

THE WOODSTOCK LETTERS

VOL. LXXIX, No. 3

JULY, 1950

SAINT IGNATIUS LOYOLA AND THE IDEAS OF HIS TIME

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The main purpose which the author has in mind in the following pages is to endeavor to understand more clearly some of the ideas of St. Ignatius of Loyola and some of the reorientations in Christian thought and piety which are partly due to him. This will be done by studying them in the light of the various tendencies of St. Ignatius's time. For many years Church historians, following the precedent set for them by the Roman breviary, have observed in the work of the great saint a providential antidote to Luther's revolt and to the disquiet which it provoked in the souls of men. There is room, in our opinion, for further advance along this line and perhaps not all has yet been said which might be said to bring into full light the wisdom which lay behind the timeliness of that work. It is always a good idea to look at an important historical character in the concrete circumstances of his life if we wish to understand him. After a little consideration of the violent ferment of ideas and dreams which was at work in religious thought at the beginning of the sixteenth century, a number of notions in the writings of St. Ignatius which may not

Translated from the *Revue Apologétique*, vol. 53, pp. 129-153, by Mr. Gerald A. McCool.

have impressed us vividly take on an entirely new significance. And when we see the dangers to which his contemporaries or his immediate predecessors were exposed, we get a better appreciation of what the Church and modern piety owe to him.

Reformation and Reform

The Basque soldier who, after his wound at Pamplona in 1521, was whiling away his enforced leisure by reading the lives of saints because there were no tales of knightly adventure to be found, gave scarcely a thought, we may be sure, to the great problems of his time. His training in the code of chivalry inclined him to generosity and it is scarcely a cause for surprise that, once he had entered God's service, that ardent soul of his which could not give itself by halves, should rally behind it a select company which was completely devoted to the Church and its head; and certainly in the face of the attacks which were being directed at Christianity from all quarters, that would be a very valuable contribution. But who would have expected at that time that this unlettered soldier would become a sure guide in the maze of ideas and opinions? Providence, however, which intended to give him as a bulwark to a shaken Catholicism was going to form him by a series of trials, and frequently painful trials, for this difficult role.

Captivated by the beauty of the lives of the saints, Ignatius was soon an entirely changed man: abandoning his worldly concerns, he no longer thought of anything except of giving himself to God without reserve. But nature resisted; and the demon took advantage of the difficulties which he experienced or foresaw to turn him aside from his new path. But the neophyte was blessed with an uncommon gift of observation. Since he saw that a desperate combat was going on in his soul, he tried to find the signs by which the action of the good and of the evil spirit could be recognized; and as early as this combat Ignatius began to show

himself the master that he was. Later on, when he was trying to act as an apostle to the people round about him, he saw very quickly that he had to have the education which the apostolate requires. The Spanish Inquisition made evident its suspicion in his regard; and so he took the road to Paris to be more free and to come into contact with the foremost center of learning in Europe. At Paris, he ran into a number of Lutherans and was led to reflect on the ways of putting oneself on guard against their innovations. From that time, his ideas had reached their full development. His essential book would be the little notebook in which, from the beginning of his conversion, he had recorded his intimate experiences and which soon became a complete manual of spiritual renewal and combat for the use of souls who, like him, wished to deliberate on the direction to give to their lives. It was the *Spiritual Exercises*. The work, as a whole, dates from his life as a penitent at Manresa; but several additions were made to it later on and, last of all, the "Rules for Thinking with the Church" were added in Paris, directed more particularly against the innovators.

The Message

What, then, was the message which Ignatius brought to his contemporaries in the small manuscript volume? It was, as we have just said, a program of reform. For a long time, the world had been talking of reform: reform of the Church in its head and in its members had been the slogan for two centuries. And imaginations had begun to play about that theme; people were dreaming of a sort of golden age, a return to the primitive Church. Men who were often very far from being models themselves drew up fine plans for this triumph of sanctity. And it came to pass that the appeal to the simplicity of early times was being used as the plan of action in the most dangerous revolt which has ever broken out in Christian society.

St. Ignatius speaks of reform, too, but in a very different sense. That can be seen by reading the title of his book: *Spiritual Exercises to Conquer Oneself and to Regulate One's Life and to Avoid Coming to a Determination through any Inordinate Affection*. The question here is no longer general renovation, the blotting out of all abuses, a new age for Christianity. Each man is asked simply to reform his own life on the model of the Divine Master. This absence of haughty and chimerical demands and the discretion which is so much in conformity with the Gospel are a mark of the spirit of God. And yet results of universal scope are not excluded. Ignatius's little book was shown to possess a peerless efficacy for bringing about the renovation of the Christian spirit. While the tumultuous movement which Luther had unleashed worked out to its conclusion, emptying convents, inducing priests and nuns to marry and carrying fire and slaughter to part of Europe, the *Exercises*, without any stir at all, brought a multitude of lax priests back to a life worthy of their vocation and rekindled the fervor of many a community.

We would like to insist once again on the silent and discreet character of the Ignatian method and the good which results from it. Among the things which had contributed most to prepare the way for the Reformation had been virulent declamations against abuses, the wealth of the clergy, the ostentatiousness and disordered morals of the prelates. Some of the preachers could speak in this vein with well-intentioned zeal when they were preaching to the crowds; but the humanists had come in their wake and the pointed wit of these men, and their brilliant reputation as litterateurs made the criticisms more penetrating and more resounding as well. Luther took control of the movement which had been brought into being in the way we have described; and he turned it into another channel by working on the envy of the masses and, above all, on the greed of the princes. His aim in his appeals to evangelic poverty was not to stir up in souls the desire

to strip themselves of all their possessions. Rather it was to bring to the attention of the nobles who could second the cause of the Reformation a rich booty which they could make their own. Under the pretext of bringing the Church back to the gospel, they would seize her property, and the men who had benefited by this lucrative operation would be won forever to the new religion.

Luther's Policy

It is worth our while to hear the arguments which the apostle of the pure gospel uses in his *Manifesto to the Christian Nobility of the Country of Germany* when he is appealing to those poor country squires who showed very little response to spiritual considerations and urging them to reform the Church in an effective manner. "The pope," he says, "lives at our expense in such great splendor that when he goes out riding on horseback he is surrounded by three or four thousand riders mounted upon mules. By such shocking display, he sets at defiance all the emperors and all the kings." And he adds that the treasures of the sacristy, the rich ornaments of the Churches, and such like things are useless and harmful.¹ The conclusion was easy to draw and the princes did not fail to draw it. It is hardly a matter of dispute that the success of the Reformation in the German lands was, in good part, the result of this policy.

But the movement of revolt could not come to a stop at this stage. When the nobles had taken hold of the property of the clergy, the people were quite prepared to denounce the tyranny of the nobles themselves, and the result was the Peasants' War which bathed Germany in blood in 1525. It was in such fashion that the virus which the innovators' unbridled declamations had injected into the bloodstream of modern Europe began to reveal its presence. Reckless criticism of abuses, continual attacks against social authorities, appeal to revolt under the pretext of

tyranny were going to be the cause of more and more profound upheavals in the era which the world was entering. And perhaps we have not yet seen the end of them.

Attitude to Authority

St. Ignatius, it appears, perceived the dangers which were threatening Christian society in this respect, and so he recommends the greatest reserve on this ground: "We ought to be very ready to approve and praise the constitutions, recommendations, and habits of life of our superiors; because, although they may not be or may not have been praiseworthy, still to speak against them in public discourse, or before the lower classes, would give rise to murmurs and scandal, rather than be of any use, and thus the people would be irritated against their temporal or spiritual superiors. Nevertheless, as on the one hand it is hurtful to speak ill before the people concerning superiors in their absence, so on the other it may be useful to speak of their bad habits to those who can apply a remedy" (Rules for Thinking with the Church, X).

Most certainly, this is very wise advice; and, in this way, the risk of destruction does not accompany the effort at reform. A serious objection, however, arises. If we refrain from stirring up public opinion against abuses do we not run the risk of seeing them go on forever? We can have recourse to major superiors; but, frequently, they are the very people who are living off these abuses or who, at any rate, have not been able to suppress them, although people have been complaining about them in all quarters of the globe—and for hundreds of years, at that. Where, then, are we going to find the remedy? It is at this point that the interior efficacy of Ignatius's method must be considered once again. What was the most fertile soil for the abuses of that age and the chief source from which they rose? It was attachment of the clerics to the riches and honors of the world. In those days, the

burden of her wealth was killing the Church with its weight. The social conditions of the Middle Ages had made princes of her prelates and some of them were ranked among the wealthiest ones. The pagan movement of the Renaissance and the dazzling luxury which it brought into fashion made the contrast between the words of Jesus Christ and the actual conduct of His representatives on earth even more glaring, and it was not long until the voices of the preachers of the Reformation were heard applying to the Church of Rome all the maledictions which the *Apocalypse* had uttered against pagan civilization. The tendency of the *Exercises*, on the other hand, from their beginning to their end, is to inculcate the practice of poverty and contempt for worldly honors. The two central meditations, the most original ones, and those which more than any of the others bear the personal mark of their author, the "Kingdom of Christ" and the "Two Standards" have no other conclusion than the following of the Divine Master in poverty and humiliations. We see here, without doubt, an antidote to luxury and pride and a remedy which is quite direct enough.

But let us go on. In those days, sources of revenue and ecclesiastical honors were coveted and eagerly sought after. The pursuit of benefices was hot in every country and, since the eyes of the candidates were set on their temporal advantages, they frequently showed little concern for the qualifications which these benefices demanded of their holders. St. Ignatius does not fail to bring that point to the attention of the retreatant who might well be engaged in this pursuit of benefices. He insists on the perfect purity of intention which is demanded by an election of this kind. "There are others," he says, "that first desire to possess benefices and then to serve God in them . . . thus they make of the end a means, and of the means an end; so that what they ought to take first they take last. For first we ought to make our object the desire to serve God, which is the end; and secondarily receive the benefice. . . if it is more profitable to me; and

this is the means to the end" (Prelude for Making the Election).

Amendment of Life

Dignitaries often forgot, once they had been established in their benefices, that their revenues were the patrimony of the poor and often they employed them exclusively for their own satisfaction. And for this reason Saint Ignatius recommends that the retreatant consider attentively "how great a house and state he ought to keep up; and likewise with regard to his means, what part he ought to take for his family and household, and how much for distribution among the poor and other pious objects" (Second Week: To Amend and Reform One's Whole Life and State). And he would have them know that the more completely they have left aside all thought of personal interest, the better will be their choice.

We should not be of the opinion that this advice, murmured, we might say, in the seclusion of a retreat, had only slight effect. Without a doubt, the Council of Trent was the means chosen by Providence and the most powerful means for the reformation of the Church. But after its wise decrees had been promulgated, there still remained the necessity of enforcing them. Zealous bishops and priests in practically every country devoted themselves to this task and thanks to them the renewal which the world had been waiting for so long became a reality. But a good number of these zealous men had drawn from the *Exercises* their determination to serve God without reserve. The model whom they all imitated and the man who did most for the enforcement of the decrees of the Council was St. Charles Borromeo, and he was a fervent follower of the Ignatian method and a man who, in keeping with the program which we cited above, gave to the poor everything which he did not need for his own support. In this way, little by little, noiselessly and without violence, a Catholic opinion

which was hostile to laxity took shape. In the second half of the sixteenth century, the current in this direction had become so strong that the Popes themselves, whatever may have been their personal tendencies, were obliged to take cognizance of it.

It is worth noting at this point, however, that the discretion which St. Ignatius recommended did not prevent violent opposition to his disciples by worldly men who were attached to temporal advantages. We find a very significant example in the life of St. Francis Xavier. The saint was about to depart for the Indies with the title of Papal Legate. The people about him insisted that he take at least one servant with him: his authority would be lessened if he were seen washing his own linen with the others on the boat and preparing his own meals. "It is because they wanted to acquire credit and authority by this sort of means," he replied, "that the Church and her prelates have been reduced to the state they are in at present. The way to acquire all that is to employ yourself in the service of souls, washing your linen and cooking your food without anybody's help" (*Monumenta Xaveriana*, I, p. 837).

We could say that this observation reveals a keen enough appreciation of the situation which existed at that time and a will sufficiently determined to break with the prevalent habits of pomp and vanity and even to go to the opposite extreme in the literal observance of evangelical simplicity.

Interior Religion

Another need which was felt more keenly in those days was that of a Christian life more interior in its nature and more intimate in its converse with the Divine Master. The whole program of Lefèvre d'Étaples and his group at Meaux had been to put aside the sterile discussions of the school and to confine themselves to the gospel. They wanted to feel the savor of the gospel interiorly and then, by means of translations in the vulgar tongue, to have the common

people feel its savor too; and in this way they would draw them out of the routine formalism by which their devotion had been swallowed up. Unfortunately, the fact that this anxiety of theirs was excessive in its exclusiveness made them a little forgetful of the necessity of the Church's magisterium and many a propagator of the Reformation would come out of this cenacle which had been so well intentioned in its beginnings. As a matter of fact, Luther gave specious and deceiving satisfaction to these needs by his contempt for external works, by his suppression of any intermediary between the soul and Christ and by his insistence on divine grace alone. It was, therefore, more necessary than ever to give support to what was legitimate in these aspirations and yet to preserve them from deviation of any kind. This was what St. Ignatius would do in an even better way than the method proposed by Lefèvre. His spiritual program satisfies equally well two needs which seemed to be mutually exclusive: the need of dealing directly with God, of entering into intimate contact with Jesus Christ; and the other need of avoiding solitary and haphazard wandering and of being guided by a sure hand in the midst of the immense confusion which filled men's souls. From the outset, the *Spiritual Exercises* put us into the most direct contact possible with Christ. The first of the four weeks into which they are divided is devoted to the preliminary task of detaching the soul from its disordered affections through a consideration of the great truths—the end of man, sin, hell, etc. The positive work of spiritual formation comes after this preliminary house-cleaning. From that moment on, one object alone is kept constantly before the eyes of the retreatant—Jesus Christ—and the exercitant will study in succession the lessons and virtues of His hidden life, His public life, His suffering life and His glorious life. Every day some new scenes from the gospel are sketched for him and he is asked to fix attention on them. A hasty reading of them will not do and a learned and abstract study of them

is even less in order. The retreatant goes over the sacred history in a simple way and tries to savor it interiorly. As far as devotion to the gospel goes, the disciples of Jacques Lefèvre have really nothing which should excite envy in the disciples of St. Ignatius.

The director of the Ignatian retreat is even asked on several occasions not to intervene more than reason would demand and not to develop ideas to excess; because what will be found directly under the influence of divine grace will bring the soul considerably more profit than what he could have suggested. Let him "allow the Creator to act immediately with the creature, and the creature with its Creator and Lord" (Annotations II and XV).

The Colloquy

And, furthermore, could we think of a more intimate relation with God than that which St. Ignatius reveals to us in speaking of the "colloquy" with which every meditation should end? "The colloquy is made properly by speaking as one friend speaks to another, or as a servant to his master; at one time asking for some favor, at another blaming oneself for some evil committed, now informing of one's affairs, and seeking counsel in them" (First Week: The First Exercise).

The charge was current in those days, and not without reason, that decadent scholasticism and a style of preaching which came too close to it in its inspiration were drying up souls with their abstractions and their syllogisms. The remedy is found here: no general theses; everything is concrete, personal. Take the Third Week where we meditate on the sufferings of the Saviour. St. Ignatius has us ask for sorrow and confusion because our Saviour is going to His passion. He does not say: for the sins of men, but: for *my sins*. And the *Directory of the Exercises* which is an authentic expression of the Ignatian tradition insists that "the one who is meditating should consider himself as present at the mystery while it is taking

place and exactly as though it were taking place for him alone, according to the words of Apostle: 'He loved me and delivered Himself up for me'" (*Directory*, c. 35, n. 1).

Men who had made the sacred texts nothing but a subject for study up to that time showed surprise, on occasion, at the new lights which they found in them when they followed this method. Such was the doctor of Salamanca who wrote: "I made the *Exercises* in the house of the Society of Jesus in Alcalá towards the end of 1550 and, as God is my witness, I am telling the truth. I have been studying theology for thirty years and teaching it for a good number of them, and during all that time I did not learn as much for my profit as in the space of the few days I spent making the *Exercises*" (*Monumenta Ignatiana* II, p. 667).

We must say that other theologians—and not men of lesser talent, since Melchior Cano is included in their number—were scandalized by a method which made so much of direct communication with God and proposed it even to laymen. Their noses scented in it the dangerous odor of illuminism. It is a cause of amazement to us today that Ignatian spirituality could have been suspected of imprudence. For three centuries now it has shown itself to be a constant inspiration to obedience and discretion! This misgiving, however, is an evidence of how, in some respects at least, it gave souls a certain measure of liberty which was novel.

Liberty Under Rule

Nevertheless it manifestly conceded liberty only under rule. Rule, method, discipline are words which come to mind naturally when we speak of St. Ignatius and not without reason. The former penitent of Manresa had been taught by his own experience, and knew quite well the dangers which surround the soul on every side when it walks the road to perfection and union with God. This is why he multiplies his warn-

ings to put the soul on its guard against illusions. He reminds us that the enemy of our salvation likes to take on the appearance of an angel of light. And in this way the saint draws souls with a powerful attraction towards a more interior life and, at the same time, effectively shields them from any danger of false mysticism. Pope Pius XI called our attention once again to the great wisdom of this direction in his encyclical *Mens Nostra* of December 20, 1929.

The school of St. Ignatius is very truly, as Newman observed, the school of prudence. And prudence was, without doubt, a virtue that the age needed badly. Strict discipline had become a necessity because of the Lutheran revolt. It was no longer enough to propose to souls moving or consoling thoughts; they had to be shown clearly the road to follow in order to avoid the seductions of self-will. M. Imbart de la Tour has brought this out very well in speaking of the school of Meaux and of Lefèvre d'Étaples who inspired it. "To direct and keep within its banks," he writes, "a movement which had taken on a Messianic turn, it would have needed a doctrine whose foundations were more solid and whose articles where more clearly defined; which could have strengthened as it reformed and reconciled the new aspirations with the necessities of tradition. The weakness of Lefèvre and his disciples was that they offered nothing but mysticism to souls who were asking for direction."² Of course, Ignatius's spirituality is also a mysticism and a mysticism of the highest type—at least in the broad sense which is being given to the word here—since it tended to lead the soul to the most intimate union with God; but, above and beyond all else, it was spiritual direction.

What a difference there is, from this point of view, between the wild-eyed mysticism of some of the Renaissance Platonists and the absolutely rational sobriety of the *Exercises*! On every page the author puts to use his experience of the difficulties of the interior life in order to save those who are seeking perfection from the illusions which threaten them.

