

WOODSTOCK LETTERS

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Note to Contributors

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

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St. Ignatius, Priest and Founder

WILLIAM J. YOUNG, S.J.

THE PRIEST

Reverend Fathers and dear Brothers in Christ:

We have been considering various aspects of the life of St. Ignatius. There is one which it would seem unforgivable to overlook, for it was one of the most salient features of his life. I am thinking of St. Ignatius the priest. His love of the priesthood, one of the proofs of which is the long and difficult struggle he maintained to reach it, has long been recognized. In art he is often depicted clothed in sacerdotal vestments. Painters and sculptors have vied with each other in portraying this devotion; so one concludes when confronted with the masterpieces in which they represent the saint in vestments richer and more precious than any he ever wore.

Ordination

When we speak of priestly functions, we think of Holy Mass and the Divine Office as the sublimest, of preaching and the administration of the sacraments as necessary and exalted, of course; indeed, as indispensable, but on a lower level of sublimity. It comes, therefore, with the sharp stroke of surprise when we learn how rarely these priestly functions were exercised, relatively speaking, by St. Ignatius. After the establishment of the Society and his election as General, his preaching, such as it was, seems to have come to a more or less abrupt end. We hear of no crowds besieging his confessional. To save his eyesight he had to be dispensed from the obligation of reciting the Divine Office. He showed none of the eagerness to ascend the altar for his First Mass, which we have come to associate with the newly ordained levites of today. In fact, he waited eighteen months, a full year and a half after his ordination, before he approached the altar for the first time—delay which today might even be the occasion of scandal. Once, when asked by Father Antonio Brandão how often priests who were still at their studies,

should celebrate Mass, he replied on Sundays and feast days and twice during the week, unless obedience, the common good, or great devotion moved them to do so oftener (June 1, 1551)!

There seems to be so much about this that needs explanation if we are to justify the high and holy regard for the priest and his functions with which posterity has enveloped our holy Father.

Once St. Ignatius had come to see, even obscurely, God's plans for him, and to understand that those plans included the priesthood, he began at the age of thirty-three to prepare himself for it, and has left us the richer for the story of those heroic years of study and preparation. But I think that we can safely say that at the beginning and all through the middle of his wayfaring his attitude towards the priesthood was not that it was an end to be sought for itself, but a means to a further end, and that further end was the greater service and praise of God. Of this he never lost sight and would have been perfectly willing to surrender his priesthood and all its marvellous prerogatives and privileges, if such surrender were more in keeping with God's will and his own service of the Divine Majesty. There is nothing in the extant literature about him that would lead us to believe that his imagination was fired and his feelings aroused by the thought of his approaching ordination. In fact, there seems to be a complete absence of anything we might call sentiment in connection with this unique experience, no sighs of longing, no movements of impatience at the slow passage of the years—some thirteen of them—no dreams of the *alter Christus* type to sustain his courage, to soften the pressure of his waiting and to ease the pain of his longing. His immediate preparation was a forty days retreat at Vicenza, where as he told Gonçalves da Câmara, with characteristic brevity, he experienced again some of the illumination and consolation he had known at Manresa. His ordination took place at Venice on June 24, 1537, when he was in his forty-sixth year.

First Mass

And then that interminable wait of eighteen months before

saying his first Mass! This is not the behavior of a man who found the passing of the years long, or the postponement of his standing at the altar a trial to his patience. He has never explained his action in this instance, and even the most learned of his biographers, like Father Dudon, have respected his silence and made no attempt to explain it. Others have been more inquisitive and more daring, and have seen in the year's postponement a wish to offer his First Masses at one of the holy places in Palestine, Bethlehem perhaps, or the altar raised on Calvary. We know that he had bound himself by vow to go to the Holy Land if passage could be had within the year. Before the year had passed, however, he became embroiled in a court action at Rome which was particularly vexatious. It was not settled to his satisfaction until six months after the expiration of the vow, and it is just possible, as some have conjectured, that the atmosphere of litigation in which he moved at the time was not in his thought favorable to the recollection in which he wished to prepare for his first offering of the Holy Sacrifice.

Be that as it may, we know that it was shortly after the Roman court had finally passed a formal sentence clearing himself and his companions of the charges brought against them by Mudarra and Company that he determined to say Mass. He chose Christmas Day, and his First Mass was celebrated in the Chapel of the Manger at St. Mary Major. This circumstance lends some color of probability to the conjecture that he had been thinking of Bethlehem as the scene of his First Mass, and that being impossible, he chose the altar which sheltered what was then thought and still is thought by many to be part of the manger in which the Child Jesus was laid on the night of His first coming into the world. "We can only guess," says Father Dudon, "with what feelings his great heart must have throbbed, when for the first time he held in his hands the Word Incarnate, the only object of his love." There is not one line from him or his companions on the impressions of those blessed days, but we can guess what a sacred colloquy took place between this King, Companion and Priest and him whom He was sending to preach to the meek, to heal the contrite of heart, to preach a release to the captives, and deliverance to them that are shut up (Is. 61:1).

The Divine Office

We know of his devotion to the Divine Office—what a means of tender communication it was between his great soul and the heart of God Himself, so tender that soon he could not read the print for the abundance of tears. So critical did this condition become that in order to save his eyesight he had to be dispensed from the recitation of the Office. That this must have been an affliction to his priestly soul we can gather from the admission he once made to one of his companions that so great was his love of the Church's psalmody that he sacrificed the common recitation of the Office in the Society only because he was convinced that such recitation was against God's will. He spoke so positively on the point, that I do not think it would be rash to suppose that he had a revelation on the matter, or at least such an enlightenment of mind that to disregard it would be more obstinate than to deny the evidence of his senses.

