a College and five residences from which they served over twenty churches and chapels. Most of these churches were either school-chapels or had a school attached, and the schools were usually conducted by the Sisters of Saint Joseph, and if the



Fathers had done nothing more than spread the schools of these Sisters they would still have deserved the lasting gratitude of the scattered Catholics.

The Austrian Mission merged gently into that established by the Irish Fathers, but why did the Austrian Fathers hand over the work to their Irish confreres? In the first place, the Austrians had come to serve a German-speaking Catholic settlement, and not only had it never come into being, but the next generation of the German stock had become English-speaking; not only would each Austrian Father who came to the Mission have to learn English, but once the colony began to assume adult stature as a British State, it became apparent that the Austrians would have to adapt themselves, their educational ventures and the training of their scholastics to the ways of an English-speaking world. Then, too, a rapid expansion of the work of the Society in the Hapsburg Empire made it difficult for the Austrian Provincial to spare men for the Mission. Meanwhile the few Austrian Fathers running the huge Mission-area were growing old, and it seemed better from every point of view to reinforce their ranks from Ireland rather than from Austria. This was done. But a word about the Irish Mission.

### **The Irish Mission**

Early in 1865 while Fr. Tappeiner was giving the Melbourne clergy their annual retreat, Bishop Gould expressed a wish that the Jesuits should take over St. Patrick's College which was temporarily closed owing to financial difficulties. In March the Superior of the Jesuit Mission, Fr. Polk, was invited to Melbourne, shown around Richmond and Hawthorn, and asked to give his opinion as to whether the Order would be ready to take on parochial work in these suburbs and to re-open St. Patrick's. His opinion was favourable, and the question was then to decide what Province of the Order should be asked to undertake the work



and eventually it was agreed that the Irish Province should be approached. The Irish Fathers accepted the offer and no doubt were not a little encouraged in their venture by the fact that the great pioneer priest of Australia, Fr. Therry, had left a substantial bequest towards the opening of a Jesuit College in Australia.

The first two Irish Fathers to arrive were Father Joseph Lentaigue and Father William Kelly. They reached Melbourne on 21st September, 1886, and in the evening of that day Father Kelly preached at St. Francis' Church. They took over St. Patrick's College at once, and opened it with thirty boys on the roll; within a year the number had increased to 100. On 24 April, 1866, Father Joseph Dalton who had arrived just one week before took charge of the parish of "Richmond" which included Kew, Hawthorn, Camberwell, Nunawading and Mitcham. Of these places Richmond, and to a lesser extent, Hawthorn and Kew, had already become suburbs of Melbourne, while the rest were described as "country districts."

Since the history of the work of the Irish Fathers would require much more space than we can devote to it, only a brief outline will be given here. The year 1878 was marked by a great expansion in the work of the Fathers. In this year they settled in Sydney, began their work on the North Shore, acquired St. Kilda House, and brought the magnificent site at Riverview; in the same year Xavier College was opened, and two Fathers were despatched to New Zealand to inaugurate the short-lived St. Aloysius' College, Waikari Dunedin. After four years this venture was abandoned, and, apart from the appointment of a Belgian Jesuit missionary bishop (Most Rev. Walter Steins, S.J.) to the See of Auckland (1879-1881), no Jesuits were permanently stationed in New Zealand until 1946 when the Fathers settled there with a view to the opening of the Holy Name Seminary, Christchurch, in the following year.

Ultimately the success of any such apostolic work depends on the measure in which the people respond



to the graces which God gives them through the ministry of their priests, and a test both of this responsiveness and of the soundness of the spiritual culture imparted to the people is the number of young people who aspire to the priesthood and religious life and who succeed in carrying out the duties of these vocations. The Austrian Fathers despite their pre-occupation with their ministrations to the scattered Catholic laity, managed to train some excellent secular priests who were destined to play an all-important part in the development of the Church in South Australia. Further, they—especially the saintly Fr. Tappeiner—took an important part in fostering the growth of the congregation of teaching Sisters of St. Joseph founded by Fr. Tenison Woods. We are particularly concerned here with the vocations to the Jesuit Order. In 1886, Thomas O'Brien, the first Australian to become a Jesuit, was admitted as a novice at Sevenhill, but he was summoned to Europe to complete his noviceship in Austria. Two years later the Australian novitiate opened again to admit three novices, and it became a permanent department in the all-embracing St. Aloysius' College. In 1884 the Irish Fathers opened a novitiate in Richmond, recalling from Sevenhill a novice who had been entrusted to the care of the Austrian Fathers. Two years later the novitiate was transferred to Xavier College, and in 1884 to Loyola, Greenwich, N.S.W., where, apart from a period of twelve years during which the novices were all sent to Ireland, it remained until 1934, when the present Loyola was opened at Watsonia.

### The Unification

It was in 1901 that the Austrian Mission was merged in that of the Irish Fathers, and in that same year Fr. John Ryan, who had been a diocesan priest before joining the Order, was appointed Superior of the united Mission. This holy priest, who had made his noviceship at Sevenhill, had already, as Rector of St. Patrick's



College, begun the publication of the Sacred Heart Messenger, and as Superior of the Mission (1901-1917) he worked untiringly for the welfare of souls. He was a prudent and resourceful administrator. During his period in office, St. Aloysius' College was transferred from Surry Hills to Milson's Point, the Society began its work in Brisbane, and arrangements were made for the acceptance by the Society of the running of Newman College.

Under the next Superior of the Mission, Fr. Lockington, whose recent death has been the occasion of so many tributes to his ability and zeal, the work of the Fathers was consolidated. His term of office saw the opening of Newman College and Burke Hall (the first preparatory school for Xavier College), and arrangements were made for the Society to conduct the Regional Seminary at Werribee.

He was succeeded by Fr. J. Sullivan. The steady development of the Mission and especially the steady inflow of young Australians into the Jesuit Novitiate had brought the work of the Society in Australia to a stage where both the number of its undertakings and the strength of its personnel would soon justify its organization as an independent unit of the Order, directly subject to the Father General and with the right to representation in General Congregations of the Order. Father Sullivan's term of office (1923-1931) was marked by the completion of this development. The Colleges of the Order had record numbers on their rolls (until the advent of the Depression), and the novitiate received a larger number of boys and young men than ever before. In 1931 the great day came; not only was the extension of the Order in Australia sufficient to justify its independence of Irish control, but the Catholic population had shown that it had sufficient appreciation of the ideals of the Order to guarantee its constant reinforcement in the years to come. The Australian Vice-Province came into being on May 31st, the feast of Our Lady Mediatrix of all



Graces. The first Provincial was Father John Fahy, who had till recently been Provincial of the Irish Province. During his term of office (1931-1939) the chief development was the provision of facilities for the training of Jesuit students independently of those provided by the Irish Province. By 1934 the spacious building Loyola, at Watsonia, constructed to serve as a novitiate, house of studies for students studying for University degrees, and retreat house, was opened, and in 1939 Canisius College, Pymble, N.S.W., was ready to receive those who had qualified for the higher ecclesiastical studies. Meanwhile, with the passing of the Depression, the Society's Colleges had seen their rolls fill up again, and in 1937 Xavier College opened its second preparatory school—Kostka Hall, Brighton Beach. The next year saw the beginning of a venture that was to prove an unqualified success; the Society having accepted the invitation of the Archbishop of Perth to open in his archdiocese a College dedicated to St. Aloysius and bearing his name in its French guise, opened St. Louis' School, Claremont, W.A., and it has proved to be not only a successful school but a centre from which the Fathers have been able to assist in the manifold good works being done by the clergy, diocesan and regular, in the archdiocese.

Father Meagher's period of office (1939-1947) embraced the years of the War, which inevitably affected the work of the Society. Five of the Fathers became full-time chaplains with the Forces, and one of them was made prisoner-of-war by the Japanese; the students who would normally have gone to Europe to study Theology, had to stay in Australia, and this led to the conversion of Canisius College, Pymble, into a Theological College, and three years later to one of the greatest events in the history of the Society in Australia, the ordination of 19 Jesuit priests at St. Mary's Cathedral, Sydney, in 1944.

Another important event was the extension of the work of the Order to New Zealand, with the opening in February 1947 of the Holy Name Seminary in



Christchurch, under the care of the Jesuit Fathers. In the same month Campion Hall, Point Piper, Sydney, was opened as a preparatory school for St. Ignatius' College, Riverview; both these ventures have already settled down to a steady routine and are showing signs of healthy growth.