They must not put their trust in every good motion as soon as it occurs to them, and they must not follow out every inspiration which they believe to be good. They are given signs to distinguish the action of the good spirit and the evil one. These signs are given in summary form in the lines which the saint wrote to a nun of Barcelona: "Before we say that the feelings we experience come to us from God, we should make sure that they are in conformity to His commandments, the precepts of the Church and obedience to our superiors, and that they inspire us with true humility; because the spirit of God is everywhere the same."³

Intense Ardor

And, in addition, instructions are heaped upon instructions through the entire length of the *Exercises* on how to prepare oneself for prayer and how to act during it, on the fruit to draw from it, on penances, etc. This characteristic insistence on method is stamped on the *Exercises* to such a marked degree that there is a danger at first glance of seeing nothing else. Those who were willing to pass judgment on the *Exercises* by merely reading through them once have often seen in them nothing but a series of recipes, a mechanical sort of process whose only result could be to deprive the soul of all its vital spontaneity. Actually, however, this spirituality is fed by the most intense ardor for spiritual things and the only purpose of the rules in question is, we may say, to channel its devotion, so that the soul which has been preserved from deviation of any kind may not allow any of the motions which it has received from on high to go to waste. Is there any cry of ecstasy which will ever express a more burning love than St. Ignatius's simple direction: even though, *per impossibile* to choose poverty and humiliation would not give more glory to God, "I desire and choose rather poverty with Christ poor, than riches; contempt with Christ contemned, than honors; and I desire to be esteemed as useless and foolish for Christ's

sake, who was first held to be such, than to be accounted wise and prudent in this world" (The Three Degrees of Humility).

Perhaps even more important still were the "Rules for Thinking with the Church." In them, above all, every precaution which could put a man on guard against the innovations of that day was pointed out to him. A type of mysticism which was too exclusive in its character and too ready to look down on the outward forms of piety had opened the way to Lutheranism and destruction. St. Ignatius reminds us that we must esteem and praise all the traditions to which the Church has given her approval. He knows very well that multiplying exterior practices is not enough to produce a solid piety. In the words of the *Imitation*: *qui multum peregrinantur raro sanctificantur*. And yet, although people misuse these devotions on occasion, and more frequently still fail to draw from them all the benefit which they are capable of giving, nevertheless they are in themselves instruments of great service to souls who often need the support of external actions in their ascent to God. If we speak slightly of them, it means that we are willing to deprive religion of that which gives it its greatest hold on the ordinary run of men. Furthermore, this criticism of the forms of piety which the Church has approved, even on the part of men who, like Erasmus and Lefèvre, did not carry their criticism of traditional usages to the extreme of revolting against her, is a sign of a self-confidence and of a spirit of independence which is out of keeping with the virtues of humility and submission which mark the true follower of Jesus Christ. We are asked also in the final pages of the *Exercises* to speak well of the relics of the saints, pilgrimages, indulgences, singing of canticles and psalms, long prayers in Church, fasting and exterior penances, the images and ornaments of the Church (Rules for Thinking with the Church, VI, VII, VIII).

Obedience

But St. Ignatius insists on obedience to spiritual authority even more than on these venerable traditions. This, of course, was the most essential point of all. For the damage had been the same whether it had come about through a poorly understood mysticism which was inclined to dispense with outside direction and control, or as the consequence of secret pride in learned men who were in the habit of putting too much confidence in their own lights, or the result of a sourish zeal in the overeager Reformers who were too much given to criticizing the abuses of authority to be able to preserve respect for authority itself. The humanists played their chief part in preparing the ground for the religious revolt when they allowed the very idea of the Church and her role in Christian life to grow dim in their minds and when they undermined her in the circles which they influenced. As a consequence, this idea had to be strengthened above all else. Therefore, St. Ignatius's words on this subject have the appearance of imperative directions which leave no room for shilly-shallying. The first rule which he gives us for the direction of our thought is: "Laying aside all private judgment, we ought to keep our minds prepared and ready to obey in all things the true Spouse of Christ our Lord, which is our Holy Mother, the Hierarchical Church." Further on, he insists even more strongly: "To attain the truth in all things, we ought always to hold that we believe what seems to us white to be black if the Hierarchical Church so defines it; believing that between Christ our Lord the Bridegroom and the Church His Bride there is one and the same spirit" (Rules for Thinking with the Church). The men who were formed by these principles would know what to avoid in order to steer a straight course through the whirlpool of ideas. The showy piety of the most winning innovators would never be able to turn them from it.

This would be the place to speak of St. Ignatius's

teaching on obedience. By a sort of common agreement, Ignatius, the teacher of blind obedience, is contrasted with Luther, the champion of free inquiry. But precisely because of this agreement, we feel that it is superfluous to insist on the point. We will merely call the reader's attention to one thing towards which it has been directed less frequently. When he is dealing with inferiors, St. Ignatius shows himself very rigid in exacting obedience, with no reserve whatsoever, except in the case of sin. But when he is speaking to superiors, he is especially insistent on moderation in the giving of orders. This is the vein in which he writes about the General of the Society: "He should know how to join benignity and kindness to the necessary rectitude and severity. Moreover, without allowing himself to be turned aside from what he has judged to be more pleasing to God, our Lord, he should show compassion to his sons so that the very ones who are reprov'd and corrected will recognize, despite the pain felt by nature that he has done his duty according to God and with charity" (*Constitutions*, P. IX, c. 2, n. 4).

When Luther was expounding the proper mode of government to the princes he did not by any means put in as many delicate restrictions. It would be better, however, to hear his own words: "Just as the men who ride on jackasses should be always tugging at the halter and making them step along with blows of a stick, so public authority should spur on my lord *Omnes*, and beat him down, cut his throat, hang him, burn him, cut off his head and break him on the wheel; for public authority must make itself feared, and the people should feel the reins." Authority should "spur on the rough and coarse lord *Omnes* as the huntsman drives the boar and the wild beast from their cover."⁴

It is obvious that even if a man who puts himself under Ignatius must expect a more regular discipline, he can be sure, none the less, of a less arbitrary and a kindlier form of government.

Intellectual Directives

There was at the time, moreover, a real need of giving directives which had a more particular bearing on the intellectual field. As we have observed, a violent reaction had been brought on by a mishandled scholastic method which had forced its way into every field of learning and made deserts of them all, and had even, on occasion, dried up the fountains of eloquence and piety. The reaction, in turn, was threatening to go further than it should. For even though it was a good thing to get rid of a cumbersome dialectical apparatus and to restore a little freshness and flexibility to Christian literature, and even to souls themselves, nothing could have been more dangerous than to cast aside the rigorous laws of reason in the pursuit of truth. When scholasticism, whose excesses were deplored with good reason, was reduced to its essence, it was nothing other than the application to religious questions of the severe method which governs every scientific investigation in the realm of abstract ideas.

Although sincere minds could have revolted against it in the name of piety or good taste, the innovators had a very different object in mind when they imitated them in their denunciation. The reason for their hatred of scholasticism was that it provided Christianity with an effective defense against their attacks and insidious distortions in the implacable rigidity of its formulations and the luminous clearness of its distinctions. If they got rid of it they could be sure that their fishing in troubled water would become much easier. Since this was the way the ground lay, it was to the Church's advantage that this heritage of the schools and the Middle Ages be kept in use. St. Ignatius does not fail to do so. "We must praise positive and scholastic theology: for as it rather belongs to the positive doctors, as St. Jerome, St. Augustine, St. Gregory, etc., to stir up the affections to love and service of God our Lord in all things: so it rather

belongs to the scholastic doctors, as St. Thomas, St. Bonaventure and the Master of the Sentences, etc., to define and explain for our times what is necessary for salvation, and more to attack and expose all errors and fallacies; because the scholastic doctors being of later date can avail themselves not only of the right understanding of the Holy Scriptures, and the writings of the holy positive doctors, but being themselves illuminated by the Divine Power they can be helped by the councils, canons and constitutions of our Holy Mother the Church" (Rules for Thinking with the Church, Rule XI).

We should observe that St. Ignatius's mysticism is in exact agreement on this point with the scholastic, Melchoir Cano, who calls attention to the constant historical connection between contempt for scholasticism and heresy: *Connexae quippe sunt ac fuere semper post natam scholam scholae contemptus et heresum pestes* (*De Locis Theologicis*, I, 8, c.1).

Love of Tradition

We should not forget that these counsels are found in the rules which St. Ignatius gives for the forming of a Catholic spirit. And, as a matter of fact, nothing is more Catholic than that broadness of viewpoint which wishes to lose nothing of the Christian heritage and endeavors, nevertheless, to form a harmonious whole by putting everything in its proper place. In this respect, too, the humanists had prepared the ground for the Reformation. Using the excuse of scholarly criticism, they had emphasized, and exaggerated at times, every contradiction which they believed they had found in history and theology. They enjoyed playing off the Fathers against the scholastics, the Greek Fathers against the Latin and St. Jerome against St. Augustine among the Latin Fathers themselves. St. Ignatius tells us to avoid this exclusiveness in our choice, and to accept lovingly every fragment of tradition, no matter where it comes from. The Society of Jesus would faithfully follow that in-

junction. On one side, the Spanish Jesuits would be seen taking a great part in the scholastic revival of the sixteenth century, while on the other, Father Pétau and his brethren of the Collège Louis-le-Grand whom he inspired to follow his example would be seen bringing scientific study of the Fathers into honor in the seventeenth century and, we may say with truth, bringing historical theology into being. Nor would his particular devotion to patristic work prevent the same Father Pétau from making a vigorous defense of scholasticism against the attacks of Erasmus in his *Dogmata Theologica* (Prolegomena, cap. 5, n. 6-8); just as a predominantly scholastic point of view had not prevented Jesuits like Suarez or Lessius from giving a very large place to the study of the Fathers.

One more thing should be noted here. After emphasizing the respective merits of the Fathers and the scholastics, St. Ignatius points out to us the particular value of the second class of writers: "Because," he writes, "the scholastic doctors being of later date can avail themselves not only of the right understanding of the Holy Scriptures, and of the writings of the holy positive doctors, but being themselves illuminated and enlightened by the Divine Power, they can be helped by the councils, canons, and constitutions of our Holy Mother the Church" (Rules for Thinking with the Church, XI). Have we not here remarkably clear directions concerning the very delicate question of the development of dogma and theology? Obviously, the author allows for a certain progress in the expression of Catholic doctrine. The modern doctors have the same supernatural assistance which the ancient ones enjoyed, and they can derive assistance, in addition, from the writings of the ancient doctors themselves and from the subsequent decisions of the Church. And so their being more recent is, in some respects, an advantage for them. Are not these ideas of wise progress more sound and more in accord with the true thought of the Church than the spirit of holding fast to the forms of the ancient past which was going to predominate during a great part of the seventeenth century

in France, a spirit which the Jansenists were going to carry to such amazing excesses and whose traces can be found even in the work of a man like Bossuet?⁵

Vague Christianity

In this respect, too, Ignatius answers the needs of his time. He took a stand against the Protestant demand that Christianity should give up the fruit of fifteen centuries of thought and return to the pure gospel; and he took a firm stand, as well, against the constant tendency shown by men like Erasmus to be satisfied with a vague sort of Christianity which would jettison all precise formulizations and let thought drift with the tide. Catholic doctrine will never make any progress except through a determination which is more and more precise, and this is the reason why the moderns are in a better position in the work of "defining and explaining," thanks to the help of "the councils, canons and constitutions of Our Holy Mother the Church." It would not be long until the fruitful work of the scholastics, in which Erasmus saw nothing but the bickering of pedants, would become evident as it reached its culmination, against his hopes we may observe, in the admirable definitions of the Council of Trent. And in that work the development of dogma revealed itself most clearly.

M. Imbart de la Tour has seen that Luther's claim that he was bringing the Church back to the pure gospel led to the question of legitimate development. But it would seem that he has exaggerated the merit of Erasmus on this point and made a little too much of the solutions which he offered. The clear-sighted humanist was able to give some good hints in this direction: *Habet et fides profectus suos*, or again: "Time brings many things in its train and changes a good many others." He rendered an even greater service when he opposed the definite results which the successive works of the Fathers and Doctors had achieved to the individual inspiration to which Luther was handing over the interpretation of the Holy Books.⁶

But, on the other hand, no one is more opposed than Erasmus to precise statements and dogmatic definitions, as Janssen has well observed: "His ideal in theology was to keep it as pliable, ambiguous and vague as possible. There was nothing he hated more than clear and distinct determination of concepts, systematization and deductive argumentation in dogmatic and moral theology. This is the reason for his hostility to scholasticism as a matter of principle."⁷ Yet hostility to every new precision in doctrinal pronouncement is taking a direct stand against all progress in dogma whether one intends to do so or not; and a desire to suppress those which have already been made is a desire to see theology retrogress.

St. Ignatius met the needs of his day in this field also through those works of his in which development is most clearly manifested, and M. Imbart de la Tour has given what appears to be a very accurate evaluation of this theological departure and, in the course of it, he brings out clearly its strong points and its weaknesses as well.⁸

Boldness and Prudence

We see, therefore, how St. Ignatius's work forms a barrier of the firmest and most solid kind against the excesses of the so-called Reformers and also against every more or less conscious weakness and failing which could have paved the way for them. And it is no cause for surprise or complaint that, in doing so, he is partly responsible for the somewhat armed and entrenched appearance, or, as some people are fond of saying, the more rugged character of modern Catholicism. It was a necessity which every man who intended to keep the faith felt in those days and which circumstances themselves forced on him. Yet, even so, the work of Ignatius is far from being purely defensive and negative. It would be a mistake to imagine that, although it would bring about the spiritual renewal to which we have given emphasis enough, there is no difference between it and the work of the unmiti-

gated reactionaries as far as its ideas go. There was, as a matter of fact, a powerful party at the University of Paris in those days, which could have been called intransigent or integralist. Its leader was Noël Bédaride, the syndic of the Faculty of Theology. This was a group which vented its spleen not on the innovators alone but on anyone who could be suspected of sympathizing with them in the slightest degree: on Erasmus and Lefèvre as well as on Luther. The attacks, suspicions and fears of these irreconcilables were not always without foundation. But they proposed no solution for the crisis, or rather they had one, and only one: immobility. Being, in addition, polemicists pure and simple, they were often unjust. On occasion, too, they assumed a character to which they had no right and did not hesitate to lay down the law to the bishops. And so it happened that, even among the servants of the papacy, men of moderation were heard raising their voices against their mode of procedure. "To get the reputation of being saints," wrote Sadoleto, "they make unending attacks on other people. They give advice for which they were not asked, and if they are not obeyed instantly, they raise a hue and cry as though some dreadful crime had been committed. All they are doing is to sow discord among their brethren."⁹

There can be no doubt that, in this regard at least, St. Ignatius is very far from them. Since he had been under suspicion himself and had been driven out of Spain, he knew from experience that orthodox zeal can run to imprudence and excess. A preliminary notice at the beginning of the *Exercises* also gives most conciliatory directions on how to interpret texts: "Every good Christian," we read there, "must be more ready to excuse the proposition of another than to condemn it; and if he cannot save it, let him inquire how he understands it: if the other understand it wrongly, let him correct him with love; and if this suffice not, let him seek all possible means in order that the other, rightly understanding it, may save it

from error." There we have the way, it would appear, to get rid of all useless and unjust attacks. If Noël Bédard and his friends had acted in that way they would, doubtless, have quashed a good many of their accusations; in any case they themselves could not have been accused of injustice, malevolent interpretation and even falsification. In difficult times, as a matter of fact, soundness of principle and steadiness in discussion, and in attack if that be called for, are demanded more than ever; and it is certain, as well, that hasty contradictions and denunciations and readiness to take offense at the slightest occasion can have no other effect than to create disturbance and confusion in people's minds.

New Approach

Since this is the case, if Ignatius had done nothing more than remind his readers that the strictest orthodoxy could take a broad-minded and kindly view of another's thought, he would have done them a great service. But more pointed questions were being raised. Two methods and two cultures, we could say, had come into conflict with each other. The scholars who were playing a part of some importance in the intellectual movement of the century felt the need of doing more than merely reasoning syllogistically about the Scriptures and repeating the old exegesis which had been given in the glosses. Now that the Renaissance was turning men's minds to the study of the ancient languages, should not the sacred sciences too receive the benefit of this? Did it not make imperative a return to a closer and more personal study of the Sacred Books by means of the text itself, and the use of the philological and historical methods which had recently come into honor? This was the program of the humanists. The only difficulty in it was that this desire for a new approach, although it was quite legitimate, had been compromised by the excesses of the innovators. Erasmus had been imprudent enough and, as for Luther, he was turning everything topsy-

turvy. It was difficult not to become a little frightened after he had been seen claiming the authority of the Bible for his revolt against the pope and the councils and for his wholesale demolition of tradition. Timid souls whose intentions were the best in the world were soon condemning the most legitimate efforts to revive scriptural studies in the same breath in which they condemned these enormities. We should not be too quick to take scandal at that. These were extremely delicate questions and their consequences were so great! A true understanding of the nature of religion and of the rapidity with which it is affected by anything touching the texts on which it rests should give us a wealth of indulgence towards those men whose zeal for these venerable texts causes them to take a stand against the most inoffensive innovations in this field because they feel that there is danger in them.

We have a good example of this frame of mind in the Carthusian, Dom Couturier (Petrus Sutor), the author of several pious books on the religious life and of a treatise *De Translatione Biblica* in which every trace of innovation is considered sacrilegious. The book is directed against Erasmus's translation of the New Testament. Sutor treats him as a heretic because he had said that St. Jerome might have made some errors in translation: the saint must have been inspired since his work involved the good of the entire Church. St. Ignatius would not be guilty of intransigence of that sort. He would certainly enjoin the exegetes of the Society to defend the official version of the Roman Church against the attacks of the innovators; but, with the great sense of proportion which was his, he would add prudently: "in so far as it is possible to do so." As for Sutor, however, none of this timidity for him! As far as he is concerned everything in these new methods is to be condemned. And, as for the desire to apply philology to Scripture, "that is insane and it smacks of heresy." Furthermore, "a knowledge of Hebrew and Greek is of no more service in the study of the Bible than a knowledge of Italian

or Spanish." Other writers went further and proclaimed that the study of Hebrew and Greek had been the source of every heresy.

Difference of Opinion

We should keep in mind that Erasmus's translation (which is much less deserving of condemnation than the notes which accompany the text) was being put to constant use at that very time by the saintly Bishop of Rochester and future martyr, John Fisher—a fact which shows the difference of opinion which existed even among the finest men of that time.

