

WOODSTOCK LETTERS

VOL. LXXXV, No. 1

FEBRUARY, 1956

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For Jesuit Use Only

Published four times a year, in February, April, July and November.

Entered as second-class matter December 1, 1942, at the post office at Woodstock, Maryland, under the Act of March 3, 1879. Subscription: Five Dollars Yearly

WOODSTOCK COLLEGE PRESS
WOODSTOCK, MARYLAND

St. Ignatius and Christ

WILLIAM J. YOUNG, S.J.

Reverend Fathers and dear Brothers in Christ,

As we are still on the threshold of this Ignatian Year, it occurred to me that it would be quite in the spirit of the Year to devote one or more of these exhortations to the examination of various aspects of our holy Father's life. Such a study would show at least a certain deference to the wishes of His Paternity, as expressed in a recent letter announcing the Ignatian Year. It would, moreover, be pleasing, I am sure, to our holy Father himself, and acceptable, I hope, as well as profitable to ourselves.

Ignatius' Contribution

To begin with, we could consider St. Ignatius in his relations with Christ our Lord, and ask whether St. Ignatius, innovator as he was, introduced any notable changes in the soul's relation to Christ, whether he was responsible for what might be called a new point of view, a shift of emphasis, or a fresh approach in the soul's dealing with the Saviour of mankind. If we look into the lives of the great saints, who may be considered to have initiated such movements, we find that one is particularly occupied with the Divine Infancy, another with the Hidden Life, another with the Public Life, or the Passion; or with Christ as Model, as Teacher, as Workman, as Leader, as Priest, as King. Researchers into the past, into the history of Christian devotion, tell us that it was rather the Divinity of Christ which occupied the minds of men for nearly a thousand years, when they were principally thinking of His Kingship, His Priesthood, His Godhead. It was only later, they say, that men's hearts began to throb in unison with His humanity. It was only then that the human Christ, the Christ that was so like to themselves, stole their hearts away, as even we, who are not researchers, can recognize in the crib of St. Francis, in the burning eloquence of St. Bernard and the melting sweetness of St. Bonaventure, all of which are the firm assertion of our fellowship with God who became

An exhortation given at West Baden College.

man. These saints have made a distinct contribution to the cultus which Christian devotion has always paid to the God-Man. Is it possible that St. Ignatius has added to theirs a distinct contribution of his own?

I think that we can confidently say that he has. The great mystics, at least those who were his contemporaries, have almost habitually conceived of our Lord as the spouse or bridegroom of the soul, and for this conception they certainly have the authority of Holy Writ. Allusions to such a relationship are scattered over the pages of the Old Testament; and the New, with its parables of bridal parties and wedding feasts, almost forces on our Lord the appellation of bridegroom, and establishes a nuptial relation between Him and the soul. The mystics, I say, were not slow to see this, and their writings are full of mystical betrothals and mystical nuptials. Now St. Ignatius was one of the greatest, if not the greatest mystic of them all, and yet in his voluminous writings, there is not a single mention of these mystical betrothals and nuptials. To him Christ was not a suitor, not a bridegroom. He was rather a *companion*. I think that it is in this concept of companionship with Christ that we will find the secret of our holy Father's devotion, the key to his spirituality, and his great contribution to the sanctification first of his Company conceived as such, his brethren in the concrete, his companions in Christ, and through them mankind at large.

The Exercises

If we begin with the Spiritual Exercises, we will see an intimation of this companionship with Christ, either expressly indicated or unmistakably presupposed. When we made the Exercises for the first time, most of us were struck, I am sure, by the dramatic introduction of our Lord in the Colloquy of the First Exercise. Throughout the whole meditation there was no direct mention of Him at all. But here in the Colloquy, He is suddenly and unexpectedly placed on His cross before the exercitant, with the challenging question, "What have I done for Christ? What am I doing for Christ? What am I going to do for Christ?" After the dreary and difficult sessions with sin, Christ suddenly becomes the center of the exercitant's attention, and the dramatic suddenness of the ques-

tions, and the very questions themselves, seem to infer or to suppose an already existing relation of some kind of intimacy, else how could anything I might do have an effect, make an impression on the Man on the Cross. The very choice of the word "colloquy" for this part of the prayer, itself indicates an established degree of familiarity, as St. Ignatius himself points out: "A colloquy is made by speaking exactly as one friend speaks to another, now asking him for a favor, now blaming himself for some mistake, now making known his affairs to him and seeking advice in them." Could he more accurately describe what would take place between two men who are bound together by ties of companionship?

I said that in the meditation proper there was no mention of Christ, so that his introduction in the colloquy comes as a kind of dramatic surprise. In the main this is true. There is an instruction, however, placed parenthetically, as it were, in the second prelude, in which the exercitant is directed to make his petition correspond with the subject of his meditation. It is rather a directive for any meditation, including, therefore, the present one. He is to ask for joy with Christ in joy, or for sorrow and tears and anguish with Christ in anguish. It is all to be done with Christ always, so that we are justified in concluding that with St. Ignatius there is no joy apart from joy with Christ, or pain or sorrow apart from Christ in pain or sorrow. A perfect picture of the relation of companionship, considered in its essence, and which will be verified whether the companionship is found among pagans like Damon and Pythias, or half-pagans and half-Christians, like the Three Musketeers, or perfect Christians like Loyola and Xavier.

In the Meditation of the Kingdom of Christ, despite its name, there is nothing glorious or imposing about the person of Christ, the Eternal King, and even though we are asked to behold Him standing in the presence of the whole world, there are about Him none of the attributes of awe and majesty, nothing to remind us of the fear and dread of kings. The total import of His appeal is, therefore, that we are invited to come *with* Him, to labor *with* Him, to be rewarded *with* Him. In a word, we are invited to be His companions. And in the splendid oblation with which the meditation closes, the formal incentive drawing the soul to bear all wrongs, all

abuse, all poverty, is a longing to imitate Him. It is the imperative need that a follower, who is also a companion, feels to be like his companion-leader.

The same idea is repeated in the meditation of the Two Standards. There is no hint of companionship in the presentation of the false leader, *El Caudillo*, where thrones and sceptres, "wherein doth sit the fear and dread of kings," are unashamedly in evidence, and the talk is of threats or goads. In the other camp, that of Christ, there is no mention even of titles, and in place of threats and goads we have attraction and persuasion, helps and recommendations. Again, the motive for accepting spiritual and even actual poverty, insults and wrongs, is the imitation of Him who, although presented to us in the guise of leader, has really the character of companion.

The climax, of course, is reached in the Third Degree of Humility, where "I desire and choose poverty with Christ poor in order to imitate and be in reality more like Christ our Lord. I choose insults with Christ loaded with them. I desire to be accounted as worthless and a fool for Christ, rather than be esteemed as wise and prudent in this world, because Christ was so treated before me."

Everywhere in the Exercises it is the same yearning of the soul of Ignatius to communicate itself to the soul of the exercitant, and always with the same intent. Christ has become the bearer of his burdens, the sharer of his dreams, the inseparable companion of his ways. He will have no holiness that is not mirrored in Jesus, he will be known by no other title than Companion of Jesus.

The Constitutions and the Italian Campaign

It is the same when we turn to the Constitutions. By this time, of course, Ignatius has learned that

To a soul of flame all raptures besides sacrifice seem tame.

That is why he insists so much upon the sacrifice of one's ease, one's comfort, one's preferences, one's reputation, on an abhorrence even of all the delights that are dear to men of the world. If we are really serious about this following of Christ, we will love, since we are His companions, and eagerly long for (*amant et ardentem exoptant*—strong words) the

very opposite, and be impatient until we are wearing the uniform and bearing upon our breasts the decorations we have won in His service, as the members of His band, His men, His companions. It never fails. You will never find in our Father's writings, in his letters, his exhortations, his instructions, his Constitutions, the hard things of life recommended for any other reason than that they emphasize, establish, and cement the bonds of our companionship with our Leader, Christ Jesus.

Plain as it is that the idea of companionship with Christ stands out in the Exercises and the Constitutions, it seems to me that it stands out clearer still in a very significant act from the early days of what we might call the Italian campaign. When his companions asked him what name they should give to those who enquired who they were, Ignatius answered, "Tell them that you are of the Company of Jesus." Ready as he was to discuss, modify, reject, or accept suggestions about the Institute, he was resolute in refusing to admit any discussion about the name, and Company of Jesus it has remained to this day. We have here too an interesting example of the anomalies of language. "Society" as a Latin word can hold its head very high, but the mongrel "company" is not even found in the Latin Dictionary, although its constituents "cum" and "panis" are as Latin as Latin can be. We non-Latins have taken the neutral, pedigreed, noncommittal, aristocrat "Society," while the Latins have chosen the warm and friendly, fatherless, proletarian "Company." We may say, then, that we find this concept of companionship with Christ, formally and designedly, at the very outset in the name Ignatius adopted for himself and his associates, once they began to think seriously of remaining together in some sort of organization which would give distinctiveness and permanence to their work for souls.

Companion in Sixteenth Century

There seems to have been something of God's Providence in the choice of the name "Company." First of all, it was a military term, much in use at the time, and applied to those roving bands of fighting men, who, having nothing at home to fight for, went abroad under captains of their choice to wage

the wars which were little more than brawls between local princes, dukes, and counts, who were willing to provide their followers with the action their adventurous souls desired. With many it was pure adventure that lured them, "the open road and the bright face of danger." With others it was something more serious, with the younger sons especially, who wished to establish themselves in life and provide themselves with the means of living according to their state. Ignatius himself had a taste of this life, on a slightly higher plane, and two of his brothers thus sought their fortunes in foreign lands. He himself was fairly on the way to such a career when the hand of God's Providence struck him down to claim him for its own.

We can easily imagine the spirit of comradeship that grew up between the members of those roving bands, who were not in any sense of the word bandits or freebooters, but recognized and accepted soldiers of fortune. A sense of brotherly intimacy easily develops between men who live together, endure hardships, suffer privations, face dangers and even death in the service of a beloved leader. We could choose such a band almost at hazard and find in them qualities which would have needed only the saving grace which was given to Ignatius to make of them companions of the kind he sought in the campaigns he dreamed. Companions in arms, one for all and all for one! Generous, daring, gallant, self-sacrificing. Let them replace the sword and cloak with the crucifix and the pilgrim's sack, D'Artagnan with Christ, and Ignatius, with the help of God's grace, would transform them into Companions of Jesus, into Xaviers, Fabers, Salmerons, with the wide, wide horizons of the world for their battlefield and their prizes the souls of men.

Christ, Ignatius' Companion

Can we not discern in Ignatius' devotion to his Leader Christ the same selfless loyalty of these soldiers of fortune, but without their recklessness, the same bravery without their bluster, the same daring without their rashness, the same love without their coarseness, the same high idealism without their worldliness—all these great and noble companionable qualities, but raised to an infinitely higher degree of perfection because of the infinitely purer ideal that awak-

ened them, and the infinitely superior Leader to whom he was attached? Had any of them served under one of the Loyolas at Pamplona, they would have recognized their Captain as a kindred spirit, and he them as the stuff out of which even heroes of the Cross are made!

Wasn't it something like presumption for Ignatius to aim at the equality which all companionship entails? No. For there was too much of the Spanish gentleman, the hidalgo, in St. Ignatius, to allow familiarity ever to become vulgar, too much of the noble ever to allow intimacy to presume. His friendship never trespasses. Even in his Friend's, his Companion's, abasement, he never forgets His Majesty. He is too courteous to become careless, too humble to be rude. His exact appreciation of the values of time and eternity never allows him to be hurried, and his remembrance of a regrettable past safeguards him from the enormity of thinking he is bestowing a favor when actually he is receiving one. His humility is so genuine, and his attitude before God's mercy so correct, that he is never betrayed even into surprise at the wonders that have been worked in his soul. Once the first startled period has passed, there is ever after a calmness that is imperturbable, a peace unbroken. And why not? Jesus has become his Companion, his Companion in arms, the sharer of his experiences, his support in defeat, his guide in doubt, his protection in danger, his reward in victory, his inseparable comrade, whom he loves with a love that casts out all fear!

The True Christ

It ought to be plain that this Companion is not the Christ of the artists, the Christ of the salons, of the convent parlor, not a dainty and scented Christ who has fired the soul of Ignatius with this flaming enthusiasm, but the Christ of the dusty roads, of the lowly workshop, of the barren mountain-side, the lonely desert, the militant Christ, the hunted Christ, the wounded Christ, the reviled Christ, the bleeding Christ, whom to follow is for St. Ignatius a signal privilege and a cherished grace.

It is the Christ of the Apocalypse, the Christ of the martyrs. It is the Christ of St. John and St. Paul, and of St. Augustine and of St. Jerome and of all the Fathers. It is the Christ God,

Christ King, Christ Priest, for in Him dwelleth the fulness of the Godhead corporally, who is the head of all principality and power (Col. 2:9-10). For in Him were all things created in heaven and on earth, visible and invisible, whether thrones or dominations or principalities or powers, all things were created by Him and in Him. And He is before all, and by Him all things consist (Col. 1:16-17), because in Him it hath pleased the Father that all fulness should dwell (Col. 1:19), who is the image of the invisible God, and the first-born of every creature (Col. 1:15), the first-begotten of the dead, and the prince of the kings of the earth, who hath loved us and washed us from our sins in His own blood, and hath made us a kingdom and priests to God His Father (Apoc. 1:5-6).

“If they ask you who you are, say that you are of the Company of Jesus.”

PRE-SUPPRESSION DATA

The Woodstock Library has recently acquired a forty-eight page pamphlet entitled *Suite du Recueil des Pièces Concernant le Bannissement des Jésuites de toutes les Terres de la domination de Sa Majesté Catholique*. [n.p.; n.d. (Sommervogel lists this work in Vol. XI, 515, c, and gives the date as 1767.)]

The contents of the pamphlet is a listing by assistancy and province of the names of houses, colleges, residences, seminaries, and missions of the Society throughout the world. Membership by province is given, as well as a total membership of 22,819 Jesuits, of whom 11,413 were priests. Under the *Mission de Mariland en Amer.* are listed two residences: St. Michel, and St. Stanislas; and one college: St. Thomas de Cantorberi.

St. Ignatius and the Pope

MALACHI J. DONNELLY, S.J.

Ego vero evangelio non crederem, nisi me catholicae Ecclesiae commoveret auctoritas. St. Augustine.

Christ's Threefold Messianic Office

At the Last Supper, St. Thomas said to Our Lord; "Lord we do not know where thou art going, and how can we know the way?" Our Lord replied: "I am the way, and the truth, and the life" (John 14:5-6). In Christ's words we have a precise statement of His messianic office and a compendium of the New Covenant. Christ is the way, in that he is the door through which all men must enter into the fold of the kingdom. "For there is no other name under heaven given to men by which we must be saved" (Acts 4:12). The fundamental law of Christ's kingdom is that of charity and grace. "By this will all men know that you are my disciples, if you have love for one another" (John 13:35). But, this love of Christ is manifested by the keeping of His commandments, by the observance of the law of grace (John 14:16, 21, 23, *et passim*). Also, as the unique mediator between men and God, Christ rules and leads men efficaciously on their journey towards glory.

As the truth, Our Lord is the revelation of divine truth, both in His word and in His person. "For the law was given through Moses; grace and truth came through Jesus Christ" (John 1:17). And, in the next verse, the inspired word continues: "No one has at any time seen God. The only-begotten Son, who is in the bosom of the Father, he has revealed him." And this Son was "full of grace and of truth." Christ, then, in His person, is truth incarnate and, in His word is the revelation of that truth to all men.

As the life, Our Lord is the source of all man's supernatural life. For, "In him was life and the life was the light of men" (John 1:5). And "As the Father raises the dead and gives them life, even so the Son also gives life to whom he will." The reason for all this is that, "As the Father has life in him-

self, even so he has given to the Son also to have life in himself" (John 5:21, 26).

The Threefold Office of the Church

Jesus Christ, therefore, is the supreme king, teacher, and priest-saviour of mankind. In order to perpetuate his salutary work of the redemption, this eternal Shepherd as the Vatican Council teaches, decreed the founding of his Church. Through this Church the perpetuation of the kingdom, the magisterium, and the priesthood of Christ would be effected. To this Church in the Apostles Christ communicated his own threefold office of king, teacher, and priest. As our present Holy Father says: "It is through them (the Apostles and their successors), commissioned by the Redeemer Himself, that Christ's apostolate as teacher, king, priest is to endure. This triple power, defined by special ordinances, by rights and obligations, He made the fundamental law of the whole Church" (*Mystici Corporis*, nn. 21, 46).

After the death of the Apostles, the newly-born Catholic Church began her journey through time and space as the continuation of the threefold mission of Christ. And it is in the exercise of this triple power that is found the life of the Church. Her goal is the same as that of her Founder, the salvation of souls. Hence, the power of ruling and of teaching in the Church are essentially subordinate to the power of sanctifying; for it is in the effective exercise of this latter power that the end of the Church is immediately attained.

St. Ignatius and the Church

At various crises in the history of the Church, God has raised up men whom he had especially graced to be worthy and effective instruments of the Church in the exercise of her threefold power and office of ruling, teaching, and sanctifying. Such a one was St. Ignatius of Loyola.

Heresy, we know, means a selecting, a placing of a wrong emphasis on a particular doctrine. In this respect, the Protestant heresy of the sixteenth century differed from past deviations. In effect, the Reformers aimed at the very foundations of the faith: rejection of the teaching, ruling, and sanctifying powers of the Church. Against the power of ruling, the

Protestants proclaimed the absolute freedom of the individual. With regard to the magisterium of the Church, they were ultimately forced to deny it all real authority in matters doctrinal, in that they made it subject to the scrutiny of Scripture. In opposition to the sanctifying power of the Church, Luther and his followers preached the priesthood of the laity, wiping out every real distinction between hierarchy and laity in the Church. From the Reformers' cardinal tenet, justification by faith alone, and from the later denial of the teaching authority of the Church sprang a rejection of nearly everything Catholic: denied were the true priesthood and, consequently, the Mass, Real Presence, and sacrifice; the Catholic doctrine on grace and justification; sacramentals, veneration of the saints, and, later, of the Blessed Virgin, and so on and on.

It was most fitting, then, that in such troubled times God should raise up a man who, in his life, work, and in the religious order founded by him, should show a spirit diametrically opposed to that of the Protestant attitude. During the years spent at Paris (1528-1535), S. Ignatius got his first taste of Protestantism, and it was not pleasant to his palate. Already resolute and insidious efforts were being made to introduce the youth of the university to the lure of the superficial freedom of the Protestants. The very year that Ignatius left Paris the works of Calvin began to appear in the bookstalls of the city.

The Catholic Attitude of St. Ignatius

If one were to characterize the spirit of St. Ignatius of Loyola, one could do no better than by calling it the distinctively Catholic spirit. It is unreserved subjection to the Roman pontiff that is the dominant trait of Loyola.

In the *General Examen*, a prelude and introduction to the Constitutions, the candidate is told of the special vow of obedience to the supreme pontiff. In virtue of this vow, the one who takes it is bound to go at once, if the pope so orders, to any part of the world in quest of souls, and that without seeking or asking for the expenses of his journey. And the entire first chapter of the seventh part of the Constitutions stresses this obedience to the Holy See. The pope is the real

ruler of the Society of Jesus and, within a year of the creation and coronation of a new pope, the General of the Society is bound to declare this obedience to the pope, "declarare professionem ac promissionem expressam obedientiae, qua ipsi Societas peculiari voto circa missiones ad Dei Gloriam se obstrinxit." Hence it was that St. Ignatius felt that the Society should have no other protector than the pope himself.

St. Ignatius' own personal love of the Vicar of Christ was outstanding. From the time of his cure by St. Peter at Loyola, he was, as the *Monumenta* tell us, "Petri amantissimus." When he would go to the Holy Land, it was to Pope Adrian VI that he went for a blessing. And his respect for and subjection to the four popes whom he knew between the date of the founding of the Society and his own death sixteen years later was thoroughly Catholic.

Paul III, though certainly not a saint in his earlier years, on his accession to the papal office aimed at remedying the abuses in the Roman Curia. In 1536 he called to his aid those cardinals and other prelates who were zealous for reform. And the next year, under the leadership of Contarini, the so-called *Consilium Aureum* was formed to implement the work of reform. With this commission on reform Ignatius was associated, especially in the refuge house of St. Martha in Rome.

At the request of Paul III, Ignatius undertook with John III of Portugal to establish the Inquisition in that country for the repression of suspected books and all manner of heretical propaganda. Whenever any danger spots arose in the Church, the pope had simply to point out the place of infection, brief St. Ignatius on what he wanted done, and the saint was at once ready to direct all his own and the energies of his Society to any part of the world where the pope cared to employ them. In return, Ignatius was granted many favors: approbation of the formula of the Institute in 1540, approval of the Spiritual Exercises in 1548, and in 1549 the right to communicate in the privileges granted other religious orders.

After a long conclave of seventy days, Julius III succeeded to the papal throne in February, 1550. Six months later, in the Apostolic Letter *Exposcit debitum*, Julius definitively approved the Society of Jesus. This Letter completed the approbation of the Institute begun ten years previously by Paul

III in his Apostolic Letter *Regimini militantis ecclesiae*. In practice, during the reign of Julius, St. Ignatius showed that such obedience and subjection to the Vicar of Christ was not mere theory. Not a single important undertaking was initiated, not a college opened, not a missionary sent afield without the blessing of the pope upon the enterprise. We can well imagine the scene that took place when missionaries were about to be sent abroad: Ignatius limping into the papal presence while behind trooped the future missionaries with downcast eyes.

No matter who the pope might be, Ignatius saw in him, because of his own living faith, Christ who through His Vicar ruled, taught, and sanctified. But, with the accession of Marcellus II to the papal office in 1555, Ignatius saw even with a natural eye one whose kindly holiness was apparent to all. Marcellus Cervini had known the Jesuit theologians at Trent and had always been most kind towards the new Society. As pope, he increased his cordiality. When, shortly after becoming pope, Marcellus fell ill, Ignatius had the whole Society praying for his recovery. As Père Dudon tells us, the saint was at table when he heard that Paul IV had succeeded to the office which, by his untimely death, Marcellus had vacated after occupying it for only three weeks. Ignatius left the dinner table, went to the chapel, prayed, and then returned with a smile on his lips, assuring the Fathers with whom he had been eating that Paul IV would be favorable to the Society.

Ignatius' malaise is understandable. For it was this same Paul IV, the then Cardinal Caraffa, with whom he had some unpleasantness in 1536. At that time, when there was a movement on foot to have the Society unite with the Theatines, Ignatius had been rather outspoken and had incurred the wrath of the Cardinal. The latter, now pope, had in his hands the destiny of Ignatius and his Society. But, as Ignatius had predicted, Paul IV was favorable to the Society for the duration of the lifetime of its founder, but, after Ignatius' death in 1556, the old animus came out and the position of the Society was, to say the least, uncomfortable.

Ignatius had to caution and, at times, rebuke his followers, lest they should speak unfavorably about Paul IV. When Ribadeneira was about to leave for Flanders, Ignatius warned him against discussing the present pope, urging him,

rather, to speak of good Pope Marcellus. But, no matter how St. Ignatius might have felt personally regarding the pope, he never once failed to regard him as his own and the Society's supreme religious superior.

The Spiritual Exercises and the Pope

In the Spiritual Exercises, implicitly, but very really, Ignatius shows his perfect subjection to the threefold power of the Church and pope. By the brief, *Pastoralis officii*, of 1548 Paul III had approved the Exercises and everything in them (*omnia in eis contenta*). This did not, however, mean that they were received with unanimous approval throughout the Church. On the contrary, Melchior Cano and Archbishop Siliceo of Toledo, were violently opposed both to the Society and to the Spiritual Exercises. Throughout this quarrel, Ignatius kept his peace of mind, saying to those about him: "The Archbishop is old, the Society is young; it will survive." It is unnecessary here to mention the consequent papal approbations which the book of the Exercises has received. The single point which should be singled out here is their instrumental value to the Church and pope in the spreading of the kingdom of God on earth.

The purpose of the Exercises is "to conquer oneself and to order one's life without being influenced by any irregular attachment." Such should be the goal of the exercitant, as stated by St. Ignatius. And the end result of one's going through the Exercises should be to render one more prone to cooperate with actual graces given by God to the soul. The Exercises, obviously, do not give grace *ex opere operato*, but simply dispose the soul and make it prompt to use future actual graces offered it by God. All of these graces are directed teleologically in accord with the finality of the Church, namely the sanctification in this life and the ultimate salvation of souls. It is difficult to point out, as the Sovereign Pontiffs have not been slow in admitting, a more efficacious means of soul-sanctification and soul-salvation than the Spiritual Exercises of St. Ignatius. What a wonderful instrument, then, for making men and women subject to and cooperative with the Church in the exercise of its threefold power.

The Rules for Thinking with the Church

As Père Dudon clearly shows in an appendix to his *Life*, these rules were largely inspired by the decrees of the local Council of Sens which had been promulgated before Ignatius came to Paris in 1528. And, as Dudon also points out, it is in these rules, most especially, that Ignatius shows forth that truly Catholic spirit which was so peculiarly his own. The dominant idea in all the rules is the emphasis placed upon the living, teaching magisterium as the proximate rule of faith and criterion of the sound doctrinal judgment. This is epitomized in that often discussed rule that, if what appears to me to be white the hierarchical Church should define to be black, then I ought to agree with her sounder judgment. Let me quote a modern writer's explanation of this rule. Professor A. D. Howell-Smith in his book, *Thou Art Peter* (Watts & Co., London, 1950), p. 703, says: "The distinction between the irrational and the suprarational here virtually disappears. The hypothetical case of the Church affirming that the contrast between the sensations of white and black is not to be always trusted undermines the bases of all judgment whatsoever. Anything may be anything else. God may be the devil. God may be deliberately deceiving us for ends we are unable to imagine or approve. Hell may be heaven, and heaven may be hell. Islam may be as true as Christianity and so it may be our duty to profess both." The reason why the learned Dr. Howell-Smith can make such statements is clearly that he does not recognize the truth of the very first one of the rules of St. Ignatius for thinking with the Church. This rule reads literally: "First, setting aside every personal judgment, we ought to have our soul ready and prompt to obey in all things the true Spouse of Christ Our Lord, that Spouse which is our holy Mother the Hierarchical Church."