In October 1947, Father Austin Kelly was appointed Provincial. The most recent development in the Order's work in Australia is the organization of a Mission Staff. Throughout the past century the Jesuit Fathers in Australia have given Missions in the parish churches from time to time, and for a few years (1895-1901) a special staff of priests was set aside for this important work which has since the time of St. Ignatius been one of the chief works of the Society, but owing to the shortage of men the Fathers concerned had to be transferred to other duties. The new staff has met with remarkable success.

In conclusion a word may be said about the present condition of the Order in Australia; its novitiate has a larger number of novices than ever before. Its Colleges have record numbers on their rolls, and many boys have to be refused for want of space, and in general it may be said that the greatest difficulty that the Society has to face is that, even with the record number of priests and Brothers, there are not enough men to do all the work that falls to its lot. There is need for building of extensions to virtually every building in which the Society works. It is true that the cost of living and constructional work had risen out of all proportion to the fees of the Colleges or the contributions on which parishes depend, but despite restrictions on buildings and here and there grave shortage of funds, the Society is experiencing an increase in personnel and an expansion of its undertakings greater than ever before in the hundred years of its existence in Australia. For this the Jesuits humbly thank God.

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# HISTORICAL NOTES

## THE RUYSBROECK SOCIETY

The Ruysbroeck Society (Ruusbroec-Genootschap) owes its name to the Blessed John Ruysbroeck, the renowned prior of Groenendael, the greatest spiritual writer of the Low Countries and one of the purest and profoundest mystics in the history of Christianity.

The Ruysbroeck Society is composed of Jesuits drawn from the Northern Belgium and Dutch provinces. Their task is the scientific study of the piety of the Low Countries, especially in its literary productions, from the conversion of the people until about 1750.

The members of the Society direct the Ruysbroeck Library, prepare treatises and monographs on the history of the spirituality of the Low Countries, assist in editing the quarterly *Ons Geestelijk Erf* and in organizing international scientific congresses. They work of course, in close contact and cooperation with many eminent historians in Holland and Belgium.

The founder of the Society is Father D. A. Stracke, S.J. As early as 1903 when he was studying Germanic philology at the University of Louvain, he laid before his superior detailed plans which he had drawn up with the advice and encouragement of Professor L. Scharpé. He asked for collaborators to help carry out the project.

At that time Father Stracke's purpose comprised the preparation of a complete bibliography of the ascetical and mystical writers of the Society of Jesus in the Low Countries, the collection of their extant works in a central library, the publication of worthwhile treatises which had not yet been published or had become rare, and the composition of monographs on the leading authors. When this was accomplished, a



comprehensive study of these spiritual writers and their influence would be possible.

This plan, which won the approval of one of the Bollandists, gradually widened in scope until it embraced the entire history of piety in the Low Countries. Twenty years passed before the concrete realization of the project with the foundation of the Ruysbroeck Society at Antwerp in 1925.

The complete purpose of the Society was explained at some length in a conference by Father Stracke at the Flemish scientific congress at Ghent in 1926. On that occasion the founder pointed out the insufficient and often insulting treatment of the so-called "devotional booklets" by the leading authorities on the literature of the Low Countries. He cast new and increasing light on this ancient and noble department of our literature and insisted that the treasures of our ascetical and mystical writers should be freed from the rubbish which encumbered them. This spiritual legacy from our forefathers was an inheritance which should be held in honor. The influence on world literature of our great ascetics and mystics would have to be studied and their lost works must be salvaged and given again to our people whose pride in their national piety needed to be aroused.

As an indispensable means to bring this about, the foundation of a review was recommended. Its title should be *Ons Geestelijk Erf* with the explanatory subtitle: Riview for the study of the piety of the Low Countries from their conversion to about 1750. The first number of *Ons Geestelijk Erf* appeared in 1927 and it has been published without interruption ever since. The last number for 1948 completed the twenty-second year of the periodical.

In 1924 most of the Fathers who formed the Ruysbroeck Society lived in O. L. Vrouwe College in Antwerp. There they occupied a special building on Rubenslei which had a well-appointed library. But soon this locale was outgrown. In 1937 a large mansion at 17 Prinsstraat was purchased. It was near St. Igna-



tius' Handelshogeschool to which community the members of the Ruysbroeck Society now belong. The house was christened Ruysbroeck House. It, too, in the meantime has become too small for the steadily expanding library and is filled to capacity and beyond with books.

It was in 1937 also that the Ruusbroec-Genootschap which had always had the approbation of provincial superiors received its definitive ecclesiastical sanction. Very Reverend Father Wladimir Ledochowski formally approved the work that year on the feast of St. Peter Canisius, Jesuit Doctor of the Church from the Low Countries.

L. MOREELS, S.J.

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## OUR AGRICULTURAL SCHOOL AT ANGERS

In 1895 Father Ernest Vétillard, S.J., of the Catholic University of Angers was struck by the dechristianization of the rural population of Western France as well as by the lack of scientific information from which these farmers suffered. To remedy the situation he desired to make the ideas of *Rerum novarum* known to the peasants of France. He accordingly proposed to the Union Centrale des Syndicats Agricoles to entrust higher agricultural training to the Catholic Universities of France.

In 1898 an effort was made to establish a five-year course after the baccalaureate. The means at the disposal of the school were scanty but an excellent group of professors was assembled. The project did not prosper, however, and by 1908 there were only 120 students enrolled and the course had been reduced to two years. Before World War I the number of students began gradually to increase. In 1919 still more students applied since agriculture had become a paying proposition. A large commodious building was erected near the university in the center of the city.



In 1927 a third year of a new type was added: scholastic work was reduced to give more time to study-clubs and personal effort. An attempt was also made to study rural problems in relation to those of the other classes of society. 1927 also saw the foundation of correspondence courses which now reach 7,000 pupils: young men and young women, farmers and rural workers. To supervise this instruction the school employs four hundred local advisors and as many correctors. In the correspondence school the cycle of social and technical studies covers a period of ten years. This Centre d'Enseignement Rural par Correspondance of Angers is the largest and best equipped in France.

By 1933 the depression of 1929 had greatly reduced the number of students enrolled in the school. In fact there was question of abandoning the work altogether. In this crisis the alumni offered to take over the finances of the school. They are still in charge and their efforts have given the work a stability which similar projects greatly admire. Father Robert Guilloux, S.J., the new director, is endeavoring to recruit a new professorial staff.

In 1938 a group of colonists in Morocco asked the aid of the school in order to found instruction centers. The problem was one of adaptation to the milieu and to the agricultural methods of the country by young people who had received in France a thorough agricultural training. The first center was opened near Rabat in 1946. Its course comprises practical training for ten months and a study of technical and social problems and well as of Arabic for two months. In 1947 another center was opened near Tunis. Graduates of Rabat attend the Institut des Belles-Lettres Arabes of Tunis and continue under the White Fathers their study of the Arabic language and civilization. The young people who have received this training are much esteemed by the colonists. These African centers are open, as is the third year at Angers, to students coming from other schools. They are required, however, to show a true



missionary spirit and to give proof of a serious Christian outlook.

Since 1940 there have been very many applications to the school at Angers. A new system of admission is being developed. A year of preparation after the baccalaureate is required. At Easter of this year there is an intellectual examination on the scientific plane. In September admission is granted or refused after an examination into the rural aptitudes of the candidate who has to undergo practical tests as well as a psycho-technical examination.

At present there are six Jesuits on the faculty. The professors are members of the University of Angers or directors of agricultural centers. Scientific and practical training are given a prominent place on the program. The spirit of the enterprise is apostolic and relations with the African centers is close.

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## THE APOSTLE OF MUNICH

Father Rupert Mayer was born January 23, 1876 at Stuttgart into a family of merchants. In that part of the German Catholic diaspora the Mayers were leading Catholics. The discrimination practised against them had the effect of confirming the boy in his faith.

Rupert studied philosophy and theology at Fribourg in Switzerland, at Munich and Tübingen. During this period he was active in the association of Catholic students. Ordained on May 22, 1899 by Bishop Wilhelm von Keppler, he entered the Society of Jesus at Feldkirch a year later. In 1906 he began his career as a popular missionary, preaching in Switzerland, Austria, and Holland as well as in Germany. In 1912 Cardinal Franz von Bettinger called him to Munich.