It is a matter of regret, nevertheless, that men of Sutor's type were too ready to take measures to stop the work of those who did not think as they did, since they themselves are no less worthy of sympathy and even of praise than the men whose love for our sacred literature was equally lively and more enlightened. These latter were determined, in consequence, to neglect nothing, even the contributions of the most recent methods and sciences, so as to be able to give a better explanation and defense of it. Scholars of this second class did not condemn a method because it had not been used by the ancients who did not have to solve the same problems, or for no other reason than its misuse by men of bad faith, or because it had done harm to men who had been imprudent in their use of it. Their only aim was to use it in a better way. And they were the ones who were right. Every age, in truth, has its own part to play not in the conquest of human truth alone but in the "defense and illustration" of divine truth as well. We heard St. Ignatius tell us this clearly when he was comparing the age of the scholastics with that of the Fathers. He was well aware, no doubt, as we shall see, that the sixteenth century was, in many respects, the beginning of a third era. It was possible in the first place, without losing any of the fruits of the immemorial pursuit of dialectics, to return to a study of the Fathers which would, at least, be wider in its range, even if it were

no more profound. This could be done by taking advantage of the opportunity presented by the invention of printing and the flow of manuscripts into Western Europe from the East. Theology could not fail to gain by this; and it would extend its horizon in this way by a return to certain points of view which had been allowed to fall a little too much into neglect. Above all, the study of the ancient languages, which was being pursued with such great and universal enthusiasm at that time, should not be given over completely to the enemies of the Church: on the contrary, it should be zealously cultivated as a most fruitful source of progress in the sacred sciences.

Languages

And yet, despite all that, it was still perfectly commendable for a general congregation of the Carthusians to prohibit the study of Greek.¹⁰ If, in an order devoted to contemplation, experience showed that these studies were rather occasions of vanity and dissipation of mind than sources of real profit to the religious, they had to be suppressed. But, obviously, in view of the general situation, a step such as this would scarcely do as a solution to all the problems of the moment. Since St. Ignatius desired to create an order designed for combat and be ready to carry on the fight for the Church with particular effectiveness at those places where attacks on her were made most frequently, he could not be satisfied with it. And so he gives a very different sort of direction in the *Constitutions* of the Society: "Since in our time particularly," he writes, "the study of theology as much as its employment demands a knowledge of literature as well as of the Latin, Greek and Hebrew languages, there should be a sufficient number of capable professors of these subjects" (*Constitutions*, P. IV, c. 12). Here we see pointed out to us the path which leads to prudent progress and wise accommodation to circumstances. And our saint is shown to be closer in this respect to Francis I and Guillaume Budé who

founded the Collège de France as a place where ancient languages could be taught than he is to the intransigent old Sorbonne which set its face against innovation of any kind.

Nevertheless, he was too clear-sighted not to see the danger involved in this sort of study when it becomes exclusive. Grammatical and philological work develops the habit of giving attention, by preference, to details. In religious questions, however, it is the general principles which are of most importance. They are the key to the whole question and the details should not be studied in themselves and without reference to these principles. As we have observed, St. Ignatius is aware of the value of scholastic theology. In this discipline, a deeper realization of the Christian mysteries is acquired through methodical study which brings them into relation with each other and with the truths of reason in a way which enables them to form a harmonious whole each of whose parts is illuminated by the rest. And so we find in this discipline also a safeguard against every one of the dangers to which our faith might be exposed by a too exclusive application of the mind to problems of criticism and exegesis. That is the reason for the following remark of the saintly founder: "It is fitting that those who are to study the languages in which the Sacred Books have been written or into which they have been translated should have received a degree in theology, or that they be properly instructed in it; and that they have, in addition, a knowledge of the Doctors and decisions of the Church so that the study of languages may be useful and not harmful to them" (*Constitutions*, P. IV, c. 6, n. 5, D). In this way serious danger is completely avoided. Philological work would involve no hazards when it was carried on by minds which had been formed already by the severe methodology of scholasticism and had a grasp of the whole body of Christian truth which was firm and coherent.

Salamanca

The reader who wants to understand completely how unusual and laudable a thing it was in those days to avoid the dangerous ventures of well-intentioned but imprudent people and, on the other hand, to steer clear of the flagrant injustice and blindness which we have observed in some of the more hectoring opponents of heresy, should not be satisfied with the few indications which we have given here. He should read M. Imbart de la Tour's *Origines de la Réforme* and, especially, the third volume which we have quoted frequently. Furthermore, we have no desire to give the impression that St. Ignatius was the only man of his day who knew how to avoid the excesses of the right and left. The orientation which the Dominican Victoria, for example, gave the movement at Salamanca was excellent in every respect. It consisted in the renovation of theology through a combination of humanism and scholasticism. Several of the best men among the first Jesuit theologians, Toledo and Maldonado in particular, were from Salamanca.

A wealth of illustrious names shows the success with which the Society put into practice the principles which St. Ignatius had laid down.¹¹ It will suffice for our purpose if we mention the most brilliant name of them all, that of Maldonado. He was not only trained in scholastic theology; he taught it himself. But he also delved deeply into oriental languages; and, as a consequence, he was able to study at first hand the text of the Scriptures and all the ancient versions. Armed with this knowledge, he was able to do battle with the Protestants on their own ground; even more, he really created, as has been said, the modern exegesis of the Gospels. In him we see the new culture reach full maturity. His scholarly and reliable work, modern in method and traditional in content, is a far cry from the unrestrained and inconsistent recklessness of Erasmus. And yet, with what enthusiasm Erasmus himself and his friends at Oxford, men like Colet and Thomas More, would have received his

work! All the hopes which they had cherished for the renovation of the sacred sciences through textual study were fulfilled in it. In the next century, Richard Simon, the great historian of scriptural study, never failed to heap praises on the name of Maldonado every time he came across it. On one of these many occasions, after he had brought out the originality of Maldonado's exegesis, he added this significant comment: "He seems to have followed in that the *Constitutions* of his father, Ignatius, who was anxious that theology adapt itself to times and places when the greater glory of God demanded it; and in this he succeeded very well" (*Bibliothèque Critique*, vol. IV, p. 74). And Bossuet, too, is just as warm in his praise, although he was habitually an opponent of Richard Simon and a defender of tradition whose suspicions were rather easily aroused.

Nature and the Supernatural

It has often been observed that the role of the Society of Jesus was the reconciliation of humanism with the Church. The reader has been able to see what a large measure of truth there is in that observation. St. Ignatius did not take up the position of an intransigent opponent when he was confronted by the irresistible movement of the Renaissance; on the contrary, he tried to turn its forces to the good of religion. But the Renaissance was a many sided affair: and it cannot be denied that there was a really pagan current in it which led to the divinization of man and his instincts. In some aspects, the Protestant Reformation was a reaction against the naturalism which was creeping into Western thought. Luther and Calvin opined that they could never say enough about the utter corruption of human nature, its incapacity for any good action at all, and the absolute right of God to deal with it according to His good pleasure. These excesses, however, were a bad way of defending a good cause. They would lead, through a sort of reaction, to the development inside of Protes-

tantism itself of the Socinian ideas which would make man the absolute master of his destiny, and, ultimately, they would lead to the triumph of rationalism.

Nor is that all. If nature is corrupted through and through, no union is possible between it and grace. And since nature will not allow itself to be put down, the powerful and vital dynamism which was already manifesting its force in the modern world would soon drive it to proclaim the autonomy of the natural order. And so, exclusive supernaturalism ended up in naturalism.

Finally, Protestantism, through its freedom of inquiry, reached the point of claiming freedom in an even more direct way for man in his relations with God. We can say with truth that no theoretical declaration about the absolute sovereignty of God and the insufficiency of our actions and works will ever be as effective a way to put down human pride as is habitual obedience to an authority which is recognized as coming from God. St. Ignatius, therefore, as the doctor of obedience is the man who brought us the real cure for the deification of man which has shown itself to be, from that day to this, the great modern temptation. And besides, he could speak about the corruption of nature, too, when occasion demanded it. He saw no need to speculate about original sin or to form theories in order to exaggerate its effects; but, in that concrete way of his, he confronts each one of us with our own wretchedness and shows it to us stripped of all its veils. At the end of one of the first meditations of the *Exercises*, the retreatant is told to see himself "as an ulcer and abscess whence have issued so many sins and so many iniquities and such vile poison." And, finally, what is the goal of the whole book of the *Exercises* if it is not to detach man from himself and bring him into complete submission to God? This is the very opposite of the pagan individualism of the Renaissance.

Total Truth

In the book of St. Ignatius, however, everything is dominated by a sense of proportion and an anxiety to avoid the sacrifice of any aspect of the total truth. The same characteristics would be found, a little later on, in the directions of the Council of Trent. Ignatius, as a matter of fact, anticipates these directions, at times, in a surprising manner, in passages which are scattered through the *Exercises*. "Although it is very true," he writes, "that no one can be saved without being predestined, and without having faith and grace, we must be very careful in our manner of speaking and treating of all this subject, for fear that if we grant too much to predestination and grace we will seem to destroy the natural forces and free will; while if we exalt the forces of free will too much, we will do injury to the grace of Jesus Christ" (Rules for Thinking with the Church, XIV). What a difference there is between these wise words and the provocative expressions of the prophet of Wittenberg: "Every human will is compelled [by God] to wish and to act whether its object be good or evil"; and again: "If God pleases you when he crowns the unworthy, He should not displease you when he damns the innocent!" Which of these two doctrines is the more truly human? In the rules which follow our saint insists again on the prudence which must be used in speaking about predestination, faith and the efficacy of grace so as not to reject free will and the value of good works.

It was natural that the sons of St. Ignatius, faithfully following the words of direction which they had received from their father, should try to find a theological explanation which would cast more light on the freedom of human action under the divine motion. It can be said that, in this sense, Molinism has its origin in the directions of the holy founder. But it is distinct from them. The *Exercises* express principles of prudence which everybody must accept; Molinism is an attempt at theoretical reconciliation

which has its advantages and its weak points as well. Jesuits have the right to defend it, but others have the right to attack it. We should admit that this has not always been universally understood. Jesuits have been found, on occasion, who turned their backs on that breadth of mind which St. Ignatius recommended so highly, and denounced opinions opposed to their own as though they were dealing with errors against the faith. It was in this spirit that Father De Colonia included authors who were Thomists pure and simple (in the sense that they taught predetermination) in his *Bibliothèque des auteurs jansénistes* and saw his book put on the Index as a consequence; and it was in this spirit, too, that other Jesuits saw to it that de Noris's Augustinian theses were condemned by the Spanish Inquisition and made a vain attempt to have them condemned at Rome as well. Among the many unfortunate consequences of this way of acting was, of course, the result that new enemies of the Society were made and for no good reason. St. Ignatius would have been proud to see the Society go down under the attack made on her by the general coalition of the enemies of Rome, the *philosophes* and the Jansenists. He would have been less happy to see men, all of whose interests and desires should have made them rally round the persecuted religious, joining in the rejoicing of the coalition—and that partly through the fault of some of his sons. But this is ancient history now. The present position of the Church places us all today in the happy necessity of deliberately putting these differences of opinion into the background so that we can form a united front against the common enemy.

Fear and Love

Finally, in the eighteenth rule, advice of the same sort is given concerning fear and love: "Although it is above all things praiseworthy greatly to serve God our Lord out of pure love, yet we ought much to praise the fear of His Divine Majesty, because not only is

filial fear a pious and most holy thing, but even servile fear, when a man does not rise to anything better and more useful, is of great help to him to escape from mortal sin; and after he has escaped from it, he easily attains to filial fear, which is altogether acceptable and pleasing to God our Lord, because it is inseparable from Divine Love." The Council of Trent would soon be anathematizing Luther's proposition that "the fear of hell, through which we have recourse to the mercy of God in repentance for our sins or because of which we avoid sin, is a sin itself and makes us even greater sinners."

At the root of Luther's error was the false conception, which would be taken up again, in a certain way, by Jansenism and by Quietism as well, that all affection toward our own welfare is a disordered inclination which grace ought to destroy. For St. Thomas, on the other hand—and he gives us the metaphysical basis for St. Ignatius's practical directions—the natural desire for personal beatitude is in no way disordered and is already *initialiter* subordinated to God.

Furthermore, the teaching of St. Thomas that nature is not completely corrupt but, on the contrary, remains essentially good in spite of the wounds inflicted on it by sin, is the best justification for St. Ignatius's constant and confident appeals to the natural activities of man, which, however, he never fails to supernaturalize.

Conclusion

We would wrong St. Ignatius were we to praise him under the impression that a forgotten sort of Christianity which differed from the one that men had known before his time had been found again through his efforts. That can be said with truth about the fathers of the so-called Reformation. St. Ignatius, however, never wanted to be anything other than a devoted son of the Church and a soldier in the service of the Divine Majesty and His Vicar on earth, the

Roman Pontiff. But that soldier showed himself a leader of the highest type. Faced with the most difficult situation which had arisen since the beginning of Christianity, he was able to give the commands which were needed to rally a select and noble-hearted band of men around him, lead it into battle and direct it in the melee. And his directions were proven to be so sure that after four centuries—and such centuries!—their fecundity has not been exhausted.

Even on those matters where the situation has changed most radically we can profit from his lessons. It is no longer possible, for example, to revolt with good reason against the wealth of the Church, but capitalistic society has been put on trial and the very principle of private property has been called into question because of its abuse. We will have the mind of St. Ignatius if, in our defense of necessary institutions, we do not rely on polemics of word and pen as much as on personal reform, good use of property and the complete fulfillment of every social duty.

When there arose among us the new tendency towards mysticism which is a fortunate reaction against the reign of materialism, but which could also lead to disaster if it were not well directed, Pius XI pointed to the penitent of Manresa as the guide who could be followed in complete security. There is not less talk in our day about new methods in theology and in Sacred Scripture, in particular, than there was in the sixteenth century, and there is no less need of reaching an agreement on what concessions must be made to progress and how much of the traditional theology must be maintained. In matters as delicate as these, the lessons of our saint are of inestimable value to us! Lessons of respect for the wisdom of the past, nothing of which must ever be allowed to be lost, but lessons of confidence in God and in the Church as well. They will give us the courage to use disciplines of which our fathers had no knowledge and to use them fearlessly once they have proven themselves fit instruments for a better exposition of our Sacred Books and of their

teachings. And, above all, since we are living in the midst of an ideological anarchy which is more far-reaching, in certain respects, than it was, even at the time of Luther and Calvin, and are brought into contact with so many conflicting systems which take on a new form practically every day, we must be more ready than ever, "leaving aside all judgment of our own, to obey the true Spouse of Jesus Christ, our Holy Mother, the Church."

St. Ignatius is not the sole master and prophet for us as Luther is for his followers, but he is one of those who have best shown us the path we must follow if we are to remain true to the faith of Jesus Christ in a modern world which is so complex and confused.

NOTES

¹Quoted by Janssen, *L'Allemagne et la Réforme*, Paris 1889-1899, vol. 2, pp. 105-106.

²Imbart de la Tour, *Les Origines de la Réforme*, Paris, 1909, vol. 3.

³Letter to Sister Theresa Rejadella, *Monumenta Ignatiana*, I, vol. 1, p. 105.

⁴Quotes by Janssen, *op. cit.* p. 609.

⁵Cf. *Christus*, pp. 916-917; 922-923.

⁶Imbart de la Tour, *op. cit.*, vol. III, pp. 102-104.

⁷Quoted by Hurter, *Nomenclator*, IV, col. 1093.

⁸Imbart de la Tour, *op. cit.*, vol. III, pp. 212-223.

⁹Imbart de la Tour, *op. cit.*, vol. III, p. 507.

¹⁰*Dictionnaire de Théologie Catholique*, Chartreux, vol. II, col. 2305. The decree, however, was not put into force with any great rigor.

¹¹Edward Reuss who cannot be suspected of partiality has written concerning the sixteenth century: "Exegesis was cultivated especially by the Jesuits whose work surpasses all others."

HISTORICAL NOTES

THE CATHEDRAL PLAYERS

Introductory Note. When a missionary reports on his activity in the field, his account is always of some interest; when the field itself reports, that's news!

The author of the letter which follows was graduated this March from the Ateneo de Naga, Philippines. What he has written is the answer to a request for information about the *Cathedral Players*, a dramatic group organized and presently directed by Father James B. Reuter, S.J., of the Ateneo faculty.

The Ateneo de Naga is located in the city of that name in the so-called Bicol Region of southeastern Luzon. In 1940, the Ateneo was begun under the rectorship of Father Francis D. Burns, S.J., at the request of the Most Reverend Pedro Santos, D.D., who is still Bishop of the Bicol Region (diocese of Nueva Caceres). The invading Japanese took over the newly constructed buildings in 1941, sending the American Jesuits to the local jail and, later, to concentration camp.

After the liberation of the Philippines early in 1945, Father Burns had a brief but busy stay in the States. In April of 1946 he was back in Naga, rebuilding. High school classes were resumed in July. A two-year college course was added in 1947, and at the beginning of the current school year the *Cathedral Players* came into being.

The *Cathedral Players* represents a new twist on the traditional Jesuit emphasis on dramatics. Its work is dramatics put to the service of the local community as well as the people of other towns. It gives entertainment, instruction, inspiration in both English and, more important, in the Bicol dialect of the masses. It thrives in public squares and on bandstands, under glaring lights or kerosene flames, on stages with few effects or none. It is a voice speaking

to the mind and heart of the common man in his own figurative speech. It is the Catholic student's apostolate at its best.

But Jaime tells the story much better.

F. X. LYNCH, S.J.

Ateneo de Naga
January 21, 1950

Dear Father:

I'm very sorry I'm so late with this report, but for a graduating college student time for such literary luxuries as this is rare. However, it's a genuine joy to tell the story of the *Cathedral Players*. Let's hop right into it.

Origins of the Idea. Last July, when Father Reuter was assigned to take charge of all Ateneo presentations at the Sunday Catholic Hour conducted in the town square, he thought of putting on plays instead of sticking to the usual speeches, poems and songs. He remembered that the Chesterton Evidence Guild of the pre-war Ateneo de Manila had been tremendously successful with its Catholic Hour radio plays. Moreover, as you know, Father had done a lot of radio-play work in Manila during May and June; no doubt his mind was still full of the plays he had written and directed. At any rate, he decided that the play was the thing.

Purpose of the Group. It's true that the actors and actresses gain a lot in the way of experience, poise and power of expression, but all that is a by-product. The *real* purpose of the *Players* was explained by Rodolfo San Diego in our *Blue and Gold* quarterly:

"The purpose of launching public drama in Bicol is to touch the hearts of the people. For a year now the Catholic Hour has consisted purely of songs, poems and speeches, mostly in English. The crowd listens to English because there is nothing else to listen to, but they do not always fully understand it. In Bicol the plot of the play can be

grasped and digested even by the ragamuffins who climb the kiosko rails and watch the show with shining eyes and open mouths."

A very good speech, or even a very good sermon may be forgotten in a month; but the imagination retains the drama forever.

Scripts. First of all, Father Reuter pulls on his thinking cap and tussles with the decision regarding the play to be put on. If he has ideas for a new play, he writes an original; if not, he adapts an appropriate-for-the-occasion play to the local setting. So far, he has written *Second Fiddle*, *If Mary Came to Naga*, and slightly different versions of the latter for the towns of Legaspi and Buhi. *Everyman* needed no adaptation since it fits in anywhere. *Holy Night* and *Rizal's Last Moments* were slightly altered to make them better adapted to the stage available at the town square; namely, a politicians' platform.