Furthermore, had Professor Howell-Smith quoted also the latter part of the thirteenth rule, his ridicule would have lost its force. For there St. Ignatius expressly states, *si Ecclesia hierarchica ita illud definierit*, and then goes on to say that the Church is ruled and governed by the same Spirit of God who gave us the Ten Commandments. Once one admits the premise, that the Church is infallible, there is no difficulty possible in the rule under discussion.

The Sons of St. Ignatius and the Pope

As a general principle, one may say that the Society of Jesus is an instrument of the pope who is the principal cause in the use of such an instrument. Because he is the Vicar of Christ on earth, the pope is, in matters of faith and morals, in the exercise of his threefold office of ruling, teaching, and sanctifying, a perfect principal cause. The perfection of the effect, then, produced by him in making use of the Society of Jesus will depend upon the perfection of that same Society as an instrumental cause. And it seems hardly necessary to say that the perfection of the Society depends upon the perfection of individual Jesuits.

In his Apostolic Letter, *Unigenitus Dei Filius*, Pius XI, in 1924, urged the following: "First of all, We exhort religious men to regard the founder of their order as the supreme example to be followed. Let religious men, as devoted sons, direct their thought and care to defend the honor of their founder and father, both by obedience to his prescriptions and admonitions, and by imbuing themselves with his spirit."

Our essential work, then, as individual Jesuits will be the endeavor to sanctify our souls by the more perfect imitation of Christ in following out more perfectly the example of our founder St. Ignatius and by more perfect observance of the Constitutions bequeathed by him to us. This should result in an attitude of mind and disposition of will that will make us more perfect instruments for the pope in the exercise of his threefold power. Subordination of self to papal authority was truly the distinctive mark of St. Ignatius Loyola.

Our subordination to the ruling authority of the pope is clearly shown in our subjection to all religious superiors, by establishing within ourselves a deep respect for their God-derived authority. And that means no criticism of superiors. Ignatius saw clearly that the Protestant way of criticising was useless and, also, scandalous. What they should have done, he stoutly maintained, was to bring their just complaints to those who could do something about the existing abuses. The lesson for us today is obvious.

Our subordination to the teaching authority of the pope will vary with our office in the Society. As a general rule, we

may say that every Jesuit should adhere firmly and sincerely to the teaching of the Holy Father. And that not only when he speaks *ex cathedra*. It is disloyal, so it seems to this writer, for a Jesuit to attempt to maintain that, for example, with regard to papal allocutions, one is free to reject their teaching as that of a merely private person. It would be well for such daring souls to ask themselves just when the pope speaks as a private individual. Rarely, would be the considered answer of the present writer. And, it goes without saying, that no loyal son of Ignatius will ever criticize the pope.

For those in studies, especially in theology, subordination to the teaching authority of the pope will largely consist in subordination to all that makes up a house of theology. The theological student will be docile to professors and their teaching. Before going abroad on a tour of peripheral reading, he will endeavor to get that *solida doctrina* which supposes intimate and deep knowledge of Scripture, the teachings of the Church, both in ecumenical councils and in papal pronouncements, together with her ordinary teaching. He will be cautious about novelty. He will have a love for the Church and for her language, which is Latin. In all, he will aim at the *multum, non multa*, the *doctrina solida* of the Institute.

Concerning the power of sanctifying in the Church the Jesuit will pray for great faith, that he may firmly believe that his holiness will proceed from an observance of the Constitutions and the use of the means of sanctification advocated therein. It is by this means that the real perfection of the instrument is attained, that is through personal holiness of life. The means are all ready-to-hand, if we but use them. As Pius IX said in *Unigenitus Dei Filius*, "Would that religious would so loyally adhere to the rules of their institute and so retain the manner of life established, that they would show themselves every day more worthy of the religious state. Such fidelity cannot fail to win for the manifold ministries which they exercise at all times the powerful support of heavenly graces."

By imitating our Father St. Ignatius, we may be sure that, as was he, we will be more perfectly subordinated to the threefold power of ruling, teaching, and sanctifying of the pope. We will be more perfectly carried into that life of the Church which is the life of Christ.

The story of the first Jesuit Mission to North America and its numerous martyrs: Félix Zubillaga, S.J.—*La Florida* (1941). Price: \$3.25.

The history of the early Jesuit Missions in the Orient, beginning with Xavier (1542-1564): Alessandro Valignano, S.J.—*Historia del principio y progreso de la Compañía de Jesús en las Indias Orientales*. Edited by J. Wicki, S.J. (1944). Price: \$4.00.

An historical account of the Spiritual Exercises. Two volumes have thus far been published: the first takes in the life of St. Ignatius; the second, from his death to the publication of the first official directory. Ignacio Iparraguirre, S.J.—*Práctica de los Ejercicios* (1946); *Historia de los Ejercicios* (1955). Price: \$2.15 and \$4.00 respectively.

The classic treatise on the spirituality of the Society that has received universal praise: J. de Guibert, S.J.—*La Spiritualité de la Compagnie de Jésus* (1953). Of it Father J. Harding Fisher, S.J., says, "This is a monumental work which should be in every Jesuit library and, in fact, in every important library"; Father C. C. Martindale, S.J., "Never, in England at least, has so vivid a portrait of Ignatius been painted, and one so totally different from that to which we mostly are accustomed"; Father A. G. Ellard, S.J., "This is a very excellent work, and one that will surely be indispensable for students, not only of Jesuit asceticism and mysticism, but also of modern Catholic spirituality." Price: \$5.00.

The historic prelude to the suppression of the Society by a collaborator of Ludwig von Pastor: W. Kratz, S.J., *El tratado hispano-portugués de límites de 1750* (1954). Price: \$4.00.

How Jesuit architecture began: P. Pirri, S.J., *G. Tristano e i primordi della architettura gesuitica* (1955). Price: \$4.00.

A glimpse of our early Southwest: E. J. Burrus, S.J.—*Kino Reports to Headquarters* (1954). Spanish text with English translation of Kino's letters to Rome. For the reference library, Latin American History department and advanced Spanish classes. Price: \$1.85.

10% discount to Ours; 20% to subscribers of series. Bound copies one dollar extra. Payment by ordinary check or order may be put on Province account at Curia in Rome. Order from: E. J. Burrus, S.J., Institutum Historicum S.J., Via dei Penitenzieri 20, Rome, Italy.

Reform of the Liturgy

JOHN K. MCCORMACK, S.J.

The subject of liturgical reform is a question widely discussed in the Church today, particularly in view of the several decrees issued by the Sacred Congregation of Rites during the reign of Pius XII. The recent Decree on the Simplification of the Rubrics¹ is an excellent occasion to examine some of the modern trends in liturgical reform as evidenced in the various commentaries on the decree. By so doing, we may hope to attain some idea of the attitude of the Church and the spirit which governs the reform still in process of completion.

In the present remarks, the writer has relied heavily on authors cited as authoritative in an outline of the decree published in an earlier issue of WOODSTOCK LETTERS.² In consulting these commentaries, the reader must take cognizance of the individual backgrounds of the authors. The professional liturgist or monk obligated to the recitation of the office in choir will almost inevitably conceive the ideal of liturgical reform in a manner different from the Jesuit, in whose spirituality public liturgical worship does not receive equal emphasis. The Church has approved and insisted upon both liturgical and nonliturgical prayer for her priests, and her ideal of liturgical reform may well lie between two extremes of emphasis. In all events, we must beware of interpreting the mind of the Holy See according to the ideals and present practices of any single institute, whether those of our own or some other religious family.

Occasion and Purpose of the Decree

The decree of March 23, 1955, is primarily a reform of the breviary through the simplification of the rubrics and the liturgical calendar. Since, however, the divine office and Eucharistic celebration are but complementary parts of a liturgical whole, change in the one quite evidently effects modification of the other. The occasion of the simplification, as indicated in the *Decretum Generale*, was offered by petitions of local Ordinaries on behalf of their priests, now increasingly burdened by apostolic activities, in such wise "that they can

scarcely devote themselves to the recitation of the divine office with such peace of soul as is fitting." However much it may disappoint the hopes of some, it is *tranquillitas animi* and not *brevitas temporis* which is the primary intent achieved by the new legislation. Abridgement of the time required to fulfill the obligation of the canonical hours is a *per accidens* effect (or at most, a means to the end) of the present decree, but in fact it will not result in a gain of more than a few minutes a day.

Any abridgement of the divine office must not be construed as a sanction of activism. The Holy See has not succumbed to the temptation which besets many a priest of substituting action for prayer as the essential element in the sacerdotal life. As is clear from Canon 125, the Church does not restrict the prayer incumbent upon her priests to liturgical worship, but the divine office retains its position of prominence and remains, as Pius XII informs us, "the prayer of the Mystical Body of Jesus Christ, offered to God in the name and on behalf of all Christians, when recited by priests and other ministers of the Church and by religious who are deputed by the Church for this."³

As a wise mother, the Church realizes that prolonged prayer becomes a burden not so much because of its length as its tediousness and lack of interest. From the experience of her saints she has learned that the element of time spent in prayer reveals factors, natural and supernatural, on which depends to a large extent whether the liturgy is to be productive of inspiration or ennui. Mere curtailment of the time allotted to liturgical functions is not the solution to a problem which the Church recognizes to be far more radical: that of rendering fruitful in modern times the official forms of divine worship.

Dom Thierry Maertens finds lack of time on the part of priests to be an indication of excessive substitutional activities.⁴ He contends that the priest is engaged in many activities which are properly the task of the liturgical community. The ideal is for the Christian community, reanimated by the daily liturgical celebration, to join the priest in the apostolate and, in fact, to assume the more important share of the work therein. It must be questioned whether the concept of the mediatorial function of the priest as restricted to formal worship and a somewhat remote superintendence of apostolic

activities is desirable or even valid. A more active participation of the laity both in the liturgy and the apostolate is, of course, to be desired and promoted, but in view of the disastrous breach that exists between laity and priests in many traditionally Catholic countries, it is unlikely that the Holy See will champion any sort of retirement to the sanctuary on the part of her clergy. The threefold role of the priest: liturgical mediator, teacher, and shepherd of souls, though receiving different emphasis in the various orders and congregations of clerics, is seen to be far more complex with the growing complexity of human society. Even with greater personal assistance on the part of the laity, the outside activities of the priest are not likely to be diminished. The concept of the priest's essential mediatorial function must be large enough to include the priest-teacher, the priest-student, the priest-shepherd, and the itinerant missionary, who will never head a liturgical community. Yet for them, too, the divine office and the Eucharistic celebration are to be fruitful forms of divine worship.

This discussion of the element of time involved in the recitation of the office was necessary if we are to understand correctly the frequent assertion of commentators that the decree was motivated by pastoral considerations alone. Consideration of the pastoral situation does not imply an endorsement of activism. Fruitful, not brief, recitation of the office is the primary purpose of the decree. Before considering how the present decree aims at achieving this desired *tranquillitas animi*, we must make two observations.

Provisional Nature of the Decree

Any modifications introduced in the rubrics or calendar by the decree had to be such that they involved no change in the printed liturgical texts now in use. Since the decree is not definitive, publishers and priests should be saved the expense of preparing and purchasing breviaries and missals in which further alterations will have to be made. The work of general reform is not completed, nor is its completion imminent. Therefore, many parts of the liturgy which require simplification remain as yet unchanged, frequently because there are no texts available to be substituted if some present texts were

omitted. To give but a few examples: though all the Sundays are now of at least double rite, the antiphons will not be doubled because they are not so printed in the liturgical books; despite the greater value given to the *Proprium de tempore*, the first Sunday after Epiphany and after Pentecost remain perpetually impeded by the feast of the Holy Family and the Holy Trinity respectively; the Vigil of the Ascension, though out of place as a day of penance in the midst of the Easter season, has been retained because it enjoys a proper formula, and lessons would be lacking if the vigil were suppressed. We have good reason to hope that the remaining liturgical anomalies will be removed in the final *instauratio generalis*.

The temporary nature of the decree is made clear by the use of the adverb *interim* and the expression *donec aliter provisum fuerit*. The decree does not guarantee that all changes made will be retained in the general reform. There will not, however, be a return to the complications which have existed up to now and which the decree has partially remedied. Slow but gradual improvement is undeniably better than awaiting the complete reform which can take place only in the unforeseeable future. There is no room for impatience when it is a question of basic recasting of the liturgy. In so difficult a task, haste and precipitation would prove fatal, since it is a question not merely of external modifications but of renewal of the liturgical spirit.

Spirit Rather Than Principle

This brings us to our second observation. Reformation of the liturgy cannot be accomplished by the mere imposition of new regulations from without. It is not merely an historical enterprise: an attempt to return to a liturgical form which was purer in some given century. The modifications necessary are not to be deduced from a systematic theology of worship which flourishes in the Church. The divine liturgy is the worship of an immutable God, but it is the cult rendered by men who are themselves subject to change. There are unchangeable elements, of course, but the sacred language of the Spouse of Christ admits of variety and development through the centuries and demands this progress if it is to be the sincere expres-

sion of Catholic piety. Pius XII, in *Mediator Dei*, condemns an exaggerated attachment to ancient rites.⁵ The liturgical reform must be related to "the life of the Church at present, which imposes on its worship the rhythm requisite more perfectly to render glory to God and better to sanctify the flock of Christ."⁶ This preeminence of internal spirit over external legislation in the preparation of the new reform adds meaning to the observation that it is pastoral rather than historical or aesthetical considerations which motivate the action of the Holy See. It makes apparent also the inevitability of gradual and partial reform through provisional decrees such as the present.

Simplification

With these considerations in the background, how does the present decree intend to restore fruitfulness to the celebration of the liturgy? It is primarily, as the title informs us, a decree of simplification. The canonical hours are the official prayer of the Mystical Body of Christ. Now simplification is a fundamental law in the life of prayer. Personal experience as well as the testimony of spiritual writers bear witness to the fact that ordinarily there is a progression in the spiritual life from the multiplicity of prayers and pious practices, which mark the stage of the beginner, to the unity and relative simplicity of the contemplative life.

Though simplification is the internal law of prayer, it is characteristic of matters which require external regulation by a human legislator for the initially simple to become more and more complicated by the multiplication of norms to govern particular circumstances. Such has been the case with the breviary. Clerics and religious, it may be presumed, are relatively mature in the spiritual life; yet the official book of prayer provided for them grows ever more complicated. Thus the breviary comes in conflict with the internal law of prayer and is apt to hinder the spiritual progress which it is intended to foster.

There is the added danger that the essential may become indiscernible amid the manifold accretions which have lost their original significance and utility. As Père Doncoeur notes: "It would not be necessary for us here to single out a number of detailed suppressions of less importance, which really

facilitate rather than abridge the office; added prayers, multiplication of *Pater, Ave, Credo*, of commemorations—if there were not manifested here again a profound intention of the Church. The majority of these superfluities of recent origin derive from a certain devout inclination to multiply actions and words, concerning which Christ said that in this *multiloquium* true religion does not consist. This natural and common phenomenon would be innocent enough if it did not furnish a false substitute and did not turn the attention aside from the essential object of worship.”⁷ The writer then notes a parallel between the simplification of the rubrics and a recent decree of the Holy Office urging Bishops to restrain the tendency in many churches to encumber even the main altar of reservation with statues, pictures, and vigil lights to such an extent that the Blessed Sacrament, the object of adoration, has been obscured by a sentimentality which verges on superstition.

Many of the accidental accretions burdening the recitation of the office have been removed by the present decree: prayers before and after the hours, ninth lesson of a commemorated office, the *suffragium, commemoratio de Cruce*, and *preces dominicales*. The number of days on which the *preces feriales* must be said (and then only at Lauds and Vespers) has been considerably reduced, and the *Quicumque* is restricted to the feast of the Holy Trinity. We may add to this list of simplifications the abrogation of the prayer *Fidelium* in the Mass (hardly necessary considering the frequency with which requiem votive Masses are permitted), and the reduction of the number of Masses in which the *Credo* is prescribed. Although the *oratio simpliciter imperata* is now forbidden in more Masses, several commentators express their regret that the Ordinaries' faculty to prescribe such prayers was not limited. They note that in some dioceses prayers have been prescribed for the period even of several decades, sometimes *pro re gravi*, which results in their losing any connotation of special petition. These commentators express the desire that the Ordinaries will enter into the spirit of the new legislation by ordering prayers less frequently and for shorter periods.

Form

By the removal of accretions encumbering the office, the essential elements with regard both to form and content are thrown into greater relief. With regard to the form, the essential constituents of the divine office are the psalms and lessons of Scripture or written tradition. As we have seen, they have received greater prominence simply by being disengaged from the accidental elements surrounding them. A redistribution of the Scripture, perhaps in a four-year cycle, is anticipated in the general reform. At present many of the sacred books, v.g. the Minor Prophets, Exodus, receive scant attention.

The choral structure of the office presents one of the greatest obstacles to fruitful private recitation of the hours, since it creates an impression of artificiality. It has always been assumed that the private recitation is an inferior imitation of the choral celebration, which is to be the exemplar with regard to form as well as content. The choral nature of the office at present is evident from the rubrics and the dialogue technique of versicle and response: everything implies a choir that will share the various roles which in private recitation are assigned to a single recitant.

As far back as the sixteenth century an attempt was made by Cardinal Quinonez to draw up an abridgement of the breviary from which every choral element would be excluded. This *Breviarium* ran through a hundred editions between the time of its approbation by Paul III and its prohibition by Pius V. No one seems to praise the experiment today, though all admit the problem which it was intended to solve. The commentators agree only that the mutilated antiphons, which suffice to give the choral tone for the psalm which follows but convey no meaning to the private recitant, should be doubled.

Père Doncoeur finds a praiseworthy solution to the problem presented by the choral structure in "the recitation in common of the breviary by a group of priests working and praying as a team."⁸ Would it be rash to suggest that this solution is somewhat unrealistic in view of the large number of diocesan priests and of religious, dispensed for one reason or other from their choral obligations, who are unable to gather in such liturgical communities? If the breviary is to be a fruit-

ful book of prayer for the majority of priests, does it not seem reasonable that a less artificial structure of the office should be provided for private recitation? As noted above, even should the laity achieve the desired ideal of communal participation in the liturgy, there will always be a large number of priests who because of physical isolation or the nature of their apostolic labors cannot recite the office in choir. Père Doncoeur himself, though he has been fortunate enough to hear the sacred liturgy sung in the proper manner and to experience its tremendous impact, admits the impossibility of re-creating the experience in private recitation. The read office in its present form has been justly compared to reading the libretto of an opera: one simply does not experience the intended effect. And the number of religious communities that, in addition to their apostolic labors, cannot chant the Hours as they were intended, is great.

It is also interesting, if not consoling, to note that there is no mention of the desirability of reciting the office in the vernacular. Perhaps the obstacle which the use of Latin as a natural and sincere vehicle of prayer presents to many is not sufficiently apparent to those nations whose native tongue is more akin to Latin in genius and derivation. It is not merely a question of intelligibility: for prayer to be truly fruitful there must be a certain resonance and sympathy between the external expression and the soul which gives it utterance. This desired harmony depends on too many factors to be achieved by a mere study of grammar and vocabulary. We can only hope that these problems, untouched by commentators as well as by the decree itself, will receive consideration in the general reform of the liturgy.

Content

With regard to the content of the office, the new decree has accomplished much, but again, due to its provisional nature, leaves much to be done. The recurring problem has been to keep the *Proprium sanctorum* within reasonable bounds. The sacred liturgy is essentially the celebration of the Mysteries of Christ—the Mystery that is Christ. The liturgical year, both in Mass and office, centers around the person of Jesus Christ, and the feasts of the saints, proposed as examples of

sanctity for the faithful, occupy a subordinate position. Unfortunately, the importunities of local churches and religious orders to extend to the universal Church feasts of particular devotion, and the increasing and varied pious practices of the faithful not directly related to the sacred liturgy, have resulted in an overwhelming increase of feasts and the consequent overshadowing and displacement of the *Proprium de tempore*.

Pius V and Pius X restored the preeminence of the Sunday offices and promoted greater use of the ferial offices, but nonetheless, in the absence of any principle limiting the introduction of new feasts, the *Proprium sanctorum* has continued to increase in rank and extent. The present decree, though it fails to provide any such limiting norm, seeks again to attack the problem and restore equilibrium to the liturgical cycle.

All Sundays are now of at least double rank; those of Advent and Lent, Passion, Palm, Easter, Low and Pentecost Sundays are doubles of the first class; Septuagesima, Sexagesima and Quinquagesima Sundays are doubles of the second class. The commemoration of Sunday is never to be omitted and has absolute precedence; nor is more than one ordinary commemoration admitted on any Sunday. Sundays retain their First Vespers.

To the abrogation of the semidouble rite, the reduction of feasts of simple rite to commemorations, and the suppression of vigils and octaves corresponds the increased prominence of the ferial offices, which resume and prolong the *Proprium de tempore*. In addition, during the Lenten season the possibility is now provided for priests reciting the office in private to read the ferial office on any feast of a saint except those of the first or second class.

All this indicates the intention of the Church to give greater value to the cycle of mysteries and to set forth the great seasons with more prominence. This intention is, perhaps, not sufficiently appreciated by priests, many of whom still do not realize that the ferial Mass is the ordinary Mass during Lent (the Mass of the saint being tolerated in private celebration); some persist in looking upon the ferial day merely as a sort of blank in the Church's calendar for which no feast has yet been devised.

The decree has exceeded even the hopes of liturgists in its

suppression of so many octaves, the very concept of which is scarcely intelligible to the faithful today. The abrogation of the semidouble, whose significance has never been quite clear, and the reduction of simples to mere commemorations, will make much easier the task of re-editing the biographical nocturnes in a manner more conformed to the demands of historical science and a balanced concept of Christian sanctity.

All the desirable modifications, however, have not been achieved. We have mentioned the need of redistribution of the Scripture lessons in office and Mass. The great body of double feasts remains untouched, nor is there any principle to restrain their further increase. The reduction of feasts, octaves, and vigils in many cases necessitates the resumption of the same formulary as the preceding Sunday, with the consequent danger of merely substituting one type of monotony for another. Liturgists decry the multiplication of votive Masses, which seems inevitable. In doing so, however, they are perhaps too insistent on the principle of conformity of office to Mass. A growing appreciation of the varied and beautiful votive formularies may be the only practical solution until the definitive reform is completed.

In conclusion, we might summarize the present decree as follows. Provisional in nature and limited to those modifications which can be made without substantial alteration of existing liturgical texts, it seeks to render more fruitful the recitation of the breviary (and concomitantly the celebration of Mass) by simplification of the rubrics and calendar. Thereby it assigns greater prominence to the essential elements of the sacred liturgy: to the psalms and lessons, with respect to form; to the cycle of the Mysteries of Our Lord's life, with respect to content. Since it is only provisional and limited in its method of procedure, the decree leaves many problems unsolved, but it is an earnest of the sincere will to reform on the part of ecclesiastical authority and gives hope of further modifications in the future which will make of the sacred liturgy, both for clerics and laity, the efficacious prayer of the entire Mystical Body which it is intended to be.

NOTES

¹ AAS 47 (1955), 218.

² Cf. Joseph F. Gallen, S.J., "General Decree on the Simplification of the Rubrics," WOODSTOCK LETTERS LXXXIV, 4 (November, 1955), no. 57, p. 368.

³ *On the Sacred Liturgy*, Encyclical letter *Mediator Dei* of Pope Pius XII, with introduction and notes by Gerald Ellard, S.J., (New York, 1948) no. 142, p. 61.

⁴ "Considérations générales sur le décret simplifiant certaines rubriques," *Paroisse et Liturgie* XXXVII, 4 (1955), p. 255.

⁵ *Op. cit.*, nos. 61-64, pp. 35-37.

⁶ Dom Thierry Maertens, *art. cit.*, p. 254.

⁷ Paul Doncoeur, "Simplification des rubriques de l'office et de la Messe: sa signification," *Études* (June, 1955), p. 370.

⁸ *Ibid.*, p. 372.

A LETTER TO THE EDITOR

THE CREIGHTON UNIVERSITY

Reverend and dear Father:

During the past summer I began gathering a small bibliography of periodical literature on Ignatian spirituality and in the process I noted the many excellent articles in the WOODSTOCK LETTERS published during the last five or six years. The thought occurred to me that it might be possible for you to get out a small volume of *Ignatian Studies* to commemorate the anniversary year of 1956.

On the enclosed page I have taken the liberty of listing ten articles that I think would make an excellent selection for such a volume. Because all of these articles are at your disposal I believe it would be worth considering offering them to the public in book form. As they were published in the WOODSTOCK LETTERS for private circulation only not too many have had the opportunity of reading these excellent studies. I must confess that before I began to check them for my bibliography I had not read most of them myself. Perhaps there are other Jesuits who intended to read them when they were first published but never got around to it either. I feel sure that many other priests and religious would welcome the opportunity of seeing these *Ignatian Studies* as part of the celebration of 1956. The ones I have selected are surely of general interest and would not come under the heading of writing that would have to be limited to private circulation only.

Sincerely yours in Christ,

October 5, 1955

EDMUND J. STUMPF, S.J.

Ignatian Studies in the Woodstock Letters

- I. Grace and the Spirituality of Saint Ignatius
Albert Steger, S.J.
Volume 78 (1949), 205-224.
- II. The Psychology of the Spiritual Exercises
Georges Dirks, S.J.
Volume 78 (1949), 297-319.
- III. Ignatius Loyola and the Ideas of his Time
Gustave Neyron, S.J.
Volume 79 (1950), 193-220.
- IV. The Ignatian Retreat for Religious
Robert W. Gleason, S.J.
Volume 79 (1950), 289-296.
- V. Pairs of Words in the Spiritual Exercises
Louis J. Puhl S.J.
Volume 81 (1952), 29-36.
- VI. Our Lady and the Exercises
Francis J. Marien, S.J.
Volume 82 (1953), 224-237.
- VII. Doctrine of Father Jerome Nadal on the Spiritual Exercises
Joseph F. X. Erhart, S.J.
Volume 82 (1953), 317-334.
- VIII. Dogma and the Spiritual Exercises
Philip J. Donnelly, S.J.
Volume 83 (1954), 131-157.
- IX. The Meditation on the Foundation in the Light of St. Paul
Jean Levie, S.J.
Volume 84 (1955), 18-33.
- X. Introduction to the Spiritual Exercises
Ignacio Iparraguirre, S.J.
Volume 84 (1955), 221-260.

Similar suggestions were received from Father Laurence Chiuminatto, S.J., of St. Louis and from Father Thomas Burke, S.J., of Syracuse. Although it will be impossible for the Woodstock Press to carry out this suggestion, it seemed useful to call the attention of our readers to these articles.