For thirty years Father Mayer had a decisive influence on the spiritual life of the city. He devoted himself especially to the working classes and to the



immigrants from whose uprooted milieu Adolf Hitler came. Father Mayer preached continually and tried to organize the people religiously. He was at the service of all. A story is told which illustrates his apostolic resourcefulness. He was assisting a dying man who refused the sacraments. Father Mayer learned that, although it was December, the sick man had a craving for strawberries. The priest promised to obtain the fruit if the man would promise to go to confession. The proposition was accepted. There were no strawberries in Munich except in the royal larder. Father Mayer was able to get some of them and within an hour the dying man had made his peace with God.

When World War I broke out in 1914, Father Mayer volunteered as a chaplain. One day a soldier fell victim of a machine gun bullet and began to cry for help. It was impossible at the time to take him to the rear. The heroic chaplain covered the wounded soldier with his body and said: "Be calm, son. If anyone is hit, it will not be you." It was in Roumania that Father Mayer's left leg was so severely lacerated by shrapnel that it had to be amputated. This, of course, brought his discharge from the army but his zeal was only increased.

Soon anarchy and revolution lifted their heads in Munich. Father Mayer threw himself into the conflict. The "lame apostle" was at all the meetings, even at those of the Communists and freethinkers. He warned against violence and exhorted to peace while he courageously preached the social doctrine of the Church. At the same time his charity was inexhaustible. It is said that millions of marks passed through his hands.

Father Mayer studied the problems of the day and had practical solutions for them. He noticed, for example, that on Sunday morning thousands of city-folk left early in the morning to spend the day in the mountains. Father Mayer arranged for Mass at the station and celebrated it himself at 3 A.M. even though he might have been in the confessional till 10 P.M.



the evening before and would have to preach three, four or even, on occasions, as many as nine times that day.

From 1920 he had charge of the men's Sodality which had existed at Munich for over three hundred years. Every day he preached in the city or country. At times he gave as many as seventy sermons and conferences a month. The active membership of the Sodality doubled and reached 7,500. Since the churches were too small to contain the crowds which flocked to hear him, he preached in the open air.

Trials were not wanting. One day, for example, a Communist spat in his face. Father Mayer ascertained the name and address of his assailant. Later he visited the house and was appalled by the abject misery he found there. The same day he brought money, furniture and words of encouragement which saved a soul from despair.

Then came Hitler and the Nazis. Munich was the capital of the movement. Father Mayer recognized the danger and fearlessly denounced the aberrations of Nazism. He was threatened but he would not compromise.

In 1937 after several warnings he was arrested for the first time. On the next two Sundays protests emanating from the archdiocesan authorities were read in all the churches of the city. Cardinal Faulhaber visited Father Mayer in prison and then preached his great sermon of July 4, 1937 in which he stated: "The arrest of Father Mayer means that the *Kulturkampf*, which aims at the destruction of the Catholic Church in Germany, has entered on a new phase."

After six-weeks' imprisonment, Father Mayer was tried and condemned to six-months' detention. His sentence was suspended but he was forbidden to preach. Works of charity and study clubs now took up the time of the apostle who thought it better not to flout the government. Cardinal Faulhaber made efforts to have the preaching ban lifted but in vain. At



Christmas 1937, Father Mayer preached without government permission.

On January 5th, 1938 he was arrested again. The Cardinal renewed his protests and visited Father Mayer at the prison of Landsberg. After seven months, Father Mayer was freed. But in September 1939, the Gestapo questioned him on the grounds that an emissary of the royalists had visited him. Father Mayer in refusing to reveal the names of any of his visitors used strong language: "I refuse," he said, "all information. You may arrest me at once if you desire. I brought a valise along just for that emergency. You may shoot me if you want to do so. Indeed you could not do me a greater service. I have no desire to live any longer in this country of slaves. There is absolutely no liberty any more. The proof is that if I, a theologian, write an article in which a single word displeases these gentlemen, it cannot be printed. A man can't be free in Germany. As for me, my war record has not made me known. The fact that I have been imprisoned has brought me fame. Foreigners, even Americans, come to greet me, not surely because of my service to my country but because of my prison record."

All that Father Mayer said was recorded and passed from bureau to bureau. One day he was arrested at St. Michael's. For several months there was no word from him. But on January 16, 1940 he wrote to his mother, then in her eighties, from the concentration camp of Sachsenhausen: "Thank God, I am getting along very well. I am glad that I always kept my bodily needs down to the strict minimum. That is a boon to me today. Here I have no person or thing to rely on except the good God. He is enough, more than enough. I want to pray and sacrifice myself. At this moment that is all God asks of me. If He wanted more, He would have arranged things differently."

But Father Mayer was not destined to die a martyr. When weakness and illness had brought him to the brink of the grave, he was, to his immense surprise,



suddenly released. The Benedictine Abbey of Ettal was assigned as his residence. There he lived for four years, cut off from the outside world and from all active apostolate. The man of action now gave himself to prayer and study with such energy that the physicians were afraid that he was not eating enough. Swimming gave him some exercise but he refused himself this relaxation once he had learned that the Gestapo was looking for his provincial Father Augustine Rösch.

Providence gave Father Mayer some work at the end of his life. The Americans had no sooner reached Ettal than he was in the pulpit again. At Munich he addressed throngs of men and consoled them in their hour of despair. In this manner his remaining strength was consumed.

On November 1st, 1945 while preaching on the Beatitudes he suffered a stroke of apoplexy.

His influence was not at an end. Hundreds of men came every Sunday to pray at his temporary tomb at Pullach near the city. When in May 1948 the crypt of St. Michael's Church was restored, the body was brought back to Munich. A multitude of the faithful, some of them from distant Nuremberg and Regensburg, escorted it.

Now Father Mayer rests in the heart of his beloved city. His tomb is always surrounded by people praying. Favors are continually received. More than ever he is the consoler of the miserable.

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## SAINTS OF THE DESERT

Abbot Ammonas said: "Such be thy thought as that of malefactors in prison. For they are ever asking, 'Where is the judge? and when is he coming?' and they bewail themselves at the prospect."

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Holy Epiphanius said: "To sinners who repent God remits even the principal; but from the just He exacts interest."

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Abbot Sylvanus had an ecstasy: and, coming to himself, he wept bitterly.

"What is it, my father?" said a novice to him.

He made answer: "Because I was carried up to the judgment, O my son, and I saw many of our kind going off to punishment, and many a secular passing into the kingdom."

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An old man said: "If you see a youngster mounting up to heaven at his own will, catch him by the foot, and fling him to the earth; for such a flight doth not profit."

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Arsenius, when he was now in solitude, prayed as before: "Lord, lead me along the way of salvation." And again he heard a voice, which said: "Flight, silence, quiet; these are the three sources of sinlessness."



# OBITUARY

## FATHER JUAN TRINIDAD

1904-1948

Father Juan Trinidad, S.J., was born in the town of Baliwag, province of Bulacan, Philippines. At the age of seventeen, he entered the Society of Jesus, and was received at the Jesuit novitiate which was then housed at San Jose Seminary in Manila. After completing his two years of noviceship and the first year of juniorate at San Jose, he was sent to Vuela, Spain, for the last year of Juniorate. He then made his philosophy at Weston from 1925 to 1928. His three years of regency were spent at the Ateneo de Manila where, as part of his duties, he had to prefect the boarders of the third division. His charges were mostly the small boys of the grade school. In this capacity, Fr. Trinidad was frequently called upon to perform such odd jobs as giving a boy a bath, combing his hair and seeing to it that he was properly dressed for class. The years of teaching passed very quickly, and for the next four years he was busy taking in theology at Woodstock. After tertianship at Poughkeepsie, he went to Rome where he got his doctor's degree in Sacred Scripture. He was still in Rome when the war broke out on the continent. Evacuated from Europe by way of the United States, he eventually arrived in the Philippines in 1940, and immediately began to teach Sacred Scripture at San Jose Seminary, Balintawak.