After the play has been written or adapted, Father Reuter turns the English script over to Menandro Benavides, a college sophomore. Menandro cuts the stencils—and a few classes besides! Then Johnny Ragragio, the dean's secretary, mimeographs a good supply of English scripts. Eusebio General, Menandro and I then translate the play into Bicol and this version is mimeographed.

Casting. When Father Reuter first called for volunteers for this project, only about eight students came forward. However, he had no trouble in talking one other college student into being the *Voice of God*! It was from this handful that Father had to pick the male cast for *Everyman*, our first venture. After this beginning, most of the students wanted to be picked as members of the cast, but Father Reuter preferred to call on the original group since, according to him, the experience they had had was "invaluable."

Since the *Cathedral Players* is a diocesan group, not exclusively Atenean, the question of female characters was easily solved. For *Everyman*, Father Reuter asked the boys about suitable girls. Whomever we

picked was it. For the succeeding plays, however, he did most of the girl casting himself, since he then knew some of the girls and their acting abilities. Naturally, the same girls were called upon again and again, except for some who just didn't fit into the new roles. When new talent was needed, Father had again to rely upon our "sound and unbiased judgments." Most of our actresses have been graduates of the Colegio de Santa Isabel, Naga, and they have given very creditable performances.

Rehearsals and Stage Arrangements. We average about four rehearsals before the big night itself, getting together on Saturday evenings and Sunday afternoons. Ordinarily there are no pre-play stage arrangements, except to make sure that there is a stage—or a reasonable facsimile thereof! For *Second Fiddle* we had a few chairs, a table and a statue of the Sacred Heart, to give the general idea of a middle-class family's parlor; for *Rizal's Last Moments*, a chair and a table. No backdrops are used. Father Reuter has been careful to select plays which call for simple settings like the open road (*Everyman*, *Holy Night*, *If Mary Came to Naga*).

The Campaign Record. During the past half-year or so we have staged the following plays in English: *Second Fiddle*, *Holy Night*; in Bicol: *Everyman*, *Second Fiddle*, *Holy Night*, *Rizal's Last Moments*, *If Mary Came to Naga*, *If Mary Came to Legaspi*, *If Mary Came to Buhi*. We have appeared in nine different towns besides Naga, playing to a total audience of approximately 45,000.¹ Here is a list of the towns with the distance, in miles, of each place from Naga: Baao (18), Iriga (23), Tigaon (27), Buhi (33), Polangui (40), Oas (43), Ligao (46), Legaspi (62), Tabaco (80).

Plays vs. Speeches, Bicol vs. English. It is clear that the people prefer plays to speeches, songs and

¹At the close of the school year, about two months after this letter was written, the *Ateneo Annual* reported a final figure of approximately 60,000—FXL.

poems. They now look forward to Ateneo-sponsored Catholic Hours for this reason. But we are not the only ones presenting plays now; the last two Colegio-sponsored Catholic Hours consisted of a Bicol drama and a Bicol Christmas pageant. For their pageant, the *Colegialas* even had elaborate settings and curtains. What girls can do!

Now the question of language. The people responded more visibly and appropriately when the plays were in Bicol. English plays produced very little reaction among the masses, although they were very effective in the girls' schools.

Some of the actors wanted to play in English after we had done *Everyman* in Bicol; others, like myself, did not. Father Reuter decided to settle the matter with *Second Fiddle*. The first week, *Second Fiddle* was fiddled in English, with the announcement that it would be presented the next week in Bicol, to gauge the people's reaction and preference.

The Bicol play far outshone the English one. The actors were more natural, the "rabble" cheered and laughed more, and the old women sighed and stood on edge more. English plays can limp through in Naga, but in other towns I think they would be failures, in the sense that they would not help toward our purpose of Catholic Action.

Opinions Regarding the Cathedral Players. Let's start with *student* opinion. There is no doubt that the Ateneans are proud of their Catholic Hours. Many have approached me for possible inclusion in the cast for a new play. They must think I have influence with Father Reuter!

When we actors are seen by Parochial School Boys or *Colegialas* some days or even weeks after a particular play, we are usually called by our stage names. Rodolfo San Diego, who played Death in *Everyman*, was being called *kagadánan* (death) for weeks. It seemed that everyone called him that, but especially the *Colegialas*, much to his anguish. I have been called *lambantáo* (Everyman) and the "clown of the Ate-

neo" by boys and girls alike. Other actors and actresses of the *Players* have experienced similar "popularity." You can see that student opinion is favorable.

Bishop Santos, who has been an enthusiastic supporter of the *Players* since the beginning, had this to say:

"I welcome the activity of the *Cathedral Players*, who bring our people Catholic truths and principles through the drama. In this way we can teach them in a more delectable but not less effective manner. I am sure our people too appreciate such activities when we see them flocking to attend these public presentations in ever increasing numbers. By the drama, senses and mind cooperate to grasp whatever doctrine we wish to teach the people. This is also a sure way for Catholic students to familiarize themselves with Catholic ways of thought and expression. I am very much pleased with the way they have conducted their mission."

Reverend Father Salvador, Rector of the Ateneo, injected a note of caution into the expression of his opinion: "It has my heart's approval. I like the idea very much. The only thing I have against it is that I fear for the boys; they might have less time for studies. However, I like the good they are doing. Perhaps they do more good than sermons."

This last remark of Reverend Father Rector reminds me of what Father Belleza, parish priest of Legaspi, told the people after our appearance there: "Plays like this do more than sermons."

When I asked Father Hilario Lim what he thought of the *Cathedral Players*, he laughed and asked, "Have you ever heard of Danny Kaye? Well . . ." And he stopped.

The real test of the success of the movement is to be found in the reaction of *an mga tao*, the ordinary people who gather in the town squares by the thousands whenever we set up shop. In Naga, we gathered the biggest crowd ever seen on the Kiosko and Plaza when we played *Everyman*. The masses have always responded wonderfully. I make it a policy to walk around the audience while I'm still off-stage; their

comments have always been very favorable. In Buhi, despite the cold weather and the rain, the people stayed through both *If Mary Came to Buhi* and *Rizal's Last Moments*, even when the generator broke down, a kerosene lamp had to be used for lights and the actors had to shout to be heard. The people have always laughed at the right places and groaned at the right places—when the plays were in Bicol. Our message has gone across.

That is the history of the *Cathedral Players*, Father. What do you think of us?

Yours sincerely,
JAIME E. DY-LIACCO

JESUITS AT OXON HILL

Basking in the shadow of the Nation's Capitol, yet far removed from the hurry and the bustle of daily life, even during such tragic periods as the War between the States, the Spanish-American War, and then the two World Wars, St. Ignatius parish at Oxon Hill, Maryland, has enjoyed an enviable peace and composure. Its remoteness even up to the present time will explain why for one hundred years it has remained a mission attended from other parishes. This parish is unique in many ways. Its parishioners have been served by priests of three religious orders and one religious congregation.

First came the Jesuits, followed by the Dominicans, then the Carmelites and lastly by the Josephite Fathers of Mill Hill, England. These in turn were followed by diocesan priests from Marlboro, St. Peter's, St. Theresa's and the Assumption parishes of the District of Columbia. Today this parish is showing its vitality and its growth by the presence of the Reverend Patrick J. Begley, its first resident pastor.

The establishment of this parish was made during the episcopacy of the Most Reverend Samuel Eccleston, Archbishop of Baltimore (1834-1851), with the cooperation of the Very Reverend Ignatius Brocard, Provincial of the Jesuit Fathers of the Maryland Province.

The very beginnings of the parish were unique in that the land was given by two Episcopalian gentlemen, Dr. Folsom and Major Edelen. The two main persons who solicited funds for the building were ladies, Mrs. Christiana Spaulding Kerby Edelen and Mrs. Mary Eugenia Surratt, a convert (the latter associated with John Wilkes Booth, the assassin of Lincoln) who while soliciting rode through the countryside on horseback.

Before this time the only Masses to be celebrated in this section were in the home of the above Mrs. Edelen, who at appointed times had her carriage meet Rev. Joseph M. Finotti, S.J., of St. Mary's, Alexandria, Virginia, at the ferry on Saturdays, kept him overnight, and had the neighbors in on Sunday for Mass. Through the generosity of the Catholics in this section, of many Catholic friends elsewhere, particularly in Baltimore, and of the public at large, the dream of these few staunch Catholics of Oxon Hill was realized in the erection in 1849 of a small wooden building with seating capacity for about one hundred in the main body, and a gallery on each side for the colored servants (then slaves). The spirit of Father Finotti guided this handful of good souls in their endeavor to have a Church wherein they might properly worship their God.

The writing of the life, the character and the work of Father Joseph M. Finotti will be a labor of love and affection on the part of the historian who will be assigned to present this wonderful man to the public. We say this because Father Finotti was the first Catholic anthologist in the United States of America. The work of all Catholic historians in the United States has been lightened and facilitated by the research and

interest of Father Finotti who after all was not a native of the United States.

Father Finotti was born in Ferrara, Italy, on September 21, 1817. He was the son of Francesco Finotti and Rosina Tassinari. He was extremely bright, very eccentric and different in disposition from the other children in the family, but very good at heart. He was also very independent, extremely high-tempered, very learned and studious. As a young boy of fifteen years he ran away from home because of difficulties with the Jesuit teachers. Father Aurelio found him and told him of the grief of his parents and Joseph returned home. His father made him understand what a great fault he had committed, and then Joseph decided as a penance to make an eight days' retreat at the Jesuit College. As a result of the retreat Joseph became convinced of his vocation to the Jesuit Order and he went to Rome to join the Society of Jesus. He was then sixteen years old. His brother Augustavo Adolfo was a Papal Count and Consul of the Pope at Boston, Massachusetts. Through his brother's interest Father Finotti joined the Maryland province of the Jesuit Order. At the time of the founding of the parish of Oxon Hill, Father Finotti was associated, as we have seen, with St. Mary's Church in Alexandria, Virginia, and he functioned as pastor of Oxon Hill from 1849 until 1852. At this time Alexandria and northern Virginia remained united to the Diocese of Baltimore, even after the retrocession of the Virginia section of the District of Columbia to Virginia in 1847.

The Right Reverend Monsignor Edward L. Stephens, speaking of Father Finotti, remarked "he endeared himself to the congregation by the grace of his manner and the warmth of his affection and when he was removed, fifty or sixty gentlemen went to the Provincial of the Jesuits to beg his retention, and a committee was even sent to Baltimore to entreat the intervention of Archbishop Kenrick."

Father Finotti later left the Jesuit Order to become the Editor of the *Boston Pilot*, the great Catholic

paper of a former day, but was held in highest esteem by all his confreres. Ill health, presumably tuberculosis, forced him to seek relief in Colorado. Even there his mind was constantly at work. It was during this period of his life that he contributed so much to preserve the records of earlier Catholic authors and events and to transmit them to the historians of today. Fr. Finotti was one of the two outstanding Catholic bibliographers in America (the other being Fr. Wilfred Parsons, S.J.). He catalogued the works of Catholic authors published in America from 1784 until 1820. Father Finotti had assumed pastorship of the Catholic Church in Brookline, Massachusetts, before going to Colorado. He died in Center City, Colorado, January 10, 1879.

His brother Augustavo Adolfo had come to America August 12, 1850 and took out naturalization papers immediately. He then made the acquaintance of Mr. and Mrs. Joseph B. (Sarah H.) Hill of Prince George's County and their daughter, Emily R., to whom he was married June 18, 1851, thus linking this prominent Italian family with one of the oldest of four Maryland families. Later on he bought a farm from Mr. David Barry with an addition of another parcel of land of thirty acres from Mr. R. A. Bawking. Mr. Finotti sold his farm "Italianville" to Mr. William Borthers and bought a farm "The Lodge" and another farm "Beachhill" which he sold before starting for Boston. It was while he was in Boston that he became Consul, representing the Papal States under Pope Pope Pius IX as its monarch.

Dr. Peter Heiskell married Hester Hill, a sister of Mrs. Finotti and they purchased "Kildare," the property adjoining St. Ignatius Church, the year after the Church was built in 1850. This property formerly belonged to Dr. Folsom who gave the land for the Church. Later, Dr. Heiskell gave the land for the hall adjoining the church.

For many years, Mass was only celebrated once a month at St. Ignatius and the chalice and ciborium

were kept at the home of the Heiskells, "Kildare." On two occasions, Cardinal Gibbons, as Bishop of Richmond, spent the night at "Kildare" before administering Confirmation on the following day.

While the cornerstone of St. Ignatius, Oxon Hill, was laid in 1849, the Church was not dedicated until May 2, 1850 by the Most Rev. Samuel Eccleston, Archbishop of Baltimore. The Archbishop had left his episcopal residence on the northwest corner of Charles and Mulberry Streets, Baltimore, and had stepped into a carriage to convey him to Elkridge Landing for the dedication of a new church there on the following day, April 20, 1845. The driver of the vehicle was standing on the pavement with the reins in his hands ready to step into the carriage when the horses became frightened and dashed down the precipitous Mulberry Street hill. The Archbishop, fearing that he would be killed instantly, jumped out of the carriage and struck his head against the curbstone. From that time on he was never a well man. He retired to Georgetown practically for the rest of his life and spent most of his time either at the Jesuit Villa, now occupied by McLean Gardens, or later at the Visitandine Convent. There is a tradition that his dedication of the Church of St. Ignatius at Oxon Hill was his last official act of any kind. Returning to Georgetown with a cold, which he had contracted on his way back from Oxon Hill, he became a confirmed invalid unto his death. He died at the Visitandine Convent, Georgetown, D. C., April 22, 1851.

On the occasion of the dedication, the famous Father James Ryder, a Jesuit priest, preached the sermon before a large assembly. He was one of a trio of famous Irish Jesuits who became Rectors of Georgetown University (Ryder, McGuire and Early). Father Ryder in his day was the outstanding preacher in the Catholic Church of the United States. He was Rector of Georgetown on two occasions and he was also Provincial.

Father Ryder was born in Dublin, October 8, 1800.

His father was a non-Catholic and soon after his death, Ryder's mother took up residence in Georgetown, D. C. His brilliance of mind was such that he was allowed to enter the Jesuit Novitiate at the early age of fifteen and then he went to Rome for philosophical and theological studies.

Immediately on graduation he was given the chair of philosophy at the University of Spoleto under the patronage and protection of an archbishop who later became the illustrious Pio Nono of holy and happy memory. Father Ryder was small with dark eyes and black hair, pale and frail in appearance. He was the first to found a formal debating society in the United States. He founded it on January 17, 1830 and gave it the name Philodemic. This society is still in existence and has exercised a strong influence upon Georgetown for over a period of one hundred and nineteen years. Father Ryder delivered on one occasion the oration over the body of Representative Bossier in the Capitol of the United States. Unfortunately Father Ryder has not left any copies of his many sermons or discourses. Much of the charm and influence which he exercised was due to his wonderful command of words, his sonorous voice and his superb eloquence as also his wit and raillery. Some said he combined Attic expression with a dash of Irish flavor which made his discourses delicious.

Father Ryder inaugurated the custom of commemorating the landing of the Maryland pilgrims. Father Ryder and Father George Fenwick, descendant of Cuthbert Fenwick, chartered the steamer *Columbia* and made a pilgrimage covering two days, May 9th and 10th, 1842 to St. Mary's City where a Solemn Mass was celebrated by the Most Reverend Samuel Eccleston of Baltimore. On this occasion the Maryland poet orator, William George Reid of Baltimore, delivered an address which has been compared to the address of Webster at the Bunker Hill Monument. George Washington Parke Custis of Arlington, the grandson of George Washington's wife and his own

adopted son, wrote an ode for this celebration. Father James Ryder died January 12, 1862 at old St. Joseph's Rectory, Philadelphia.

Father Finotti was succeeded in the pastorship of Oxon Hill by the illustrious Father George Villiger. His term of pastorship was from 1852 to 1854. Father Villiger was of Swiss birth and very practical in his administration of the Church's temporalities. He was assisted by Father Bixio.

Father John E. Blox, S.J., a native of Belgium, was next in term of pastorship of St. Ignatius. It was under the administration of the Reverend Peter Kroes, S.J., who assumed charge of the parish in 1857 that a line of division was drawn between the Baltimore Archdiocese and the Diocese of Richmond. The Parish of St. Ignatius of Loyola was attached to and administered from St. Mary's Church in Marlboro.

When Alexandria was separated from the Baltimore Archdiocese, it was quite a natural thing for the Ordinary of Baltimore to look for help from within the Diocese of Baltimore. Then it was that the Dominican Fathers from St. Dominic's, Washington, were asked to take charge of the several churches in Prince George's County. They were invited by Archbishop Kenrick (consecrated June 6, 1830, Coadjutor Bishop of Philadelphia, promoted to the Archdiocese of Baltimore, August 19, 1851 and died July 6, 1863) to take charge of the three churches St. Mary's, Marlboro, Holy Rosary at Rosaryville, and St. Ignatius, Oxon Hill.

The Dominican Fathers arrived at St. Mary's in Marlboro on October 5, 1859 and the Reverend Nicholas Young, O.P., was the first Dominican to assume charge.

RT. REV. EDWARD P. MCADAMS

BIGNESS

It is well known that I am an unreasonable reactionary, who refuses to face the great facts of the modern world. I have never been convinced that a giraffe is a better fireside playmate than a kitten. I cannot be got to see that a hippopotamus is certain to win a race against a greyhound. An invincible prejudice prevents me from admitting that whales served on toast are more appetizing than sardines. Nay, I cannot even persuade myself that the larger sort of sharks are, as drawing-room ornaments, necessarily improvements upon goldfish. I cannot think that the gesture of pulling up a palm-tree is always easier and more graceful than that of plucking a flower; or that it is always more enjoyable to die of thirst in the Sahara than to drink wine from a small vineyard or water from a village well. In short, I am lamentably lacking in that reverence for largeness, or for things on a Big Scale, which is apparently the religion of the age of Big Business. And, among other instances, I may venture to point out that this difference of opinion applies particularly to what was in the first instance, I suppose, the home and source of Big Business. There are many things which I really do admire about America; which I admire with much more sincerity than is common in those who merely flatter America. I admire America for being simple, for not being snobbish, for being still democratic in instincts, for having a respect for work and for treating the mere luxurious cynic as a lounge-lizard. But I do not admire America for being big. I do not envy America for being big. I do not even feel that it has practical and material advantages in being big.

G. K. CHESTERTON

To COMPLETE

The Catholic Church did not come to destroy but to complete. Unfortunately, that which it came to complete was too well satisfied with its own evil as well as with its own good. The threat of so much change was a mortal challenge. Hence the growing friction between the ancient Roman Empire and the Church for which the Empire was so noble a preparation.