Saint Joseph Pignatelli—The Man and His Role

MIGUEL M. VARELA, S.J.

“Father Provincial, you have just performed a miracle!” gasped the amazed Brother Lausal. And it seems he was right. A candlestick on the main altar had fallen and broken the favorite Bambino of Father Provincial. But here before the Brother’s eyes Father Pignatelli had picked up the fragments, said a short prayer, put the parts together, and returned the Bambino without a scratch.¹ Had the sacristan of the Gesu at Naples looked back at Father Provincial’s accomplishments during the last few years his wonder would have been far greater. Through the marvelous dispositions of divine providence he was discharging most efficiently his distinctive role as a Jesuit, *Veluti alter Societatis Jesu parens*, to use the words of Pius XII.² But for an appreciation of his personality and his mission we have to set him against the background of his age.

The Background

St. Joseph Pignatelli y Moncayo is a product of the eighteenth century, one of the heroes, indeed, of what is otherwise “the shoddiest, if not the wickedest of periods,” in Martindale’s estimation.³ Barely twenty years before his birth the Bourbon dynasty stood victorious over the Grand Alliance. Europe had scarcely recovered from the thirteen years of the War of the Spanish Succession when her cannon thundered the beginning of the Seven Years’ War (1756-1763). The French and Indian Wars, the American Revolution, the loss of Gibraltar by Spain, the conquest of India, were phases or consequences of this conflict. And then Europe rested, till once again its cities reeked of gunpowder and festering wounds, but now amid the shouts of a rabble led by the Parisian Commune. While Pignatelli’s heart rejoiced at the ever brightening prospects of the full restoration of the Society of Jesus, the excesses of the French Revolution were painting blood-red the crumbling walls of the Bastille.

In the realm of ideas Kant’s *Critique of Pure Reason* (1781)

was being studied in German circles, while David Hume in England expounded his positivism. Meantime, "Protestantism continued its advance towards unbelief, Jansenism turned to rebellion, and Gallicanism, which became Josephism, made strides toward outright schism. Among men of learning, a growing enthusiasm for the ideas of science and nature, from Descartes to Boyle, tended to make these ideas prevail over those of faith and the supernatural."⁴ The spirit of a misty deism hovered over Europe, while the machinations of Freemasonry were threatening to undermine the very hills of Rome. All this socio-religious evolution was synthesized and incarnated in two men—Voltaire, the genius of destruction, and Rousseau, that of Utopia.

This spirit of the Enlightenment had seeped into the walls of the Church itself. Scholastic theology had little to show during the decades that closed with the French Revolution. The clergy of the eldest daughter of Rome was described by the Abbé Sicard as more ready for martyrdom than for the apostolate.⁵ Even in some segments of our own Society were to be found signs of a spiritual debility. The XVI General Congregation had denounced in 1730 the stinginess of certain superiors which had led some of Ours to seek the refuge in the natural law as justification of being their own procurators. Two defects in particular were pointed out by this Congregation; namely, the solicitude of individuals to acquire an ample supply of expensive linen, and the use of fireplaces by only some members of a community, a practice conducive to envy and unauthorized conclaves.⁶ This spiritual lassitude manifested itself in the Spanish Assistancy by faults of omission that various provincials did not fail to stress in their letters. We will mention but two of its manifestations. A letter of the Provincial of Castile, dated October 9, 1705, read in part: "Ours go out of the house more than is necessary. This situation calls for a prompt and efficacious remedy. Anyone who sees Ours crossing streets and entering so many homes for untimely visits cannot but think that we are men noted for our leisure."⁷ The Aragon Provincial, on his part, during his visitation of the College of Urgel in 1716, came across a rather unusual situation, which nevertheless reflected the attitude of the times: "Today I found the library tended

with very little care. It looks more like the workshop of the cook, and the tailor. There fruits are put out for drying, people come in to shave, and the place serves more as a tailor shop than as a study room for the Fathers." Those conditions, however, were not to last long. With the end of the War of the Spanish Succession the spiritual tone of our houses in Spain began to improve.

Joseph Pignatelli joined the Society of Jesus in 1753. At that time the spiritual physiognomy of the Aragon Jesuits revealed the fading lines of Carthusian contemplative living, so strong in some of the first members of that Province. This emphasis, duly tempered in the course of the years, became manifest during our saint's time in a special esteem for the cultivation of the interior life. Two Jesuit ascetics, the Valencian Borgia and the Catalonian Cordeses, were influential in marking off the ascetical practices of the Aragon Jesuits from those of the others in the Peninsula. The devotion to the Sacred Heart that was beginning to take root during this century channeled this contemplative drive towards a new goal—the Heart of the Incarnate God afire with apostolic zeal. There was also that "melancholy humor" pointed out by Jesuit canonical visitors of the sixteenth century now transformed into a never-say-die spirit in the face of opposition, a trait compatible with the traditional stubbornness of the Aragonese, but which the Bourbon ministers of Pignatelli's time were to brand as fanaticism. And not to be forgotten was the wave of secularist humanism which engulfed the Spanish Jesuits, but which in a short time they had turned against their foes, producing *littérateurs* and philosophers who were a credit to both the Society and the Catholic humanistic movement. It was in the midst of this environment of the conscious primacy of the supernatural, of ascetical vigor, and of an awareness of secular humanism that Pignatelli found himself as he started his career in the Society of Jesus.

Early Career

Joseph was born in the ancestral castle of the Fuentes at Saragossa, Spain, two days after Christmas day of 1737. He was entrusted at the baptismal font to the custody of twenty-

one of heaven's courtiers, though his earthly lineage was not in the least insignificant.⁸ On both sides he was a grandee of Spain. On his father's side he was related to the conqueror of Mexico, Hernán Cortés, and Pope Innocent XII. He was also a relative of St. Francis Borgia, and, through one of his sisters-in-law, of St. Aloysius Gonzaga. When he was twelve years old his family's prestige and benefactions to the Society won for him and his brother Nicholas admission as the only boarders at the Jesuit college of Saragossa, which at the time received day students only. Here he distinguished himself as a student and as prefect of Our Lady's Sodality. Four years later his dream came true. On May 8, 1753 he was admitted to the Jesuit novitiate in Tarragona. In 1756 Europe's armies were being summoned for the Seven Years' War while Brother Pignatelli was engaged in his only year of juniorate at the College of Manresa. His joy was great that year for the Society, on the occasion of the second centenary of the death of St. Ignatius, celebrated the glories of its founder. His triennium of philosophy at Calatayud was crowned with a public defense of *De Universa Philosophia*. He gave such a brilliant performance that Superiors decided to send him to theology right away. This he studied in his native city of Saragossa where at twenty-five, during the Ember days of December, 1762, he was ordained to the priesthood. It was only the recurring symptoms of tuberculosis that made superiors call off the grand act in theology and philosophy assigned to him during his last year of divinity studies.⁹

The little that we know of his lasting interest in theology is worth mentioning. He had a facility for learning the ancient as well as the modern languages. He is said to have been able to read in Greek, Hebrew, and Aramaic, was well acquainted with French and English, and throughout his life kept up his study of Scriptures and church history.¹⁰ In dogmatic theology he defended Molinism though well aware of its origins and limitations. He thought that the prevalence of Calvinistic doctrines during Molina's time had impelled the Society to come forward with a doctrine on grace which, while upholding the Catholic position on God's omniscience, would nevertheless not terrify the faithful. He admitted that

Molinism does not answer all the difficulties, but it leaves the heart more consoled and at peace than does Calvinism. In moral theology he was a probabiliorist, that being at the time more consonant with the mind of the Holy See. Clement XI, to defend the Society against the Jansenist charge of laxism, counselled Ours to make more ample use of a decree of the XIII General Congregation. This Congregation had granted Ours full liberty to hold probabiliorism in moral questions, a provision which Father Tamburini assured the Pope was being implemented as the need arose.

From 1763 until 1767 we find Pignatelli teaching the lower grammar classes at his *Alma Mater*, hearing confessions, teaching catechism, preaching in the public squares of Saragossa, and visiting its hospitals and prisons.¹¹ Let it be noted here that these characteristic Ignatian ministries were to be Pignatelli's favorites during the years of the restoration. Meanwhile, the schemes of the Encyclopedists, of the Freemasons, of the Jansenists, and of the Gallicans began to take on ghastly shapes.¹² In 1759 the Society had been suppressed in the kingdom of Portugal. The year of his ordination (1762) the French Jesuits were banished by Louis XV. Five years later, in 1767, the Bourbons fulminated the expulsion of the Jesuits from the dominions of Charles III of Spain. That Friday morning of the third of April saw the spoliation of 5,000 sons of Ignatius. They were stripped of home, family, and motherland. But in return they were put under the care of the leader of the dispersed Society and its restorer in Southern Europe, Father Pignatelli. By May 1st full blown sails were carrying him and his brethren far away from the Spanish shores he was never again to see.

In Exile

From then on the expelled Jesuits became the target of a systematic incitement to desertion, much like that employed today by the Communists with prisoners of war. There was the journey itself with the accompanying mental agony of those who are reduced to the condition of displaced persons; a journey made more unbearable in those springless carts and unsanitary floating prisons. There was the meagre half pension allotted to the "fanatic loyalists" as against the forty

pesos for those who secularized. There was the harrowing theme of insinuation, enticement, accusation and promises by the Spanish officials. There was also the ever-present threat of being shadowed by spies. From the time that the Spanish Jesuits were banished from their country until the suppression of the Order, important letters were opened and special agents were assigned by their enemies to find out the names of Jesuit sympathizers. One of these spies was the Abbate Torre whom Ambassador Azpuru selected as best equipped to keep him abreast of Jesuit plans.¹³ It is no surprise then that from 1767 to 1771 Pignatelli had to grieve the loss of 719 Jesuits to the Spanish Assistancy, though it must have consoled him to know that his Aragon Province had but 55 casualties, the lowest of the four Spanish Provinces. And added to all this was the rekindling of national animosities between European and American Jesuits, occasioned by past discriminations against the latter in filling various offices in the Society. On landing in Europe these Americans, at their own request, were housed in separate quarters. It is superfluous to add that this domestic ferment was so whipped up by the persecutors that, to give one example, of the 677 members of the Mexican Province, 74 left the Society. This included 14 professed and 4 former rectors. By 1768, 125 of the Mexican Jesuits had asked to be released from their vows. But what was more painful to our saint was the manner of living of the Scholastics who had left the ranks. Benno Ducrue, writing to another Jesuit, Scharz, in 1769, commented about them, "Recognizing no Superiors, they do whatever they like, to the great scandal not only of us, but also of the laity. However, God has allowed it so that the Society may be free of such people."¹⁴ This misfortune, together with the ease with which the Roman Penitentiaria granted secularization papers to Ours¹⁵ was "il gran dolore del Generale" (at that time Father Ricci). The deserters had lost, "together with the Society, their vocation, their honour, the respect of their fellow men—in fact, everything."¹⁶ But in contrast to the scores of weaklings were the hundreds with untarnished shields. It was amidst such trying times that thirty-six Jesuits pronounced their solemn vows at Ferrara, the morning of February 2, 1771. Father Larraz who was

present for the occasion described Father Pignatelli as standing out among the rest, both physically and intellectually: "toto vertice supra est, et supereminet omnes."¹⁷ But in two years God was to ask of him the renunciation of this cherished spiritual guerdon. The 28th of August of 1773 Monsignor Pagliarini, vicar-general of Ferrara, read the Brief of Suppression to the assembled members of the Aragon Province.¹⁸ His reaction? We do not read of him that he fainted or wept, as some did. Rather his spontaneous remark was, "Tell them to go and look for men who are willing to break their heads teaching boys four or five hours a day without pay." But then in a more self-possessed tone: "There is no nobler act of self-sacrifice than adoringly to submit to the plans of God's providence and humbly repeat the prayer *Fiat voluntas tua!*" The predictions of a former General, Father Retz, were to be fulfilled—the Society of Jesus was to lie dormant for 41 years in White Russia.¹⁹

Another cross that must have weighed heavily on the shoulders of our saint concerned his immediate family. Even among his own Pignatelli household were to be found some who did not share with him the conviction of the innocence of the Society of Jesus. It was his own brother, Don Joaquín, the Count de Fuentes, who in an effort to obtain a return of José and Nicolás to their native Spain encouraged Choiseul, and later D'Aiguillon, to work for the extinction of the Order. The General of the Society came to know of this secret collaboration with the French anticlericals. In a letter to Joseph and Nicholas, dated August 3, 1771, and addressed *Soli*, Father Ricci informs the brothers of the fact, but with the insistent advice not to mention it to anyone.²⁰ Then, too, the Marquis de Mora, Don Joaquín's son, had assimilated enough of D'Alembert's ideas to write in 1767 a blasphemous satire against the Society of Jesus.

With the promulgation of the papal decree Pignatelli yielded finally to the requests of his elder brother, Don Joaquín. He and his brother Nicholas were notified that apartments more befitting their nobility had been prepared for them next to the mansion of the Spanish consul of Bologna. This change proved too drastic for his younger brother to bear. To his inadequate sense of maturity and responsibility were now

added the freedom from religious discipline and the attractions of social life in Bologna. This so bewitched him that he became so involved in politics and debts as to be sentenced to four years imprisonment. His behavior was one of the deepest sorrows of his brother Father Joseph, but when Nicholas came to make his last confession, Father Joseph had the consolation of hearing it, and of receiving him back into the Society on March 15, 1804.

Father Pignatelli's twenty-four years as a secular priest were devoted to helping the neighbor in priestly ministries, and to private study. His well-kept library was always open to his ex-Jesuit brethren. A favorite hobby of his during this period was to collect material on the history of the Society. Father Mozzi assures us that the saint was an authority on this subject and had read important original documents related to the Suppression. Father Pignatelli, on his part, never ceased encouraging the ex-Jesuits to take up the scholar's avocation. The refugees of the French Revolution received bountifully of his kindness and his bottomless purse. And he still found time for the intellectual life. We know from his contemporaries that he cultivated mathematics, literature, music, and painting; was well-versed in the arts and sciences; and promoted both among the Spaniards. During those years of the Suppression he collected over 3,000 volumes by purchase from France, England, and Germany.²¹ His lifelong friend, Father Doz, testified to seeing him visit the art galleries and churches of Bologna to compare the paintings he had acquired with similar works of the same artists. All through his life he kept up his interest in these pursuits. Among the objects he left at his death were an art collection which included sixteen paintings done on copper plates, a good number of musical scores, twenty-two bound maps, and a solar telescope.²² While teaching at Saragossa he had started to write a treatise on modern philosophy, and in Italy he wrote a short study of the Dutch government, as indication of his interest in political philosophy. This love for serious study he was to transfuse into the restored Society.

Renewal of Vows

In the meantime, the Society in White Russia gave signs

of renewed life.²³ A group under Father Borgo sought for reunion through an aggregation to those Jesuits by availing themselves of the indirect papal approval of the Russian Jesuits. Father Pignatelli does not seem to have subscribed to this plan. He also failed to accept the offer of Father Benislawski made in 1783 to the Bologna ex-Jesuits of aggregation either by going to Russia itself, or by renewing their last vows before a legitimate delegate of the vicar-general. It was not until July 6, 1797, after an eight days' retreat, that he renewed his vows *privatim et coram Deo in sacello meae domus*.²⁴ From other quarters, too, came plans for the Society's restoration, vitiated by something of the nationalism then fostering the French Revolution. The emperor of Austria was eager to have the Jesuits back in his realms, but under the pressure of his Voltairian ministers, he petitioned for a Society that would be Jesuitic only in name. Pius VI agreed with Clement XIII: "Aut sint, ut sunt, aut omnino non sint." The Council of Castile, on its part, was willing to reinstate the Society in Spain provided the superior in the peninsula would act as an independent vicar-general should the general himself not happen to be a Spaniard.²⁵ Ferdinand, duke of Parma and viceroy of Naples, was for a restored Society that would be decentralized and directly under the jurisdiction of the local ordinary and the viceroy. Father Pignatelli would not hear of such a Neapolitan Society of Jesus, in spite of his close friendship with the viceroy.

But there were two other spurious attempts, Angiolini's and Paccanari's. The turbulent and obstinate Father Cajetan Angiolini, on the strength of his appointment as assistant to the general and vicar-general in Italy, was working for a restoration based solely on the Constitutions and the formula of Paul III, or the *regola primigenia*, as he called it. Father Pignatelli opposed this view. He stood for a Society that included not only the Constitutions, but also the Ignatian spirit as it had developed during the course of two centuries. By charity, kindness, and tact, however, he avoided useless clashes in his correspondence with the impetuous Angiolini while winning over to his own views the members of the Neapolitan Province. He succeeded moreover in confining the family dissension within the walls of our houses.²⁶ At the same time

his foresight outmaneuvered Angiolini. Father Pignatelli's four electors reached Polotsk in time to have a voice in the deliberations of the V Polish Congregation held in September, 1805. Today there is little doubt that if the general congregation had been convoked in Rome, as was Angiolini's wish, Father Pignatelli would have been elected General. Fifteen years later the XX General Congregation not only fully vindicated the saint's views against those of Angiolini, but also branded the latter's adherents as *perturbatores pertinaces*, giving to the fiery Father Rezzi, their advocate, his papers of dismissal.²⁷

The Tyrolese Nicholas Paccanari, an ex-sergeant and unsuccessful businessman, obtained Pius VI's approval for his *Societas de Fide Jesu*. His original idea was to fuse his organization with the Society in Russia at the opportune moment. But captivated by the idea of remaining founder and superior general he kept putting this off, even after the Fathers of the Heart of Jesus, under Tournély and Varin, had joined his group with that incorporation as the goal.²⁸ How Ignatian was Paccanari? A visit to their house at Hagenbrünn answers the question. This had originally been a residence of the Fathers of the Heart of Jesus. When Paccanari took it over the time for study and exercises of piety was shortened, recreations were prolonged immoderately, and the Fathers were actually compelled to take up a series of athletic exercises that made them think they had returned to their college days. The public praised Paccanari's superiorship, but his own subjects were irked by his despotism, his frequent absences from community life, but above all by his avoidance of measures to bring about union with the Society in Russia. As a sample of the men formed under such regime we have Archbishop Carroll's description of a Paccanarist priest. Writing to Father Plowden in England he said, "There is a priest here named Zucchi who does nothing but pine for the arrival of his companions. Meantime, he will undertake no work. From this sample of the new order, I am led to believe that they are very little instructed in the maxims of the Institute of our venerable mother, the Society. Though they profess to have no other rule than Ours, Zucchi seems to know nothing of the structure of our Society, nor even to have read

the Common Rules which our very novices knew almost by heart." And Carroll adds: "In one point they seem to have departed from St. Ignatius, by engrafting on their institution a new order of nuns, which is to be under their government."²⁹ These nuns were called *Dilette di Gesù*, Beloved of Jesus. Father Pignatelli had accurately evaluated the man when Paccanari, in Jesuit robes, visited him in Bologna in 1798. The saint asked him how the Institute was being observed. On being told that a number of changes had been introduced, without a moment's hesitation Pignatelli declared: "Neither you nor your men possess the Jesuit spirit, nor can you hope to have it. The genuine Jesuit respects every jot and tittle of the Institute."³⁰ Paccanari's men abandoned him little by little, he himself was imprisoned by the Holy Office for unbecoming conduct, and, on being released by the Napoleonic armies, spent his last days in oblivion.³¹

While Joseph Pignatelli successfully fought such subversive plans he also saw to it that the genuine Ignatian spirituality and traditions were preserved and transmitted. It is undoubtedly to him that the restored Society owes the establishment of the exact observance of common life and of the poverty proper to our Institute. To carry through such ideals he was providentially appointed Master of Novices and Rector at Colorno, then Provincial of Parma, later of Naples, and finally of Italy. His unshaken trust in divine providence was intensified by the devotion to the Sacred Heart which he had propagated even during the Suppression. "He was extremely devoted to the Sacred Heart, and in promoting this cult he unwittingly revealed to others how much he cherished it. On the day of the feast he had the event solemnized with the singing of first and second Vespers, a high Mass, and a sermon. He had the image of the Sacred Heart in various places throughout the house, especially in the church, the chapel, and in his own room."³² This is the testimony of Brother Annoni, one of his contemporaries. The first canonical processes mention his long hours of prayer and recollection, which make us think that he enjoyed the gift of continuous prayer of quiet. His biographers speak of his gift of prophecy, of counsel, of reading hearts, of healing bodies. His deep interior life suffered no loss because of his continu-

ous travels, which in the course of his 58 years of priesthood and religious life meant no less than thirty changes in residences. He never sought danger, but neither did he cower when face to face with it. Rather, he then showed his most distinguishing trait, an invariably serene countenance. Grace and affability blended with his upright yet gracious carriage which revealed his ancestry and his noble heart, a heart made more peerless still by the purifying flames of Ignatian asceticism.

Alter Parens

As a superior his foremost care was to preserve intact the true spirit of the Society of Jesus. His principal efforts to attain this end included the opening of a novitiate at Colorno, and later of a professed house in Naples. As Novice Master at Colorno a witness tells us, "He would always do himself what he wanted others to imitate. He was therefore the first to wash the dishes on Saturdays, the first to kiss the feet of his brethren in the refectory, the first to sweep the house."³³ Among his favorite ministries were two that had been favorites in the Old Society: to comfort and feed prisoners, and to promote the Friday devotion to obtain the grace of a happy death. Both old and new members had to go through the Spiritual Exercises on joining his community. To insure the restoration of Ignatian ideals he had copies of the Rules and the Constitution printed and distributed to Ours. Former Jesuits who sought readmission were not accepted without testing. They had to show that they would not seek exemptions and privileges because of age or merit, to the detriment of common life. Pignatelli would not accept any of Paccanari's men who refused to go through the two years of noviceship prescribed by the Institute. The quality of the men he trained is unquestionable. To mention but a few names, Father Aloysius Fortis, his beloved disciple, was soon to be General, while Father John Grassi and Father Anthony Kohlmann were in the course of time sent to America to reinvigorate the remnants of the Maryland group of the old Society. The saint's most authoritative biographer comments, "The North American Jesuits can be proud of the fact that they have received of the saint's spirit through Father John

A. Grassi who had been trained by him, and sent to America to help the missionaries and in the organization of the newly-born Society.”³⁴ Like Ignatius, Father Pignatelli ruled by example and sweet firmness. Never in all his years as superior, in spite of his strictness, did he use an imperative. Love of poverty and common life were characteristic of him, and he tried to make Ours appreciate them also. As Provincial of Naples he insisted that the members of the professed house were not to receive anything from externs, even under the pretext of gifts. Those who did not see eye to eye with him called this a departure from old customs. To calm their ruffled feelings Father Pignatelli sought the opinion of Father General, who not merely approved of his decisions, but ordered that they be followed as being most consonant with the mind of St. Ignatius. He believed, on the other hand, that common life was much helped when the community was not deprived of the suitable, and under him food, though plain, was abundant. He asserted that the temporal welfare of the Society was closely dependent on the observance of the Institute: “Let us keep our Rules, preserve common observance in its full vigor, endeavor to promote God’s glory to the utmost, and look to the salvation of our neighbor. Then we need not fear that the Lord’s generous hand will fail us in temporal matters.”³⁵

His executive abilities were sharpened by the challenge of adversity. At Ferrara in 1768 in about three weeks he had almost a thousand Jesuits fully established, and for all practical purposes, ready for work. In less than a year after assuming the office of Provincial of Naples in 1803 he not only established regular order in our houses, but had also opened in Rome a professed house and a tertianship, a *collegium maximum* at Orvieto, a college at Tivoli, seminaries at Amelia, Sezze, and Anagni, residences at Marino and Palestrina, promoted popular missions and even organized a flying squadron of missionaries, a group ready at a moment’s call to come to the aid of any parish or diocese. A contemporary biographer of the saint affirms that the Society’s expulsion from Naples in 1806 was God’s way of bringing to the Eternal City this man of God. For it was to be Pignatelli’s presence in Rome, the reputation of his holiness and prudence

that hastened the universal restoration of the Society.³⁶ Lavishly, indeed, did he dedicate to the Society his time, his talents, and his resources; but, as in almsgiving, he was careful to avoid any publicity. Despite his repeated requests to be relieved of responsible positions his wish was not granted, but rather two Father Generals confirmed him in office. It was Father Brzozowski who in a letter of February 9, 1808 assured him, "For your greater spiritual profit I order and ask you to continue for God's greater glory in the office entrusted to you and which you so profitably discharge."³⁷

Joseph Pignatelli is the last canonized saint of the old Society and the first of the new. It is as if Providence would have us see in him the divine finger pointing approvingly to our Society. He is the priest *par excellence* of the revived Society, the priest whose anointed hands and charitable soul were to mould and perpetuate the new generation of the house of Loyola. For this was his light made to shine before all men, that he might enkindle in young hearts and old the spirit of Ignatian life, that he might turn over to us, in all their warmth and brilliance, the ideals of Manresa and Montmartre, ideals so thoughtfully stored up at Saragossa and Calatayud, so painstakingly guarded during those tempestuous days of Corsica and Bologna. As he looked back at his fifty-eight years of loyal service he must have rejoiced at seeing fulfilled that prayer so often in the hearts and lips of our brethren of the dispersion: "Oro Te, Domine Jesu, ut ultimus actus vitae nostrae sit supernaturalis et perfectus actus amoris Dei, et ut Societas Jesu, quamprimum in toto orbe et melius quam antea, restituatur."³⁸ The love of God, the restoration of the Society *in melius*, these two petitions he would very soon see granted. Near at hand was the moment he himself had described, the general restoration was soon to be, for now only a small but genuinely Ignatian band was left this side of eternity. "O Sancta Trinitas! O Beata Trinitas!" this was his last prayer to God on earth. And it was also the epitome of his wayfaring. For the glory of the Triune God had he endured forty-four years of exile, had six times refused to desert the ranks of Loyola³⁹; had wandered throughout southern Europe at the head of the outcasts of Christ, had wept at the feet of Pius VII overwhelmed by

his great afflictions. Yes, this grandee of Spain, this son of the company of Ignatius and Borgia and Gonzaga, this soldier of Christ, crowned his earthly career with the most dazzling gem of the moral virtues, the virtue of religion practiced in a heroic degree. And to his sons he bequeathed not alone another example of Jesuit sanctity, but also, what to him was far dearer, he entrusted a risen Mother, the Company that is called of Jesus.⁴⁰

NOTES

¹ Jaime Nonell, S.J. *El V. P. José Pignatelli y la Compañía de Jesús* . . . (Manresa, 1893), v. 3, p. 105.