The outbreak of the war in the Pacific interrupted his teaching only for a short while. He was at the books again when the Seminary reopened in January, 1942 at the Ateneo. During the next two years, he shared in the fortunes of the theologians. He lectured to them, took part in their scholastic exercises, worked with them when they migrated from house to house in a vain effort to shake off the Japanese. From July 1944



up to the liberation of Manila, he was also vice-rector of the Collegium Maximum of St. Robert Bellarmine and superior of the Jesuit community at the Ateneo. After the coming of the Americans, he picked up the threads of his profession again in the reopened Seminary at La Ignaciana, Manila. There was an acute shortage of personnel; so, besides his regular classes in Scripture, he also had to fill the chairs of dogma and moral. Yet in spite of his crowded schedule, he always found time to devote to the translation of the Bible into Tagalog. Before his death he had completed a translation of the New Testament, together with a large part of the Old Testament. Shortly after liberation, he published a substantial pamphlet in Tagalog in which he refuted the claims and the errors of a local sect, "The Church of Christ". He was also a regular contributor to the Tagalog weekly, "*Filipinas*".

In May of 1948, while engaged in his annual retreat at the Seminary, he was stricken with typhoid fever. After two weeks at Singian Clinic, he was declared by the physicians to be well on the way to recovery. However, on the morning of June 3, he suffered a relapse. Internal hemorrhages greatly aggravated his condition. The doctors called for a transfusion. Blood was donated by one of his pupils. But this failed to rally his strength, and in the evening of that same day, he succumbed to his illness. He was 44 years of age. He was buried the next day, Feast of the Sacred Heart, at the Novaliches cemetery.

These scattered facts and dates fail to give us an idea of the man that Father Trinidad was. A seminarian at San Jose, Mr. Basilio David, one of Fr. Trinidad's students, has tried, in an article written for the alumni paper, to recapture his impressions of Fr. Trinidad during the many years that he studied under him at San Jose. We reproduce them in part:

"When the clapping died down and the newly arrived priest from Rome started to thank us for the welcome we had given him, we got our first good look at Father Juan Trinidad, S.J.



He was of the ordinary Filipino stature, with eyes that peered brightly out of a schoolboy's face which seemed to wear a permanent blush. He fairly stuttered through his short speech like a none-too-bright schoolboy. That night we went back to our Latin with a very definite impression of the new teacher who was a doctor of the Bible.

"A few years later, we rubbed elbows with him again, but this time he did not strike us as just another teacher. If a man is judged by the company he keeps, it is easy to form an estimate of Father Trinidad. His most constant companions were the Scripture characters and men like Cornely, Lagrange, Westcott and Huby who had spent their lives with the Sacred Scriptures. The usual thing was to find him in his room poring over Greek and Hebrew bibles and looking supremely at home with them. Now and then you would surprise him laughing at the adversaries. He was not one to consider athletics a minor manifestation of insanity, but simply found his recreation in reading, composing music, and translating the Bible into Tagalog.

"His coming down to our class every afternoon meant a literal coming down from the company of Moses and Elias. We have it from those who had him before us that his lectures were more like friendly chats with Cornely and Lagrange than anything else. His erudition and mastery of Sacred Scriptures put him ten ideas ahead of his class which called him *nabi*, the prophet. During all the time we had him, he delighted us by his rare combination of substance and method. There may have been times when some of us despaired under the burden of his zeal to make us learn, but we continued to work on. And then he would suddenly startle us with the lengths to which his kindness would go to make our burden light.

"In the choir Father Trinidad was more ambitious, though perhaps less successful if we are to measure his success against his ideal. He was trying to produce from very mediocre material a choir of which any seminary might well be proud. A lover of Church music and an enthusiastic disciple of the *Motu Proprio*, he taught us all the Gregorian Masses in the *Breve Manuale* and all the songs and masses we now sing. He followed the progress of Church music throughout the world, ordering new compositions as soon as they were published. His plans for the choir he had trained were farsighted and ambitious. But he had scarcely started when Our Lord suddenly called him away.

"Father Trinidad was generous to the point of forgetting self. He volunteered for extra work in and out of the Seminary, cramming his already full schedule. He might be seen in the afternoons working silently in the library asking no help. But



he was above all sincere. If we overlooked this trait in him, we would miss the key to his soul and character. Because he was sincere, he was understanding and open-minded. As dean of studies, professor, and choir director, he was ever ready to consider every difficulty or suggestion without impatience or prejudice, provided it was frankly presented before him. He had no use for subtle compromises and was suspicious of anything that ever so slightly savored of duplicity and politics. And because he was sincere he was sensitive to a fault. And sensitiveness is never more to be pitied than when its owner is altogether free from the spirit of revenge. When you combine this sensitiveness with continual self-possession and goodwill, you have a really saintly man.

"We could not call our picture in any sense complete, if we forgot to look at Father Trinidad before the Blessed Sacrament. A favorite story of his was that of an old farmer who for hours knelt before the Blessed Sacrament just looking at the Lord. It was to a great extent the story of his own life. He recited the breviary daily before Our Lord in the Blessed Sacrament alone. By prescription and common consent he held a title to the last pew in the chapel at definite hours of the day. And every night, when everybody else in the house had retired for his well earned rest, Father Trinidad might be seen by the red flicker of the tabernacle lamp kneeling motionless in the first pew—just looking at the Lord."

For the many who knew Father Trinidad, no account of his life would be complete without the story of his activities as rector at the Ateneo during the last troubled days of Japanese rule. Here at the Ateneo, friends and strangers saw and realized for themselves what the charity of Christ could achieve in the generous heart of a priest.

It was on July 9, 1944, when canvas-covered Japanese Army trucks were hauling the American Jesuits to concentration, that Father Trinidad suddenly found himself vice-rector of the Collegium Maximum and Father Superior of the Jesuit community at the Ateneo de Manila. For all we know, Father Trinidad might have felt like an office secretary suddenly stepping into the shoes of an executive. They were not very comfortable shoes to be stepping into either. The job was full of tight corners to be squeezed through, but Father Trinidad had next to no experience in



the art. The very prospect of having to deal with the Japanese in the days of their decline would have been sufficient to frighten the most intrepid administrator. But whether Father Trinidad bore the burden of rule lightly or not, he never gave us an opportunity to find out. He manifested no signs one way or the other. The Japanese came and went. Father Trinidad came and went with them, apparently fighting every inch of the way. It was an unequal contest. The Japanese gradually pushed us out of our buildings until the Ateneo auditorium became our church, living quarters, study hall, dining room, and kitchen all in one. Yet for all their superior position, the Japanese never found things too easy. They met unexpected opposition from our lively, bespectacled rector.

In the frequent changes of residence, it was an unwritten policy among the Jesuits to leave as little property as possible for the Japanese. Of course the Japanese never saw eye to eye with us in this matter. They snapped up everything that caught their fancy, if Father Trinidad was not looking. On many occasions, we were amused and horrified to see Father Trinidad engaged in a regular tug-of-war with an astonished Japanese soldier. The bone of contention often amounted to nothing more than a roll of rusty wire, a plank of wood, or some similar item. The soldier invariably had to let go and his officer heard of his rudeness too. We thought this manner of acting was rather imprudent, but at the same time, we derived no little satisfaction from knowing that we were also winning battles on our little front.

Father Trinidad was utterly fearless with the Japanese. Once he saved an unfortunate Scholastic from a Japanese bayonet. A Japanese marine had found this Scholastic inside the main building of the Ateneo which had been abandoned just the day before by a detachment of marines. Thinking that the Scholastic was looting, the Jap lunged at him with his fixed bayonet. Father Trinidad, who was standing near by, threw himself at the Jap, and, with a desperate cry



of "kiokai, kiokai" (ecclesiastic, ecclesiastic), wrapped his arms around him, thus breaking the thrust. Fortunately a Japanese interpreter was also at hand. He explained everything to the surprised marine.

As conditions became more difficult in Manila, and the beggar population multiplied, Father Trinidad established a free kitchen at the Ateneo. It took a lot of faith to do this, as food and money were fast becoming scarce commodities. He had to justify his own faith by begging from friends. The response was magnificent, and to the end, the poor got their two hot meals a day. At first he doled out the food himself, but the jostling and pushing and the understandable trickery of very hungry men wore out both his temper and his energies. He surrendered the ladle to the most robust and muscular of the Scholastics. Order was restored. Late comers were referred to Father Trinidad, and although invariably they got a helping from our own kitchen, they always had to swallow their food with a brief lecture on the merits of punctuality. This was to prevent them from getting the idea that there was a special benefit to be derived from tardiness.