HILAIRE BELLOC

OBITUARY

FATHER JOHN A. S. BROSNAN

1860 - 1948

On the second corridor at Woodstock—just opposite the Mass Board and the electric master-clock—hangs the latest picture of Father John Brosnan, taken one month before he died when he visited Baltimore for the last time on business with Eastman Kodak Company. Father Brosnan was an expert with the camera and the Eastman people recognized his skill and gave him every courtesy. He was always welcome there and on this last visit they suggested that he allow them to take his picture. Fortunate coincidence! for the picture is so true to life. With his hat on, his spectacles down a little on his nose, he seems to be looking at the master-clock and checking the time as he did every day at noon for as many years as the electric clock has been in operation. The radio signals from Arlington were first checked and then the clock. Here his passion for exactitude in all things was seen at its best. This exactness, indeed, was a mirror of his life. At the sound of the bell he left his room immediately to go to the duty to which he was summoned and the hours he must have spent in his long years—sixty at Woodstock and seventy in the Society—waiting for others to arrive in refectory or chapel establish a kind of record.

Father John Brosnan died in his eighty-ninth year, on December 9, 1948. At the time, he was looking forward to the August of 1949 when he would have been seventy years in the Society and sixty years a priest, and sixty years at Woodstock. On February 2, 1949 he would have been fifty years professed of the four vows. That 1949 was to be a great year for

The picture referred to at the beginning of this sketch of Father Brosnan is reproduced as the frontispiece of this issue of the *Letters*.

him was evident. He seemed to relish celebrations and so many at Woodstock recalled his golden jubilee of 1929 and his diamond jubilee of 1939. In fact the celebration of 1939 ranks high on the list of festivities at Woodstock, for Father John Brosnan was in the hearts of all at the Collegium Maximum "Father Woodstock." The expectations of many were crushed when in the first week of December, 1948 they saw him getting visibly weaker and on the day of his last Mass, Friday, December 3,—the First Friday too—he gave into persuasion and entered the infirmary. In a week he had gone to his reward.

Father John Brosnan came to Woodstock from Frederick in 1882 as a first-year philosopher. He had entered the Society on August 14, 1879 at West Park on the Hudson. He used to tell of himself that he was the last one received for the Society by the Superior of the old New York-Canada Mission for it was just after he had been received for the Society that New York was separated from Canada and united with the Maryland Province. After his noviceship at West Park he was sent to Frederick for a year of juniorate and then began his long association with Woodstock. After the usual three years of philosophy he spent only one year in the regency and that at Loyola College in Baltimore. At the end of that year, 1886, he returned to Woodstock to teach chemistry and the following year, 1887, he began to study moral theology while teaching chemistry. After two years of this schedule he was ordained in 1889 and then gave himself to the work in dogma without the teaching of chemistry. Apart from that one year in Baltimore, a short period at Georgetown, and his tertianship, nearly his whole life was spent at Woodstock in teaching practically every branch of the sciences. A few years were spent at Weston when it was first opened and two years were devoted to superintending the building of Wernersville. In all his seventy years in the Society only ten were spent outside Woodstock.

Father Brosnan was born in New York October 21, 1860. He attended the old Redemptorist Church on

West Broadway, New York, and all his early education was had at St. Francis Xavier. There he attended the grammar school and up through the academic department and the College till he was honored with a master's degree in the arts in 1879. He was small of stature and the affectionate name he bore—Father Johnnie—fitted him perfectly. It was given him out of affection and perhaps to distinguish him from his brother Father William Brosnan, who like himself has seen long years as a professor at Woodstock and though retired from teaching is still a member of the community at Woodstock at the advanced age of 85. The Brosnans were typical New York people of those days, Catholic to the core and with a numerous family. Generations of Jesuits knew the family well. Father John's entrance in the Society was followed some seven years after by that of Father William. Another brother, Francis Xavier, now deceased, was a lawyer and a sister is still living in New York at the advanced age of 87.

Among the brethren in Woodstock Father Brosnan was known for his unfailing courtesy—a real gentleman of the old school—and for his interest in everything that concerned community life. His devotion to the demands of common life was very marked. He was never late for a duty, whether prayer, meals or recreation and would not miss any haustus, entertainment or anything else in which the community took part. At the sound of bell, at the first stroke, he was seen heading whither duty summoned him and in all this he had a sly sense of humor. He was fond of people, liked to meet them, and had friends every place he had been, friends who were faithful to him through the years. He remembered their anniversaries, wrote to them at intervals and heard from them in return. But in all the years of his life in the Society he had never been outside his own province for any studies or work of any kind. He was essentially a community man in the best sense of that term. When the Maryland-New York Province was

divided in 1943 Father Brosnan asked to be assigned to the Maryland Province because of the many years he had been in Maryland.

Among Ours—and one might say also among seculars—Father John Brosnan was probably best known for his skill in photography. His talent was always at the beck and call of his brethren. For years upon years he took the pictures of the Ordinandi at Woodstock and it was his privilege, and he was jealous about it, to take pictures of certain parts of the ordination ceremonies from a special point of vantage in the chapel. The parents and friends of the newly ordained were delighted to have these pictures. How many times had Father Brosnan photographed the late Cardinal Gibbons and his successor the late Archbishop Michael J. Curley! The pictures were always excellently done, very clearly focused and turned out at once on the very day of ordination so that the parents might order such copies as they chose. In 1948 the first ordination at Woodstock by the new Archbishop of Baltimore, Most Reverend Francis P. Keough, was Father Brosnan's last ordination and the only one in memory when some of his pictures failed. He successfully took the group picture with the Archbishop but scenes of the ordination rite, taken from the gallery of the chapel, failed. Father Brosnan said the reason was that the films were defective. We all believed, though we said nothing of it to him, that the dear good father had nodded as Horace says Homer might have done. We feel he fell asleep while making the exposure and forgot about it. Only three pictures out of ten were successful. To us it was a surprise and to Father Johnnie a mysterious humiliation in his last efforts after lifelong success.

The long years Father Brosnan spent at Woodstock stocked his memory with anecdotes of men and things. He had a good sense of humor and never failed to be the gentleman but he could recount some amusing thing of himself and others. In 1894 he was present for Woodstock's silver jubilee, and for the

golden jubilee in 1919, and finally for the diamond jubilee celebrated in 1944. On the last occasion he was as active as he had been fifty years before as the photographer. Yet it took him three years to get the pictures done and framed as he wished them to be. He was slowing up. Fortunately the job was finished about six months before his death. Yet to be true to history, it must be recorded that he had one of the captions incorrect. He had seen nearly everything at Woodstock and assisted at many changes. He used to recount how he personally heard fourteen of the sixteen rectors announced in the refectory. The seventeen-year locusts, he told us the last time they put in an appearance at Woodstock, he had seen four times. This sent some of the minor mathematicians figuring and that was now some years ago.

Eventually people and names and times became confused in his memory; the years were so many and the faces tended to merge together. It was not a rare thing for Father Brosnan to ask one of the more recent professors if he had known Father This or That, and Father This or That had died fifty years before. One day he asked a young professor of dogma if Father Sabetti had taught him moral and Father Sabetti had died ten years before that dogma professor was born. But it was always entertaining to listen to him because Woodstock was his life and he was part and parcel of it.

The camera skill that Father Brosnan possessed was used not only at Woodstock but elsewhere as well. If any new house were opened or a new location secured Father Brosnan was invited to photograph it and his pictures showed the place off to advantage. In the late twenties Father Brosnan took pictures of the many graveyard plots where Ours are buried. All these pictures are preserved at Woodstock and finally will be put into a volume or volumes for the use of all. Not only pictures but wonderful slides were produced by his skill. Happy was the lecturer for whom Father Brosnan would turn out slides. We can all

recall his beautiful slides on flowering trees and on the birds of Woodstock. He also had slides of the novitiates in the Eastern States and these he has shown to generations of Ours in the Maryland, New York and New England Provinces. Although his voice was getting thinner, it was hard to realize that Father Brosnan was passing off the scene; he had been with us so long and he was so affectionately regarded by so many.

Great men have peculiar characteristics. Father Brosnan was no exception. While he was punctual to a fault and a very exact observer of common life, an example, indeed, to all, Father Brosnan's room was a byword at Woodstock for years. Confusion to the eye of a visitor was evident, but the occupant of the room knew where each thing was and could locate it readily. Once when he was absent and had filled out but not mailed the record of a chemical received and used in the laboratory, a letter from the government department was remailed to him. Father Brosnan wrote back to the Father Minister to go to his room and look on the right-hand corner of his desk and that under the fifth paper the document signed and ready for mailing would be found. *Et factum est ita*. In the early forties when his room needed repairs, painting and renewal of part of the ceiling, the Father Minister of that day made a map of the room and, endeavoring not to disturb anything, moved everything out of the room and later returned same according to the map even with the dust thereon. One slide was broken and when Father Brosnan returned to the room, he scarcely even noticed the improvement, let alone the absence of the broken slide. The summer before his death, he was visited by one of his old pupils now a successful science teacher in one of our large colleges. Father Brosnan was persuaded at this visit to allow this young Father to help him clear and order the room. This was done and eight barrels of material—not trash—were removed. Yet upon his

death five more barrels were filled by the Fathers who went through his effects.

That room of Father Brosnan was always a conundrum to an over-curious Scholastic. The bed was always covered with papers, journals, photos, etc. One late afternoon an inquisitive Scholastic asked him how he was going to sleep in the bed that night. Quick as a flash came back the answer, "I am not. I am sleeping at Georgetown tonight." Yet day after day that bed looked the same and he did not sleep at Georgetown every night. Speaking of Georgetown and Father Brosnan I have always been of the opinion that of all our houses after Woodstock he loved Georgetown the most.

I am quite sure that Father Brosnan was never aloft in an airplane. Yet for years as soon as he heard over the radio or read in the paper (soon after its arrival in the recreation room) of a plane crash, he would go and mention it to the Father Minister or Father Rector and to any of Ours whom he met on the way. I could never figure this out, but it was his invariable habit at receiving such news. Some of Ours would claim that Father Brosnan's anecdotes and historical information were very unreliable but it should be stated here that, given his long years, it is not to be wondered at that he sometimes confused names and places. Twenty years before his death the then Minister of Woodstock begged Father Brosnan to put all his photographs in order and to write captions for them and also to sit down and write reminiscences of Woodstock but he never got around to it. This certainly was a loss for future generations. Be it said however that Father Johnnie lived a full life and served God and the brethren in the Society as it has been given to few of Ours to do.

FERDINAND C. WHEELER, S.J.

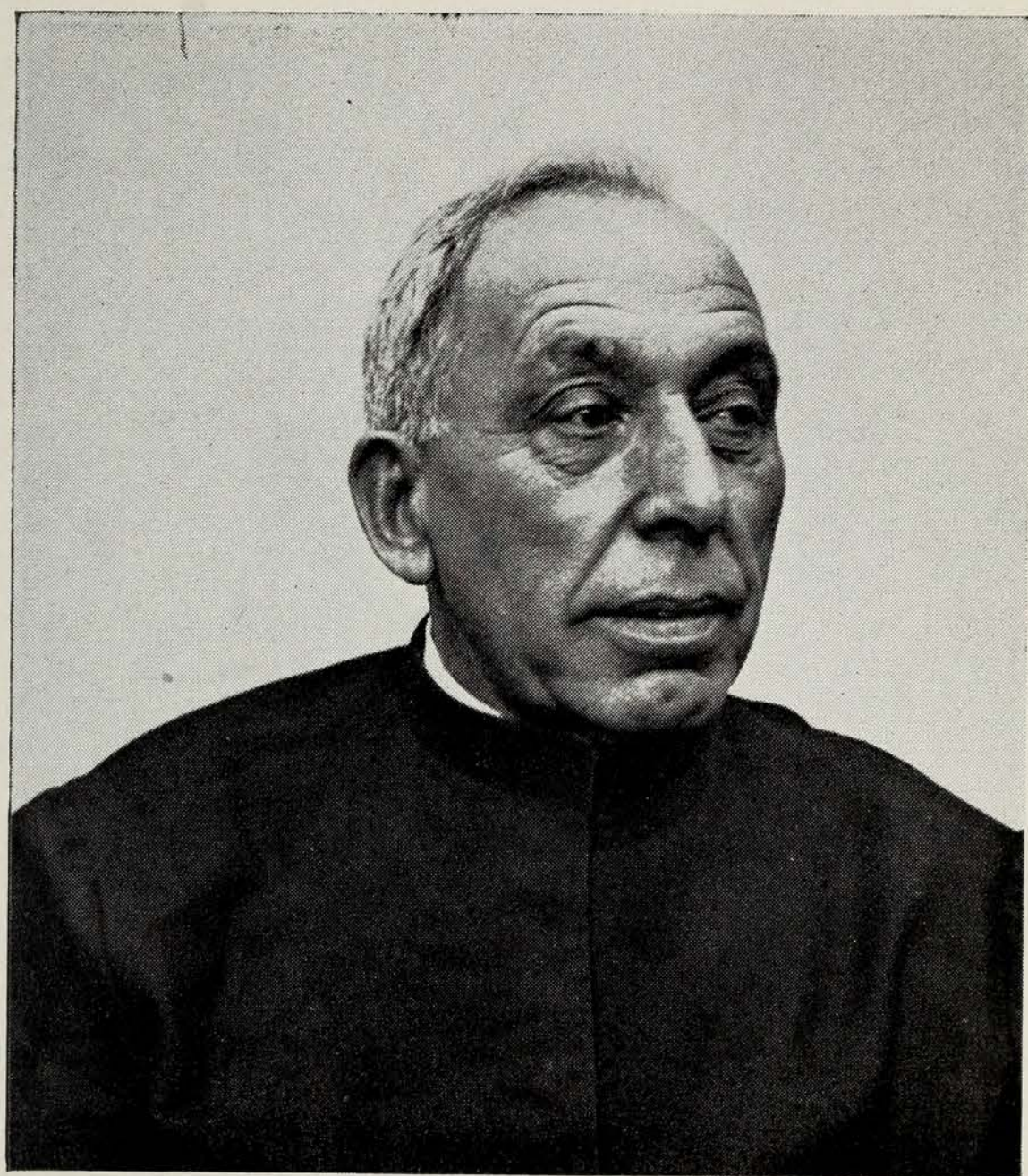
BROTHER CHARLES ABRAM**1885 - 1948**

In the latest row of graves at the Woodstock College cemetery there lie, side by side, four men who profoundly influenced the history and life of Woodstock. They are Brother John McMullan, Father Peter Lutz, Brother Charles Abram and Father John Brosnan. Separated by just one body is the grave of Father Allen F. Duggin. These five men in their several capacities and in their many years of service at Woodstock almost merit the honors of founders. Here we are writing of Brother Abram.

He was known as Charlie or Brother Charlie and, strangely enough, some did not know his family name while others made the mistake of saying Abrams when in reality it was Abram. He looked very Jewish and some claim that he had many of the national traits of the Jew. In regard to Brother Charlie's Jewish appearance this story went the rounds. When Al Smith was running for the Presidency in 1928, someone in Baltimore asked Brother Charlie for whom he was voting. He replied: "For Al Smith." The word went around that the Jews were voting for Al.

While he looked very Jewish, Brother Charlie was a real Christian and a thorough, self-sacrificing Jesuit. What education he had prior to entrance into the Society I never learned. That he had great native intellectual ability, improved over the years by shrewd observation, all who knew him will admit. He was quick with an answer and sharp retort that showed logical thinking. Many a time a theologian or philosopher was routed by some of Charlie's logic. Not a yes man by any means, whether speaking to Superiors or others, he was readily obedient and most respectful at all times. Moreover, his reverence for the priesthood was profound and faithfully put into practice.

Brother Abram was born in the Tyrol, Austria, on April 1, 1885. Coming to this country in his early



Brother Charles Abram (1885—1948)

teens, he worked for a time in the coal mines in Pennsylvania and as a consequence always entertained the greatest sympathy for the miners and their problems. He entered the Society at Frederick, Maryland on March 30, 1902, having made some of his postulancy at Woodstock, where he was destined to spend all but two of his forty-six years in the Society. He was a novice less than a year when the novitiate was transferred from Frederick to St. Andrew-on-Hudson, Poughkeepsie, New York. There on March 31, 1904 he pronounced his first vows and the following September returned to Woodstock. At the Collegium Maximum, Brother Charlie served in a variety of jobs and acquired the rounded training which in after years was to make him so valuable in his community. He used to say that he prayed never to be named refectorian, a job he feared and disliked. God heard his prayer and Brother Charlie was always very sympathetic with the Brothers who filled what he considered the hardest job at Woodstock.

Brother Augustine Abram, Brother Charlie's half-brother, had been buyer at Woodstock many years. Brother Gus, as he was called, died in Boston in 1917 whither he had gone in his failing years. His successor at Woodstock was Brother Charlie. For close relatives, the two were very dissimilar in character. With Brother Charlie the job of buyer expanded to factotum proportions so that the incumbent rarely had any leisure he could call his own. With the development of the automobile and truck, Brother Charlie became more occupied than ever. He was relied upon to be the guardian angel of all the automotive equipment of the College. He repaired and kept the cars in shape, kept records of their performance in a famous black book and could tell you years afterwards how many miles a car had been driven, what the repairs on it cost, and how much was allowed on it when a new car was bought. When no other business occupied him, you would find Brother Charlie in front of the garage cleaning, oiling, or inspecting a car, changing

tires, or otherwise occupied keeping the equipment in the best possible condition. This was a service that the Father Minister, of course, appreciated most of all. It was always of unequalled efficiency. Brother Charlie was a born mechanic, good with any kind of machine, with typewriters, water pumps, or even an old worn-out refrigeration plant, as well as with autos.

In his long years at Woodstock Brother Charlie worked under a variety of Fathers Minister and under many Fathers Rector and Fathers Procurator. He was very cautious when a new Minister was appointed. He studied the new official's acts and policy before he took the liberty of making any suggestions. At such a time he kept his records and his accounts more carefully than usual. He never wished to be caught, he used to say, taking liberties in his office and work until he was sure of the Minister's reactions. In all his years he found only one Father Minister unreasonable. Brother Charlie forgave him though he tried the Brothers of Woodstock far beyond the bearable. That, for those interested in domestic history, was many years ago. On the other hand up until World War II there were many who erroneously thought that Brother Charlie "ran" Woodstock and in much of their criticism they were unjust to him. No thought was further from Charlie's mind. Being no yes man he gave his opinion when asked and this he did very straightforwardly and without any human respect. Many a superior was grateful to him for this outspoken attitude. He did not "run" Woodstock though he was blamed for many decisions taken freely by Superiors. And under such fire Brother Charlie remained loyal. World War II broke upon us and all the energy he had was devoted to keeping the food and other services at Woodstock at the highest level possible. Then Brother Charlie's services were valued more highly by the community at large. To the Superiors of the time, however, he was doing just as he had always done, he was giving the very best in him and more to the service of Woodstock College, a

name that he could and did use with such an effective intonation for the good of all, whether over the phone or in some shop or store or with some reluctant public official.