² A.A.S. 46 (June 30, 1954), p. 333.

³ C. C. Martindale, S.J. "Survival from a Broken World," *The Month*, 12 (1954), p. 97.

⁴ F. Mourret. *A History of the Catholic Church* (St. Louis, 1945), v. 6, p. 438-439.

⁵ Godfrey Kurth. *The Church at the Turning Points of History* (Montana, 1918), p. 184-185.

⁶ *Inst. S. I., Acta Congr. Gen. XVI, actio 22.*

⁷ Antonio Astrain, S.J. *Historia de la Compañía de Jesús* . . . (Madrid, 1923), v. 7, p. 51; 56.

⁸ V. José Ma. March, S.J. *El Restaurador de la Compañía de Jesús* . . . (Barcelona, 1935), v. 1, p. 4 where the baptismal certificate of the saint is copied out in full.

⁹ On page 114 of the book which recorded the *Examina ad professionem* of the Aragon Jesuits we read that at Saragossa, during May, 1763, Fathers Javier, Heredia, José Pignatelli, and José Santa María were examined *ad gradum* by Fathers Crispín Poyanos, Javier Sierra, Gabriel Marimon, and Bruno Martí. All three examinees passed although only Father Santa María obtained a unanimous vote to teach Ours. José Ma. March, S.J., *op. cit.*, p. 74, note (1).

¹⁰ As Rector and Master of Novices at Colorno, and later as Provincial of Naples he prescribed that during meals the Scriptures were to be read from the Greek text. He also required the theologians to read daily a chapter from the Hebrew text.

¹¹ In the Aragon Province catalogue for 1766 we read the following status: "P. Josephus Pignatelli, Quart., 4, Cat. in foro." Decoded this means that our Saint was then in his fourth year as teacher of a fourth grammar class, and taught the catechism in the streets and plazas on holy days. José Ma. March, S.J., *op. cit.*, p. 80, note (1). Our Saint does not seem to have made the formal year of Tertianship which was usual even in his time. He completed his Theology in 1763, was then told to take a complete rest, and from 1764 to 1766 the Province catalogues have him as a teacher and *operarius* at Saragossa. It was here that the decree of banishment found him a year later. Even

Father March does not mention this year of ascetical theology in his comprehensive and definitive work on the saint.

¹² That even the General of the Augustinians, Father Xavier Vázquez, and that of the Dominicans, Father Boxadores, were antagonistic to the Society may in part be explained by the doctrinal differences their Orders had with the Society. The moderate Thomism of Suárez was not gratifying to the rigid Thomists, nor did the Augustinians take too easily our opposition to the doctrines of Berti and Noris on sanctifying grace. The rather acrimonious controversies on *De Auxiliis*, the Chinese rites, and probabilism did not help foster a favorable atmosphere of fraternal understanding among those Orders. At most, though, this was a secondary influence, which Bourbon regalism tried to make the most of for its own purposes.

¹³ José Ma. March, S.J., *op. cit.*, p. 249-250; 332.

¹⁴ Ludwig von Pastor. *The History of the Popes* (St. Louis, 1950), v. 37, p. 182, note 5.

¹⁵ José Ma. March, S.J., *op. cit.*, p. 255, note (2).

¹⁶ L. von Pastor, *op. cit.*, p. 183. ¹⁷ José Ma. March, S.J., *op. cit.*, p. 302.

¹⁸ Today Church historians admit that the Society's suppression was the first step in the schemes of powerful, secret, anticlerical organizations, whose goal was the Vatican itself. The Spanish minister Wall in a letter to Tanucci revealed their aims in these picturesque terms: "We have to bind the Pope's hands while kissing his feet." The Encyclopedists, the Freemasons, the Jansenists, and the Gallicans were to taste in the 18th century the fruits of their plans.

¹⁹ Recently some historians, for instance, *Estudios americanos* (Sevilla), September, 1948 and *Arbor* (Madrid), January, 1951, have attributed the banishment of the Jesuits from Spain in 1767, and the suppression of the Order, six years later, not so much to religious, as to political motives. The Society had dared to engage in open combat with the rejuvenating movements of that century of the Enlightenment. It paid with its own life for daring to throw its influence in political circles on the side of a regime that was giving signs of decadence. It had allied itself with the moneyed and noble classes, already attacked by the increasing influence of the proletariat. Were such a thesis true Joseph Pignatelli would be for posterity not the hero or saint that we venerate but rather a pompous and fanatic leader of outcasts. A Jesuit historian's study of the problem shows that such an assertion is not merely unproved, but also historically false. Francisco Mateos, S.J. "Apostillas a una canonización," *Razón y fe*, 150 (1954), p. 169-184.

²⁰ José Ma. March, S.J., *op. cit.*, p. 219; 303.

²¹ Pietro Pirri, S.J. "Fonti della prima vita di San Giuseppe Pignatelli," *Arch. Hist.*, 23 (1954), p. 311.

²² *Ibid.*, p. 308.

²³ That the Society of Jesus had been preserved in White Russia, and that through providential means, has been well proved by P. Villada, S.J. in "El Primer Centenario del Restablecimiento de la Compañía de

Jesús en todo el Mundo," *Razón y fe*, 38 (1914), p. 19-32; 277-291; and 39 (1914), p. 205-219.

²⁴ This is the complete text of his renewed profession: "Ego Josephus Pignatelli, Hispanus, natus Caesaraugustae in Aragonia die 27 Decembris 1737, ingressus Societatem Jesu Tarraconae, Provinciae Aragoniae, eiusdem Societatis, die 18 Maji anno 1752, testor et confiteor me renovasse Professionem quatuor Votorum juxta formulam praescriptam in Societatis Instituto, et emississe vota simplicia, quae eam sequuntur, privatim et coram Deo in sacello meae domus die 6 Julii Anno 1797, ex concessione, et gratia mihi impertita a R. P. Aloisio Panizzoni locum tenente Parmae Revdi. Adm. Patris Vicarii Generalis Albae Russiae, quam Professionem jam pridem solemniter feceram in Ecclesia Ferrariensis Collegii Societatis Jesu, cum votis simplicibus eam sequentibus in Sacristia Illius Collegii de 2 Februarii anno 1771, juxta formam et constitutiones Societatis Jesu. Testor iterum suprascripta omnia: Josephus Pignatelli." José Ma. March, S.J., *El Restaurador de la Compañía de Jesús* (Barcelona, 1944), v. 2, p. 129, note (3).

²⁵ Lesmes Frias, S.J. *Historia de la Compañía de Jesús* (Madrid, 1923), v. 1, p. 138-139.

²⁶ Even Angiolini's own confessor, Father Goya, disagreed with his penitent on the nature of the restoration of the Society. Father Goya wrote him a letter on March 22, 1814 to convince him that Pius VII's intention in restoring the Society in the Kingdom of the Two Sicilies was to reinstate it "*in pristinum*, just as it had been before the suppression." Angiolini's confessor defended this thesis as altogether true, proving it in eloquent terms. José Ma. March, S.J., *El Restaurador de la Compañía de Jesús* (Barcelona, 1944), v. 2, p. 356, note (1).

²⁷ Pignatelli's view on the manner of restoring the Society was fully vindicated by the XX General Congregation held twenty years after his death. It was this Congregation that elected his pupil of old, Father Fortis, as General. In its 7th decree it stated: "Etsi minime dubium videatur, et Constitutiones a sanctissimo Patre et Fundatore nostro datas, et quidquid eis addendum decursu temporis Patres nostri sapienter iudicarunt, ab initio restitutae Societatis omnem suam vim ad obligandum obtinuisse, cum manifestissima fuerit sanctissimi Domini nostri Pii VII voluntas, ut Societas a se restituta iisdem, quibus antea, legibus regeretur; tamen, ad tollendas omnes anxietates, et ad frangendam aliquorum perturbatorum pertinaciam, Congregatio, non solum Constitutiones cum Declarationibus, sed etiam Decreta Congregationum generalium, Regulas communes, et peculiare singulorum officiorum, Rationem Studiorum, Ordinationes Generalium, Formulas, et quidquid ad legislationem nostrae Societatis pertinet, confirmat, et, quatenus opus sit, de novo statuit, iuxta potestatem datam Praeposito Generali et Congregationibus a Pauli III Constitutionibus; vultque ut omnia et singula eadem vim obtineant ad obligandum omnes, qui in Societate vivunt, quam habebant ante breve suppressionis Clementis XIV." *Institutum Soc. Iesu: examen et constitutiones* (Florentiae, 1893), v. 2, p. 469.

²⁸ The Society of the Heart of Jesus has recently been reconstituted and approved as a secular institute of priests under the new name Society of the Sacred Heart. Cf. L. Lochet. "Un Institut Séculier Clérical: La Société du Coeur de Jésus," *La Vie Spirituelle*, (Février, 1955), p. 159-178.

²⁹ Thomas J. Campbell, *The Jesuits* (New York, 1921), v. 2, p. 674.

³⁰ José Ma. March, S.J., *El Restaurador de la Compañía de Jesús* (Barcelona, 1944), v. 2, p. 146. The Pope himself, and even the French anticlericals, saw through Paccanari's pretenses. Pius VII commenting to Fr. C. Angiolini on Paccanari's plans for reunion said: "He had originally a good plan but now it is known that he does not want to turn over his brethren to your Society; rather, he wants to set up one altar against another." The French anticlericals, on their part, identified the Paccanarists as "those who pretend to call themselves Jesuits." [Herbert Chadwick, S.J. "Paccanarists in England," *Arch. Hist.*, 20, (1951), p. 160, 149.]

³¹ Father William Strickland, procurator of the nascent English Province was not alone in believing that the Paccanarists were being supported in Rome by enemies of the Society who saw in that pliable group a convenient substitute for the too aggressive Society of Jesus. This was also the opinion of Father Gabriel Gruber.

³² José Ma. March, S.J., *ibid.*, p. 68.

³³ *Ibid.*, p. 182. ³⁴ *Ibid.*, p. 519. ³⁵ *Ibid.*, p. 394. ³⁶ *Ibid.*, p. 384.

³⁷ Jaime Nonell, S.J., *op. cit.*, v. 3, p. 190.

³⁸ José Ma. March, S.J., "El Bto. José Pignatelli de la Compañía de Jesús; entre ardores del Corazón Divino (1785-1788)," *Razón y fe* (1933), p. 153, note 14.

³⁹ The invitation to leave the Society came to him thrice in 1767: during the days when the Jesuits were being expelled from Saragossa; at Tarragona, before leaving Spain; and at Bastia in Corsica. Then in 1768 while at Sestri in Genoa. In 1795, while at Naples, he received a personal invitation to return to Spain. In 1806 King Joseph Bonaparte was willing to have him stay at Naples while his brethren took once more the road to exile. His niece, the Countess of Acerra, vainly pleaded to have him stay. In his 58 years as a Jesuit he averaged a change of residence nearly every two years.

⁴⁰ Some recent articles that throw more light into the life of our saint are the following: Batllori, S.J., Miguel. "José Pignatelli, el Hombre y el Santo: en su canonización: 13 de Junio de 1954," *Razón y fe*, 149 (1954), p. 512-530. Marín, S.J., Hidalgo. "El Humilde Jesuíta, San José Pignatelli, Grande de España," *Hechos y Dichos*, 39 (1954), p. 478-490. Pirri, S.J., Pietro. "Angelo Mai nella Compagnia di Gesù: suo diario inedito del collegio di Orvieto," *Arch. Hist.*, 23 (1954), p. 234-282. Schaack, S.J., J. "Saint Joseph Pignatelli, S.J.: un prêtre exemplaire et très actuel (27 décembre 1737 - 15 novembre 1811)," *Nouv. Rev. Theol.*, 76 (1954), p. 673-688. Tilliette, S.J., Xavier. "Un nouveau Saint Jésuite: Joseph Pignatelli (1737-1811)," *Christus*, 4 (1954), p. 118-126.

Letters of An Anglican to Father John O'Rourke

Introduction

On September 9, 1903, Father Paul James Francis of the Society of the Atonement at Graymoor, Garrison, New York, visited Saint Andrew-on-Hudson. This was while he was still an Anglican and six years before he was received into the Church. Two letters of Father Paul to the Rector and Novice Master, Father John O'Rourke, have been recently discovered in the archives of Saint Andrew. The first letter is dated September 10th, one day after his visit. In it Father Paul speaks of his desire to make a retreat at Saint Andrew and indicates that he is aware of the difficulty about his saying his "daily Mass" at the Novitiate. It would be interesting to discover just how Father O'Rourke phrased his reply to Father Paul. Inquiry was made of the Fathers of the Atonement to see whether any correspondence from Father O'Rourke is preserved in their archives. Search was made but neither the Fathers nor the Sisters could find anything. The second letter was written on September 17th and it indicates that Father O'Rourke had brought to Father Paul's attention the stand of the Church in regard to Anglican Orders.

WILLIAM V. BANGERT, S.J.

The First Letter

Garrison, N. Y.
Sept. 10, 1903

The Rev. Father Rector:

My Dear Rev. Father,

Allow me once more to express to you my keen sense of appreciation of your extreme courtesy and kindness to me yesterday. My visit to the Novitiate gave me the liveliest pleasure and filled me with a yet more ardent desire to serve God and be true to my vocation. I want very much to come

to you for a week or nine days' retreat. There is only one difficulty to be overcome, as far as I can foresee. Long ago Our Lord promised to feed me with the Bread from Heaven *every day* and since then until now the promise has not once failed. Even when I have taken long journeys into Michigan or elsewhere, I have never missed the daily Sacrifice. When threatened by my Bishop recently with deposition, my confidence that Our Lord would keep His promise never failed. I must not therefore wilfully or wittingly place myself in a position where I may not say my daily Mass. I cannot think how you can help me in this. I have, however, had some correspondence with Dr. Langdon at the Insane Hospital and perhaps he could improvise an oratory for me over there. I will not however write to him about it until I hear from you.

With the most sincere love,

I am your little Franciscan brother,

Paul James Francis, S.A.

The Second Letter

Graymoor
Stigmata of St. Francis
1903

My Dear Rev. Father,

I have your letter. It does not give offence. It only emphasizes how deep and wide is the gulf that rolls between Anglicanism and the Holy Mother Church of Rome. The Passion of Our Lord Jesus and the Stigmata of the great saint of Church Unity alone are efficacious enough by the omnipotent Power of God to "fill in the ditch."

You may be very sure that everything short of the slightest approach to the denial of the reality of Our Lord's Presence on Anglican altars towards deepening the friendship so happily begun on the Feast of St. Peter Claver I am eager to do.

Faithfully in the Sacred, Infinite Heart of Divine Love,

Paul James Francis, S.A.

Exercitatio Corporalis

CHARLES FOREST, S.J.

The expression *corporalis exercitatio* occurs twice in the Constitutions of St. Ignatius: first in P. III, c. 2, n. 4 (298), "Ut non expedit tanto labore corporali quemquam onerari ut spiritus obruatur et corpus detrimentum patiatur, ita aliqua *corporalis exercitatio* quae utrumque iuvat omnibus communiter convenit, etiam illis qui mentalibus exercitiis debent insistere. Quae quidem externis interrumpi deberent et non continuari nec sine mensura discretionis assumi"; again in P. VI, c. 3, n. 1 (582), "Ut nec in *corporali exercitatione* ieiuniorum, vigiliarum aut aliarum rerum ad austeritatem vel corporis castigationem spectantium." The first of these two passages has become Rule 47 of the Summary of the Constitutions. The other refers only to corporal austerities, which, after the last vows, are left to each one's discretion. The object of this study is to determine what St. Ignatius meant by this *corporalis exercitatio* which he prescribed for all.

Among the rules promulgated during the lifetime of the founder and thus antedating the final draft of the Constitutions, there is more than one which speaks of these bodily exercises. In the *Constitutiones Collegiorum*, which date from the last months of 1549 and were drawn up under the guidance of St. Ignatius by Father Polanco, his secretary,¹ we have the significant fourteenth rule, "Let all those who would otherwise get no exercise have some time, e.g. a half-hour before the noon or evening meal, to engage in some bodily activity, such as sweeping the floor, making a bed, splitting or stacking kindling wood, washing or hanging out the laundry, all of which are at once good exercise and useful to the house, or, if they have no other utility, can at least be classed as bodily exercise."²

Roman College

The rules of the Roman College, composed in 1551 by St. Ignatius, forbid (R. 5) all study at such unsuitable times as immediately after dinner and recommend that those who

Translated from the French by Vincent J. Lagomarsino, S.J.

need it engage in some bodily exercise.³ In 1553 St. Ignatius sent Father Nadal to Spain and Portugal to promulgate the Constitutions. Nadal composed while there a certain number of rules. Rule 46 of the rector prescribes for the daily order at least fifteen minutes of bodily exercise before dinner or supper at a time to be determined by the rector. The rule obviously refers to those who do not already find this exercise in the performance of their assigned duties.⁴ According to rule 74, the rector must be careful that his subjects do not fall sick. Aids to this will be a certain amount of rest after dinner and supper and daily physical exercise. If need be, he shall ask a doctor's advice about regulating bodily exercise.⁵

In the rules of the master of novices which date from the same period, Nadal speaks again of *exercitatio corporalis*: "Et praeter spiritualia, ut etiam habeant corporalem exercitationem."⁶ He does not go into details. But, in rule eight of the prefect of studies (1553-54), he explains what he means and demands for professors and students alike fifteen minutes of exercise either in the garden or in whatever form of manual labor the rector shall prescribe.⁷ According to a rule, which dates from 1556 at the latest and was sent by St. Ignatius to the college of Naples, the prefect of health shall see to it that the Brothers go for occasional walks or find their exercise in some other occupation in the garden.⁸ In text A of the Constitutions, which is the oldest and was composed before 1548, St. Ignatius expresses himself in the same way: bodily exercise is recommended to those who would not find enough of it in the duty assigned to them. Depending on what the superior prescribes, they are to get some exercise for a short time in the garden or the place which will be indicated to them.⁹

Manual Labor

From the preceding documents, which are all prior to the death of St. Ignatius, it is clearly evident that in prescribing *exercitatio corporalis* he has in mind before all else bodily exercise, which in practice will often take the form of manual labor, especially in the novitiate. It is for this reason that Nadal will be able to number among the *officiales* whom the

rector needs a "prefecto de los exercitios corporales,"¹⁰ who can be no other than the Brother in charge of manual work.

In the rules for the rector issued in 1567 by Lainez,¹¹ we again find (chap. 4) among the *officiales* of the rector a *praefectus exercitiorum corporalium*. It seems that for Lainez too *exercitatio corporalis* is often synonymous with manual labor. Not always, however. As a matter of fact, in the same treatise, chapter fifteen, where he speaks of the health of subjects, Lainez asks the rector to take care "Ut scholares vel alii, qui non sunt coadiutores per quartam horae partem ante prandium et coenam exercitium corporale faciant."

In the *Ratio Studiorum* of 1566—ten years after the death of St. Ignatius—we read, "Finitis lectionibus per mediam horam, ob varias res in Collegio componendas et mundandas tum *ob exercitium corporale* tuendae gratia sanitatis tum ob alia necessaria, se exercent verrendo cubicula et alia loca mundanda." Here too *exercitatio corporalis* and manual labor often seem to be the same thing.¹² Among the recommendations made at Mayence in 1557 by Father Nadal we read, "A nullo anni tempore intermittatur *exercitium corporale*, etiam plena hieme."¹³ He is obviously referring to bodily exercise.

In the rules for the rector which very probably date from the time of Francis Borgia, *corporalis exercitatio* is not omitted: "R. 49. Omnes, praeter illos quos ipse iudicaverit excipiendos, horae quadrantem ante prandium vel coenam corporis exercitationi tribuant."¹⁴ These rules remained in force until 1932 when the *Regulae superioris localis*¹⁵ replaced both the *Regulae rectoris* and the *Regulae praepositi domus professae*. There is no trace in these new rules of the former rule 49 for the rector. The rules for the master of novices dating from the time of Borgia speak of *exercitatio corporalis*: "R. 73. Reliquo toto tempore usque ad examen, quod semper ante prandium fiet per quartam horae partem, in suis officiis aut in aliquo *exercitio corporali* aut labore manuum a magistro novitiorum praescripto occupentur. R. 77. Ipsam vero horam ultimam sequentem ante coenam, partim officiis domesticis partim *corporali exercitationi* vel aliis occupationibus, quas magister praescripserit, impendant."¹⁶ These two rules, in which the distinction is made between *labor manuum* (*officia*

domestica) and *corporalis exercitatio*, gave place in 1932 to R. 71, "Singulis fere diebus, exceptis dominicis et festis, aliquod tempus officiis domesticis vel operibus manualibus impendant."¹⁷ There is no longer question of *corporalis exercitatio*, the original meaning of which was certainly weakened.

Innovation

This care to enjoin bodily exercise on those engaged in intellectual pursuits seems to be an innovation on the part of St. Ignatius. There is nothing like it in the rules of the older Orders, which Ignatius had before his eyes as he drew up his Constitutions. The founder of the Society of Jesus, who knew from experience what a hindrance poor health can be, wished to caution his young students against excessive work. In all things he desired moderation and he knew that without this discretion the Society could not last. Accordingly he listened willingly to the suggestions of competent men. It is well known that he maintained regular contact with the best doctors in Rome. A striking example is reported by Father Oliver Manare, who had been in close touch with St. Ignatius and was named by him as rector of the Roman College. In the earliest days of the Society, Ignatius saw that the young religious were constantly getting sick. He arranged for a consultation by the leading doctors in Rome, among them the famous Alessandro Petri, and to them he confided his worries about the health of his sons. After having learned the daily order and the details of daily life, the doctors exclaimed that such a schedule could only end in disaster. With the consent of Ignatius, they determined what would be a reasonable number of hours for sleep, recreation, walking and meals.¹⁸ Are they the ones who recommended physical exercise? It is more than probable. An old document gives us the proof. Ignatius had questioned a certain Doctor Jacob about the daily order to prescribe in the summer for newcomers at Rome. The reply has been preserved,¹⁹ "Che faccia a la mattina a buona hora et a la sera doppo la cena exercitio temperato senza sudare." So moderate exercise of the body which will not cause perspiration is prescribed for both morning and afternoon.²⁰

The doctors' opinions about St. Ignatius' own health have

been preserved. Here again they speak of *exercitatio corporalis*.²¹ Apparently, this preoccupation with bodily exercise was common to doctors of those days. Is it not likely that it was partly, at least, at their suggestion that St. Ignatius spoke in his rule of *corporalis exercitatio*? There seems to be a confirmation of this in rule 74 for rectors, drawn up in St. Ignatius' time,²² according to which one should, if need be, consult a doctor to determine sound regulations for bodily exercise. St. Ignatius was, then, by no means opposed to physical culture. Nothing is more in accord with his views than the calisthenics which are customary today in certain novitiates and scholasticates. These are means designed to maintain health of body and to make men capable of working better and longer for the salvation of souls.

NOTES

¹ Cf. P. Leturia, "De constitutionibus collegiorum P. Ioannis de Polanco ac de eorum influxu in Constitutiones Soc. Iesu," *AHSI*, VII (1938), p. 1 ff.

² Tenga a una manu todos los que en otra manera non hiziesen exercicio, algún tiempo en el día (como sería media hora, y esta antes de comer o de cenar) para ejercitarse corporalmente, come sería en barrer, hacer camas, hander or subir leña, limpiar o tender la ropa, o si otra cosa se ofreziese, que, con ser útil a la casa, fuese buen exercitio; a lo menos, si otra utilidad non ay, aya esta de hazer exercitio. *MI. Ser. 3, v. 4, Regulae Soc. Iesu*, p. 236. Cf. Polanco, *Compl.*, II, 735. *Industriae* 3 n. 8: Ne dexarles en ocio, buscando semprie algo en que entiendan, aunque la occupation no aprobechase de otro sino de ocuparlos.

³ 50. Non studino in hore non convenienti, como dopo pranzo et cena, cose de importanza, et facino alcuno essercitio corporale quelli ch'haverano di bisogno, et piglino alcuna remissione dello studio, et honesta recreatione corporale, come sarebbe, andando a spasso dopo cena, in tanto che non c'è horto. *MI. Ser. 3, v. 4, Reg. S.I.*, p. 266.

⁴ 46. Todos hagan exercicio corporal, cada día un quarto de hora a lo menos; éste será antes de comer o cenar, y el que paresciere al Rector, y entiéndese de los que no lo hazen en suas ocupaciones. *Ibid.*, p. 350.

⁵ 74. Téngase gran vigilancia que los de case non caigan en enfermedad. A esto ayuda el reposo despues de comer y cenar, y el exercicio corporal quotidiano . . . , *con consejo del médico* si fuere menester, ordenar todos los exercicios corporales. *Ibid.*, p. 354.

⁶ *Ibid.*, p. 396-97, n. 12.

⁷ 8. Terná cuidado que los preceptores y escolares se exerciten cada día por un quarto de hora en el huerto o en otros exercicios corporales que les fueren señalados por el superior. *Ibid.*, p. 475.

⁸ (90) Sua cura sarà, fare che le fratelli faccino essercitio alquanto o in spazare, o in altra cosa che se possa fare nel giardino per loro. *Ibid.*, p. 541.

⁹ . . . así es muy conveniente para todos ordinariamente algún exercitio exterior, y quien no lo tubiese en el officio, que le es assignado, sufficiente, debe alguna hora (como ordenará el superior) exercitarse en el huerto o donde le fuese dicho. *MI. Ser. 3, Const. II*, p. 152, 80.

¹⁰ *MI. Ser. 3, v. 4, Reg. Soc. Iesu.*, p. 349, 1, 2 and 3.

¹¹ *Rectoris Officium, Romae, in aedibus Societatis*, 1561, p. 5 et p. 23.

¹² Pachtler, *Ratio Studiorum*, I, p. 193.

¹³ *Epistolae Patris Hier. Natal.*, IV, p. 331.

¹⁴ *Institutum Soc. Ies* (ed. Flor.) III, p. 112.

¹⁵ *Regulae Soc. Iesu, Romae*, 1932, p. 148 sqq.

¹⁶ *Instit. Soc. Iesu*, (ed. Flor.) III, p. 129.

¹⁷ *Regulae Soc. Iesu, Romae*, 1932, p. 200.