Father Trinidad was not blind to the fact that there were needy who were too ashamed to beg or stand in a soup line. A number of these families received their daily ration from the community's kitchen. The servants too were not forgotten. He allowed the most needy ones to take home left-over food for their families. And for the Jesuit community, his first charge, he arranged for some Sisters to work magic with the ubiquitous camote (sweet potato) leaves which were then playing a major role in our diet. We remember with gratitude the marvels wrought by the expert hands of these Sisters.

More than anything else, Father Trinidad tried to bring the moral influence of his priesthood to bear on the problems of the people that came under his care in the Ateneo chapel. Many were the discouraged and dejected who needed words of comfort to revive their languid faith. By the ministry of kindness and en-



couragement he reclaimed not a few backsliders. He is remembered by these people as well as by the Scholastics for his Sunday sermons. These were always very practical, happily illustrated, and eloquent with the pertinent lesson of the day,—trust in divine Providence and the need of preparing for any eventuality. In the midst of all his work, he never lost his cheerfulness. During the evening recreations, his renowned laughter was just as hearty and as contagious as usual. One could easily hazard a guess as to the source of this joy. Father Trinidad was to be found more often than not, kneeling on a prie-dieu, familiarly conversing with our Lord.

By the middle of January 1945, it was evident to everyone that the Japanese were girding themselves for the final struggle. The Americans had landed in Lingayen and were battling their way towards Manila. The Imperial Marines who had taken over Manila from the Army were feverishly busy in the southern section of Manila. Their sappers and demolition squads were constructing pill-boxes and street barriers. A few families, who found their homes uncomfortably close to these military installations, petitioned for quarters in some of the empty rooms of the Ateneo. Father Trinidad's consent caused a regular migration into the Ateneo. Scores of families abandoned their homes and tried to live a new kind of life in the Ateneo classrooms and laboratory buildings. Thus to Father Trinidad's worries were added the headaches of government when by force of circumstances he found himself the ruling patriarch of this motley tribe,—united only in falsely thinking that greater security was to be found within the walls of the Ateneo.

Conflicts were inevitable in such a loosely-knit community. Father Trinidad's governmental machine was considerably aided by the presence of the Scholastics who made good policemen. Because of the cassock, their word was taken as law. The litigants usually buried the hatchet then and there.



We had a premonition that this blissful Utopia could not last very long. The Japanese were by this time suspicious of large communities. During the afternoon of February 8th a detachment of Japanese marines descended on the Ateneo. With much shouting and waving of guns, the Japanese herded the whole population of the Ateneo into the West Parade. Then a Jap officer informed us that, because a member of the community had, the previous night, committed an act of aggression, the Ateneo main building was to be evacuated by six that evening and the families were to return to their own homes. The people were stunned by the announcement. Father Trinidad tried to remonstrate with the officer because of the heartbreaking implications of such a decision. There in the heat of the mid-afternoon sun, they argued it out with signs and in broken English, while occasional shells sliced the air overhead, with their sharp metallic whine. It was no use. The officer was adamant. When Father Trinidad turned to the crowd to announce the result of the discussion, he was the picture of dejection. It was the only time we ever saw him that way. His hands hung limp by his side, his head and shoulders drooped heavily, and he walked away with unseeing eyes. The Japs took no hostages, a sure sign that the alleged reason for the raid was false.

The mournful exodus got under way immediately, and by six, the Ateneo was again a silent, empty shell. The Jesuits were allowed the uneasy tenure of the auditorium. The next day, things really began to come to a head. Late in the morning, a soldier informed us that no civilian would be allowed in the streets any more. Anyone foolhardy enough to venture out would be shot. That evening, the Japs began their incendiarism in the neighborhood of the Ateneo. They set off the conflagration by blowing up carefully selected houses with small bombs and barrels of gasoline. Within a few hours, blocks and blocks of houses were in flames. As people were burned out of their homes, they came flocking in vast numbers into the Ateneo com-



pound. All night long they poured in, dragging with them their dead and their wounded, their few pitiful belongings, pots and pans, even pet cats and dogs. Father Trinidad allowed the refugees to pile into the auditorium. Those who could not get in crouched against the outer walls. Father Trinidad was everywhere that night,—cheering the downhearted, calming the nerves of women, trying to avert panic among the populace whenever a Japanese soldier came into view. He set up an emergency hospital and organized a corps of doctors from among the refugees. For many of these people, the short trip to the Ateneo had been a gruesome nightmare, for the Japs were firing at the refugees as they emerged from their burning houses and as they dashed through the streets. American shrapnel fired from across the river made it hazardous to stay out in the open. No one of course slept a wink that night, and when the morning light broke through the haze of smoke and crept into the auditorium, it revealed an undescribably confused mass of human beings, animals, clothing, furniture and utensils crammed in the aisles and between the rows of seats.

This was only the beginning of an agony that was to last for one week and a half more. As one day slipped into another, the artillery bombardment became fiercer and more intensified. Nerves were worn thin by playing the torturous game of guessing when or where the next shell was going to land. By the 12th of February, numerous hits had already been scored on the auditorium, and casualties were being buried when lulls permitted such operations. The little emergency hospital was long past saturation point. The doctors got very little rest as surgical cases followed one another in startling succession. Amputations, extraction of shrapnel, treatment of severe burns,—these had to be attended to by day and at night, too, often only by the light of an oil lamp. Patients died from shock on the operating table because there was no anesthesia. Babies had to be delivered too, and the



mothers given as good care as was possible under the circumstances.

During the visit of a Japanese medical officer, Father Trinidad took the occasion to ask permission to reoccupy the main building. Permission was granted, and for a time the people found better shelter behind the massive walls of the first floor. But soon shells also found their way into the wooden upper floors, claiming many more victims. All this time, the sick as well as the hundreds of refugees who had lost their all in the fires had to be fed from the community supplies. Our kitchen was a tin-shed affair, attached to the outside of the auditorium. To cook the meals for more than 500 people in this dilapidated kitchen, while shells were being lobbed into the area from all directions, was nothing short of heroic.

Father Trinidad was in the midst of all this. We Scholastics hardly ever saw him for more than a few brief minutes at a time. When or where he slept, we did not know. He had surrendered the rector's room to a family. His favorite haunts were the hospital, the kitchen, the food lines. Always he was supervising, comforting, confessing and anointing the dying. By deathbed baptism, he smuggled into heaven the souls of a number of pagan Chinese. He even performed a marriage. Since he was a nervous man, it must have taken plenty of courage to engage in all these occupations with untiring persistence. One got the impression he had put aside all thought of personal safety. But he did not neglect us Scholastics. We always had hot meals on time. After the auditorium had become too dangerous, he ordered us in no uncertain terms to evacuate our quarters and pick out a shelter in the main building. In the morning when we found out what had happened, we had reason to be grateful for Father Trinidad's decision. A shell had exploded above the place where we would have been and had killed three men and wounded many more.

The shelling and confusion did not prevent Father Trinidad from saying Mass. During this whole period,



he missed celebrating only once or twice when circumstances simply did not allow it. In this way, we, as well as the people, had the comfort of almost daily Mass and Communion. One morning, Fr. Trinidad was saying Mass amid the remnants of the main altar. He had hardly finished the consecration when the shelling began to pick up in intensity. He hurriedly consumed the sacred species and dove into a nearby shelter. A few seconds later, white-hot shells were crashing on the ruined altar.

The burning of the main building on Ash Wednesday, February 14th, considerably worsened the plight of the refugees. Where to go next? Many answered the question for themselves by making a dash for the nearby Philippine General Hospital through a breach in the back wall of the Ateneo. Father Trinidad herded the rest of the multitude back into the battered auditorium, or deployed them in the many fox-holes which the Japanese had previously dug and abandoned. He ordered six of the scholastics together with a few of the more seriously wounded to take refuge in the hospital which up to then had been untouched by shells. With two priests, three Scholastics, and five lay brothers he chose to remain at the Ateneo, because in conscience he could not abandon the numerous refugees and the many sick and wounded who had learned to look up to him as their support in this bitter hour.

For four days more his beleaguered community endured the horrors of intermittent artillery bombardment, fire, hunger and thirst, and the menace of the Japanese. When the food supply gave out, Father Trinidad obtained rice and other foodstuffs from the more fortunate families and distributed these to the sick and the needy. He never forgot that he was a priest. He sought out the dying in the field, and tried to make their last moments as easy as possible. The dead became too numerous to bury. Their bodies were tossed into the auditorium when its turn came to go up in smoke. Shifting from ruin to ruin, dragging the wounded from one shelter to another as the shells



dropped in unpredictable pattern,—Father Trinidad and his wards continued to cling to the tenuous thread of life, living only for the present moment. It was in this condition that the battle-scarred Americans found the community at the Ateneo when at last they broke through the Japanese lines. With them came the overwhelming reality of liberation.