That Brother Charlie was held in high esteem both by Ours and by seculars was evident at his funeral and in the three days preceding his burial. To no funeral at Woodstock have so many seculars flocked—and Ours came from all quarters to honor his memory. It was a strange coincidence that, the evening he died so suddenly, a storm cut off all communication with the outside world. Telephone wires were down and roads were blocked by fallen trees. No doctor could be reached for hours and he who had spent his life literally going to-and-fro to Baltimore had to die without benefit of the medical men who would have gladly come to help one they esteemed so highly. It was through the State Troopers that communications were finally re-established that evening so that Reverend Father Provincial and others could be notified of the death of this good Brother.

Brother Charlie's death came very suddenly. It was known that his heart was weak and he had taken some precautions. The day he died he had done some work on the cars; the philosophers, some of whom were his willing helpers, were away at villa. At dinner that evening Brother Charlie was seen putting butter on the tables during dinner as someone had forgotten it. That was the last service he performed for the community. There was extended recreation that evening—it was June 24—and the newly-arrived theologians were being entertained. A newly-ordained theologian had occasion to go to Brother's room to ask him about a typewriter. He found Brother somewhat out of breath and sitting exhausted in his chair. The young priest informed Father Rector at once and he went to Brother Charlie and inquired what he generally did in such circumstances. Brother replied that such attacks had been withstood successfully and in a short time he would be well again. The telephone was

out of commission, the big storm was just over, and with some uneasiness Father Rector accepted the proposal of the theologian just mentioned that he be allowed to stay with the Brother. Meanwhile another theologian was sent by jeep to try to find a doctor. Brother Charlie grew worse rapidly, received the Sacraments in full consciousness and died in his room surrounded by priests, Scholastics and Brothers, but with no doctor near to give any professional aid.

On his desk were found all the orders for purchases he was to make the following day—Friday was a regular market day. It was noted, too, that the day he died he had been adding up the food-bills incurred at the recent ordinations at Woodstock, when hundreds of meals were served to the guests of the newly-ordained priests.

It is unnecessary to say that Brother Charlie was spiritual in a marked degree. He liked people, especially children and the poor, and he was always pleading with Superiors for things to give to the poor and the sick. None but the Angels know how instrumental he was in bringing souls back to the Sacraments smoothing over family difficulties, leading back to the Church couples that had made unfortunate marriages and visiting the sick in the hospitals. He took in earnest the admonition of the rule to try to do good especially by inducing the neighbor to receive the Sacraments. I know of no case where he was imprudent or "rubbed people the wrong way." He was ever eminently successful in this apostolate.

Brother Charlie was buyer for many long years. He handled plenty of money and thousands in food and merchandise. He always refused personal gifts and when unsuccessful in the refusal immediately turned over the gift to the superiors. He could not be bribed. In all his years he was never known to make a purchase for himself or for another without permission. He was adamant on that point. His simplicity of spirit as a brother and the deep piety he had inherited from his Austrian parents remained to the

end despite the frequent and close contacts he had with the world of business and marketing. He lived a busy life but his greatness shone in his love for his vocation and in his devotion to the priesthood—his life was lived for priests. In all his forty-four years at Woodstock, he was serving and helping those who one day were to stand at the altar, hundreds of whom were ordained in his time. His life was hidden in God despite the fact that his work for the College kept him so much in the city.

When Brother Charlie first came to Woodstock, the College, of course, owned no car or truck. He would go to town by the train at the foot of the hill and have his purchases shipped out. There was no electric refrigeration in those days and no electric stoves. They were installed as the years passed until he had them all, labor-savers perhaps, easier methods. When the truck came into vogue new friends were made. All along the route from Woodstock to Baltimore, he became known to school children and to traffic policemen. As he went here and there on his errands he also made many friends. He knew the police officers by name and always waved to them in passing. They allowed him privileges in the matter of parking his truck. When the lilies of the valley were out in the spring at Woodstock—and how profusely they grow—he gathered dozens of bunches and carried them to his friends and to the friends of the college: to business houses, to the police, to the Archbishop, to the hospitals. Once he regained the friendship of a prominent surgeon for the College by taking to him and his wife a large bunch of the lilies. The doctor had been offended, and his wife the more, by a remark of one of Ours in a sermon.

In the same way as Brother Charlie used the lilies of the valley to keep his friends, or rather the friends of the College, close to us at Woodstock, he also used the season of Christmas. He was very careful to make sure of his lists and he tipped off Superiors, reminding them to write a card or to send a gift or in some

other way to keep the several parties attached to the College. He was also wonderful about visiting homes where death had entered or sending spiritual offering if the parties were far away. He made and kept friends for Woodstock with the highest motives. His public relations were motivated by highest interest and regard for the Society. And this, be it said, was not only for Woodstock but for any house or work of the Province or Society.

Brother Charlie was very human. He like fun and he liked to play tricks. Tricks were also played on him. April first was a dread day for him. It was his birthday. On that day his door was locked; the window was locked and Charlie made himself rather scarce, with some permission, be it noted, of superiors. He contrived to hide away. For he remembered the times when even close friends had succumbed to the fever of the day to work havoc with him and his plans. But he also contrived to repay his friends in their own coin and enjoyed this to the full.

It was once in the mind of superiors to change Brother Charlie from Woodstock to some other work and to bring another Brother to Woodstock to take over his work. This was told Brother Charlie in due time. The only request he made in the matter was that his annual retreat might be made, not in November but in the summer before the change. He wanted to make himself strong and ready for what he knew was going to be a hard blow. The retreat was made in the summer but other elements intervened and the change was never made. Brother Charlie grew ever more attached to Woodstock in the best sense of the word and perhaps those final ten or twelve years were the most fruitful he devoted to Woodstock and Ours.

FERDINAND C. WHEELER, S.J.

FATHER JEAN DELANGLEZ, S.J.

1896 - 1949

Many expressions of regret have been received by Loyola University and its Institute of Jesuit History over the departure from this life of Father Jean Delanglez. Historians, geographers, cartographers, and anthropologists of France, Canada, and the United States have stated their feeling of loss to research of a very capable scholar. Their tributes have come in the form of letters, telegrams, and notices in learned periodicals. Few were aware that for the last fifteen years of his life Father Delanglez was hurrying through a lifetime of production, conscious during each of the days of the suddenness with which death might strike him; conscious, too, of the vast field of labor still before him. In his world of documents he worked without fear of his journey's end, but with a feeling of annoyance that it would arrive before he was half finished with the research at hand. In these years he suffered eight major coronary attacks and he anticipated one that would take his life. Yet, it was not a coronary but a compound cerebral hemorrhage which proved fatal. He was stricken most probably while preparing to retire somewhat after ten o'clock in the night of May 8, 1949. He was found on the floor the following morning by a workman. The doctors' efforts and those of the pulmotor squad failed to restore consciousness. Removed to Mercy Hospital, Father Delanglez died during the afternoon of May 9, at five-fifteen. His remains in priestly robes lay in state in St. Ignatius Church for the evening of May 10, and their interment by the members of the Chicago communities was in All Saints Cemetery on May 11, after the Office of the Dead and Mass at ten o'clock.

Born in Mouscron, Belgium, thirty miles northeast of Lille, France, on January 14, 1896, Jean Delanglez received his elementary education there and proceeded to the Collège de Notre Dame for his secondary schooling in the same town. In 1914 the World War inter-

rupted his training. His childhood has been passed under the lowering clouds of war. He shared the common heritage of European youth, the expectancy of war. That it would come was certain. The doubt, sobering and fearsome, was about the hour, the intensity, and the duration. The days of his early 'teens afforded little sunshine and robust play, dawning and setting as each did on storm-clouded horizons. His childhood, in the American sense of freedom from fear and freedom of absorbing play, was skipped. He had early to shoulder the burdens of mature realities.

The first surge of the German armies of World War I carried seven miles beyond his home town to the French border. There the enemy dug in, establishing an iron defense line, thus making Mouscron an occupied zone for the entire war. Young Delanglez was given his identification and ration tickets. He made his appearance at stated intervals for inspection at the German posts. He watched the fresh German troops move forward and saw the worn and wounded return. He was under the shells and bombs of the Allies, until their raids were routine. And he was aware of the Belgian underground at work obtaining information for the Allies, so secretly that no wife, no brother or a member of the organization knew the loved one's activity until the death notice "executed for treason" appeared in the public square.

Mouscron had no happy memories for Delanglez, and all the sad ones were brought back to him during World War II. In 1940, he saw a chart of the German advance over Belgium in a magazine. In the running description of the offensive and the French counter-offensive there was an explanation. The writer stated that "at this point there had been a Belgian town, which is no longer there." Father Delanglez said: "That town was Mouscron." Where were his loved ones? It was months before the Red Cross brought word to him that they were safe. But he felt for their suffering during the entire war.

His remembrances of his formal education during

the first war were vague. Somehow he prepared himself for college and finished his college work at Florennes in the Collège de St. Jean Berchmans in 1920. There he apparently did some teaching and acted as librarian for a year while preparing to enter a seminary. Given his choice of seminaries as was the custom in the Apostolic School, he chose to become a Jesuit in our land of the free. He left thoughts of Europe far behind when he landed on our shores and made his way to Macon, Georgia. There on August 31, 1921, he entered the novitiate of the New Orleans Province.

He had a temporary relief from novice-chores when fire drove the novices out of the house and destroyed it, but in due time he made his vows in 1923. He had one year's juniorate at Grand Coteau, where he spent his recreations teaching catechism, and this remained in his memory as the happiness of his early years in the Society. From 1924 to 1927 he was at Mount St. Michael's outside Spokane, really enjoying philosophy. A year of regency in history and classics at Spring Hill College was his next task. Superiors had him on the bounding main once more in 1928, routing him to Dublin for his theology at Milltown Park. There he was ordained to the priesthood on July 31, 1931. His relatives in Belgium had not yet seen the new priest; consequently, after starting his fourth year of theology, he was sent from the Emerald Isle via Belgium to Berchmanskolleg, Munich, for its completion.

His farsighted provincial was anxious to qualify Jesuit college teachers for their work by a training in non-Jesuit universities. Father Delanglez was chosen for doctoral studies in history at the Catholic University of America, which he began in the autumn of 1932. It was his good fortune to have the eminent Dr. Peter Guilday as one of his professors and director of research. The doctorate was conferred upon him June 9, 1935. His dissertation became the first of his books—*The French Jesuits in Lower Louisiana, 1700-1763* (New Orleans, 1935). After his studies he was sent across the continent to Port Townsend, Wash-

ington, for his tertianship. Thus five provinces had contributed to his training, and each could share his renown with the sixth.

Toward the end of his tertianship in the Lent of 1936, he suffered his first severe heart attack. Partly because of this condition, partly because of his scholarly bent and the availability of materials, he was assigned by his superior in New Orleans to full-time research in the Institute of Jesuit History which had just then been established at Loyola University in Chicago. Here was his home until his final rest. Here he built around himself a nest of books, manuscripts, documents, maps, transcripts, rolls of films, and sundry apparatus for tracking down the historical truth. This quest was precisely his vocation, clearly indicated from among the many which the Society has to offer. He was to teach by his research from a quiet room rather than the bustling classroom or the resounding pulpit. Except for one term spent in conducting a graduate seminar he did no teaching in our learned halls. Nor was he fitted physically or by temperament to take over the pulpit in any of our large churches. Yet, in his appearances on the lecture platform on several important historical occasions his audiences were quite enthusiastic over his scholarly addresses.

The origin of his particular interest in the pioneer French Jesuits and Jesuit-baiters has something to do with pride. He had worked out the story of the Jesuits in Louisiana and considered the matter closed. Arriving in Chicago in the autumn of 1936, Father Delanglez discussed his plans for research with the director of the Institute. He proposed to exploit the mission history of the Portuguese and Spanish Jesuits in the Amazon River Valley, rather than bother more about the French in the Canadian-Great Lakes or Mississippi areas. The director, with the ulterior aim of keeping him closer to his home base, prodded his scholarly pride with the question: "Why did La Salle miss the mouth of the Mississippi and settle at Matagorda Bay?" The response was prompt and in a typically Delanglezian

style: "La Salle was lost; he was an ass and a nincompoop." But within a few days the director knew that the casual shaft had gone home. With the pride of a scholar Father Delanglez set himself to answering the irritating question. Thereafter, he found more than sufficient material to keep his mind on the Mississippi rather than the Amazon.

While scrutinizing the documents and writings on La Salle, our researcher quickly developed some enthusiastic "hates." Discovering how Pierre Margry, the Parisian achivist, had foisted some falsified and mutilated documents upon Francis Parkman in order to bolster the French claims to the Ohio Valley, Father Delanglez's indignation at Margry became almost apoplectic. His disillusionment about this one block of sources led him to turn his critical eye on all of the documentary materials pertaining to the French regime in America and on all secondary writings. He saw how vast an amount of spade work would be necessary before the definitive history could be produced. So much dirt had to be removed to get at the truth. He set himself to a minute analysis of every scrap of evidence, a negative procedure but necessary for his autopsy of the French regime. He hated deceit and focussed his indignation on a procession of notable malefactors: Margry, La Salle, Bernou and the Jansenist coterie in Paris, Jean Cavelier, Hennepin, Frontenac, Cadillac, and minor fry among writers and cartographers. He considered each historical mistake a personal affront. Indeed, his ire over some historical miscreancy at times verged on the epic. When he found some new error, the house became a sounding-box for his barrel-toned voice until English words failed him. Little wonder was it that such intense feeling made his writings sharp, when he had set truth on such an exalted pedestal. Few know how often this editor's jaundiced eye eliminated choice expletives from Father Delanglez's copy to soften the blasts at some long-departed but errant scribe.

The effects of his publication of *Some La Salle*

Journeys were momentous in the lives of those historians devoting themselves to the special field of early Mississippi Valley history. They perceived a vigorous new force within their bailiwick. Historians of France, then of Canada, went into a dither over the upsetting truths, while some in the States put aside their pens to wonder what manner of monk this might be. A well-known researcher of the Sorbonne, de la Roncière, is reliably reported to have exclaimed: "La Salle—never near the Ohio! France had no claim to the area and we must rewrite the causes of the War of 1689." Your French savants of today do not mind hearing damaging truths about men of the royalist regime.

Enthusiastic Canadians subscribed more and more to the findings of Père Delanglez, as many letters attest, and they came to adopt him as their own. The Canadian Government sent its most promising young student to Chicago for training in research under le Père. Meanwhile, the *Journal of Jean Cavelier and Frontenac and the Jesuits* came from the press, the former an edited and translated document by La Salle's priest-brother, who had been with the fatal and rather nasty expedition to Matagorda Bay, and the latter work a scathing account of a notorious Jesuit-baiter and his brandy trade.

American historians began to wonder why someone had not analyzed the documents earlier. Some held up projects, some feared to write more until the debris had been cleared away by a trusted linguist. Even the famed *Jesuit Relations* could not now be quoted without qualms. Important among many instances of the dependency of researchers upon Father Delanglez's scholarship for accurate information about early sites of villages, towns, maps, and pioneers, was that of the Department of Anthropology of the University of Chicago, whose fame needs no explanation. Field expeditions seeking Indian mounds and relics had been digging in places indicated by old writers and map makers. Now that the falsifications and inaccuracies

were pointed out, they realized how much time had been wasted. They waited for the publication of Delanglez's *Hennepin's Description of Louisiana* and *Cartography of the Mississippi* and various articles before rummaging where things weren't.

While he was educating the world outside in correct scholarship, the community was busy about educating the Belgian father in such American ways as a Jesuit community alone finds appropriate. The Americanization of Father Delanglez made desultory progress through the years, somewhat more than a lap off the pace set by his mental growth. He recalled the first attempt which he made at buying shoes in a Southern shop, and the incredulity of the clerk when he asked for size forty. Reduced, after a detailed explanation, to a size eight, he promptly applied the principle to underwear at the next counter and asked for a size seven instead of a thirty-four. Thenceforward knowledge of American weights and measures continued for years to make its embarrassing entrance. His first advent in Chicago was marred by the non-arrival of his trunk, which, he fumed, should be here, because he himself had taken special pains to route it. He had routed it, but over devious small lines to save money. The result: it ended up some hundreds of pounds overweight, in an unheard of freight yard some miles from the nearest dray, bearing a seventy dollar surcharge, and it required more signatures than the Atlantic Pact for its release.

The Loyola community lent a generous hand in qualifying him for his United States citizenship. Joyance ruled the recreation room for a month prior to his appearance in the Federal court for swearing allegiance to the flag. Kill-joys, however, playing upon his gullibility solemnly posed the possible questions of the Court. Did he realize that he would no longer be protected by the Walloon government? Before his wrath could find expression, a second inquisitor would ask if he knew the state flower of Illinois. A third was certain that he would be asked the difference between

the National and the American Leagues. Moralists vouchsafed the probable opinion that the two Fathers sponsor were on the eve of committing perjury by swearing to his patriotic qualities. The citizen-to-be was all of a bib and tucker on the morning of his court appearance, waiting long before the time for his sponsors. He got keen satisfaction when Judge Philip Sullivan brought out a paradox while questioning the sponsors, both historians. "What history do you teach?" he asked the first. "European," was the reply. "And you?" he asked the second. "Latin American." "And you?" he asked Father Delanglez. "American," purred he, and from the bench came another well-inflected purr: "Umm-humm."

Our citizen's education in the occasional card playing of an evening's recreation progressed rather badly from the kindergarten of solitaire to the graduate table of bridge. He was first fascinated by watching one of the Fathers while away his time at solitaire. One evening he courageously grasped the cards and prepared to play. His lack of card sense, the deep thought and profound silence required during play, the inquest over each hand, ultimately made the game too hazardous for himself and several staunch advisors. Failing to socialize or democratize the game of bridge or to profit by a remedial class at another table, he finally fell in with a band of delinquents in a noisier game that required neither contemplation nor skill.

Outside the house his recreation was meagre. He was indifferent toward the great American pastimes and, of course, never participated in any games requiring physical exertion. He might have showed some spurious interest in championship events, but in the main, he considered the American youth much over-exercised physically and under-vitaminized mentally. His study was his chief recreation. Still, on his rare social calls he was neither stodgy nor myopic in his views, but rather gracious, winning, and entertaining

and, be it added, commanding respect for the depth of knowledge behind his observations.

Neither the community nor laymen had much hand in the development of his outstanding characteristics. By these stubborn traits Father Delanglez was largely the educator. The chief of these, as Father Bernard Wuellner points out in his obituary in the *Chicago Province Chronicle* (November, 1949), was his love for the Society as displayed in his intimate knowledge of the details of our history. "He could not fathom the hostility of some historians to the Jesuits, past and present. His pen was quick to defend Jesuit scholarship. One of the happiest achievements of his life was the immense and tedious labor required to bring Father Garraghan's *Guide to Historical Method* to publication. His loyal memories and frequent mention of elder Jesuits who had inspired him had an unusual quality; he would speak of them with that tender reverence which Americans reserve only for their parents. Then there was his utter misery over any Jesuit who left the Order, his joy in any scholarly achievement, his forthright defense of academic decisions of Jesuit superiors . . .