¹⁸ Oliverii Manarei, S.J., *Exhortationes, De Meester, Roulers*, 1912, p. 613, n. 6. Cf. Van Ortroy, *S. Ignace de Loyola et le Père Olivier Manare*, in *Anal. Bollandiana*, XXXII (1932), p. 289 sq.

¹⁹ *MI. Ser. 3, v. 4, Reg. Soc. Iesu*, p. 208.

²⁰ The same thing is referred to in the *Memoriale P. Gonsalvi*, *MI. Ser. 4, v. 1*, 109, p. 205.

²¹ *MI. Ser. 4, v. 1*, p. 577-78.

²² Cf. *supra*, note 5.

HONEST ADMIRATION

I do not know who would be justified in refusing honest admiration to Ignatius Loyola. He bears physical pain like a hero, is just as fearless morally, his will is of iron, his action direct, his powers of thinking spoiled by no pedantry and artificiality; he is an acute, practical man, who never stumbles over trifles and yet assures to his influence a far-reaching future, by seizing the needs of the moment and making them the basis of his activity; he is in addition unassuming, an enemy of phrases, and no comedian; a soldier and a nobleman; the priesthood is rather his instrument than his natural vocation. Ignatius is said to be a genuine son of the enigmatical, taciturn, energetic and fantastic Basques.

H. S. CHAMBERLAIN

The Japanese Church and Sophia University

DANIEL MCCOY, S.J.

A Catholic magazine published in Freiburg, Germany, tells us that in the world there are some 354,000 priests and 450 million Catholics. This would mean one priest for every 1,270 Catholics. In Japan, there is one priest for every 172 Catholics, but only one priest for every 71,000 souls.

When we post-War missionaries first came to Tokyo, it was not difficult to know the other missionaries among the Salesians, Franciscans, Dominicans, and Maryknollers. Today it is different; the missionary orders, both new and old, have been generously sending their members to Japan. The number of foreign missionaries totals over 2,221 of whom 952 are priests. Yet statistically speaking, Japan seems to offer the least amount of success. A post-War prognostication that the nation, as a nation, or, at least, great segments of it, would become Christian is not being fulfilled. It would seem then that fewer missionaries in the sixteenth century, who had no Japanese clergy as we missionaries do (279 priests) nor such large number of vocations to religious institutes for women (3,780), secured far greater successes than the missionaries of recent years.

When we were in language school in 1947, a veteran missionary used to tell us that the construction of the Japanese language was the work of the evil spirit to prevent the dissemination of Christ Our Saviour's teaching. The new missionary riding up from the pier at Yokohama or in from the luxurious air port at Haneda senses, within a very few days, the first obstacle placed before his zeal, and that obstacle is the monotonous application to the study of the Japanese language. Some missionary orders require their members to study in a formal language school for one year, others for two and some for three. In Tokyo, the Franciscan Fathers conduct a language school for all missionaries. The Jesuit and Scheut Fathers have their own for their respective members.

The efforts of all the foreign missionary groups, each of

which brings its own distinctive spirit of approach, its national know-how techniques in Catholicism and, above all, its initiative and zeal in launching new campaigns and instituting areas of contact with the people, help us to realize more deeply that the key to the conversion of the nation has not yet been found. Today, without the Tosei News Release, published biweekly by the National Catholic Committee of Japan, one could not keep abreast of new and old activities in the apostolate: all the various churches, boys' towns, schools, labor movements, institutes for training professional catechists, new congregations, special and popular publications; public and private addresses, articles and reports in the great dailies and on the radio. Yet the young missionary in the drudgery of language study feels that the effect falls far short of the effort.

Other harvests seem so much richer and far less exacting; yet no missionary in Japan from the heroic Frenchmen, who were the first to return to live in the Japanese manner, to the latest arrival, has failed to perceive what St. Francis Xavier saw, one of the most attractive peoples who give very fervent Catholics to Christ Our Lord. When the key is found and the door is opened, every missionary feels that Japan will exercise the leadership in the Church of the New Age—the Church which seems to be leaving the West and seeking its focus among the Asiatic peoples.

Sophia University's Contribution

The Jesuit part in the newer picture of Catholicism in Japan began in 1908 with the educational apostolate when three Fathers, a Frenchman, an American and a German, were sent to organize a university in Tokyo, the capital city and the center of the nation's major activities. The founding of a university in what was still a young Catholic community is significant of the apostolic conditions of the nation. The Japanese, possessing a culture quite ancient and a literacy almost universal, greatly esteem learning.

The ancient missionaries were in a position to indicate to the influential daimyo (lords) and their followers, the interest of intellectual progress. After the opening of Japan by Perry, the first few missionaries living apart in separated mission

stations were allowed to live out their gingerly existence. The persecutions had been so fierce in the early seventeenth century that the population of succeeding generations carried a residue of aversion and of fear. In the opinion of Cardinal O'Connell of Boston who visited Japan in the 1900's, the apostolate in Japan required a university.

Sophia University since 1913, when officially approved by the Ministry of Education, has a troubled history, replete with two destructions, by earthquake in 1923, and by fire bombs 1945. But for the establishment of the Church, there are some quiet successes recently achieved. In March, 1955, the Sophia Graduate School received the distinction of having a publicly recognized Department of Theology. The unseen effect of this is the raising of the social level of the Japanese clergy. Previously a Japanese seminarian's education received small civic rating in a country where educational backgrounds are held in great esteem. The good effect has been achieved by the affiliation of the Tokyo Regional Seminary, conducted by the Jesuit Fathers, with the University. A seminarian who fulfills the University requirements may be eligible for the University's degree of master and on further completion of requirements for the degree *Bungaku-hakase* or doctorate. The Educational Ministry gave this year to the Sophia Graduate School the authority to grant the doctorate to any candidate, layman or clergyman, no matter where he took courses, who can defend a dissertation to the satisfaction of the University faculty.

The Jesuits in Japan number over 325, come from all the Jesuit provinces in the world, and have twenty-four nationalities represented. Eighty per cent of the man power is engaged in the educational apostolate embracing a University with Graduate School, three High Schools, one Junior College of Arts and Music, the Tokyo Regional Seminary, the Jesuit House of Theology, the House of Philosophy and the Language School.

Any religious organization which comes to Japan and opens a kindergarten, school, or university will have an excess of applications. Eiko Jesuit High had eight applicants to one place. The reason lies in the condition in which the Japanese schools found themselves after 1945. The former code of morality fell away and, with nothing positive to replace it,

moral training suffered. In a Catholic school, solid principles will be taught and demanded. The youth of Japan could be captured and must be captured, if the Japanese priesthood is to flower.

Young Men

In 1948 I saw the opening of Eiko Jesuit High School in Yokosuka for which hundreds applied; careful screening sifted out the best boys, all non-baptized. In 1953, I saw these young men, as intellectual Catholics, tower above the other University students; they became Catholics in their school days, and are definitely an asset to the Church. "Within ten years," said Bishop Ross, S.J., retired Bishop of Hiroshima, "the secular clergy will have a hold on the situation."

When a Catholic boy enters a business firm, he will sooner or later face a number of difficult situations. Business transactions, when completed, are sometimes celebrated in an institution which has no Western counterpart, the tea house restaurant. It is the way of entertaining provided by the company and to be absent is to be conspicuous. In itself approvable, it may give rise to unsavory moral situations in which a Catholic may have to suffer. For a newly employed young man, it is not always easy. Japanese Catholic men are devout but in some mission stations, the Catholic women far outnumber them. Catholicism with its high esteem for womanhood has a great appeal for Japanese women. I surmise every missionary perceives in the non-baptized who have followed the moral code of the past an awareness of the supernatural, a reverence for the divine, a desire for goodness. Many Japanese have souls which are *naturally Christian*. In a conversation during his visit to Japan in 1953, Father Martindale, S.J., pointed up the area of closest contact, when he stated that Buddhism and Christianity meet on the level of mysticism.

A personal experience of my own in educational work may indicate how the unglamorous may yet be inducive to major results for the Church's progress. In 1950, Sophia University following the revised regulations of the Ministry of Education found it necessary to build a biology laboratory and institute courses. This was a departure, for the strong faculties were economics and literature. The Provincial Superior, Father Pfister, called me to Sophia to build the laboratory.

I built it according to the highest standards and equipped it fully, providing for every student individual places, instruments, materials and above all, a microscope and lamp. I did not realize that my procedure was unusual, but the inspectors from the Educational Ministry and from private educational groups voiced rapid approval of the University. No other non-science university did so much for non-science students.

With every forward step in greater recognition of Sophia University goes an advance in the educational status of the seminarians, comprising an affiliated student body. The little group of benefactors who over four years had provided me with four hundred dollars with which we bought the persuasive microscopes has shared more deeply than they know in the apostolate in Japan.

JESUITS AND YELLOW FEVER

FRANCIS M. FORSTER, M.D.

The name of Carlos Finlay brings a deep feeling of appreciation for the great contributions made by this renowned physician in the field of infectious diseases.

On a recent visit to Cuba, I called at the Colegio Belen, a Jesuit School on the outskirts of Havana. Walking along the corridor to meet Father Ricardo Chisholm I passed the chapel, where I noticed two plaques, one on each side of the entrance. The one on the left side was dedicated to the Jesuit Father who had established the laws governing the course of hurricanes in the Northern and Southern hemispheres. The one on the right brought me to a halt: it was a plaque dedicated to Dr. Carlos Finlay and inscribed with the names of Jesuit Fathers, Brothers, and Scholastics who had collaborated in his experiments. I was intrigued, for I was unaware of the fact that the Jesuits had played a role in the original studies of Dr. Carlos Finlay on the etiology of yellow fever.

Later in our discussions on the matter, Father Chisholm supplied me with a copy of the official affidavit which described how Carlos Finlay discovered that the mosquito was the vector in yellow fever and told of the experiments and studies which Dr. Finlay conducted on the members of the Jesuit community. One night Dr. Finlay was attending a Carmelite priest desperately ill with yellow fever. The doctor sat up much of the night trying to comfort the patient. Dr. Finlay was exhausted when he returned to his home. He was about to go to bed when he realized that he had forgotten to say his rosary.

Too tired to kneel, he sat in his armchair. It was a hot night; he was perspiring uncomfortably; he was depressed with anxiety for his sick and dying patients; and to climax it all, a mosquito began to harass him. This taunting insect kept flying around trying to sink its proboscis into his forehead. As he battled the heat, his weariness and the mosquito, and at the same time tried to say his beads a thought, an inspiration perhaps, suddenly came to him. Could mosquitoes be the vectors of yellow fever? Dr. Finlay became very much excited as he suddenly visualized thousands of mosquitoes biting sick people, stinging healthy ones, and transmitting the disease.

To test his hypothesis, and to control his experiments, Dr. Finlay needed subjects newly arrived in Cuba who had not previously been exposed to yellow fever. At that time, Jesuit Scholastics, Fathers and Brothers were coming from Spain to Havana. On the first night after their arrival he would bring to the Jesuit Community house test tubes, in each of which there was contained a mosquito which had fed on a patient who was infected with yellow fever. He removed the stopper and inverted the tube against the skin of the finger of each of the newly arrived Jesuits, allowed the mosquito to feed until it had satisfied itself and then dropped it back into the test tube. Thus was established a successful system of inoculation; since by this technique almost all of the newly arrived Jesuits were made immune to yellow fever.

There were only two deaths due to yellow fever among those whom Dr. Finlay inoculated. One of them was the Father Rector of the Colegio Belen. He had come to Cuba as a Scholastic, had been inoculated and had returned to Spain for his theology. After his ordination, he returned to Cuba as the Rector. Dr. Finlay, however, not knowing that the immunity acquired by the inoculation was a temporary and not a permanent immunity, did not reinoculate him and thus the Rector developed a fatal case of yellow fever.

Dr. Carlos Finlay was the first to establish the fact that the mosquito is the transmitter of yellow fever and to develop a system of inoculation against the disease. This was in the year 1881.

From the Georgetown University Medical Center

Bulletin, November, 1955

Meditations of a Jesuit in Jail

ISABEL MCHUGH

One of the most interesting and attractive of the German Christian resistance leaders was Father Alfred Delp, who was hanged in Berlin on February 2, 1945.

Alfred Delp became a Catholic while still at school and entered the Society of Jesus at nineteen. As a student he was very earnest, argumentative and even vehement. He seemed quite incapable of accepting teaching passively. He had to analyse everything, to confront doctrine with concrete life from the start. Characteristically, when only twenty-four he wrote a critical study, entitled *Tragische Existenz*, of Heidegger's existentialist philosophy. After his ordination in 1939 he was appointed social and political assistant on the Jesuit monthly, *Stimmen der Zeit*.

In 1942 Count Helmut von Moltke, founder of the secret moral resistance movement known as the "Kreisau Circle," which aimed at uniting all denominations in the task of saving the common Christian heritage, asked the Jesuits to find him an expert on social questions. Father Delp was the obvious choice, and he entered the movement eagerly in obedience to his Superior, though fully aware that he was risking his life.

Moltke was a Christian Democrat in politics and Delp too was definitely liberal in sympathies. Until Moltke's arrest in January 1944, they worked together on plans for an ideal Christian social order to replace the Nazi regime when the inevitable collapse should come, but unfortunately all their blueprints for a Christian Socialist Germany have been lost.

When arrested Father Delp was writing a book on what he called "The Third Idea," the "Personal Socialism" which he believed to be the only workable compromise between the extremes of Capitalism and Communism, actually a German version of the ideas of the Harmel brothers and Allan Turner. His social theories are not explicitly expounded in his published writings, but this constant thought, the reconciliation of modern ideas with traditional Christian teaching, is implicit

A feature article reprinted from *The Catholic Herald*, Friday, November 18, 1955.

in all of them. Indeed, everything he wrote, whether on history, current events or personalities, had this basic purpose.

Moral Underground

Moltke's moral underground worked well for several years, but his best men were tempted away one by one to the path of violence, caught and executed. In January, 1944 Moltke himself was arrested, and after the July Plot on Hitler's life, Father Delp and three others of the Circle were arrested too. All were held in solitary confinement until January, 1945, when, during three days' trial, nothing could be proved against them except that, as Moltke put it, "we five thought together." The formal charge was treason: they had reckoned on a collapse of the Nazi regime; hence they were defeatists; but they were cleared of complicity in the July Plot.

Obviously Moltke's chief crime was his association with Jesuits, "the greatest enemies of the German State," whom he had consulted on the morality of civil disobedience and other matters.

"And it seems that I, a Protestant, am to die a Jesuit martyr too," he wrote jocosely to his wife, describing the trial. A fortnight later he was hanged with two others of his Circle. Pastor Gerstenmaier, whose crime was likewise "re-Christianising intentions," was acquitted, but the Jesuit was inevitably condemned.

Father Delp found it hard to resign himself to die for he loved life and was fully conscious of his powers. Six months' solitary confinement, far from breaking his brilliant and sensitive mind, seemed to bring it to its full maturity. "I often feel full of grief," he wrote to his brethren, "when I think of all the things I so wanted to do. For I have only now really grown to my full stature. I'm more genuine and upright than I used to be. My eyes have attained the plastic view of all dimensions, the clear vision of all perspectives. I'm overcoming my shortcomings and limitations." His imprisonment was a long retreat, and after four months of it, on December 8, 1944, in the presence of a fellow-Jesuit sent to him by his Superior, and of a prison warden, he had made his final vows.

Up to his arrest he had preached regularly in two Munich churches. In a vivid, forceful style, rich in original phrase-

ology, he strove to counter the terrible perversion of the human spirit which Nazism was achieving with such success, even among Catholics. (Catholic Munich was proud of its title of "The Capital of the Movement.") Naturally, he did not condemn the regime openly, but we can see from his sermons how deeply he felt the degradation of his country. "We are a guilty, a terribly guilty, generation," he said more than once. Thirty of these sermons have been published, and they make wonderful reading — thought-provoking, stimulating, but never easy.

His last essays and meditations, thought out as he paced his tiny cell three steps each way, are a continuation of his strenuous efforts to co-ordinate religion and life, to show that the Christian system really does hang together. One must admire a man who could think so deeply and write so finely with the hangman's noose dangling before him, and Berlin being bombed flat around him while he was locked and fettered like an animal in a cage. He calmly examines the conditions of inner freedom, true consolation and joy of soul—precious fruits of the spirit garnered in his solitude. The future of Christianity is his constant thought, above all the problem of leakage. "If the churches continue to present the spectacle of a wrangling Christendom, they are written off. We must resign ourselves to bear the division as historical destiny and as a cross."

Ideal of Service

The primitive Christian ideal of deaconry, that is, service, must come back. "The Son of Man came not to be served, but to serve." And again: "Our Lord told us to go forth. He never said: 'Sit down and wait for people to come to you.' The approach of an exacting Church in the name of an exacting God is no longer the right approach to this generation or the coming ones. Between the clear conclusions of our fundamental theology and the hearts of those who are to hear us lies a mountain of repugnance which experience of us has heaped up. An honest future history will contain bitter chapters on the contribution of the churches to the rise of dictatorships."

An attitude of respect towards godly and godless alike must take the place of clerical domination. "Representing the Church, an arrogant person is always an evil." He is often

startlingly forthright. In a wonderful sermon on the priesthood, for instance, he says: "You must not call black white and white black just because a person is a priest. It is up to you to help these men to be better. Keep your eyes open and speak up, not in cheap criticism but out of a sense of your own responsibility for the Church."

His self-criticism was ruthless. "One must hold trials constantly in one's own heart, but they must be honest trials, presided over by the Holy Spirit." Even his intimates were astonished at the depth and vision and nearness to God shown in the last notes and meditations published as *Im Angesicht des Todes* (In Face of Death). It was said that Count Moltke, in his year of solitary confinement, latterly with the Bible his sole reading, had "penetrated to the core of Christianity." Father Delp did so too, but in a different way, for by nature he was no contemplative. In a lengthy meditation on the Lord's Prayer he relates each sentence to the trials and pains of our tortured world. His own plight lends poignant force to his reflections—his hours of "helplessness and desperation."

"'Lead us not into temptation.' Our Lord bids us pray to be spared such hours. I advise everyone to take this petition very seriously." On the Beatitudes: "To hunger and thirst after justice," he reflects, "Only those who have counted the hours from one piece of bread to the next can see the full force of these words."

Christmas Candle

In a meditation on the *Veni Sancte Spiritus* he harks back again and again to the evils of the times, among them coldness of heart, incapacity for religion: "Our capacity for both adoration and love has atrophied." Plainly he himself did not suffer from this. "The result of this time must be a great inner passion for God and His Glory. My life from now on must be a passion of testimony to the living God, for now I have come to know and perceive Him, and He will confirm my new life once it is freed for its new mission," he writes on the last day of 1944. And on New Year's Day he writes: "1.1.45, Jesus—I set this name of the Lord and of my Order at the beginning of the New Year. It stands for all I believe in, hope for and pray for: inward and outward deliverance,

total and unreserved devotion, and early freedom from these wretched irons."

A few days before the trial he wrote with his fettered hand: "The Lord has lit a Christmas Candle of hope inside me." Even after the verdict he wrote: "I still don't believe it will be the gallows. Is it crazy to hope on, is it cowardice, or is it grace? I often sit here before Our Lord and look at Him questioningly."

Despite his handcuffs Father Delp contrived to celebrate Mass many times secretly with hosts and wine smuggled in with his laundry, and he kept the Blessed Sacrament on or near his person. "I had the *Sanctissimum* with me during the trial," he wrote to his brethren, "and before setting out I celebrated. When I compare my serenity during the trial with the stark terror I often felt during the raids on Munich, I wonder whether this is not perhaps the miracle for which I have been praying." In his last letter he thanks his brethren for their love and support, asks forgiveness for his failings towards them, exhorts them to infinite love and patience for the blinded and misled German people, and begs them to care for his aged and sick parents.

Then nine days after Moltke and the others had died, he was taken away to the execution place at Plötensee. As his friend and literary executor, Father Paul Bolkovac, wrote: "He died for the same cause that had given purpose and direction to his short but fruitful life: the interpretation of the earthly in the light of the heavenly." He was 37 years old.

The Kreisau Circle

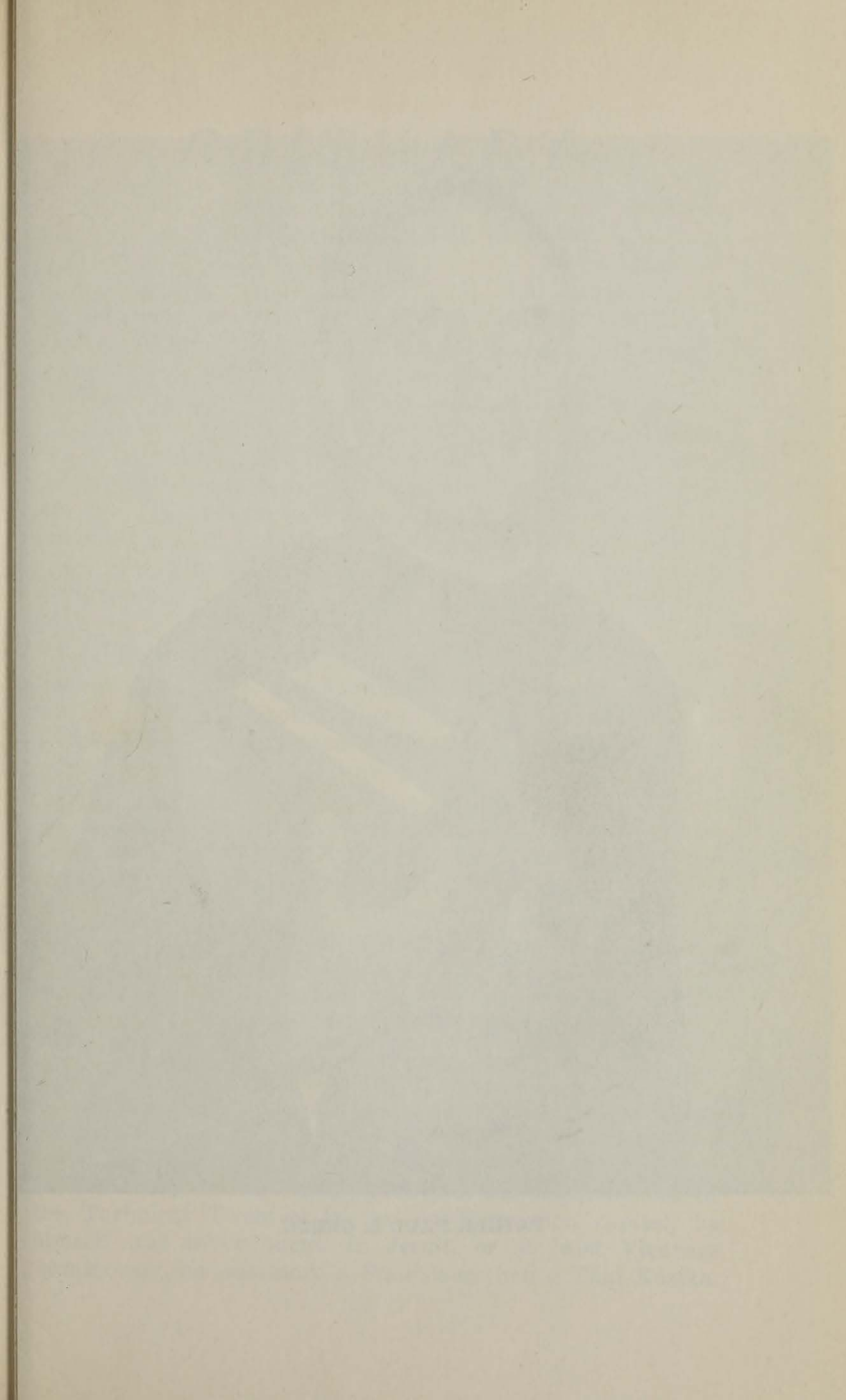
In 1940 Count Helmut von Moltke, adviser on international law to the German High Command and son of a Scottish mother, founded the moral resistance movement known as the Kreisau Circle, which united Catholics and Protestants to save Christianity and fight Nazism by non-violent means—spreading Christian propaganda, saving Jews and other hunted persons, and other activities. Members ranged from officers, diplomats, bishops, civil servants to typists, soldiers, workers. Its password was *Grüss Gott*, its weapon the Sword of the Spirit, its first aim to save the soul of Germany. Its network operated underground even in the occupied countries.

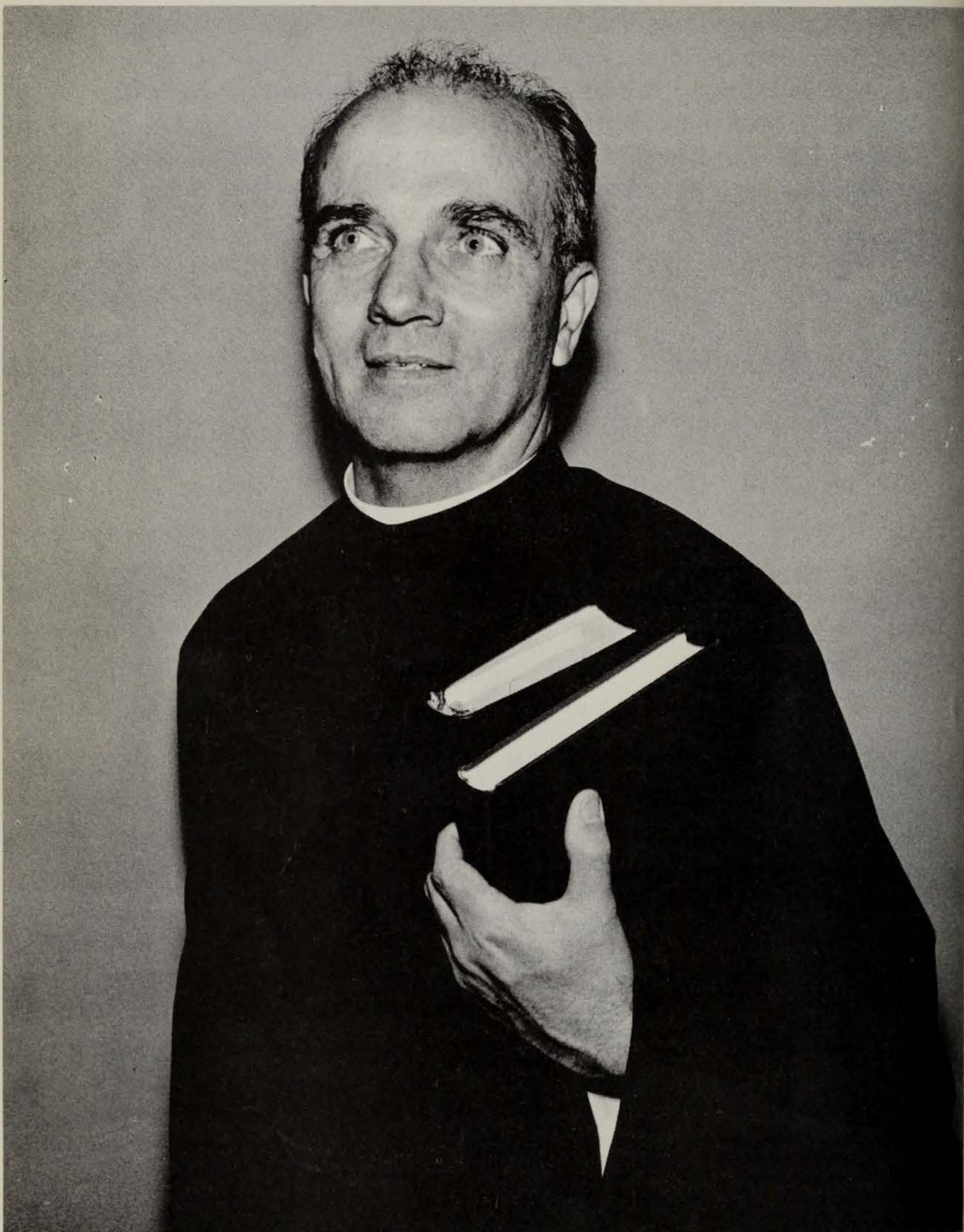
After Moltke's arrest, many of the leaders turned in despair to assassination plots and were executed. Among the few prominent members who remained faithful to non-violent resistance were the Bavarian Jesuit Provincial, Father August Roesch, who was in prison there when Berlin fell, and Pastor Pölchau, Protestant chaplain of Father Delp's prison, Tegel.