Father Trinidad did not stop even then. Scorning a well-deserved rest, he plunged into relief work and the dangerous task of helping in the evacuation of the wounded. He had plans for a refugee house to relieve the misery of the unfortunate victims of the liberation and continued to help those who came to him for assistance. But due to the confusion that followed immediately upon liberation, conflicts arose on matters of policy and administration. Father Trinidad was finally told to drop everything. His prompt obedience was characteristic. Indeed he breathed a genuine sigh of relief, returned to the Jesuit House at La Ignaciana, dusted off his Scripture books, and went right back to his old life. He was engaged in this occupation when his illness carried him off.

It is not for us to say whether Fr. Trinidad, during the few weeks that immediately preceded liberation, attained to the lofty stature of heroic sanctity. We leave that judgment to God. But this much is certain, the many friends he knew and helped at the Ateneo cherish his memory and mourn his passing as that of a friend who did not fail them in their hour of greatest need.

R.I.P.





## FATHER CARL MILLER

1888-1949

India's Prime Minister, Pandit Nehru, at a recent convention of scientists praised their work but regretted that men had lost the art of living. In our age, an age in which the equilibrium between science and art has been upset by the disproportioned concentration of attention on the former, there lived a promising young Jesuit scientist who turned his back on the laboratory to spend the best twenty-five years of his life in primitive simplicity in a remote corner of the world.

The world, he said, has enough scientists, and not enough men to teach the art of living. He meant, of course, the way of living by which men become partakers of the Divine Life through sanctifying grace. So, he went out to live in a mud house near his mud church, to cook over a wood fire, to draw water from an open well, to read by the dim light of an oil lamp, and to devote all his days to teaching men to know, love, and serve the Author of Life. The man was Father Carl Miller, S.J.

As a young Jesuit his name was widely known around St. Louis. His clever, practical mind gave promise of a brilliant scientific career. During World War I Carl designed and installed the wireless telephone at St. Louis University, preparing the way for that pioneer radio station WEW. The variable voltage battery system in the University laboratory was his work. When the new High School was built Carl Miller designed its very modern science department. From 1916 to 1921 he taught at St. Louis University except for an excursion to British Honduras where he rendered that Jesuit mission a great service by installing an electrical plant at St. John's College.



His talents also carried him into commercial science; Colonel George Fabyan of the Geneva Research Laboratory at Geneva, Illinois, commissioned young Miller to design the first instruments for measuring sound.

To his genius for science was joined an unusual gift of expression and the ability to organize a project. Father Hugo Sloctemyer and he founded the Jesuit Science Association, in which he served as Secretary of the Physics Section; alone he initiated and edited the physics bulletin *High Voltage*.

God then changed the whole pattern of Carl's life. After two years of theology in St. Louis and ordination on June 27th, 1923, in St. Xavier's Church, his Jesuit Superiors sent him to England for the last two years of theology. Following this he spent a year in France at Paray le Monial, the town in which St. Margaret Mary and her Jesuit confessor, Blessed Claude de la Colombière, had lived three centuries before. Was it in this final year of his Jesuit training that God inspired the young priest to turn from science and to desire the missionary life in India? Patna Mission had been turned over to the Chicago Province of the Society of Jesus only five years previously, and its personnel numbered less than twenty priests among twenty million people. Not scientists, but priests, were needed to give these people, not gadgets, but grace. Father Miller volunteered for the Mission and was accepted.

I toured with him for a week thirteen years later and saw intimately the kind of life he lived among the ignorant poor of India. As we rode bicycles over the dusty country roads, sweating under a hot March sun, the veteran was always furlongs ahead of the younger man. For years he had been averaging thirty miles a day on bicycle, bus, and trains in covering his vast mission territory, endeavoring to say Mass once a month wherever there were Catholics. His face was



a leathery tan fading to paleness near the bald crown; his eyes were deep set and creased against the glare and the hot winds. He stood to average height, never weighed above one hundred and forty, and was made of iron.

On tour he carried along dozens of rubbery pancakes and a pound of tea in his pocket, hoping to find a meal of rice and a fowl somewhere among his people. At home he lived on the poor, local fare, adding an occasional tin of beans or prunes as a delicacy. His thoughts and energies were all for his people, mostly Santals, numbering about two thousand. On this particular tour he carried a dozen new cotton *saris*, bought out of his meager funds, to present as suitable garb to all the recent mothers whose new babies he would baptize. When our worn-out cycles broke down completely and Father Miller had to buy three new tires, he first had to beg the money for them from the local railway station-master, a Catholic. That good man also insisted on providing the priest with a pair of shoes to replace the disreputable canvas sneaks he was wearing. Carl Miller was poor because his people were poor, and he would help one to buy oxen to plow the fields, another to get bricks for a well, and many a widow with small children had no other support than the priest.

Living alone among the uncultured did not lessen his intellectual interests nor dim his wit. By candlelight, when the villagers slept, Carl Miller read far into the night to keep up with current events and the discoveries of science, though he rarely talked of the latter. Or he banged away on a portable typewriter rolling out page after page of witty observations and anecdotes mixed with business to many of his fellow Jesuit missionaries whom he seldom saw. However, his keenest recreation was to crouch over a fire with the Santal men under the stars on a winter night and listen to their stories or tell them of the great world beyond the horizon which they had never seen.



Last October Father Miller cycled thirty-two miles from his headquarters at Gajhi to come to Patna, 150 miles away, because he was not feeling well. He complained of a chronic pain in his back and simultaneous loss of appetite. Sister Elise, the doctor at Holy Family Hospital, investigated thoroughly and advised immediate flight to the United States.

Under obedience Father Miller did as he was told. The missionary who had spent seventeen years alone in one place in most austere physical conditions set off by Pan-American across the Pacific for medical care and to see again the land he had left twenty-two years before. He was just sixty years of age. He would visit his birthplace in Toledo, perhaps talk to the students at St. Peter's and the former St. John's College where he had sat on the benches, see again the old farm and the locomotive shop in which he had earned his first wages. Such dreams flew with him on the way home.

But the pain in his back flew with him, too. From Chicago Father Miller went to St. Joseph Infirmary, Louisville, for a diagnosis. Specialists discovered cancer in the pancreas, too far advanced for treatment. Carl Miller quietly heard the verdict that he had six months to live. The memory of all the millions in his beloved India still waiting to receive the gift of Life inspired the missionary to broadcast an appeal for prayers that his life might be prolonged for this purpose. He begged God for a miracle. God gave him rest on January 10th, 1949, knowing that many men would answer the summons to India, ennobled by the example of Carl Miller's life.

**An Appreciation of Father Miller by a Hindu,  
Dr. D. B. Sahana**

I met Father Carl Miller for the first time during the winter of 1943. I was traveling in a Chevrolet when suddenly I came across a middle-aged, fair-



looking man on a bicycle, clad in white robes generally worn by clergymen.

For all the world I took him to be Chinese, he was so deeply sun-tanned, and I asked my brother Ramesh who was driving whether there were any Chinese pedlars at Chakai. My brother laughed and said, "No, he is Father Miller, a very learned American staying at Gajhi, three miles from Chakai."

I was very much impressed by this information and told my brother that I would like to meet Father Miller. He replied that it could be arranged quite easily. The next day I met him at lunch at our house in Chakai. He had an extremely genial appearance and was very tanned, almost as yellow as a Chinaman. He was almost bald. He was wearing tattered clothes.

The first question I asked him, as far as I now remember, was why he was suffering so much personal inconvenience and privations in a foreign land. He smiled genially and said, "Look here, Debesh, I consider India as my own land, and no one is nearer or dearer to me than my poor Santal parishioners." I discovered that every word of his statement was true to the letter. Father Carl possessed a high spiritual character and was unstinted in his devotion to the mission.

The next day I visited him at Gajhi and saw the splendid work he was doing towards uplifting the downtrodden and forgotten Santals. He himself lived the life of a Santal eating their food which is no better than dog ration compared with the diet of Europe and America, nothing but rice and *dal* or pea soup. But Father Miller was very happy with his food and his surroundings, although he came from a land of the rich and where the average standard of life is far higher than that of India.