"Perhaps most memorable to his daily associates and even chance acquaintances was the ardor of his personality. Everything about him was warm, strong, and vigorous: his speech, his actions, his humor, his scholarly controversies, his preferences and prejudices. No one could welcome a guest more cordially. No one could recount an anecdote with more spirit. His speech was all color and sparkle. The clichés of his conversation are dear to remember: thus, so many of us were addressed as 'Pal' that Pal became his own domestic nickname. Like the ardent person, he could show bewildering traces of sensitiveness and amazing depths of generosity. Even his scholarship had a certain intense brightness, like the blinding hardness of the diamond, and an idealistic sense of perfection beyond the measure expected of the trained conscientious scholar."

His industry was as immense as his love of history. Box upon box, notebook after notebook, crammed with jottings, reveal his enormous amount of reading. These notes are to all practical purposes undecipherable, since they are in a code of his own invention and in a shorthand of mysterious origin. Moreover, his native thrift led him to conserve paper to the ghastly effect that new notes or new copy for the press were written on the back of the old. A page of his typing as corrected usually left a lasting impression upon printers and his hieroglyphical corrections of page proofs set many a typesetter back an hour.

His hours among the historical treasures of the Newberry Library, Chicago, were many and profitable. Very soon, Dr. Ruth Butler and Mr. Utley, the curators, recognized in him the long sought "hypothetical reader." For years the Newberry custodians had been purchasing valuable books and documents, justifying their outlay of money on the grounds that "some day, someone may need these." Father Delanglez used the purchases widely and brought about a dusting for numerous neglected tomes. His arrival was the signal for considerable scurrying on the part of the librarians who were always happy to have him at his quiet desk using their books and being a reference guide in their linguistic needs. He owed a deep debt of gratitude to the staff of the Newberry for constant assistance and courtesies. In fact, this was his second home and the staff was his family. Most touchingly, although non-Catholic, these good people attended as the chief extern mourners during his obsequies.

As the years passed, he called upon many archivists and librarians for aid in gathering documents. Occasional hunting expeditions to Quebec, Montreal, Three Rivers, New York, Washington, Boston, Providence, and Detroit resulted in fresh batches of manuscripts and films from the noted archives in those cities. Letters to Rome, Paris, London, Seville, and Louvain brought him other materials out of which he

fashioned the pages of his research. On his visits to libraries he carried with him his photographic equipment in a box bearing unmistakable signs of Jesuit craftsmanship. The box was black and home-made, yet he was more proud of the possession than he would have been of a smart piece of luggage. Within the box he carried his photographic equipment, hand made by Father Francis Gerst and necessarily fool-proof, since anything like a tool or mechanical device baffled Father Delanglez completely. Knowing that beyond opening a door or an umbrella the father was helpless, Father Gerst arranged the camera and lighting and supports in such fashion that no mistake could be made. The model became the envy of many scholars and microfilm makers, whose own high-priced filming machines were far less efficient.

As a linguist Father Delanglez had few peers. He had the rare gift of the feeling of strange tongues. He acquired a good reading knowledge of Russian in two months. Arabic seems to have taken him more time, but this he wished to learn more in detail with a view to his study of Arabian cartographers, mathematicians, and astronomers. Besides the Latin, Greek and Hebrew which ours are accustomed to dabble in, German, Dutch, Spanish, Portuguese, Italian, and his native French, of course, were quite familiar to him.

He found English more difficult to compose, and his writings indicate his inclination to anglicize words from one or other of the many languages running through his mind. Neither in conversation nor in writing did he make any attempt at a polished style. Presented with a *Roget's Thesaurus* he allowed it to waste none of his time. It was sufficient for him to call the adult membership of the human race either "handsome," in the case of males, or "beautiful," in the case of the rest. He did not care for rewriting passages, chiefly because his time was short and he was concerned with finding and presenting the raw facts as quickly and as accurately as possible. He wrote for scholars only, with no thought of the palate

of the popular audience, and he gave out his diamonds in the rough.

Père Delanglez published more than fifty scholarly articles in twelve learned periodicals. There is no record available of his book reviews, editorials, and press notices. He contributed articles or revisions to encyclopaedias and biographical dictionaries, and the editors of the *Encyclopaedia Britannica* requested his services as a consultant on Catholic history. His last two works, *El Rio del Espiritu Santo* and *Life and Voyages of Louis Jolliet 1645-1700*, contained, like those already mentioned, articles already published in magazine form. The latter is soon to appear in a French edition published in Canada. Three days before his death he submitted the completed manuscript for his volume on Cadillac, which will appear in due time.

The honors which were accorded to Father Delanglez are clear indications of the high place that he had taken in the realm of scholarship. The Society gave him ample opportunity to carry on work for which it has long been noted. He repaid his generous mother by enhancing her repute. In 1947, Laval University invited him to Quebec to aid in the organization of its Institut d'Histoire et de Géographie. In the same year the University of Montreal began its Institut d'Histoire de l'Amérique française. On this occasion the "grand ami du Canada" presented the first conference of that society. The eminent Canadian historian, Canon Lionel Groulx expressed happiness over the "choice of our first professor." The Rector of the University, Monseigneur Olivier Maurault, in conferring upon Father Delanglez the doctorate of letters, *honoris causa*, declared: "Belgian by birth, American by career, you have united the brightness of spirit and classical formation of the old world to the liberty and hardihood of the young continent. And this alliance has made of you an historian of the first order, whose impeccable method and courageous judgments are a beneficent lesson." His wholehearted brother Jesuits of Canada, considering themselves happily repaid for

the many hospitalities extended to le Père, arranged a feast for him, which still lingers in the memories of the partakers.

The Canadian Government honored Father Delanglez in an unusual manner. Its official Geographical Commission, in April, 1947, in recognition of his great work on the geography of Canada, and especially for his finding of an uncharted peninsula in Lake Mistassini in the Province of Quebec, named that peninsula Presqu'île Delanglez.

Among the many tributes paid to his memory in letters, telegrams, and notices, is the article "Jean Delanglez, S.J. (1896-1949)" in the *Revue d'Histoire de l'Amérique française* of September, 1949, written by Guy Frégault. Dr. Frégault terms his former director "a master of the historical disciplines," and points to the abundance of his contributions to the advance of historical study. His historical virtues are indicated as patience, objectivity, severe critical analysis, exactness, and sincerity—virtues of a highly scientific historian. At the conclusion of his fine estimate of the qualities of Father Delanglez, Dr. Frégault places him, "the Father of Louisiana" history and historians, in the role of an exemplar for all true historians. "We owe it to his memory," Frégault concludes, "to bring to light his courageous life."

JEROME V. JACOBSEN, S.J.

THE EUCHARIST

While this mystery of God's loving kindness is sublime and wonderful beyond all our understanding, it is at the same time rich in consolation. Filled with the truth and wisdom of the Son of God it is replete with His friendship and affection for us, unworthy as we are. In the Eucharist considered as a sacrifice we give and offer up to God what is dearest to us, manifesting thereby our homage and our gratitude, while He strengthens us with His grace and replenishes us with His bounties.

FATHER PETER SKARGA, S.J.

FATHER JOSEPH P. MENTAG, S.J.**1884 - 1949**

Father Joseph Paul Mentag died at St. Anthony's Hospital, Chicago, on February 9, 1949, of a heart attack, the last of several severe attacks which he had suffered during the last eight years of his life. In this attack, when the doctor ordered him to the hospital and Rev. Father Rector came to his room to inform him that the conveyance was ready to take him, he demurred slightly at leaving at once—even though suffering greatly—because “he had not yet gotten in his stations.” Those who knew him will recognize this little touch as typical of the man. A few days later he met death in the same calm, philosophical, thoroughly edifying way in which he had lived community life for the last 43 years.

Born at Michigan City, Indiana, on March 10, 1884, he entered the Society in the summer of 1906. He followed the normal course of novitiate and juniorate at Florissant, and philosophy and theology at St. Louis University. He taught at Gonzaga Hall, St. Louis (1913-1916), and at University of Detroit High School (1916-1918). He was ordained at St. Louis, June 27, 1921. After tertianship he was appointed principal at Marquette Academy, Milwaukee. Two years later, he was transferred to the work of teaching at Rockhurst, Kansas City. In 1927, he was again appointed principal, this time at Regis High in Denver, a position which he held for three years, during which time he spent his summers as superior of the villa at Fraser. With the completing of the division of the province he was transferred in 1930 to St. John's High School in Toledo, where he was principal until 1936, the year the Jesuits closed their high school and college there.

He then became minister at the University of Detroit High School. It was here on December 8, the Feast of the Immaculate Conception, 1939, that he suffered his first severe heart attack, so severe in fact

that he almost died. Father Moosbrugger was actually appointed as his successor—which gave him occasion, during his convalescence, to exercise his dry, but always good-natured sense of humor. Next we find him at the Milford Novitiate, where he was supposed to be “cur. val.,” but incidentally acted as spiritual father to the Juniors and Brothers, and otherwise kept busy with such hobbies as building birdhouses about the grounds, and storing his clear, active mind with quite an accurate and unusual knowledge of birds, trees and flowers. After two years he had recovered enough to take over the office of minister at Xavier University in Cincinnati. The next year, he came to St. Ignatius High School in Chicago, where he carried a teaching schedule as heavy as his health would allow. After Father Whelan’s failing health compelled him to retire as spiritual father of the community, Father Mentag was given this office which he fulfilled until his death.

Father Joe Mentag’s life was not showy, in the worldly sense; but it was a life of energetic industry, solid unobtrusive piety, thoroughgoing zeal and unfailing fraternal charity.

During his many years as high school principal he maintained the best ideals and traditions of the Province and of Jesuit education. He was firm and business-like, efficient and practical, and at the same time fair, reasonable, and considerate in his dealings with students and teachers.

One characteristic trait of his that often went unnoticed was a certain unostentatious energy which kept him working on the side at something useful, something for the general good. Thus, for instance, while minister at Detroit, though ever at the service of his brethren, he found time frequently to get out in overalls and work on landscaping the grounds. Even when he was very much of an invalid, the office of director of the League of the Sacred Heart was no nominal appointment with him. He seemed to be always turning up with quiet little ways and means of spreading this devotion. In his last year and a half

as spiritual father, his community exhortations were looked forward to with pleasant anticipation, not only for their homely wisdom, but especially for the spice of fun with which he flavored his spiritual offerings.

Father Mentag had a special knack for common recreation. He would sit and twirl a broken toothpick while gently ribbing first one, then another. In this he seemed incapable of giving offense, as his many victims can testify. And woe betide the man that fell into one of his favorite traps—trees, flowers, landscaping, building Jesuit houses, property deals, home missions, or the bishops. In return he seemed to enjoy getting paid back with reference to the schools he had closed, or to the disorder of the minister's room, or to Indiana, the refuge of gangsters and kluxers. Neon lights seemed dull to the colors in which he could paint the West and the Rockies, especially Denver. In education he was a *laudator temporis acti*. He snorted at the one-job principal of today, pointing complacently to the time when one man was simultaneously college dean, principal, and prefect of discipline. If we wanted especial life at recreation we need only wave the red rag of some Catholic property deal, or inquire innocently about the perfect Academy building—to be found, of course, only in Milwaukee. If being a good regular community man (regular in the modern slang sense as well as in the religious import of the word) brings some very special blessing to the community and to the man himself, then Father Mentag must have brought heaven's rich blessing on the houses in which he lived. Fortunate was the community that had him for common recreation, and sad the house that lost him.

TRANQUIL SHORE

I was followed by many of my brethren from the monastery, who were attached to me by a kindred affection. This happened, I perceive by divine dispensation, in order that by their example, as by an unanchored cable, I might ever be kept fast to the tranquil shore of prayer, whenever I should be tossed by the ceaseless waves of secular affairs.

ST. GREGORY THE GREAT

FATHER JAMES S. MCGINNIS, S.J.**1901 - 1949**

Father McGinnis received from the hand of God at the end of his life an ordeal rarely granted. In the prime of life, 48 years of age, and feeling relatively well, he was informed by competent medical opinion that he had acute leukemia. The nature of this disease was such that he could expect to live but a short time—probably a matter of weeks.

His reaction to this shocking news, which would have tested the mental balance of less hardy souls, was a most exemplary resignation to the will of God. In fact, during the three weeks intervening between the discovery of the disease and his death, his Jesuit associates stood in awe of the good humor and indifference with which he treated the situation. When he was attacked by a cold during this time, he remarked with a smile that one thing he did not have to be solicitous about any longer was his health.

After the diagnosis he returned from the hospital and resided with the community at St. Ignatius High School in Chicago. He led the regular community life during this time and even attempted to carry on the business connected with the Jesuit Retreat League. On Saturday, April 30th, he informed Father Rector that he had permission to go to Cleveland to see his mother and sisters, and that he had intended to go the following Wednesday. However, he said that he felt very weak, and that, considering the precarious state of his health, he was not sure he would be alive the following Wednesday. He left that night for Cleveland where he was able to have a last visit with his family on Sunday afternoon. He was taken to the hospital on Monday and died on Wednesday, May 4th.

James S. McGinnis entered the novitiate at Florissant, September 2, 1920, coming from Cleveland where he had attended old Loyola Academy and St. Ignatius College. He was among the group sent to Mt. St.

Michael's in Spokane, Washington for philosophy. His teaching years as a Scholastic were spent at St. Xavier's High School in Cincinnati.

Father McGinnis made his first year of theology at St. Louis University and in his second year was among the trail-blazers who began the theologate at St. Mary's, Kansas. Here he settled down to the calm period of study required for the completion of his course in the Society. These quiet years on the serene plains of Kansas remained forever in his memory. He was ordained on June 25th, 1933, by Bishop Joannes of Leavenworth.

After his tertianship in Cleveland, he was assigned to Loyola Academy in Chicago where he acted as assistant principal and moderator of the Fathers' Club. He taught in subsequent years at St. Xavier High and University of Detroit High.

Shortly after the war began, he entered the United States Army as chaplain and was assigned to overseas duty. He saw service in the South Pacific on the islands of Guadalcanal and Bougainville. The period on the latter island was especially exhausting, since he was under enemy fire continuously and the living conditions were very trying. He was returned to the United States in 1944 to be treated for a tropical skin disease.

At his discharge from the Army, he was given the task of opening a Jesuit Retreat League in Chicago, as Father Provincial earnestly desired to begin a laymen's retreat house there. With the help and advice of Province authorities, he purchased and renovated the house near Barrington, Illinois, now known as Bellarmine Hall. He gave the first retreat there in January, 1948, in spite of the fact that the work of renovation was not yet complete. He devoted all his energy to the difficult task of opening the retreat house and of arousing the interest of Chicago laymen in this new venture. In this he was eminently successful.

Father McGinnis had an adventurous spirit and an apostolic zeal that would have been familiar to many of the brave, restless fighters of the early Society. He

was very forthright in his statements and consequently was misunderstood by some. However, uncharitableness was far from his nature. He developed a generosity and a kindness that were externally rough but nevertheless of high quality.

FATHER WILLIAM E. MARTIN, S.J.

1871 - 1949

A few days before Father Martin's death one of the Fathers mentioned to him that it would soon be the feast of All Souls. Father Martin replied, "All Souls' Day. I always liked that day; there is so much to do and that is one day when you can do a lot." In this chance remark Father Martin summed up his whole life. Father kept one eye on what had to be done and the other on how to accomplish it. Those who knew Father Martin only in his declining years might easily overlook this fact, and fail to see how near Father came to attaining the Ignatian ideal, a man ready to do any job superiors might assign.

Father Martin was born the fifth of seven children, May 5, 1871, at St. Joseph, Michigan. His father died when he was only eleven years old. Father Martin's brother Frank attended Notre Dame—not too far from St. Joseph. Once he became homesick and walked home. When the time came for William's college, Mrs. Martin consulted with the Jesuit Fathers in Chicago, and decided to send him to St. Marys, Kansas. His mother was certain that he would not walk home from there. In his third year he made a retreat under Father Corbett, S.J., to help him choose a state of life, and resolved to enter the Society. He applied, was accepted, but was given a year's deferment to clear up business matters for his ailing mother. In 1893 he entered Florissant and had as Novice Master Father Hageman. However, three months after entering, he had to

return home to be with his dying mother. He remained home for three months after her death clearing up the estate. Because of this his vows were put off for three months.

Father Martin passed through the regular course in the Society, and on the completion of his tertianship in 1909 he was sent to Marquette High, Milwaukee. He spent two years there, his transfer being unusual. During the summer following the second year, Father was giving a retreat to some Good Shepherd nuns in St. Louis, and spent his off-hours at St. Louis University. One afternoon, quite by chance, he met the Provincial, Father Meyer. The Provincial explained that he had promised one of the men at St. Louis a change of status. Would Father Martin change with this Father? Father Martin remonstrated—he was willing, but might he return to pack his few belongings? No, he was not to return. His clothes were sent to him from Marquette High. During his one year in St. Louis, Father had the distinction of teaching every boy in the school in one branch or another. At the end of this year he was asked if he would go to St. Ignatius, Chicago, to be minister. Again Father begged a time allowance as he had three scheduled retreats to give. Father Provincial refused, saying he would take care of them.

In 1919, Father Martin was appointed first dean of Rockhurst College, Kansas City. For four years as dean he lectured in history and philosophy, and conducted the Confraternity of the Sacred Heart. At the end of the fourth year, Father was transferred to Regis College, Denver, where he continued to lecture in philosophy and history. His last eight teaching years, with the exception of one year at St. John's, Toledo, were spent at the University of Detroit. In 1938, Father Martin was appointed spiritual father for the community of St. Ignatius, Cleveland. He still kept contact with the boys. For several years he said the eight o'clock Communion Mass every morning. Noticing that several boys left the chapel immediately

after Mass, Father decided to lead them in a thanksgiving. "Daily Communion is fine," he said, "but it is better to go only once a month and spend a little extra time after Mass in thanksgiving than to go every day and omit the thanksgiving."

Father Martin had suffered from arthritis for years. The affliction became worse after he retired from the classroom. Often he had to sit up all night, prevented by pain from lying in bed. Despite his sickness, Father remained active. He was confessor to the seminarians at St. Mary's Seminary, and at 77 could not understand why superiors would not send him out on supply.