GREATNESS

Greatness, genius, and talent do not always go together; but if greatness is the capacity to see a great goal and to make for it through every obstacle, and at whatever cost, then whether genius or not, Ignatius Loyola was great. Hitherto he had been devoted to a kingdom that included half Europe, but even that had not been enough to awaken the whole man within him. Now he saw a kingdom that embraced all the world, and come what might he would take service in it. Hitherto he had been content to take life as he found it, winning reputation when opportunity came his way but making little enough of the fruit of his life on those around him. Now he saw that there was a greater honor than any he had so far known; not in mere ruling of men, but in the making of them according to this new ideal. Hitherto he had fashioned himself on the standard of men about him; now he knew that there was a nobler standard than that, in the making himself to be and to do whatever might best serve the new ideal. And to see was to determine. Hitherto he had lived for nothing; now he had something to live for. Where this determination was to lead him he did not know; but he rose from his bed another man, with a definite goal before him, to make himself and to make others like himself champions of the King of the Universal Kingdom, and he pursued that goal unflinching to the end.

ARCHBISHOP ALBAN GOODIER, S.J.





FATHER PAUL L. GREGG

OBITUARY

FATHER PAUL L. GREGG, S.J.

1901-1955

Uncharacteristically, Father Paul L. Gregg, gracious gentleman, precise scholar, and exact religious priest, died without that premeditated deliberateness which characterized his manners and his morals, his legal and priestly studies, and his exact observance of his religious obligations. He was found dead in his room in Regis College, Denver, on September 22, 1955 some hours after his first heart attack. Never robust or vigorous, yet always much about his Father's business, he had not sought medical attention and certainly never complained of any ailment. Expecting a visit late in the afternoon from his sister, he was at his class preparation when death came.

Paul Lawrence Gregg was born in Wichita, Kansas, on December 10, 1901, the youngest of six children of a respected family. His mother was of pioneer stock and exerted a wholesome influence upon the Mexicans who were moving into Wichita in numbers, long before social case work and Catholic Action were so much as mentioned. Her youngest son attended the parochial school at the Cathedral and later the public high school of Wichita. All his life he was grateful for the intellectual training he received in this public high school. He spent his first two years of college at Old St. Mary's, Kansas, where his penetration perceived the outstanding excellence of one instructor in English and the comparative shallowness of certain ill-prepared and overburdened Scholastic instructors. He enrolled in the Georgetown School of Law, where in 1928, he took his degree of bachelor of law. His diligence at the law books did not preclude occasional excursions into the social life of Washington society and into the cultural life of the capital with its theatres, music halls and art galleries. He burned, to be sure, with a hard gem-like flame, but despite the blandishments of the Turbulent Twenties in the pre-Depression capital, he himself was never burnt. In Jesuit, or at least Viennese terminology, he was more a Stanislaus than a Paul Kostka.

After graduation, he worked for a year as an administrative clerk in the government of the District of Columbia, and on September 2, 1929, he entered St. Stanislaus Seminary, Florissant. Always respected and admired, he had a slightly abbreviated course in the Society. His first teaching assignment was at the Backer Memorial High School in St. Louis, and, like many both before and after him, he thoroughly enjoyed it. He returned to his native Kansas for his theology at St. Mary's, where he was ordained on June 22, 1938. His tertianship was made in Cleveland under Father McMenemy of the later years. Back at Georgetown to get his degree of master of laws, he had been urged to do this two years' course in one and he forced himself to do precisely what Superiors had asked. Returning to St. Louis for his last vows in August 1941, he went immediately to The Creighton University in Omaha, which was to be the scene of his work as a professor of law and regent of the School of Law. His tenure there was never quite normal. For the first period of the War years, there was but a skeleton school. In the second period after the War, there were too many law students for too few competent instructors. In the third and final period, the falling enrollment gave concern to both administration and to Father Gregg. But under Father Gregg's firm but kindly guidance, the legal objectives had been precisely formulated, the standards were made exact and were exacted, and instruction and examinations were made effective. Whatever Father Gregg did was characterized by high excellence.

Gracious Gentleman

Father Gregg impressed everyone as a gracious gentleman. Newman's celebrated creation with all his social poise and charm would have found himself improved upon by the finer Christian traits discernible in Father Gregg. And underneath his urbanity and polish, Father Gregg was firm, just. He was simply incapable of being unfair and he would not consider compromising principle. As he was never in a hurry, he would take his and the students' time to explain his principles and to justify his application of them to a case. In conversation, he was delightful, for his reading was judicious and his observations were accurate; his wit and

his repartee were distinctively his own. Somewhat reserved, and respecting always the sacred preserves of another man's mind and preference, he avoided intimacy. He told you precisely, neither more nor less, what he wanted you to know. At examen he did not have to reproach himself with being carried away by his own conversation. He was cordial and gentlemanly with all and friendly with but few, for he had found in Christ an Intimate Friend who was all that he needed or wanted.

Father Gregg was a man of scholarly habits and of constant application to study and reflection. Possessed of neither great physical stamina for sustained study nor brilliance of intellect, his great mental endowment was his precision of thought and exactitude of expression. After teaching several courses in law, he came to specialize, by exclusion, in torts. Having been trained in his accurate academic arena under ever mounting pressures his students began during the course of the first year to think like lawyers. He constantly inculcated the highest ideals of the law, of justice, and of equity, for he had nothing but scorn for legal legerdemain.

Those who heard his occasional sermons in St. John's Church called him the Newman of Nebraska. This epithet will at least indicate his style of preaching. In Denver more than in Omaha, he exercised apostolic zeal in taking supply.

Deep Spirituality

To observe the gentleman and the scholar in Father Gregg required no great penetration, to note his exactness in the performance of his religious exercises required no special acumen, but his deep spirituality was known to few, for he made it a point of honor to hide it from those who were not entitled to know. A stray note of his found after his death, which he had submitted to his Spiritual Father, makes this point clear.

"A *contemplative* priest will have a deep absorbing sense of complicity with the Host before him on the altar—so much so that his Mass will be going on within him not only while he is at the altar, but when he is away from it; at many moments during the day, the broken Host lies on the paten. But the fact that you are in possession of the secret,

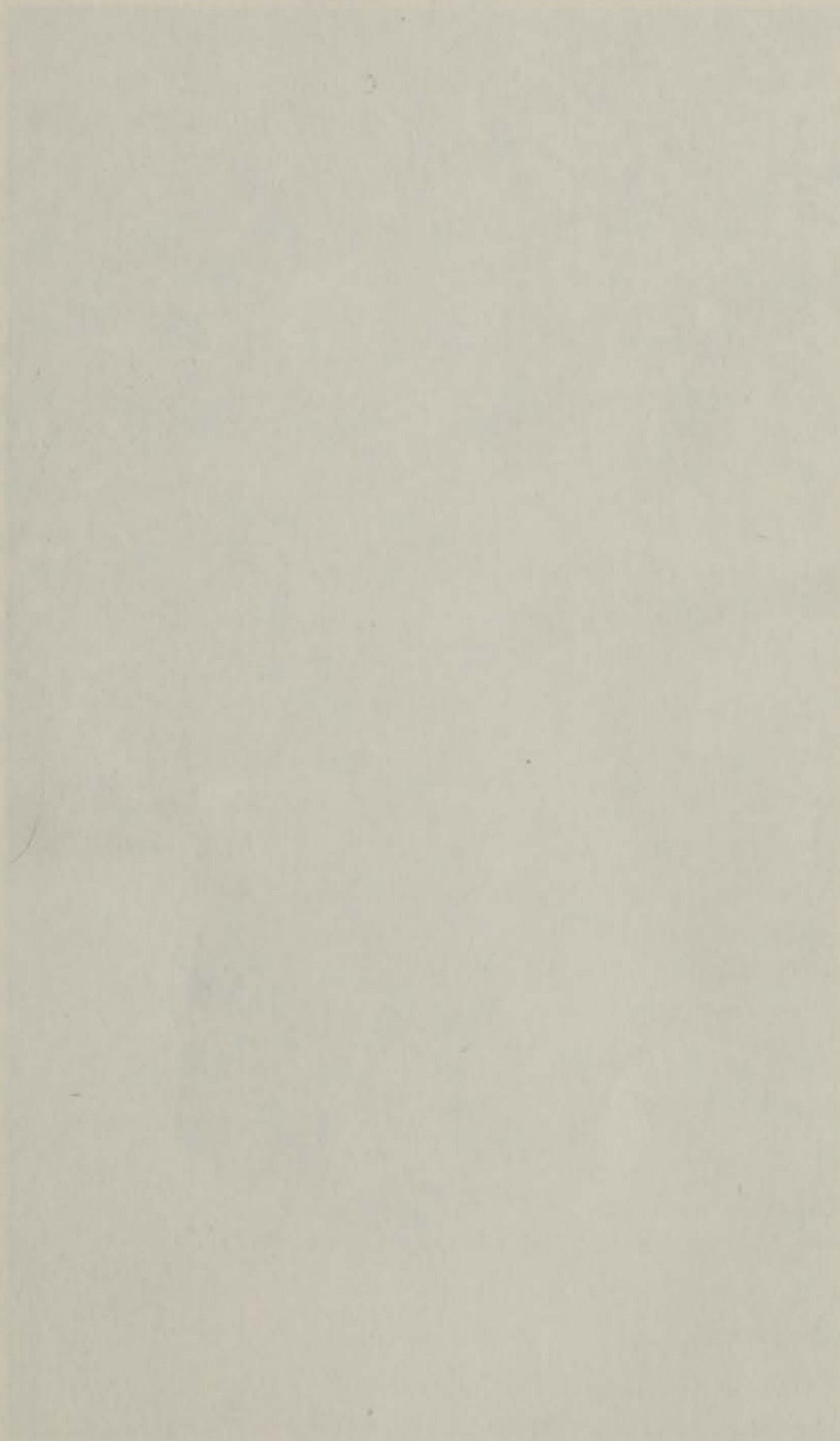
identifies you with the Host and with what is going on. And without words or explicit acts of thought you make assent to this within yourself simply by staying where you are and looking on. There Christ develops your life into Himself like a photograph. Then a continual Mass, a deep and urgent sense of identification with an act of incomprehensible scope and magnitude that somehow has its focus in the center of your own soul, pursues you wherever you go; and in all the situations of your daily life, it makes upon you secret and insistent demands for agreement and consent.

“This truth is so tremendous that it is somehow neutral. It cannot be expressed. It is entirely personal. And you have no special desire to tell anybody about it. It is nobody else’s business. Not even distracting duties and work will be able to interfere with it altogether. You keep finding this anonymous Accomplice burning within you like a deep and peaceful fire. Perhaps you will not be able completely to identify this presence and this continuous action going on within you unless it happens to be taking place formally on the Altar before you, but at least then, obscurely, you will recognize in the breaking of the bread the Stranger who was your companion yesterday and the day before. And like the disciples at Emmaus you will realize how fitting it was that your heart should burn within you when the incidents of your day’s work spoke to you of the Christ who lived and worked and offered his Mass within you all the time.”

This aspect of Father Gregg, hidden by his urbanity, scholarship, and religious exactitude, quite eluded everyone. Possessing neither Xavier’s zeal nor Bellarmine’s brilliance, neither Baldinucci’s penitential practices nor de La Columbière’s gifts of contemplation, Father Gregg was, nevertheless, a true Jesuit who read over carefully the *Sume et Suscipe*, weighed its words and considered its implications. Then he repeated it deliberately and meant precisely what he said. For twenty-six years, according to his abilities and graces, he gave all that this Ignatian oblation promised. At the Grand Review, Ignatius will surely recognize Father Paul Gregg as one of his true sons and Christ too will know him as His holy priest.

PAUL F. SMITH, S. J.

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BROTHER PETER DEMPSEY

BROTHER PETER DEMPSEY

1877 - 1955

At the advanced age of seventy-eight, Brother Peter Dempsey died piously in the Lord at Weston College on January 18, 1955, having spent forty-one years in the Society.

The facts of his early life were obtained from his aged sister. Born in a rural district, at Knockatoher Kiltula, near Athenry, County Galway, Ireland, December 13, 1877, he was one of eleven children—eight brothers and three sisters. As frequently happens in Irish families, one of the brothers studied for the priesthood. Because of his scholarly attainments Father Thomas Dempsey was, after a few years, appointed president of Galway University. He died at the early age of thirty-nine. In Ireland today, there are several priests and many nuns, descendants of Brother Peter's brothers and sisters.

Needless to remark, the Dempseys lived in a thoroughly Catholic atmosphere. Every evening before a statue of Our Lady at which a vigil light was kept burning, the family assembled to say the Rosary. "All my brothers and sisters," writes his sister, "were deeply religious." Of her Jesuit brother she says, "Brother Peter was pious from his boyhood. He got his vocation to be a Jesuit brother at a mission. I thank God to have had so wonderful a brother. When he wrote me his letters were like hearing the priest give a sermon at Mass."

From his family we learn that Peter was a daily communicant while living as a layman and that he was godfather for the children of his relatives and business associates. Before entering the novitiate he enrolled his fourteen godchildren as perpetual members in the purgatorial society of the Mission Church, Roxbury, conducted by the Redemptorist Fathers. Just how long Peter had been in America before entering religion on August 29, 1914 at St. Andrew-on-Hudson, Poughkeepsie, N. Y., at the age of thirty-seven, none of his relatives could remember. But the impression gained was that he came over while in his early twenties. It was also recalled that in his quiet way he was apostolic and

exercised a religious influence upon the men among whom he worked. That is why he became a kind of professional god-father.

Manuductor

For the externals of his religious life we now turn to the Province catalogues. There we find that after taking his vows, he was appointed manuductor of the novice Coadjutor Brothers at Poughkeepsie, an office which he held for nine years until transferred to Shadowbrook. He remained there but one year, being still listed as manuductor. Consulting one of the older brothers who was a novice under him, it was learned that Brother Peter was kindly and orderly, that he had the gift of leadership, and that there was no friction.

A more circumstantial description of the manuductor was happily provided by a distinguished Father of the New England Province. He writes, "When I came to St. Andrew-on-Hudson in 1916, Brother Dempsey was in charge of the clothesroom. He had much to do with the novices, because the delicate ones had their trial under him and all had to help him sort the wash on Sunday. We found him pleasant but a hustler who kept us going. There was no loitering in the clothesroom with Brother Dempsey in charge. He was not demanding but he had a way with him that kept us moving. He had an even philosophy of life, which was summed up in a favorite expression. When the novices lamented their hard lot and the burdens they had to bear, invariably they would hear—'Brothers, that's the way we win our crown!'

"Brother Dempsey was much more lively in those days at St. Andrew. He was beadle of the novice Brothers and enjoyed the confidence of Father Pettit. He seemed continually on the go but it was about the Father's business. He was always cheerful, affable, and approachable. So when I went in later years to visit him at Weston and observed that he was almost a recluse, I was much surprised. The reason, I was told, was the great pain Brother suffered.

"I recall that at St. Andrew his dearest friend was Brother Fehily. One often saw them walking together. I think they entered about the same time. One more thing. They used to

say that Brother knew all the novices by the numbers of their clothes boxes. He was often quoted as saying, 'I don't know your name, but I do know your number.' I was deeply impressed by his constant, solid and practical piety."

While at St. Andrew-on-Hudson, Brother Peter was entrusted with charge of the clothesroom and of the wine cellar. During the last five years he assumed the added duty of visitor during religious exercises. After his year at Shadowbrook he was sent to Boston College, but stayed there only a few months. Then he was transferred to Weston College where he spent the remaining twenty-five years of his life. For three years, beginning in 1930, he is listed as having charge of the dining room, a difficult and responsible position. Then for three years he is marked *Ad domum*, which meant that he took care of the rooms on the faculty corridor. The next three years he was sacristan. And finally, until 1953 he is again marked *Ad domum*. He did what work he could until he became so sick and feeble with advancing years that he could work no more. In 1953 we find after his name, *Orat pro Societate*. For him this was a new vocation to the purely contemplative life. Relieved of all external occupation, he was to devote the rest of his days to prayer, penance and meditation. So much for the catalogue.

Interior Life

Our knowledge of the interior man is derived from the impressions of those who lived with him during his quarter of a century at Weston. All of Ours revered him as one who was bravely carrying on in the midst of constant suffering. He used to say, "It is good for a Brother to have headaches, for in this way he can gain merit without ceasing to work. But it would not be the same for a Father or Scholastic." After his death one of the Fathers remarked that it was a custom among the Scholastics, when one of them had a serious intention to be prayed for, to ask the prayers of Brother Dempsey.

The esteem in which he was held by the community is well exemplified by a letter he wrote to a niece on the occasion of the death of his brother Bernard at the age of eighty-four. "The superior here had Bernard's death announced from the

pulpit during dinner asking for Masses and prayers. A number of the Fathers told me they had offered a Mass for the repose of his soul. The theologians and philosophers presented me with a beautiful spiritual bouquet as a token of sympathy: Masses, Communions, beads and visits to the Blessed Sacrament. The Brothers also were very kind. I sent the bouquet to his wife by air-mail."

Brother Peter was a copious letter writer. He loved to put his thoughts on paper and this, no doubt, accounts for his readiness and fluency in speaking of sacred things. He had meditated long years on the Gospel story; he had caught something of the spirit of St. Paul from whom he so often quoted. Like the great Apostle he, too, spoke of his sufferings, but only to a few of his intimate friends among the Fathers and to some of his relatives.

In August 1954, about a month before going to the hospital for his last operation, he writes, "I really had a bad spell. It is human nature to tell those whom we love when we are hard pressed. Our Blessed Lord in the garden of Gethsemani told his three apostles that his soul was sorrowful even unto death. He confided his troubles to them. He also asked his Father to take away, if possible, this chalice from Him. But He immediately adds, 'Not my will but thine be done.' Our Blessed Lord has given us an example of how to act on such occasions." Then passing on to the mystical body Brother says, "We have to make reparation for the delinquent ones in order to win the grace of conversion for them from the Sacred Heart of Jesus. My life is devoted to this great object, so I must expect much suffering."

Sufferings

His sufferings increased with the years. In 1953, cancer developed in his left jaw and neck. He was hurriedly anointed by a Passionist Father at St. Elizabeth's hospital and then operated on. In five days he was home again. The next year, in September 1954, he was again at the hospital for internal cancer and this time remained there for six weeks after his operation. Needless to say, he edified the nuns and the nurses by his obedience, cheerfulness and by the little spiritual talks he gave them. The devoted ladies spoke of him as a saint.

For years this old man, shut off from recreation with his brethren because of his almost total deafness, had been leading a lonely life in the world of the supernatural. He could hardly speak of anything else; with him all things led quickly back to God.

And yet he managed to keep in touch with current events. In 1950 he writes, "All our poor soldiers in the war in Korea need our prayers. Death is staring them in the face all the time." Again in '52, "I offer all the Masses said in the U. S. A. for our newly elected president that God may enlighten him and his cabinet to do the right thing." Quoting from Bishop Sheen he says, "There is no defense against the atom bomb except to keep in the state of grace."

A year before his death, he writes to tell his nephew how he spends his day. "I am devoting my everyday life to the service of Christ. I get up at five, wash up and go to the chapel, make my morning offering and all my intentions. Then Mass and Holy Communion in one of the small chapels. After my thanksgiving, I meditate and pray until almost 8 A.M., when I go to breakfast. Afterwards, a visit to the Blessed Sacrament and the Way of the Cross. I go to my room and say Rosaries for various intentions. The Lord has given me the grace to pray. So He keeps me busy most of the day and sometimes part of the night. We can do nothing in the spiritual line without Christ. Of myself I am nothing. With all humility I am just telling you how I spend my latter days in the service of the Lord."

His writings show that he was well instructed in theology and had done considerable reading and had meditated deeply on heavenly things. They run the gamut of subjects from the hypostatic union to ejaculatory prayers. To quote a few of his remarks to a relative: "St. Augustine says, 'It is a greater thing to save a soul than to create heaven and earth.' Every human being has cost the blood of the Son of God," he adds. And then, "Thank God He has given me the grace to lead a life of prayer for this end." This was Brother Peter's favorite devotion and the intention for which he offered his prayers and sufferings, "To gain the grace of conversion for poor souls dying in mortal sin." He had caught the spirit of the Kingdom: his piety was dynamic and Igna-

tian. Again he writes, "No man living can be compared with the priest or bishop. Through their power, Jesus is always in our midst." In another letter he learnedly remarks, "St. Thomas says, 'Sanctifying grace is a participated similitude of the Divine Nature of God.'" He quotes from St. Margaret Mary, "Christ gives his Heart and his Love as a gift to those He Loves."

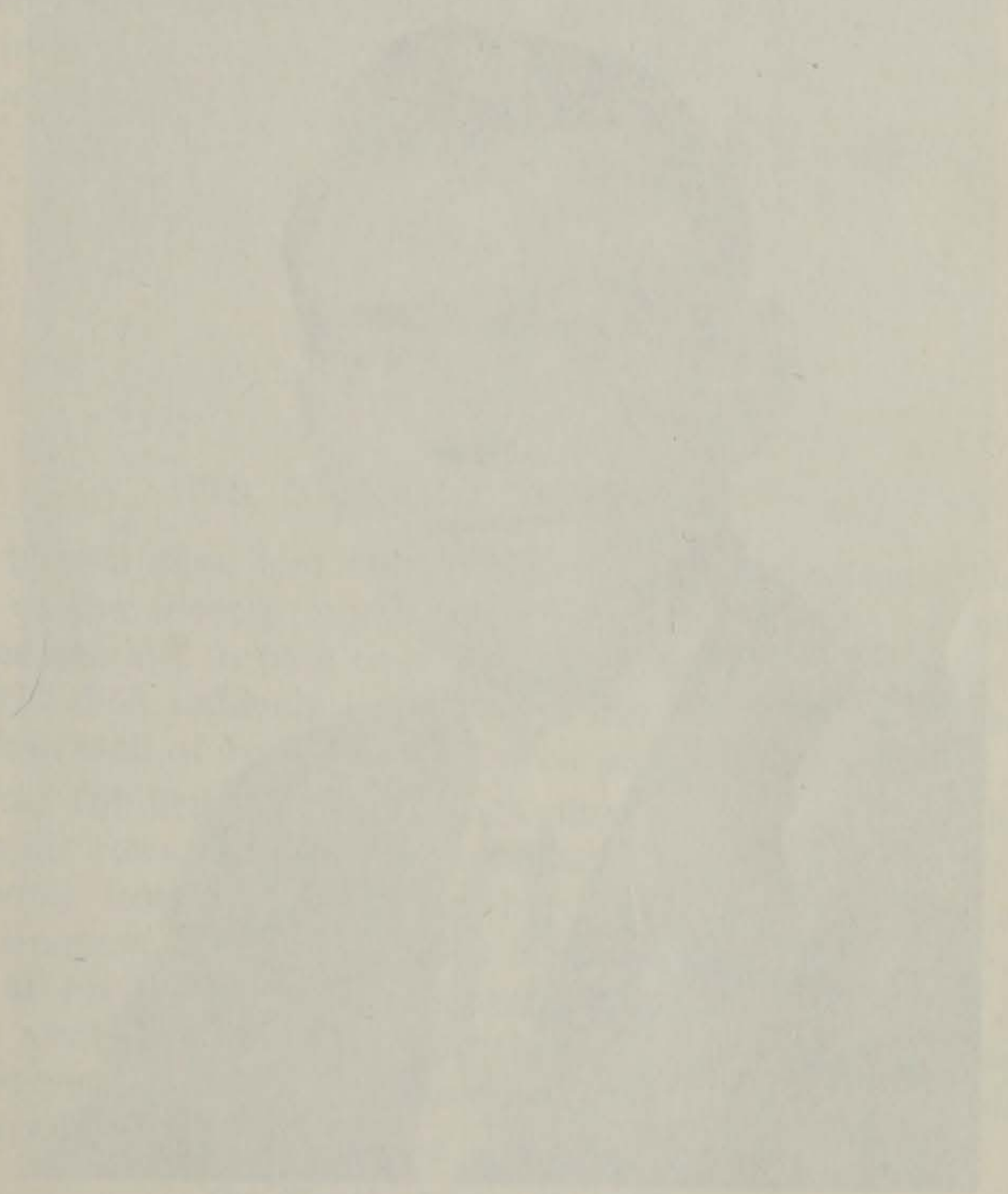
No one who knew Brother Peter ever imagined that he overstepped his grade and turned preacher. He simply stated in his gentle way what was close to his heart. When speaking to a priest he would humbly ask, "Am I correct in this matter?" In another letter, after composing an enthusiastic paragraph on the privilege of being a Catholic, he says to his nephew, "I don't intend to give you a spiritual conference. You do not need it. It is just a little heart to heart talk. It will help both of us to keep spiritual motives in mind."