He was a very learned man, and he could certainly get all the good things of life if he chose comfort, but instead he preferred to live amidst the squalor and poverty of a Santal village with the sole object of uplifting this neglected humanity, and to this end he



was singularly successful. I found a school at Gajhi in which the boys were taught to read and write and they were also taught handicrafts. The Santals have really lost their father in the death of Father Miller. A greater instance of self-immolation can hardly be found among men.

Once I found Father Miller cycling on the difficult road to Jhajha about twenty-five miles from Gajhi. I learned subsequently that it was almost a daily routine for him to cycle to distant places even in the scorching sun.

He could talk the Santali language as fluently as a Santal, and he was universally loved and respected amongst the Indians of all castes and creeds in and around Gajhi. On many an occasion I have discussed diverse subjects with him, such as religion, politics, and sociology, and I was struck by the breadth of his vision and the catholicity of his outlook. He was so intensely anti-communist that he could hardly suppress his thoughts whenever he discussed matters regarding the form of government and society in Soviet Russia. His main objection to Communism was that it struck at the very foundation of society by making men hate religion and lose faith in God.

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### I RETRACT

"I retract my remark. It was unjust and unfair. It is curious that I have never yet made an unkind remark but I met with proper punishment."

"You may not be a great theologian nor a deep thinker but no man ever uttered a more profound saying. God may ignore our petty rebellions against Himself: but when we, little mites, sit in contemptuous judgment on one another, He cannot keep His hands from us."

CANON SHEEHAN



# VARIA

## The American Assistancy.—

**The Marshall Islands.**—Father Thomas Feeney in the ninth (April 1949) of his "Letters from Likiep" writes of the character and customs of the people to whom he is ministering:

1. The Marshallese are a decidedly self-sufficient people with a mental and physical poise that remains a beguiling source of wonder to the merely tourist mentality, or to visitors of scant or unbalanced educational background.

2. Hospitality spreads itself in a sincere friendliness and, in practice, words and smiles are accompanied with bestowal of gifts. These are in general the handicraft of the locality; outrigger models, fans with turtle shell centers, place mats for table, the larger floor mat, cocoanut leaf belts, hats, cigarette boxes, napkins and kerchiefs for the head, embroidered with unprocessed but skilled talent.

3. For some time, except in the case of very distinguished visitors, these gifts will be few and far between. The supply has been unable to keep pace with charity. Moreover, the value of time and handicraft in terms of rice, sugar, flour and milk and the need on some islands of supplementing native food with the trade goods from the Island Trading Company has injected an attitude of caution and prudence into their instinctive generosity. This attitude is most pronounced in those who by reason of office or other responsibility are perforce most in contact with Navy and Civil Administration personnel. The shifting emphasis is one of practice not of principle and is dictated by economic needs.

4. A rare trait of character, universal in the Islands, is what Marshallese themselves style "Eliklik". It is either a virtue gone to fault or a fault turned virtuous. I know of no single word in English that



will adequately translate it. Its component parts are many: a) a refinement of feeling that is merely one expression of the noiseless culture of the Far East, for they are two-thirds Asiatic and Malayan; b) modesty; c) timidity; d) bashfulness; e) human respect; f) sensitivity to ridicule. Ridicule, the Marshallese 'kajirere' language that laughs, is the most influential deterrent to progressive changes a teacher may encounter. Happily it is likewise a deterrent to the grosser forms of begging, a practice which the indefinable "Eliklik" makes physically impossible for the normal Marshallese.

5. The Marshallese are a people without written traditions.

6. Furthermore, with the exception of those with European blood, mostly Portuguese, German and Scotch, the people are not interested in their own racial or social antecedents. Incisive old Freddie Capelle puts it this way: "They neither know nor care."

7. Behind their hospitality lurks, though not in any inimical sense, a maturely developed faculty for minding their own business. Add to this a reticence bred by three occupations, and a casual observer might gather an impression of secretiveness. Secrets they certainly have and many silent communings, yet on the whole, the atmosphere of quiet is merely that of a little world whose silence has not yet been forced to capitulate to the noise of Western civilization.

8. Adaptable and observant, they are wont to mull over and evaluate their findings, some of which arm them with the power of knowledge that should not have been. It is from such knowledge that we must seek at times the motivation for silent non-cooperation.

9. They are drawn irresistibly to American kindness, humor and generosity, indulgent like a mother with the boisterous, charitably discreet as occasion requires.



10. Visitors who travel by ship from atoll to atoll make a landing either by beaching, by small boat, or by wading. If by the last method, Marshallese men and youths will be only too willing to carry passengers, while the Marshallese women will do likewise for women. They will also if need be, pull or push the punt or whaleboat, or pole or row it, if depth permits.

11. Immediately upon touching land, sand or reef, custom prescribes shaking hands with everyone who extends the hand, including babies. Benevolence can be captured by a phrase *Yokwe Euk*. Depending on time of day and circumstances, this phrase does service as: "Good morning, Good afternoon, Good evening, Good night, Hello and Good-bye." The people will respond in kind.

12. A tourist's tour includes a visit with the Chief Magistrate, Island Council, then to school, dispensary and church. Depending on food available and the length of stay, the people may prepare a feast. In accordance with their own timetable they will sing and dance and hope the guests will contribute in kind. Invitations should be accepted and not refused without serious reason—a situation that can be solved by a well balanced combination of friendliness, prudence and tact.

13. As facts warrant, the people are happy to hear that the visitor considers their island clean and the scenery beautiful.

14. There is a limpid clearness in the atmosphere not entirely due to the cleansing winds of ocean or to the lack of befouling exhausts from the smoke stacks of heavy industry. If one has time to probe a little, he will note that the effect is produced by conversation undisturbed and unsullied by any strong expletives.

15. Yet even here, the epitaph on life remains "So brief the Day!"—a day in which to walk an atoll path from end to end, from sea to sea—the prophet's path "by which we shall not return". Nor can one lengthen



the path by slowing the pace, for the path we traverse is the path of Time—and Time even on a Mid-Pacific isle moves ever on, on and up, like an escalator, never stopping till it merges with Eternity.

### From Other Countries.—

**Belgium.**—Father Adolph Petit died in the odor of sanctity at the age of 93 on May 20, 1914. The diocesan investigations into his reputation for sanctity were begun at Ghent and Namur in 1931. When the results of these processes were submitted, the Sacred Congregation of Rites decided that the cause was a promising one and the apostolic process with a view to the proclamation of the heroicity of Father Petit's virtues was instituted. Ordinarily fifty years have to pass from the death of the servant of God before such a proclamation can be made. A dispensation has been obtained in the case of Father Petit. On January 5, 1947, the Congregation declared that the diocesan processes are valid and put the cause on its agenda for 1948. The *congregatio antepreparatoria*, the first and most important of the three steps to proclamation of heroicity of virtue, was held October 26, 1948. The "advocate of the devil" did not fail on that occasion to emphasize all the objections to the cause as well as defects in the previous investigations. The decision emanating from the *congregatio antepreparatoria* was, however, exceptionally favorable. The *congregatio preparatoria* was accordingly held at the end of November. The cause is, therefore, making favorable progress. For beatification two miracles are necessary and prayers are being requested to this end.

**Congo.**—On December 20, 1948, Father Eugene Thibaut, provincial of the Southern Belgian province, who was engaged in the visitation of the Congo mission of the province, went to the novitiate at Djuma to inform the master of novices, Father Charles Dauvin,



that he had been named coadjutor with right of succession to Bishop Van Schingen, S.J., Vicar Apostolic of Kwango. Three days later on the morning of December 23rd, a light rain was falling and thunder could be heard in the distance. Father Dauvin was engaged in arranging barrels so as to catch as much of the precious water as possible. Suddenly the building which was still in process of construction, was hit by lightning. Father Socius found Father Dauvin lying unconscious on the veranda with his clothes in flames. The burning garments were removed and absolution given. The bishop-elect was obviously in a critical condition. Expert medical care was able to accomplish little. Father Dauvin, though suffering intensely, was a model of calm courage and joyful resignation. He died on December 28 at the age of 38.