After retiring to Milford, Father's poor health hindered him from joining in the community exercises, though for a short time he celebrated Mass daily. While his health was always all right, Father complained of the separation from the community. Occasionally he ate with the community and several times asked to be taken to the recreation room so he could see all the Fathers in a body. Father Martin's life was beautifully summed up by Monsignor Smirey: "A fine old priest passed away in Father Martin. He was a good philosopher who never ceased to be sentimental, and his sentimentality was always in aid of his piety. The rigid way he had steeled himself against self-pity was always evident in him. At the same time, he never grew old in his interests. Football or existentialism, he could find something in either of them."

FATHER WILLIAM J. WEIS, S.J.

1870 - 1949

More than sixty years of loyal service in the Society left with those who knew him well the memory of a truly devoted and loveable servant of God. Father William Weis had a very warm heart under a somewhat shy exterior, but his hearty and obliging manner,

his willingness to help others, his interesting conversation constituted him an ideal community man. These natural gifts were supplemented by a spiritual outlook and a regularity in all religious duties which left no doubt in the minds of his fellow religious about his deep faith and sincere piety. Unnoticed outside the community, he yet worked untiringly for God and the Society.

Father Weis was born at Mankato, Minnesota, on April 10, 1870. After finishing two years of college work at Prairie du Chien, he entered the Society September 19, 1888, being one of the first group of novices to make their novitiate at Prairie du Chien. In 1892 he went to Valkenburg, Holland, for philosophy and on returning to this country taught at Canisius College, Buffalo. In 1899 he entered the theologate at St. Louis, where he was ordained in 1903. After an abbreviated tertianship he taught for twelve consecutive years at St. John's College, Toledo, Ohio. Besides drilling boys in Latin, Greek, German and French, Father Weis cared for the spiritual needs of the patients in the county hospital in Toledo, where his unfailing cheerfulness and genial talkativeness aided him to bring many lax Catholics back to their religious duties.

His next assignment was that of Minister at Campion College, Prairie du Chien, Wisconsin. Here a period of expansion, when new quarters had to be provided year by year for the constantly increasing number of students, put Father Weis' ingenuity to a severe test to provide adequate classroom and dormitory space for all. But his kindness and attentive care for the Fathers, Scholastics and students endeared him to everyone. It might be remarked that he was particularly thoughtful toward the Brothers, treating them with proper religious respect and providing pleasant little surprises for them from time to time.

In 1921, he was moved to St. Ignatius College, Chicago, where he taught a class of French, acted as

chief librarian, and assisted the Minister of the house. In 1931 a severe spell of sickness was followed by a transfer to St. Marys, where he regained his strength so completely that he was put in charge of the library of the newly opened theologate. In 1935, he also assumed the office of faculty moderator of the seminar of rural life. Father Weis took a leading part in the discussions at the weekly meetings, and gave his best attention and support to the work of the seminar. Then passing from theory to experiment, he lead the way in cultivating a good-sized plot of ground, in which he planted and cared for a variety of vegetables with laudable success.

After several years of intermittent suffering, Father Weis was taken to St. Francis Hospital in Topeka for an operation. During approximately ten months the patient hovered between life and death. Then he recovered sufficiently to return home, after which he regained his strength to the extent that he could sit up and read. This condition lasted for over a year, when suddenly last December he had to return to bed. He tried to rally several times, but grew continually weaker. Then suddenly, around eight o'clock in the evening, on the feast of the Ascension, May 26, he died of a heart attack. He bore his trying illness with the fortitude of a veteran soldier, offering up every bit of it in reparation for the sins of the world.

FATHER WILLIAM T. DORAN, S.J.

1870 - 1949

Father William T. Doran was born in Omaha, February 6, 1870, and entered the Society from St. Marys College on August 13, 1890. After three years at Florissant, he taught for two years at the High School in Milwaukee, and had another year of teaching at St. Marys before finishing his second year of juniorate. Following the three years of philosophy

at St. Louis, he taught again for two years at St. Marys, and again after his ordination in St. Louis in 1904, he returned to St. Marys for a year as Prefect of Discipline. His Third Year of Probation was made at Florissant. From 1906-1908 he was Minister at St. Marys, and the next two years he occupied the same position at the Novitiate. The following five years were spent as Prefect of Studies at the High School in Detroit, and after the sudden death of Father William F. Dooley, S.J., he was appointed President of the University of Detroit. This institution at the time was in a state of transition, due to the impetus given to expansion by Father Dooley, and Father Doran faced the problems set before him and carried out the program of his predecessor with indomitable courage and energy. Having completed his six years as President with great success, he was put in charge of the High School in Milwaukee for two years, where he eliminated the commercial course and raised the standard of scholarship. In 1923 he assumed charge of the Law School at Xavier University, Cincinnati, and in 1924 was made Superior of the High School in St. Louis. This position he held till the summer of 1930, when he returned to St. Marys and became procurator of the college.

Although he was of a naturally quite retiring and studious disposition, administrative positions were forced upon him during the greater part of his active life in the Society. As Rector, Minister, Procurator and Prefect of Studies, Father Doran's first care was the conscientious discharge of duty. His work was all done for one great motive—no thought of self, no worldly glamor, simply for the glory of God and the benefit of the Society. His were no worldly ambitions—to be thought highly of by men; his one desire was to give everything he had to the service of Christ and to the Society which he loved. Throughout his religious life he was very strict about poverty, and his room contained nothing but what was absolutely necessary. Being fond of books, and with a decided

literary taste, he was never idle, and knew well how to assimilate the matter he read. He was a mine of information, particularly on matters of history and biography.

Yet devotion to duty may be called his characteristic virtue. At St. Marys the details of the procurator's office were always congenial to him, and he busied himself with them with exemplary exactness. The college owes much to his prudent and efficient handling of finances, especially during the trying period that followed the change to a theologate. Even during the last five years of his life, when sickness and old age made work extremely difficult, he remained at his post in the office with a persistence which astounded everyone. Five years ago he underwent an operation, which issued successfully, but left him with a weak heart. For several months before his death, this condition became acute and caused him the greatest pain. But never a word of complaint was heard from him; and even when he could only move about with the greatest effort, he still continued to say Mass and Office, faithfully prepared each night his points and kept up all his private devotions. Thus to live till the end, fulfilling every duty, fully, quietly, wholeheartedly, with complete sacrifice of personal comfort, and all the while keeping alive the good intention with prayer, religious observance, and perfect resignation to God's will, is to exemplify the conduct of a Jesuit after our Lord's own Heart. He passed to his reward on June 24, Feast of the Sacred Heart.

LEADEN PIPE

What wonder then that a simple man should receive understanding from Him, Who whenever He willeth, utters His truth by the mouths of the very beasts of burden? Armed then with the strength which this thought supplied, I roused mine own drought to explore so deep a well; and though the life of those, to whom I was compelled to give my interpretation, was far above me, yet I thought it no harm if the leaden pipe should supply streams of water for the service of men.

ST. GREGORY THE GREAT

VARIA

Dublin—The quiet and almost unobtrusive entrance of the relic of St. Francis Xavier to the Church in Gardiner Street on Friday, December 9, 1949 and the peaceful veneration of the public present that evening was in marked contrast to the huge crowds and their eagerness to approach the relic on the three following days.

On Saturday, after the eleven o'clock Mass, the people were permitted to kiss the reliquary. There was an unbroken stream of people until ten that night.

Sunday, a cold day with frozen snow on the ground, saw unprecedented crowds around Gardiner Street. The queue, three and four deep, stretched along Upper Gardiner Street, the north side of Mountjoy Square, turned down Belvedere Place, up Sherrard Street (in front of St. Francis Xavier's Hall), crossed the street at the Gardiner Street end, down the opposite footpath, along the N.C. Road, turned into Dorset Street to the junction of Gardiner Street, here it crossed the street, came past the front of the Church on the far side of the road, back to Mountjoy Square. Someone paced the distance and measured 1,500 yards. The *Irish Press* chartered a special 'plane in the hope of photographing this procession, but fog made a picture impossible.

It took three and a half hours to travel those seven furlongs. Those within earshot of the amplifying system joined in the Rosary and other prayers relayed from the Church. So excellent were the loud-speaking arrangements that the Rosary was heard by the Fathers in Belvedere. The parts of the queue not within range of the speakers were none the less devout; no one spoke, all prayed, and as one walked along the length of the queue at night one remarked the complete absence of the glow of cigarettes.

On Sunday afternoon it became apparent that to allow each person to kiss the relic was impracticable.

Kissing the relic permitted, at best, twenty-five people to venerate every minute (on that reckoning 15,000 venerated on Saturday), whereas fifty-five people could walk past and touch the relic in a minute. With this procedure in operation 30,000 managed to venerate on Sunday.

The veneration of the relic on Monday was a repetition of Sunday; that night young men and women came in tens of thousands. By quickening the pace of the procession the last of the long line passed the relic at eleven p.m. On this day it is reckoned that as many as 70,000 visited the Church.

Canton—Father C. Egan, in a letter of January 31, 1950 writes: "The general situation is little changed since I last wrote. There is no direct interference in religious matters, and the older policy of making Christian martyrs has given way to the more insidious and dangerous one of destroying the mind instead of the body. This is being carried out by an extremely thorough indoctrination in materialism directed against the educated classes. Teachers and students are the main targets. At present all secondary school teachers in the city are undergoing a three-week-six-hour-a-day course with lectures from eight till eleven in the morning and discussion classes from two to five in the afternoon. The students are indoctrinated during the school-hours, time being found by curtailing the English classes which have been cut down by over half in the Senior Middle and eliminated altogether in the Junior Middle and Primary schools. For the present the Universities are continuing English as before, but Freshmen are given alternative courses of Russian or German as well. We are all engaged by the universities and schools as last term, but the school-men will have considerably less work.

"We here in 225 carry on much as before. Sunday Masses are well attended; there are about twenty students coming to the different Fathers for instruction and three recently graduated doctors are also seriously enquiring about Catholic teaching. We are

making an attempt to open a hostel for university students in our vacant houses. The beginning will be small, but will thus attract less attention. If we can get ten or twelve students for the coming term, we shall be well satisfied. So far we have four certainties and three or four possibles.

"In Lent we are beginning a series of Sunday sermons on the fundamentals of the Catholic religion; it is a four-month course as planned, with the three Fathers here taking a subject in turn."

(Irish Province News, April, 1950)

New York—It may be remembered that last May a librarian in Texas asked the Guide to look into a story that General Sherman's son, a Roman Catholic priest, "felt compelled to make the same trip through the South that his father had made during the Civil War, to erase some of the bitterness still (about 1907) existing in the minds of the inhabitants. The President of the United States helped out by sending with the priest an escort of U. S. cavalry. The result was anything but a success. Several towns, it seems, refought their own Civil War."

Several I consulted side-stepped the story; Prof. Allan Nevins met it head-on in this column. Quoting from his reply: "That one of Sherman's sons made a tour of the South in 1907 is quite possible. That President Roosevelt gave him an escort of Federal cavalry is utterly preposterous and impossible. No President, in the absence of martial law, has the right to use Federal troops for police duty in a state. Perhaps some cavalry friend, as a private citizen, accompanied Tecumseh Sherman's son. But 'an escort of U. S. cavalry'—no, that is unconstitutional, un-Rooseveltian and absurd."

Now Eleanor Sherman Fitch, General Sherman's eldest grand-daughter, clears up the whole unhappy incident in a statement drawn from her own memories, fortified by newspaper accounts of the time, and accompanied by a letter whose courtesy cannot conceal remembered pain:

"On October 16, 1903, the statue of General Sherman in Washington was unveiled. Funds for it had been contributed by the armies which had been under General Sherman's command, the G. A. R. and others. Soldiers came from all parts of the United States for the unveiling ceremony, there was a big parade, a great banquet with many speeches, the meeting lasted several days. All the Sherman family (who could) went to Washington. Rachel Sherman (Mrs. Thorndike, of Boston) and her husband stayed in the White House as guests of President Theodore Roosevelt. The night before the unveiling all General Sherman's children were invited to dinner at the White House. During that dinner President Theodore Roosevelt asked if they knew that every few years some top graduates from West Point (often accompanied by military attaches of foreign embassies) rode on horseback over General Sherman's line of march in Georgia. It was taken as an expedition designated as a 'march of instruction, or a military march for study.' Father Sherman, who was enthusiastic about riding, and naturally interested in his father's 'march,' exclaimed how much such a trip would mean to him. The President answered that there was no reason why he should not accompany the next expedition and that he would see that Father Sherman would be invited. Father Sherman was delighted, and waited expectantly for two years. Then, the last of April, 1906, the call came.

"Father Sherman (as a Jesuit priest) had no riding clothes, but he still had his chaplain's uniform of the Spanish-American War, in which uniform he had ridden a great deal while in Porto Rico; so with that he set out for the meeting place. Something—perhaps the blue uniform, perhaps the name Sherman—inflamed the minds of the people in Georgia and all the South. The politicians and the newspapers took it up and to Father Sherman's amazement he was pictured as 'leader of a triumphant march with banners,' instead of what he really was—an invited guest and 'an also ran.' Then to amaze him still more came the

curt order from the President to discontinue the march, and for all to return at once to Chattanooga. No explanation of the reason of the expedition was given then or ever.

"This left Father Sherman in a most unhappy position. He could not come out in print against the President; he did the only thing he could do—he left as quickly and as quietly as possible and went to stay with an old friend, General A. O. Granger, in Georgia, and after a few days returned to the Jesuit College in Chicago.

"I have never seen the true story in print, but this is exactly what did occur—as you can gather from inclosed copies of newspapers of that time. The entire affair became a tragedy for Father Sherman, for he was bitterly criticized, and I can recall how deeply he was hurt that President Theodore Roosevelt did not explain the facts."

Attached newspaper articles include one headed "President Stops March of Sherman to the Sea"; another from "The St. Louis Post-Dispatch" says that if Father Tom, "a man of peace, full of all admirable and peacemaking qualities, had gone alone over the route once followed by his father, he would have carried peace with him." Miss Fitch thinks his blue chaplain's uniform—his only riding clothes—was one factor in stirring bitter memories—"yet many Confederate officers had worn that blue uniform during the Spanish-American War; I myself talked to General 'Joe' Wheeler in such a uniform in 1898." All these documents go on her request to Professor Nevins, "who without knowing all the facts, was correct in his conclusion—and for that I am grateful to him, for I remember my uncle's distress at the time of the incident."

(New York Herald Tribune Book Review,
April 23, 1950)

Books of Interest to Ours

Eloquent Indian: The Life of James Bouchard, California Jesuit.

By John Bernard McGloin, S.J. Stanford University Press.
xvii and 380 pp. \$5.00.

Choice of this topic for historical research, the author informs us, was suggested by the reading in the Santa Clara refectory of Father John Cunningham's sketch of Bouchard in the *WOODSTOCK LETTERS*, vol. 19, 1890. Following up this lead, Father McGloin has done a remarkably thorough job of research in official Jesuit documents, correspondence with De Smet, Bouchard's autobiography, and the religious and secular press to give us a detailed reconstruction of the extraordinary story of "The Apostle of California" and "the first American Indian to be ordained in the United States."

The story is one of interest to our entire assistancy. Bouchard, or "Watomika," started life in Kansas as the son of a Delaware Indian chief and French mother who had been captured in infancy and adopted by the Comanches. He was taken by a Presbyterian missionary to Marietta College, Ohio, where he was trained for the ministry. However, a chance visit to Father Damen's catechism instruction in the Jesuit Church of St. Francis Xavier in St. Louis in 1847 started him on the road to the Church and to the Society. After teaching and parish work in the Missouri province, spells of mental depression brought a crisis. He found peace of soul in the tertianship at Frederick, Md., in 1861. He then set sail for the California mission. In a letter to Father Paresce, Maryland provincial, he gives a salty description of the trials of his voyage to San Francisco.

The eloquent Indian's success on the Coast was immediate. His oratory expanded Jesuit congregations, helped build colleges, defended the Faith in an age of bigotry. A handsome man with a distinguished beard, he was known as a popular missionary in the mining camps of California and Nevada, and in the cities and hamlets of Montana, Oregon, Washington, and even the Sandwich Islands.

The writer has sacrificed unity in painting detailed backgrounds and in exploring sidelights on endeavors of other Jesuits such as Father Maraschi, who left Loyola College, Baltimore, to pioneer Jesuit education in the West, and Father Villiger, who was head of the California mission after being provincial in Maryland. However, the digressions are interesting, and Father McGloin is to be commended above all in letting the records speak for themselves—sometimes against, but usually in favor of the great Indian Jesuit to whom the West frankly acknowledges an outstanding debt.

CLIFFORD M. LEWIS, S.J.

What Are These Wounds? The Life of a Cistercian Mystic, Saint Lutgarde of Aywieres. By Thomas Merton. Milwaukee: Bruce, 191 pp. \$2.50.

"This book was written for no other purpose than to help American Catholics to love the Sacred Heart with something of that same purity and simplicity and ardor," (p. xi) with which, "seven hundred years ago, and some four hundred years before St. Margaret Mary labored and prayed and suffered for the institution of the Feast of the Sacred Heart, St. Lutgarde of Aywieres had entered upon the mystical life with a vision of the pierced Heart of the Savior, and had concluded her mystical espousals with the Incarnate Word by an exchange of hearts with Him." (p. vii) Hence, the book is of special interest to all Jesuits to whom the most blessed work of establishing, developing, and propagating devotion to our Lord's Most Sacred Heart has been entrusted. (Epit. 851)

Thomas Merton's life of the thirteenth century mystic, based upon the authentic biography by her friend, the Dominican Friar, Thomas of Cantimpre, in portraying these earlier apparitions of the Sacred Heart, will deepen every Jesuit's historical perspective of this great devotion. Not only because of that, but for its many other fine features this little classic life of St. Lutgarde is highly recommended. St. Lutgarde is a most pleasant person to meet; the analysis of Spiritual Friendship with its quotations from Aelred, Scotus, and Bernard is a gem of an essay in its own right; and Merton's able discussion of Mysticism is as straightforward and understandable a short treatment as I have found.

GEORGE ZORN, S.J.

THE IGNATIAN RETREAT

When our Holy Father, Pius XII, received in 1948 a pilgrimage organized by the Spanish Work of Parochial Retreats on the occasion of the fourth centenary of the approval by the Holy See of the book of the *Exercises*, he spoke of the remarkable effectiveness of the Ignatian retreat when its spirit and method are faithfully followed.

"It is not true that the method has lost its efficacy, or that it is no longer suited to the modern man's needs. On the contrary, it is a sad fact that the liquor loses strength when it is diluted in the colorless waters of super-adaptation, the engine loses power when some essential parts of the Ignatian mechanism are dispensed with. The *Exercises* of St. Ignatius will always remain one of the most powerful means for the spiritual regeneration and right ordering of the world, but on condition that they continue to be authentically Ignatian."

CLERGY MONTHLY (India)



MAIN ALTAR, ST. JOSEPH'S HALL,
DECATUR, ILLINOIS

(Another view of St. Joseph's showing the facade will be found below.
Both pictures by courtesy of Joseph F. Wagner, Inc., New York 7, N. Y.)