As he grew weaker, the tone of his letters to his relatives grew more urgent. Once after beseeching a nephew never to forget the morning offering, he attempts to excuse his insistence saying, "I am not only your uncle, I am also your godfather." At another time, "I have asked the Holy Spirit to tell me what to say to you."

The last days of Brother Dempsey were most edifying. To cause the infirmarian as little trouble as possible, he used to drag himself from bed and twice he fell on the floor and bruised himself. He never complained but was always grateful to those who helped him. For several weeks before he died he could take no solid food. During the night he prayed that God would give him the privilege of receiving Holy Communion in the morning. For many years he had eaten so little that the workmen in the kitchen used to wonder how he kept alive.

He once confided to an intimate friend that for years he had prayed that his mind would remain clear until the end. This favor was granted him. During his last illness though dreadfully weak, he managed to arouse himself and give each visitor a little spiritual talk. On New Year's morning he said to an intimate friend, "This will be a happy year for me. I shall soon be with Our Blessed Lord, his Mother and the saints." But he added, "I don't want to die until God

My dear Mother
I have just received your
kind letter of the 10th and
am glad to hear from you
and to hear that you are
all well. I am well at
present and hope these few
lines will find you all the
same.



RICHARD BENTLEY

Printed and Published by
RICHARD BENTLEY, 11, Abchurch Lane,
London, E.C. 4.



RICHARD NEUBECK

calls me." And then with a smile, "I shall remember you when I go to heaven."

He died peacefully and without a struggle. A venerable Father and a young Scholastic who were watching said the prayers for the dying. Not until the last day shall we know the number of souls saved through the prayers and sufferings of this humble and zealous member of the mystical body. Brother Peter Dempsey, we may be sure, still continues to fulfill in heaven the last assignment given him on earth, *orat pro Societate*.

GEORGE T. EBERLE, S.J.

MR. RICHARD NEUBECK

The papers gave him only the paid obituary notices. The annals of the Diocese might not even show his name. Jesuit histories are apt to pass over him in silence. But Dick Neubeck, who died suddenly last week at the age of 28, deserved more than well of Jesuits, the Church and New York.

He had fulfilled a long life in a short time, and when he went to his reward while in a restaurant on Broadway, countless people lost an inspiration hard to equal—or, maybe, found a patron close to God. Boy Scouts crowded the funeral parlor at his wake, older Explorers stood by their side. A woman alcoholic whom he kept ahead of her problem these last two years consoled a priest who knew he had lost his best friend.

On Earth Long Enough

Truly, Dick Neubeck was different. No one called him by his Christian name, Richard. Yet no one who knew him failed to recognize what a Christian he really was. Even the Jewish men and women who daily rubbed shoulders with him in his Broadway office perceived that in him Christianity

had an exponent whose life was more eloquent than any apologetic text. And as he lay in death a Protestant youth who scarcely knew him, moved by what he heard of Dick, asked a priest to start giving him instructions.

Dick Neubeck's life was full of zeal, of zeal based on faith in Christ and a yen to bring men to Him. Even the Broadway cop who went through his clothing minutes after he had fallen dead, upon finding a pocket missal and a picture of Christ, asked: "Why must it be a guy like this?" The answer seems to be that the Lord had left him long enough on earth—long enough, as one boy put it, to get Gonzaga under way. And after that He summoned him. For Gonzaga, the Jesuit Retreat House for youth, the first place of its kind in the United States, owes its life to Dick Neubeck and, in part at least, contributed to what he was.

It was only a dream five years ago this month, when Divine Providence caused a dreaming Jesuit to cross young Neubeck's path. What others smiled about and thought impossible—that a Retreat House for youth might be built by volunteers with scarcely any money—Dick saw as an accomplished fact. The architect and builder who saw the site at Monroe the first time Neubeck did became less vocal all the time, while Dick who had been introduced to the idea a mere three days before became increasingly optimistic. By nightfall he was making plans, and after the planning was done was making regular trips to Monroe to turn them into reality.

It took thirteen months of labor and some three hundred volunteers to turn this Seven Springs Mountain House, site of George M. Cohan's "Seven Keys to Baldpate," into Gonzaga Retreat House, but thirteen months proved no obstacle to Neubeck. He worked by day and by night, with hammers, sledges and saws, with concrete and wood and metal—with anything he had, to get the project done. But most of all he worked with boys and men, giving them his own inspiration that they might give themselves as he had done.

Worked in Cold and Rain

Time after time, he'd corral them for a fervorino: "I know it's cold out there, and the rain isn't pleasant either. But

what's cold or rain when you're building a Retreat House? Just try to realize that other boys will be coming here—maybe for hundreds of years—thousands and thousands of them, coming here to make a closed retreat. If only one of them is able to save his soul because of a retreat here, what difference does it make if you or I contract pneumonia in getting the building up?"

That was Dick Neubeck. What difference would it make if something happened to him, so long as he could be of help to another? What difference did it make if he had to construct a scaffold by night with the headlights of his car to guide the strokes of his hammer? What difference did it make if he had to paint at four o'clock in the morning? Wasn't he helping to build Gonzaga Retreat House? And wasn't he helping to build boys into men in the process?

The fact that during this time he was already overburdened never entered his mind. Sickness at home and troubles in his New York office were things needing attention and he gave his best to them, but nothing needed his help more than his Retreat House. To it he gave all he had. His reward came only in the knowledge that in its first three years of existence over 7,000 boys had made the Spiritual Exercises in the Retreat House he made for them.

Yet his labors for Gonzaga did not cease when it was built. Frequently he worked there and brought others along with him to improve still more the product of his hands.

Honored by Boy Scouts

By trade he was no mechanic. Ladies' clothing was his line. Merchandising his specialty. But youth was his avocation and for their sake and for Christ to whom he would lead them, any other line or trade or specialty was something he would acquire, if acquiring it meant bringing the One to the other. That's how he gained the know-how for the construction of Gonzaga. That's how for years before he saw Monroe he had his know-how in Scouting—know-how enough to enable him to organize and maintain a troupe of Scouts while serving with the Army in Germany, know-how enough to become one of Queens County top Scout leaders.

That's how he interested older boys for his Explorer Scouts

in his parish in Queens Village, revitalizing Post 170 and organizing Post 171. Just a week before his death his Scouting efforts were recognized when he received a trophy for his exhausting labors this summer at the Queens Scout Camp at Ten Mile River, N. Y. And now that he is gone, he will receive the only tribute a Retreat House can pay, a bronze plaque at the base of the Boy Saviour statue which he loved at Gonzaga, bearing the inscription: "Until the One shall introduce you to the other, please pray for the soul of Gonzaga's Dick Neubeck, July 27, 1927—October 3, 1955" and his own words from his dedication day address given on June 7, 1952: "No Jesuit really planned this house. But then again, He was a Jesuit—though a very youthful one. He had calloused hands, because they were the hands of a carpenter, and He planned Gonzaga a very long time ago. Had He cared to do so, He could have built it alone. But He wanted to share with us the privilege of building it and we are here today to express our gratitude for the privilege conferred on us."

JOHN W. MAGAN, S.J.

THE PORTUGUESE EMPIRE

The Portuguese Empire was the pioneer of Christianity in Eastern Asia and opened the way for men like St. Francis Xavier and St. John de Britto, who are among the greatest missionaries of any age. Yet their failure was equally apparent, and it was St. Francis Xavier himself who passed judgment when he wrote to King John III: "Experience has taught me that Your Highness has no power in India for the spread of the faith of Christ, but only to carry off and enjoy all the temporal riches of the country. Because I know what goes on here, I have no hope that commands or rescripts sent in favor of Christianity will be fulfilled in India; and therefore I am almost fleeing to Japan not to waste any more time." Whatever the intentions of the government, the forces at its disposal were far too weak for this immense task, and the effort to sustain the burden of empire exhausted both the physical and moral resources of the nation.

CHRISTOPHER DAWSON

Books of Interest to Ours

FRESHNESS AND BEAUTY

The Eternal Shepherd. Third Series. *By Thomas H. Moore, S.J.*
Apostleship of Prayer, New York, 1954. Pp. xi-83. \$2.00.

In this third volume of a series of four, Father Moore continues his meditations on the life of Christ through the last six months of his earthly life, "Towards Jerusalem" and the "Lengthening Shadows." He says of the Lord's Prayer (p. 19), "How simple the words, of one and two syllables; the phraseology of a child! Yet when they are said a masterpiece is spoken. It was the genius of Christ to put into littleness the deep thoughts which center around the Fatherhood of God, our need to worship Him, our place as creatures in the eternal plans of Divine Providence." It would seem that the author imitates Our Lord and shares in this mark of a genius. For the gracious simplicity and clarity of his expression has a freshness and beauty wholly in keeping with the distinguished simplicity of the Gospels. He does not reexplore or reassess or even "remint the banal and the obvious" but there is a telling vitality in his skillful weaving of practical, up-to-date applications into the fabric of the selected Gospel scenes making them strikingly alive and meaningful for present-day readers. To many it should prove a splendid source of hope and encouragement. It could also lead others "to new evaluations." This little book is to be highly recommended for every Catholic home. One can learn how to ponder in one's heart much in the way one learns a language not through grammar books but by living in a place where it is spoken. For Ours it can serve as a book for points and is an excellent source for sermon ideas. The vital simplicity found in every page can bring a breath of fresh air into the stuffy climate of over familiarity with the Gospel story.

EMMANUEL V. NON, S.J.

PAINLESS CHIDING

Listen, Sister Superior. *By John E. Moffatt, S.J.* New York, McMullen Books, Inc., 1953. Pp. 208. \$2.75.

Because of his knowledge of the ways of women superiors and of nuns, gleaned from years of experience as a retreat director, no one was better qualified to write this book than Father Moffatt. Only he, if the expression may be pardoned, can tell superiors off and get away with it. His chidings in this collection of chats with superiors are painless and betray an understanding of the problems coupled with constructive suggestions. One will find the same fresh treatment, common sense, and spiritual humor that characterized his *Listen, Sister*. Father Moffatt does not attempt to say something new. But the ordinary

topics that can become dry matter for an agonizing conference come to life under his clever pen. Of the virtues which should be cultivated by a superior, Father Moffatt highlights holiness, humility, prudence, fairness, kindness, and good example. In offering suggestions to superiors, he avoids making his book a mere examination of conscience by giving motives and by suggesting positive attitudes and behaviours. He also handles the question of spiritual directors with delicacy.

This is not a book merely for superiors. In pointing out their obligations concerning points of religious discipline and spirit such as unworldliness, poverty, common life, silence, obedience, the meaning of the Cross, Father Moffatt draws out reflections for every nun and gives the subject an insight into the superior's problem.

VITALIANO R. GOROSPE, S.J.

RECOMMENDED

My Daily Bread. A Summary of the Spiritual Life. *By Anthony J. Paone, S.J.* Brooklyn, Confraternity of the Precious Blood, 1954. Pp. 439.

This is the latest of the popular publications of the C.P.B., designed to bring the truths of our faith into the hands of every Catholic. The book has 197 chapters which are divided into three well-ordered parts: the way of purification, imitation, and union. Each chapter likewise has three divisions: first, a message from Christ on some aspect of the spiritual life; second, a brief summary designed to help reflection; third, a concluding prayer about the matter in hand. The chapters are brief and easily lend themselves to a daily five or six minute period of reflective reading.

The reader will recognize the similarity of this book in style and content to *The Imitation of Christ*. The author has tried to clothe what is best in *The Imitation* in modern, everyday dress, while ordering it according to the Spiritual Exercises. He has succeeded. The language is simple; yet it retains the dignity one expects when Christ speaks to a disciple. Though the book lacks the fullness of *The Imitation* on some points, it has the advantage of uniformly short chapters, and the simple, clear statement of many spiritual truths expressed obliquely in *The Imitation*. The book can be recommended without hesitation to any layman.

E. L. MOONEY, S.J.

PIONEER ATTEMPT

Philosophical Psychology. *By J. F. Donceel, S.J.* New York, Sheed and Ward, 1955. Pp. xiii-363.

This is a textbook for the psychological section of the course in scholastic philosophy and it covers the ground usually covered in such

manuals. There are, however, a few features worthy of special attention. The last three parts, entitled: Human Sense Life, Human Rational Life, and Man as a Person, are each divided into an experimental section and a philosophical section. The experimental section presents the findings of modern psychological science, sketchily since it is not intended to substitute for a regular course in experimental psychology. The philosophical section presents the traditional Scholastic positions in a vital way. This juxtaposition of the experimental and the philosophical brings out the relation between science and philosophy. Each has its own proper approach, method, and area of investigation. One cannot be reduced to the other. But once this difference and distinction is realized, then the two can work together and can throw light on each other.

The philosophical treatment of human knowledge is a pleasant surprise. It is free from that overemphasis which scholastic manuals usually put on the dictum, "There is nothing in the intellect which was not previously in the senses." Father Donceel calls attention to that other Thomistic dictum, "The more perfect knowledge is, the more it comes from within."

When you drive at night on a highway, the road signs stand out in clear light. That light seems to come from the signs, although actually it comes from your own headlights. You may not see the light of your car, except as reflected on the signs, yet it is the light of your own car. Thus our intellect sees objects in its own light, the light of the first principles. That light seems to come from the objects; in reality it comes from our intellect, and what we see in the object is its reflection (p. 140).

The obvious debt to Father Marechal is frequently acknowledged. This emphasis on the interiority of the intellectual act might lead the reader to expect a similar treatment of the interiority of volition, especially in the act of love. The expectation is not fulfilled. The philosophical treatment of the human personality leans heavily on J. Mouroux's *The Meaning of Man*. To sum up: this book attempts to relate the latest findings of science and philosophy in the field of psychology. As a pioneer attempt, it is remarkably successful.

MARIO DELMIRANI, S.J.

RE-EDUCATION

Achieving Peace of Heart. *By Narciso Irala, S.J. Translated by Lewis Delmage, S.J.* New York, Joseph F. Wagner, Inc., 1954. Pp. xvi-189. \$3.50.

Father Irala's book may well be one of the more valuable among the current spate of books offering the reader peace of mind or soul. A Spanish Jesuit, now working in Nicaragua, he writes from a background of professional skill in a thoroughly popular manner. Using psychological principles learned under Father Laburu, S.J. at Rome and Dr. Arthus at Lausanne, the author unravels the mental problems

that beset the hurried man of today. Stressing the psychosomatic nature of these difficulties, Irala enumerates their common symptoms, explains the origins of such disturbances, and then offers concrete methods to overcome them. Fundamental to his approach is the distinction between man's receiving and producing powers. Irala associates man's receiving powers with passivity and rest, his productive powers with activity and ensuing fatigue. When man consciously or unconsciously tries to receive sensations and attend to ideas at the same time, fatigue and confusion follow. By re-educating himself, man can both increase his active output and re-create his tired or troubled mind.

This re-education is both theoretical and practical. First a man must understand how body and mind are affected by impressions he receives and ideas he creates and colors. Then he can go on to practice the detailed exercises offered by the author. Out of context these exercises may seem jejune or ineffectual. Thus the timely warning that "without having put them into practice you will find it hard to understand the utility of this part of the book." Throughout the book one is reminded of the Ignatian pattern, e.g., in the particular examen, of following out some aim with concrete means whose efficacy depends upon frequent repetition. Persons prone to indecision or emotional instability will find most helpful the graded hints to overcome these tendencies by positive actions. A notable feature of the book are the excellent schematic summaries at the end of each chapter. Each one could easily form the basis of a lecture or conference. Father Delmage deserves thanks for making this valuable book available to English readers. While it does not pretend to solve more serious psychic disorders, it can give definite help to those suffering from ordinary psychosomatic ailments. Furthermore many healthy people will find it useful in acquiring greater efficiency and contentment in their work. Finally anyone interested in professional or casual guidance will gain new or clearer insights into human problems and their solutions. The book could well be on the "must" list for college students and seminarians.

EDWARD L. MOONEY, S.J.

EMPHASIS ON LEISURE

Looking Beyond. *By Lin Yutang.* Prentice Hall, N. Y. 1955. 387 pp.

The time of this novel is the future, after war shall have destroyed most of the civilized world as it is known today. A group of refugees from Europe form a community in Thainos, a Pacific island which has so far eluded all map makers. Dr. Laos, the man whose philosophy fashioned the community, is of Greek and Chinese ancestry; he presumably combines the best of both cultures. The Thainian way of life is based on a partial retreat from the world of machines and on an emphasis on leisure. Man must overcome the feverish hurry to which machines have enslaved him and take time to look at life and taste

its excellence. This way of life, however, suffers from a fatal weakness: it is not founded on absolute values. It is founded on tolerance—not Christian tolerance that springs from love of all men, but the bloodless tolerance of the dilettante who is too weary to search for truth and has decided to contemplate beautiful and graceful things—while other men believe what they please. This weakness is most evident in those incidents where Dr. Laos can use only force, and even cruelty, to keep members of the community from leaving the island. But perhaps this story was written in a light moment when the author wished to combine humor with philosophy. If such is the case, he will excuse us if we refuse to take his ideas seriously and dismiss them with a quiet smile.

ROQUE FERRIOLS, S.J.

TRICKS AND DEVICES

Deception in Elizabethan Comedy. *By John V. Curry, S.J.* Chicago, Loyola University Press, 1955. Pp. viii-197. \$3.50.

"Jesuit Studies" has sponsored this scholarly work. Father Curry establishes the thesis that the tricks, devices, and stratagems, in which Elizabethan comedy abounds, are not mere episodes providing incidental entertainment but are put to a number of structural and functional uses. In particular, the manipulations and maneuvers of the deceivers contribute materially to the dramatic movement of the plot. As he considers scores of plays and characters, the author manifests a thorough acquaintance with his field. This erudition, however, would have been wasted in this study save for a remarkable job of organization. An introductory chapter clearly explains the point of the thesis and outlines the method to be pursued. Where necessary, distinctions are made and definitions given. Each chapter announces the matter to be covered and later summarizes findings. The result is that the main lines of the thesis are ever dominant. The book considers the following topics: the agents of deception; their victims; examples of dupers who were duped; the means employed by dupers; and the appeal that deception had for Elizabethan audiences. A good deal of this ground has been covered before but not under the aspect that this thesis involves. The author, however, indicates in footnotes where some other studies of devices and characters may be found. The clarity and organization already remarked upon are significant in a work of this type because it will probably be used mostly as a reference book. To this purpose the very complete index and the ample bibliography are welcome contributions.

EDWARD F. MALONEY, S.J.

CRITICS BY THE BUSHEL

Directions In Contemporary Criticism and Literary Scholarship. By James Craig La Drière, 114 pp., Milwaukee; The Bruce Publishing Company, \$2.75.

Dr. La Drière's book is not an attempt to analyse the tenets or the numerous schools of criticism which have appeared in the present century. The assumptions and the practice of the impressionistic, historical, social, psychological, neo-humanistic and analytic critics have been discriminated and described by Zabel in *Literary Opinion in America*, by O'Connor in an *Age of Criticism*, and more recently by Osborne in *Aesthetics and Criticism*. The present book is a lecture, rewritten and in its first half rather over-written. No lecture of tolerable length could escape banality which endeavored to traverse such a wide and trampled field. Dr. La Drière has taken a wiser course. He offers us an historical and mildly philosophical meditation on the causes of the bewildering diversity which meets the eye glancing through the literary journals of England, France, Germany, and, beyond all the rest, of America.

The first and most obvious cause of this diversity is explained by the differences in culture between the various publics which criticism endeavors to serve. The plain man, unless he is very plain indeed, turns to the literary pages of his magazine or Sunday paper to learn something of the contents and quality of the newest books. The college man will refresh and widen his acquaintance with established authors by reading the critical biographies and studies which are written on the level of competent university lecturing. Finally, professors write books for professors, calling attention to newly discovered influences and analogies, considering novel theories, or exemplifying some refinement in critical method developed by one or other of the contending schools. If criticism is to advance, La Drière observes, and by no means superfluously, critics should occasionally write for critics with painfully exact logic and precision, and hence in what will strike the public as painful jargon.

The second cause of multiplicity, diversity and contradiction has been hinted at. Modern critics do not agree on what literature or even criticism is. This is an entirely natural result of the impact of Romanticism and Scientism upon the neoclassical synthesis affected during the eighteenth century. Romanticism has produced impressionistic criticism. Scientism has produced historical, sociological and psychological criticism. A reversion to classicism and neoclassicism has given birth to the neo-Aristotelianism of the University of Chicago, of which the analytical "form" or "new" criticism of Cleanth Brooks seems to be the ally or foster-brother.

To any of us who are content to go on in "the good old way," that is, the way of the old Society, this lecture is prescribed reading. Pius XII has given us a mandate. "Quidquid boni nova aetas protulerit, id societas vestra ad majorem Dei gloriam applicabit." Perhaps after

reading this book and a fair portion of the sources indicated in the notes we may retain our faith that literature is in some sense imitation and that the chief instrument in stylistic training is again, but in a different sense, imitation. We may indeed; but if so, it will be with an awareness of the difficulties of our position and of the real advances that have been made since the days of Rapin, LeJay and even of Kleutgen, in one of the most subtle and exacting of the arts.

J. A. SLATTERY, S.J.

TEXT FOR COLLEGE PHILOSOPHY

Introductory Metaphysics. *By Avery Dulles, S.J., James Damske, S.J., and Robert O'Connell, S.J.* New York, Sheed and Ward, 1955. Pp. 345. \$4.50.

In many of our colleges the Junior philosophy course now covers a sequence of epistemology, ontology, cosmology, and natural theology in one year, with logic disposed of at the end of the Sophomore year. The present volume is designed as a textbook to cover all the matter of Junior philosophy save epistemology. It has been written by three young teachers who pooled their ideas and their teaching experience in three different colleges, Fordham, St. Peter's, and Canisius. All things considered, it is about the best thing on the market for its specific purpose that we have seen.

First of all, the pedagogical method is good. The material is treated as a sequence of interconnected problems, one leading naturally into another, with careful attention to the genesis of both problems and concepts in experience. As a result, the student is led to realize that the study of philosophy is a systematic, progressive inquiry into the ultimate intelligibility of his own experience and not a mere assimilation of ready-made answers handed down by tradition. Within each problem, too, the manner of treatment is pedagogically sound and faithful. There is first a rather full presentation of the question itself, then a brief summary of the principal opinions of other philosophers, next a working out of the solution by discursive analysis, following the natural method of discovery of the mind rather than the strait jacket of the syllogism, and finally a brief summing up of the analysis in syllogistic form. The emphasis is on problem and analysis rather than on elaborate formal proofs or long catalogues of definitions and divisions of terms. Yet there is enough of a clear, formal, structure, typographically highlighted, to make the book an efficient tool for review and repetition.

Secondly, and this is a point for which no pedagogical efficiency can substitute, the doctrinal content of the book manifests a great deal of genuine metaphysical intelligence, though not without occasional blind spots. The intelligence comes out in many little ways, such as illuminating supplementary explanations, warnings and qualifications on crucial points in proofs often oversimplified by textbooks, etc. Major

development is wisely given to ontology and natural theology, with the essential parts of cosmology either worked in under the other two in connection with change and finality or brought together in a special appendix on space, time, quantity, etc. The doctrine is solidly Thomistic, drawing its inspiration to a considerable degree from the Gilsonian existential tradition as well as from the participation doctrine of De Raeymaeker and the Louvain school.

The principal criticisms I would make bear on the order of exposition and a few points of doctrine. It is quite legitimate to start, as the authors do, with the question of how we know essences, but this should be marked off more clearly as a preliminary epistemological problem and not an ontological one. The first ontological problems studied are the existence of real multiplicity in being and the problem of change. The explanation of the meaning of being and its transcendental properties is taken up only later, after the distinction of essence and existence. This order has the disadvantage of making the student begin the study of being without any adequate analysis of precisely what its object means and just what the inquiry is all about. It is fortunate, however, that the analysis of each problem has been made as far as possible internally self-sufficient, so that it is quite feasible for the teacher to rearrange the chapters with minor changes in almost any order he prefers.

The principal criticisms in the line of doctrine have to do with the treatment of contingency and finality. The definition of contingency by the capacity (or indifference) to exist or not exist, rather than by the absence of the sufficient reason within a being for the existence which it has, has always seemed to me an unhappy one, subject to not a few logical and metaphysical difficulties. It should be remembered that when St. Thomas defines a contingent being in this way, he means by contingent only a corruptible composite of matter and form which has a real potency both to be and not to be this particular essence. Pure spirits are for him necessary (because incorruptible) but caused beings which in no proper sense have a capacity for nonexistence. Neither is it accurate to say (p. 140) that for the Greeks only forms and not matter were contingent. Both specific forms as such and matter were necessary and eternal for them; only the composites were contingent. Again, I do not believe it is possible to pass as immediately and directly as the authors do from the fact of coming to be to the necessary real distinction of existence from essence, nor from the noninclusion of existence in essence to the nonnecessity or contingency of their connection in finite beings. The real distinction seems to me to be a direct correlate only of participation or the one and the many and only indirectly of contingency, through the contingency of every composite as such. Suarez is not so easily disposed of as that.

Finally, in the treatment of finality in nonintelligent beings, the strongest and deepest metaphysical argument from the absolute necessity of intrinsic finality in any action of any agent is strangely relegated to a note under the principle of finality, whereas the main argument in

the text is the weaker and more extrinsic one from constancy and beneficial effects, which concludes only that "some natural agents are governed by finality." Constancy of action is not the essential or even a necessary reason required to prove that a nonintelligent agent must be finalized, but only an added reason for the need of an extrinsic intelligent cause. If the principle of finality is truly a principle, why not take full advantage of it?

These defects, however, insofar as they are such and not merely legitimately controverted opinions, are minor and can be easily corrected by the teacher. The book remains in general an admirably sound and stimulating basis for amplification by a competent teacher and an efficient tool for study. An excellent added feature is the supplementary reading lists after each chapter and a general bibliography.

W. NORRIS CLARKE, S.J.

A METAPHYSICS OF LOVE

The Meaning of Love. By Robert O. Johann, S.J. Westminster, Newman, 1955. Pp. vii-127. \$4.00.

The purpose of this volume is the elaboration of a metaphysic of love. The approach to love which the author has adopted is determined by his approach to the good or being which is the object of love. Being is achieved by way of subjectivity and thus is not looked upon as an objective, abstract concept, held at a distance for the purpose of philosophical manipulation, but as a concrete existent seen "from the inside" in the act of human self-consciousness. On the other hand, the author's purpose is to construct a metaphysic of love and therefore he must give a general philosophical formulation to the theory of love.