**Germany.**—The Catholic Church in Germany, and the German Jesuits in particular, are now in a position to estimate the amount of damage caused by pagan Nazism. A whole generation of young men grew up without religion, learned only the art of war, never had an opportunity to acquire a trade and no longer has any desire to do so. Western Germany, too, is full of refugees from the Russian zone and from the regions handed over to the Poles. These men have, for the most part, lost all their worldly possessions and have to be content with the bare minimum required for life. During the first year after the war, moreover, the Germans suffered much more severely from hunger than anyone in Europe did during the war. Things are better now but there is still much room for improvement.

The misery of the people has produced pastoral problems. Our Fathers are occupied in part in taking spiritual care of the refugees. They also are busy in *Caritas*, the organization which distributes gifts from Switzerland, Canada, the United States, South America and the Vatican.



Our Fathers suffered greatly during the war. In the Collegium Maximum of Pullach there hangs a long list of victims of the struggle: the fallen, the missing and victims of the Nazi terror. The Jesuits were feared by the Gestapo which had them discharged from the army and was prepared to send them to Buchenwald. To avoid this, superiors had the Scholastics finish moral theology in great haste. Some were ordained after eighteen months of theology and sent to the parishes to replace military chaplains and to assist overworked priests. Incidentally this measure made it difficult for the Nazis to trace the young Jesuits.

Despite the hardships of recent years the Jesuit provinces in Germany are growing. The South German Province has twenty-seven novices, the West twenty-five and the East seven. Formerly the East relied for vocations on Catholic Silesia but now that region belongs to Poland and the entire population has been forced out. A couple of the novices from the East had fled to the West with their parents; the others went there without the sanction of the authorities.

The South and East provinces now have a single novitiate at Pullach near Munich, where philosophers and theologians also are housed. Formerly the novitiate of the South German Province was at Feldkirch in Austria. But the French authorities in that region have excluded all Germans.

The German Jesuits are busily at work again. All the colleges closed by the Nazis have been reopened and are crammed with students. Missions and retreats are again on the order of the day. The tomb of Father Rupert Mayer, the courageous opponent of the Nazis, is greatly honored by the people of Munich. There is a report that Cardinal von Preysing of Berlin owes his health to Father Mayer's intercession.

The periodical of the German Jesuits *Stimmen der Zeit* enjoys a growing reputation and has about 25,000 subscribers. After the recent reform of the currency its circulation continued to mount whereas that of



other journals declined. Some were obliged to stop publication.

A problem of the moment is the apostolate among the youth. This is especially important since almost all secondary education is in the hands of the State. Even Catholic students receive no religious training in the gymnasia. Their religious training must be supplied in Catholic associations. Before 1933 there was a strong Catholic students' union called *Neudeutschland*. The Nazis suppressed it and incorporated its members into the party. Most of our Fathers, some of whom owe their vocation to it, sigh for the noble years of the *Neudeutschland* movement. But times have changed. The young people of today are not like those of fifteen years ago. No new formula has as yet been discovered.

**Ireland.**—The morning of Friday, February 11th, was a tragic morning in Milltown Park. The two top stories of the Theologians' House, built in 1908, were burned out. Father James Johnston, a Fourth Year Theologian lost his life. He had remained to dress himself completely, as he was due to say Mass at Mount St. Anne's, and was asphyxiated by the fumes before he could escape. Father Patrick Gannon was severely burnt on hands and face and Mr. Michael Reidy dislocated some of the vertebrae of his spine jumping from a ledge underneath his window.

At 5:30 Brother Kavanagh discovered a fire in the Tailor's Room. He summoned Father Kevin Smyth, acting Minister, who telephoned for a fire brigade while some Scholastics endeavored unsuccessfully to extinguish the flames. Brother Kavanagh carried Father William Gwynn, aged 84, to safety and Father Smyth warned the occupants of the Theologians' House to make for the fire escape.

By this time the stairs end of Theologians' House was burning fiercely, the fumes and heat in the corridors were unbearable, and it was due to the mercy of God that so many were able to get to the fire es-



cape before they were overcome. In the meantime the first of the fire brigades had arrived and Father Edmund Power, Father Edward Hannigan, Father Gannon and some Scholastics were rescued. The firemen then concentrated on saving the New House which was by this time filling with smoke.

A roll-call shortly after 6 o'clock confirmed that Father Johnston was missing, but by this time the whole of the doomed wing was ablaze. Coincidentally with the celebration of the community Mass at 8:15 the firemen got the conflagration under control.

Offers of assistance and accomodation began to pour in from all sides and within a couple of days ran into thousands. The Scholastics were transferred to the retreat house, Rathfarnham, where they stayed four days. On Tuesday the fifteenth, the Scholastics returned to Milltown, where a field kitchen, presented by the Army, had been installed: they occupied the retreat house and many of the rooms had to accommodate two occupants, as the Minister's House also had to be vacated owing to damage and water.

On Friday the 18th, the 'octave' of the fire, lectures were resumed, and routine was gradually established.

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### OUR TRUE LIFE

God Himself cannot explain to us our true life as He sees it in its reality, any more than we can explain its true life to a cat. We are like children in the nursery, much concerned about our toys and meals but never thinking of home routine, of heat and electric light, still less of the human ideal for which nursery life is the preparation.

E. UNDERHILL



## Books of Interest to Ours

**Saint Paul.** *By Robert Sencourt.* Sheed and Ward, 1948.

Too many are awe-struck by the magnificent figure of St. Paul. Too few know him intimately, read and study him carefully, love and follow him as he followed Christ, the love, light, and very life of his life. In the series "Great Writers of the World", Mr. Sencourt presents us with a useful introduction to this attractive saint and his exquisite letters. His work is rich in scholarship, but richer still in a profound understanding and contagious affection for all that is Pauline.

The author has a good command of his period, a traveller's familiarity with the scenes of Paul's drama and conveys both in a manner which is delightfully becoming to the stylist portrayed. His book is, of course, primarily a biography but it is copiously enriched with the author's own beautiful translations of the choicest sections of the Epistles. The tasteful illustrations (eleven plates, many of which are reproductions of masterpieces by El Greco, Rembrandt, and other masters) are but examples of the quality of the whole.

That he might avoid the intricacies of disputation, Mr. Sencourt has relegated such questions as the date of Galatians and the authorship of Hebrews to appendices at the end. But occasionally his pen slips, as when he describes faith as a turning "with an undying trust to Him who could give them what they hoped for." Surely the author would agree that this expression savors more of the fiducial faith of Luther than of the salutary faith of Paul, from which such confidence flows. Faith is not trust; faith engenders it.

And was the church at Jerusalem as bitterly hostile to Paul as Mr. Sencourt imagines? True there was a Judaizing faction, but had not the leaders of the church already decided that question in Paul's favor? Yet Mr. Sencourt does not hesitate to imply that Paul was tolerated by the Christians at Jerusalem only because of his contributions. And when narrating the incident of Ananias, the high priest, coming down to Caesarea to prosecute Paul, Mr. Sencourt calls attention to the fact that he was assisted "by certain of those ministers whom we know as priests or ancients," and surprisingly adds—"this may well mean ministers of the Christian Church." Such a view might be espoused by those who grossly exaggerate the Pauline-Petrine struggle, but it does not seem to harmonize with the author's own wise estimate of that affair.

But such criticism is perhaps picayune and must not be allowed to dim the excellence of the work as a whole. The book



cannot fail to help others share the affection and esteem of the author for St. Paul. If only it inspires them to read him!

E. J. MESSEMER, S.J.

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**The Jesuit Directory and Year Book for 1949.** Melbourne, Australia. 232 pp.

This volume is the first of a series in the style familiar to those who know the *Irish Jesuit Directory*. The main features are the calendar-ordo, with directions to help users of the missal and a few lines about the saint, or a prayer from the mass of the day; and a series of notices on Jesuit houses, parishes and schools in the Vice-Province, giving for each a brief history and a list of the Fathers in residence. For the parishes there is a directory of services and organizations.

Included is a ten-page summary of the Society's history and a brief account, by Father Allan P. Farrell of the Chicago Province, of Jesuit universities in the United States. For those not acquainted with the Society's work "down under", there is a short history of the Society's first century (1848-1948) in Australia.

The Directory makes a fine appearance. Printed throughout on glazed paper, it has a colorful cover featuring Our Lady, Queen of the Society. We wonder why we have no such annual in the States. Have we too many works, schools and houses to get them all within the covers of a handy household manual? A Jesuit Directory and Year Book of the American Assistancy would probably be welcomed by our students, parishioners, friends.

EDWARD S. DUNN, S.J.

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