The scholastic tradition provides one with two types of love: desire and direct love. Desire by its very nature involves a relationship of potency and act, of perfectibility and perfection. One desires the accidental perfection of another to fulfill one's specific need. One does not desire the other insofar as the other subsists or has substantial perfection, because as such the other is incommunicable and therefore cannot be ordained to the potency of the one desiring.

Direct love, on the other hand, involves a relationship of act to act. One loves another precisely insofar as the other subsists and is an incommunicable ipseity. Here a problem arises. A being loves its *own good*. How, then, can it love another in precisely that aspect in which the other is incommunicable? How can one love in another, precisely as other, one's own good? St. Thomas replies that one can love one's own specific nature in the other, by which a relation of similitude between the two is set up. This explanation the author rejects as inadequate, since it finds the solution in taleity, in the abstract conception of the substantial form and thus eviscerates the realism of love. The author's explanation is that one loves another in precisely that

aspect in which the other is subsistent and incommunicable, namely his participated existence. He sees participated existence playing two roles. It is the root of the other's uniqueness by the fact that it is the cause of his subsistence; it is the root of the union required in direct love, since all creatures have participated existence.

Man is, as it were, present to himself when on the level of personality he grasps himself and loves his own participated existence, his self, as a value. But in this very act of loving himself, he loves another, namely the Absolute Existence of which his self is a participation and which transcends him. He is present to the Other Self, not as to an abstract source, but as to an intimately realized personality, a "Thou". In loving another created person, he is present to the other's self, as to a second self, not by an abstract apprehension of the other, but by an intimate intercommunion or intersubjectivity. He does not love in the other what he sees could be enriching for himself, nor does he love a specific similarity based on substantial form. He loves the other precisely as existing, as a limited manifestation of Absolute Existence which is present to himself as a second self. Therefore it is to his own good to promote the other's flowering in existence.

A final problem: What is the relationship between desire and direct love? Man in loving his own participated existence, attains to a direct love of the Absolute Existence, of the Source of all personality. He does not love in the sense that he desires the Absolute Existence, but is definitely enriched, for his intellect and will come into contact with their perfect objects. Consequently man desires to love for he realizes that in the act of direct love his nature finds its completion.

Philosophers will find this volume of value, since it gives a metaphysical solution to the existential problem involved in direct love. But perhaps it is even more valuable as a point of departure for the metaphysical analysis of theological problems involving love, such as the relationship of love in the Holy Trinity or the love of members of the Mystical Body for the Head and for one another.

R. M. BARLOW, S.J.

MATRIMONY: SEX AND THE SACRAMENT

Marriage, a Medical and Sacramental Study. *By Alan Keenan, O.F.M., and John Ryan, F.R.C.S.E.* New York, Sheed and Ward, 1955. Pp. viii-337. \$4.50.

For long years the only available printed sources of information on sex have been works by non-Catholic writers. Invariably such books were objectionable; if they were not outright pornography, they at least found no fault with birth prevention, masturbation, etc., and they said so. Here is a book that can be put into the hands of a bride-to-be, a student, or a seminarian without fear.

With commendable discretion it does not describe the technique of

marriage activity. It is, however, otherwise complete, as the following partial list of topics indicates: anatomy of the reproductive system, family limitation, barren marriage and artificial insemination, puberty; the chapter on pregnancy considers the Rhesus factor, diagnosis of pregnancy, twin and multiple pregnancies, congenital malformations and ectopic conception. Of interest to confessors and marriage counsellors are the medical objections to withdrawal and *coitus reservatus*, as well as comments on Kinsey's *Sexual Behavior in the Human Female*. Special consideration is given to the save-the-mother-sacrifice-the-child dilemma.

The presentation is not of the popular or polemic variety. Here are the sober facts of medical science given by an expert gynecologist, in language that the layman can easily follow, and as up-to-date as a fresh-baked loaf. A secondary, but inescapable, conclusion is that bad morals make for bad medicine. Certain popular fallacies are exposed, e.g., the birth of a child to a sterile couple in an unhappy marriage will set all things right.

In one chapter Dr. Keenan, speaking from his experience in giving pre-marriage sex instruction, outlines the content, method and manner best suited to this purpose. Fr. Ryan describes a unique experiment in sex instruction to school children. The Sisters informed the parents of literature available in graded series and questionnaired them on their wishes as to its use with their children. Most of the parents preferred to give the instruction themselves with the aid of the booklets. A small minority wanted the Sisters to give the literature directly to the children.

A distinctive feature of the book is its distinctive handling of non-Catholic views on marriage. The authors, conscious of the mixed cultures in Britain and the United States, present fairly and with understanding the ideas of the dominant culture group. As they say, "It is idle for the Catholic to adopt a completely negative attitude to the non-Catholic view, and it is unfair to the non-Catholic to leave him in ignorance of the Catholic one" (p. 11).

These considerations of the sex function are correlated with the spiritual aspects of marriage. In immediate connection with each medical question the moral aspect is discussed. In addition roughly the last third of the book gives the dogmatic theological aspects of marriage. The doctrine of the Mystical Body is interwoven beautifully throughout this section. On the whole the dogmatic truths are set forth adequately. As presented, however, they must be studied, not merely read. Several chapters will require an accompanying explanation from a teacher or at least the reader to have had a college religion course. A bibliography of supplementary readings would have improved this part.

Aside from the uses already indicated this book will serve those in the Cana and Pre-Cana apostolate, both director and members—and serve them well. It should provide excellent side reading for the religion course in college.

ROBERT H. SPRINGER, S.J.

ORIGEN: VIR ECCLESIAE

Origen. By Jean Daniélou. *Translated by Walter Mitchell.* New York, Sheed and Ward, 1955. Pp. viii-343. \$4.50.

The plan of the present work, originally published in French in 1948, is as vast and as comprehensive as the many facets of Origen's genius. The result is a recognizable portrait of the man rather than a caricature. For many Origen is essentially a philosopher, whether Platonist or neo-Platonist; for others a theologian who held heterodox ideas on the Trinity, the Fall, Redemption, Angelology and Eschatology—in short, an adversary to many of our Catholic treatises in theology; for others, again, he is essentially a biblical exegete who had a tendency to obscure if not to deny the literal sense of scripture by an overfondness for allegorization. In a sense, there is an element of truth in all these various interpretations of his basic character, but none does justice to Origen, the man. For Père Daniélou Origen is essentially a loyal member of the Church, a *vir Ecclesiae*, and one of the chief authorities for the faith and life of the Christian community of his time.

It is this basic loyalty of Origen which is revealed and substantiated in the fascinating story of Origen's life with which the volume opens. Reared in the faith, the son of a Christian martyr, Origen never abandoned his boyhood ambition of emulating his father as a witness to the faith, an ambition which was realized at least in part by suffering torture in the Decian persecution.

In the chapters that follow Père Daniélou portrays Origen with justness and understanding as witness, theologian, philosopher, apologist, biblical exegete and ascetical teacher. Frequently, Origen's speculative genius betrayed him into errors that have since been condemned by the Church, although he himself was never formally a heretic. Throughout his writings his intentions at least were orthodox, as is evidenced by his rule of faith set down in his greatest theological treatise, *De Principiis*, 2: "That alone is to be accepted as truth which differs in no way from ecclesiastical and apostolic tradition." True, it is in the *De Principiis* that we find the basic tenets of what will come to be known as Origenism, the pre-existence of the soul and the final restoration of all things in Christ, including the souls of the damned. But as Daniélou justly observes in his Introduction, it was perhaps necessary for Origen to go too far in searching out the mysteries of the faith, if the limits were ever to be fixed with exactness.

Unfortunately, theologians, Catholic as well as non-Catholic, have been too much preoccupied with Origenism and not enough with Origen. Daniélou's portrait of the *vir Ecclesiae* will contribute much to righting the balance. His work, the result of sound but unobtrusive scholarship, is now indispensable for students in patrology and early church history.

PAUL F. PALMER, S.J.

SPIRITUALITY FOR PARISH PRIESTS

Tenders of The Flock. By Leo J. Trese. New York: Sheed and Ward, 1955. Pp. 190. \$2.50.

Father Trese's *Tenders of the Flock* is a delicate weaving of the flesh and spirit that make up the warp and woof of the parish priest. In his attempt to bring the parish priest and his work in harmony with his great calling, Father Trese accurately accounts for the divine and human in this vocation. The ideal Christian is equated with the ideal priest whose life is permeated with charity. For as Father Trese brings out, in practically all his essays or rather meditations, it is love of God and love of one's neighbor which is the full life of the priest. "We are aiming at an habitual attitude of attachment to God's Will, a permanent *fix* on God's Will, a loving and joyous *embracing* of His Will."

This book, though lofty in its ideals, is well balanced, understanding and practical in its plan for striving after those ideals. With its descriptive snatches of the parish priest's life and its lively style, it has the reader smiling and thinking at one and the same time. On every page is stamped the ideal of total love for Christ as the goal of the priest. Father Trese has provided a book that is very useful for reflective reading during times of retreat or days of recollection.

HAROLD J. OPPIDO, S.J.

 JESUITS: HOW DO THEY GET THAT WAY?

I'll Die Laughing. By Joseph T. McGloin, S.J. Milwaukee, Bruce, 1955. Pp. 178. \$2.75.

In the few hours required to read this work one finds a pleasant account of the training received in our Society by those destined for the priesthood. Even with the predominance of humor, aided not a little by the cartoons of Don Baumgart, the reader comes to feel the strong undercurrent of appreciation of the spiritual and intellectual values accumulated through the fifteen years of training.

The author, comparing his work with Father Lord's book, *My Mother*, states his main purpose in the following manner, "I only wish that I could write as good a book about another lovely mother, the Society of Jesus." Other books have been written about the religious life, but Father McGloin notes that they are usually written by those no longer living the life they describe. Though not mentioned in his work, one such endeavor was the book of Denis Meadows, *Obedient Men*. Meadows' picture of the Society may be noted for its attempt at a fair evaluation, but in no sense is it a happy portrayal of our training. By way of contrast Father McGloin shows the Society as a happy family, with all the warmth and solicitude found therein.

The author admirably achieves his intention through his presentation, though at times his reflections on spiritual values might slip by unnoticed in the casual reading of the book. Love of the Society is evident throughout, and one also finds a proper appreciation of the ingredients that go into the making of the Jesuit, the spiritual guides, superiors and teachers, and the course of studies in general. And while one is aware of the sacrifice entailed in bringing about this formation, still it can be realized that it is a sacrifice that need not be depressing. The religious life, in training for the priesthood, can be most joyful for the one who approaches with the proper attitude.

While the story centers about Father McGloin's own training, at Florissant and Saint Louis, the Missions and St. Mary's, the tone of the book is quite universal. The trick of learning not to walk up the inside of one's cassock while mounting stairs is something that will be found in every novitiate, not just at Florissant. And while stew for dinner three times a week might belong to one house, every house has its private institution like corn bread and prunes. This picture of the Society, with humor and all, might be said to appeal most of all because it is a picture of the way of life we know and love.

It is not difficult to see how this work will help externs to understand life in the Society. Such things as the vows are simply and clearly explained; the meaning of ordination is stated in an inspiring manner. And the author's treatment of the problem of those leaving the Society after first vows will help many understand the difficulty. But above all, this work can and should be used in fostering vocations to the Society. The pleasant style and quick pace of the story brings the book well within the grasp of the average adolescent who is curious to know more about how the Jesuit "is hatched"; and Father McGloin's appreciation of the religious life will certainly serve as an inspiration, even unto imitation for some young man who wishes to follow Christ in the Society.

EUGENE ROONEY, S.J.

THE SACRED HEART AND THE SAINT

The Nun. By Margaret Trouncer. N. Y., Sheed and Ward, 1955. Pp. xv-297. \$3.50.

A certain indefinable fear grips a reader when he opens a biography of a saint which is cast in the form of an historical novel. This fear can even increase when he notices that this liberal medium is being used by a feminine pen to depict a seemingly enigmatic personality like St. Margaret Mary Alacoque. Under these circumstances the danger of literary and historical mishap is indeed great but the reader's fear for Margaret Trouncer's *The Nun*, is totally unnecessary. In fact the authoress draws upon the license of her medium with good literary and historical sense. She paints at times an overwrought but always a realistic backdrop for her subject. From St. Margaret Mary's

own writings and those of her contemporaries, she gleans facts, descriptions and conversations with such skill that perhaps for the first time, one can picture in living form a confused, anxious French maid whose human weakness had been called to the sanctity of heroic sacrifice.

As one advances through the early stages of Margaret Mary's life, a definite impression is given that the writer has no desire to cushion the narrative. Perhaps as a reaction to the sweetened and delicate accounts given of St. Margaret by others, Margaret Trouncer presents the facts with surprising bluntness.

The human factors that contributed to Margaret's purification are mercilessly described. Her life as a young girl, especially after the death of her father, is one of constant humiliation. Periodically enraged by her incompetence, Margaret's Aunt Chappendye would literally drive her from the farmhouse. Margaret would then seek sanctuary in the fields where she first began to share her anguish with Christ. In addition to her rough and uncouth Aunt, Margaret's cup was filled to overflowing by her grandmother whose favorite dress concealed the hidden splendor of many carefully stitched coins and rapacious *Tante Benoîte* who reveled in the mockery of God. Any soul that could survive this array with Christian resignation would be a saint. Margaret did.

At twenty-four Margaret was accepted at the Visitation Convent in Paray-le-Monial and separated from her devoted mother. However even though she could commune with Christ within the convent walls, this chosen one found there the heaviest cross of her life in the misunderstanding and jealousy of an aristocratic clique. In describing the selfishness of these nuns and their constant persecution of Margaret, the author is unique. In them, the French tendency to mockery and ridicule was barely curbed by religious charity. When Margaret sought out their company for the love of her Saviour, they ostracized her. When her divinely chosen spiritual guide, Claude de La Colombière, counseled her, they considered that he was nothing more than a victim of Margaret's spiritual infatuation. The closer Margaret drew to Christ and His will, the more bitter were the reactions of these aristocrats.

This conflict reached its climax in an episode which, if written up in its day, would have been read with avid interest. As Margaret's self-surrender to Christ reached its totality, He asked her to proclaim herself as victim for the sins of her own convent. With the superior's permission, all the nuns were called to the large Chapter Room, where in the middle of the floor knelt Margaret Mary. Extending her arms in the form of a cross, she cried out, "I am commanded by Our Lord Christ to offer myself as a victim of His divine justice, to expiate the sins of this Community against charity, for this dear virtue is born in His Heart." Gasps of resentment and shock spread through the nuns. This resentment was even increased by an order for a special discipline that evening to appease the anger of Almighty God. That night, according to the testimony of the nuns themselves, Margaret endured a prolonged beating in the dark corridors at their hands.

Indeed the intense love of the Sacred Heart consumed its victim to perfect immolation. Throughout these contradictions and the all but universal disbelief in her visions, this simple nun manifested the qualities of sanctity. She never said an evil word to her persecutors. On the contrary she tried ceaselessly to gain their affection. She fulfilled completely the commands of her Divine Spouse and through her obedience the devotion of His Merciful Heart spread from France, where it effaced the cold fear of Jansenism, to every section of the universal Church. By her portrayal of a very human saint, Margaret Trouncer may be able to help intensify in the lives of many in this generation the needed devotion to Christ's Sacred Heart.

ROBERT MCGUIRE, S.J.

THE APOLOGETE AND THE PROBLEM OF CHRIST

The Problem of Jesus. *By Jean Guitton.* New York: P. J. Kenedy and Sons, 1955. Pp. xiv-239. \$3.75.

During the unoccupied moments of his war-time captivity, Guitton envisioned a great *Summa: La pensée moderne et le catholicisme*. His own personal studies resulting in a deep appreciation of apologetical problems along with a keen penetration into the difficulties experienced by modern thought in understanding and accepting the Christian message, made Guitton ideally fit for such a project. From 1945 on, the parts of this *Summa* have been appearing. In 1948 he published *Le problème de Jésus et les fondements du témoignage chrétien* and in 1953, *Le problème de Jésus: divinité et résurrection*. *The Problem of Jesus* is his own abridgment for English readers of his two volumes in French.

The method employed is a *critique de la critique*. Next to the exegete there is room for a *logician* who knows contemporary exegesis under its three modes of approach, rationalistic, Protestant and Catholic, and judges the methods, difficulties and possible solutions. By comparing them he aims at establishing whether one of these solutions fits the integral data of the problem better than the others.

The First Part considers the historical evidence for the content of the Gospels, and shows that the conclusions of the negative and mythical schools are defective.

Parts Two and Three investigate Divinity and Resurrection which condition the problem of Jesus. The section devoted to the Resurrection is certainly one of the most interesting in the book. Two kinds of difficulties are considered. The first are those connected with the basic fact, local and temporal. When we talk of resurrection, are we thinking of an event similar to the facts investigated by science or history? Is it something real? Or is it a phenomenon occurring merely in consciousness? The difficulties of the other sort relate to the common idea of resurrection. What is its content? Is it thinkable? What does it mean?

Though not always easy reading, Guitton's work is certainly reward-

ing. Solutions are not always at hand, but the very rephrasing of the problems is illuminating. Here we have a good antidote for any smug, self-satisfied attitude toward apologetics.

VINCENT T. O'KEEFE, S.J.

THE SPIRITUALITY OF THE MONK

The Meaning of the Monastic Life. *By Louis Bouyer of the Oratory.*
Translated by Kathleen Pond. New York, P. J. Kenedy & Sons.
Pp. x-209. \$4.00.

Written at the request of a community of monks, and primarily for and about monks, *The Meaning of the Monastic Life* brings a vital message to all religious and to all other forthright seekers after God. The author points up how in every Christian vocation there lies the germ of a monastic vocation, and how the vocation of the monk is the vocation of the baptized man carried to the utmost limits of its irresistible demands. Prayer and penance are at the basis of every Christian life. The endeavor to rationalize that, side by side with the negative, crucifying asceticism of past ages, there is room for a constructive, positive asceticism which would reject nothing of the world and would consecrate all in it to the glory of God, is an illusion and insidious temptation founded on false suppositions arising from confusion of thought. The Christian effort is indeed to aim at an all-embracing consecration of self and of the world with all its glory and untarnished joys, but the Cross is precisely the way that leads to the end and there is no other.

Derived mainly from Sacred Scriptures and Tradition, the author's analysis of the theological approach to perfection in Part One is masterly. The opening theme is that of the Hound of Heaven, from which poem the writer quotes extensively in Chapter One. He then proceeds to establish that the monastic life is in reality an angelic life, to which access can be had only through a process of dying and rising again. The passage through such death and resurrection terminates in light inaccessible through a movement *in Spiritu per Filium ad Patrem*. The second and practical portion of the book highlights the salutary, Catholic teaching on detachment and the stripping of self, prayer, penance and mortification, work, the *lectio divina*, the divine office and the Mass in a manner and style that is pleasing, enlightening and powerfully appealing, admirably calculated to shatter complacency and to initiate heart-searching that originates deeper sincerity in the quest for God. Throughout, the work is replete with profound thought elegantly phrased and illustrated, and the reader will quite forget that he is reading a translation. It will be appreciated and enjoyed by all in search of genuine sanctity.

DANIEL J. M. CALLAHAN, S.J.

FAITH AND MATURE LIFE

Christian Maturity. By John Donohue, S.J. New York, P. J. Kenedy and Sons. 1955. Pp. ix-244. \$3.50.

Glut and famine are the unhappy common conditions in the spiritual literature field. The glut is the result of a proliferation of books written by priests and religious with an ascetical modality that has little viable application in the life of the Catholic laity. The famine is that of works on lay theology, doctrinal and practical, exposing the depths of *la vie intérieure* for a growing legion of people who, tired of the many-ness of their existence, wish to discover the methods of sacrificial generosity in their union with God. This book, remarkable for its bespoken vision and the gracious language in the service of it, will, perhaps, never gain the currency it deserves, but one can pray that some external grace will put it into the hands of souls desirous of the more.

The author has not presented us with a book of doctrine, a list of lapidaries for Christian living, or even vignettes of prayerful thought; rather he has written a reprise of the Christian faith as the event and ontological fact and as the only matrix of the balanced, rich, and mature life. Books on self-realization have been multiplying in almost geometric proportion to man's growing awareness of his own hopeless and helpless complexity. If anything, they have increased the restlessness for which they are purported to be the curative. The situation and problem have been sensitively described in Mrs. Lindbergh's *Gift from the Sea*. But for all its beauty and anguish the latter essay gives us only the finer answers of ethical humanism. The delicate tracery of shells will not indicate the complete saving pattern, but He who, if touched, will make people whole. Roughly identical in content, a comparison is natural between Fr. Donohue's book and Merton's *No Man Is An Island*, though the latter has modified his earlier counsel of dour flight and eschatological concern as the solution to the modern condition. *Christian Maturity*, quite differently, reveals an enjoyment in the challenge that the fevered context of our American lives presents.

It is rather our lives themselves that must reveal shining new perspectives of human existence. But since these lives are essentially social that revelation must be made most often in terms of our social action. The care of the world, therefore, is indeed our care although not our exclusive care. Since we cannot help but be working, art-making, political, family, community men it is precisely in and through these eternal human careers that we testify to Our Lord.

Amiable abnegation, joyous dispossession of self, union with Christ—these are the heart of the matter of holiness and wholeness, and above all a matter of the heart. The themes of the chapters are reducibly Ignatian, but the author's use of wide reading, fresh illustration, and prayerful intuition, provides us with an extraordinary modern gloss on the text of the *Exercises*. He has spelled out in detail what is involved in the requirements for the essential career of Christian poise.

Religious maturity requires a consistent and entire response to all the implications of the great truths touching God, Jesus and the inter-communion of men with their Saviour-King and with each other in the Church.

This is the supreme devotion and it is an instructive pleasure to read that Christian self-realization is not a form of pious athleticism or a sentimentally esoteric coign of vantage, but a vocation to redemptive solicitude and thus to high personal adventure in the real world.

EDWARD J. MURRAY, S.J.

A MORMON ODYSSEY

Papa Married A Mormon. *By John D. Fitzgerald.* N. Y., Prentice-Hall, 1955. Pp. ix-298. \$3.95.

Papa Married a Mormon is a highly imaginative historical sketch of the Mormons who settled in the Utah Territory during the era of the silver-rush and of fabulous Silverlode City.

Beginning, oddly enough, in the tempestuous bosom of the Irish Catholic Fitzgerald family in Boylestown, Pa., the story follows the vagaries of an agnostic son, Will Fitzgerald, who leaves his family and his Faith to journey to Silverlode and easy riches as the proprietor of Silverlode's Whitehorse Saloon. His brother, Tom Fitzgerald, a fervent Catholic bent upon retrieving the prodigal, tracks him to Silverlode, but decides to stay and become the editor of the *Silverlode Advocate*.

A Mormon girl, Tena Neilsen, of the nearby Mormon community, Adenville, wins Tom's love and marries him over the veto of her father and the Mormon Bishop. Married life for the couple, although strongly resembling a religious potpourri, is happy and they are blessed with a large family. Onto this scene of married bliss storms Tom's sister, Kathy Fitzgerald, who declares all-out-war on the Mormon influence in the family and on Tom's obvious religious indifference. Meanwhile, the black sheep, Will Fitzgerald, returns to the Catholic Faith after wounds received in a gun duel which have left him partially paralyzed. The remainder of the narrative is a series of ups and downs which the Fitzgerald family takes in stride, although it seems that even they are a bit surprised when Kathy executes an inexplicable about-face and becomes a Mormon. As the story draws to a leisurely close, Tom, finally feeling the influence of his early Catholic upbringing, remarries his wife, Tena, in a Catholic ceremony two hours before he dies.

On the face of it, *Papa Married A Mormon* is a compellingly interesting narrative. It literally oozes the local color of a land where the six-gun is law and fortunes change hands on the turn of a card. But a contrasting note is struck, as it tells of the fervent Mormon settlers building a unique religious nation across the prairie, intransigent in their beliefs, but accepting kindly the accomplished fact of a Catholic-Mormon marriage.

Although the author, at least nominally a Catholic, proposes to tell

the story of his family according to the hard facts, the Catholic Church certainly emerges a pale second best. Tom, a well-educated Catholic (Loyola College, Baltimore!) abruptly changes from a champion of the faith into a person utterly indifferent to positive religion, who feels no qualms about marrying in a civil and a Mormon ceremony or about allowing his children to choose their own religion. Kathy, the intolerant Catholic, inexplicably becomes a Mormon and marries in the Mormon Church. These abrupt changes of religion pose the biographical problem: what motivated these people to change? A fervent Catholic, unlike the chameleon, does not change his religious color according to the surroundings in which he lives. One is willing to admit the *fact* of the sudden religious indifferentism in these people, but one still expects to be shown the genesis of this phenomenon, for human beings generally have a reason for the good or the evil that they do. Unfortunately, the reader will search in vain for an adequate explanation of this startling conduct. This defective motivation strikes at the very heart of the narrative and changes into an interesting melodrama what could have been an informal biography of some stature, for the study of motivation is the very heart of true biography.

On the basis of this critique the reviewer would recommend this book exclusively to the discriminating adult reader.

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CATHOLIC DOCTRINE FOR THE NON-CATHOLIC

What the Church Gives Us. By Right Reverend James P. Kelly and Mary T. Ellis. New York, P. J. Kenedy & Sons. Pp. vii-152. \$2.50.

This volume is a schematic treatment of Catholic doctrine, intended primarily for the inquiring non-Catholic. It is, however, also directed to the born Catholic who wishes to deepen or refresh his knowledge of the Faith.

After an initial discussion of certain philosophical truths regarding the nature of God and man, the book, in effect, outlines the history of man's relationship to God as it is in the present economy. Chapters are devoted to the elevation in Adam of mankind to the supernatural level, the Fall, the Incarnation and Redemption, the establishment and growth of the Church. The Church's role as teacher, ruler and sanctifier is presented with special emphasis on the concrete means of sanctification, the Sacraments. The final chapters deal with the hereafter. There are two appendices, one giving the more common Catholic prayers and the other a rather extensive reading list.

The distinctive virtues of this little volume are two. It gives a picture of Catholic doctrine which is uncomplicated and panoramic, and hence likely to stir the layman to admiration and further study. Secondly, because of the index provided the book may serve as an elementary but handy reference work.

JOSEPH B. DOTY, S.J.