Certainly it will not be without reason if we surmise that it was a duty he loved; that it was easy for him to realize that the Divine Office made him one with the *Ecclesia Orans*; that in reciting the Psalms he was actually giving that service and praise and glory to God about which, in his Spiritual Exercises and in his life, he integrated all his thought and activity, and did it in a medium that was inspired.

There is scarcely a moan of repentance, a sigh of pity, a cry of distress, a paean of praise or a shout of victory that does not have its echo somewhere in the Book of Psalms. The Psalmist is the universal man, and in his sin and sorrow and loneliness and defeat, we find our own sin and sorrow and loneliness and defeat. And God is there too, with His patience, His providence, His hand of healing, His unmistakable light and His mercy that endureth forever. All the land is full of His goodness, His trees spread their shade over sleeping pools, His streams murmur as they run, His light puts the darkness to rout, His fields and His vines are rich with fulfilment of the springtime's promise, and high over all is the quieting, feathery softness of His wings outspread to protect and defend, as the exile soothes his heartache on the river banks in the land of the stranger.

Surely, there is no doubt that our blessed Father would

wish us to cultivate a deep and abiding love of the Divine Office. He would have us look upon it not so much as a task that will soon become a burden, but as a privilege, as did he, that soon becomes a means of attaining the purpose of our existence, which he tells us is the praise and service of God. With us it is, of course, a private duty, but it is also something more. In reciting the Divine Office the priest is spokesman for the Church: as the priest prays, so the Church prays. There is, therefore, a responsibility attached to this privilege, for we know that graces to the individual and to the community are made to depend on the fountains that are released by this official and liturgical praise which God has placed in the hands of each and every one of His priests, whether they chant the Office solemnly in choir, or recite it simply in the privacy of their studies, their gardens, or their chapels.

Many priests have learned to love their Office. For them it has become, as it would have been for St. Ignatius, one of the gladsome experiences of the day—something to look forward to with eager anticipation, with the expectation of a sense of relief, of peace, of God's enfolding presence.

Use of the Mass

It would require a soul with something of the same temper as the soul of Ignatius to understand his appreciation of the Holy Sacrifice of the Mass. And we should have to know something also of the temper of his times to understand what looks like a kind of indifference on his part as to whether he said Mass or no. It can hardly be that daily Mass was as much taken for granted then as it is today. His answer to Father Brandão is one indication of that. Another is his direction for priests in the *General Examen*, where he says that although they are to confess once a week, they will celebrate more frequently. In the Sixth Part of the Constitutions it is laid down that "none shall postpone more than eight days the reception of communion or the celebration of Mass, except for legitimate reasons approved by the Superior." This would seem to indicate that daily Mass was not as common a practice then as it is today. The *Epitome*, however, 184, ¶2, says that "priests should so strive to

live as to be worthy of celebrating daily, according to an old custom of the Society." It may, perhaps, be doubtful that that old custom—*usus antiquus*—goes back as far as the days of St. Ignatius. It could certainly be an old custom without necessarily doing so. But even if this supposition were true, we should not be justified in drawing the conclusion that interest in the Mass and devotion to it were any less fervent then than they are now with us. At most, it would simply show that St. Ignatius was, in one sense, a man of his generation, while in other respects he was centuries ahead of it.

We cannot help being struck by St. Ignatius' faith in the impetrative power of the Mass. At the first sign of difficulty over the approval of the Constitutions, he promised to have three thousand Masses celebrated to obtain their approval. What a formidable task this was can be appreciated if we remember that the Society at the time was made up of a handful of priests, and the first approval limited their number to sixty. Unless this restriction were removed and their number increased rather rapidly they would be occupied an unconscionable time in fulfilling this obligation. We know how much he relied on the lights he received during the saying of his Mass, when he was wrestling with the problem of poverty to be observed in our professed houses. The surviving days of his journal which deal with this problem are eloquent testimony of the faith he placed in the Mass as a prayer of petition for light. The Society has ever shown herself faithful to the example he has set her, because for four hundred years now each one of her priests has on September 27 offered the Holy Sacrifice of the Mass in thanksgiving, and St. Ignatius' promise of three thousand has grown in its fulfilment to many thousand times that number.

An Anomaly

But we are still confronted with the strange anomaly of a saint who is honored for his priestly virtues, who has been an inspiration to the priesthood through four centuries and yet exercised the sacred functions of the priesthood so rarely. It was his very love of the Mass which more than once made

it unwise or even perilous for him to attempt the Holy Sacrifice because of the very impetus of the divine transport which swept him into the bosom of God. He knew that only in the sacrifice of the altar could he give God the *omnis honor et gloria* that was the ceaseless yearning of his priestly heart. The tears that never failed to flow in abundance during the course of the Divine Office made its continued recitation impossible. Is it any wonder that without these priestly consolations, this priest *par excellence* should find the burden of life growing heavier with every privation? From the time that he assumed the government of the Society, we hear next to nothing about his preaching and his confessing. His duties as an executive curtailed and eventually put an end to his activities as an apostle. Without his Mass, without his Office, without his contact with souls, what was left for this priest, this apostle, but to die? Most biographers tell us that he died of fever. A recent biographer, who is a layman and a poet, asserts unhesitatingly and without qualification that he died of malaria. Another, who is a priest and no poet, says that he died of love, of the fever which love had enkindled in his soul, of his longing for God, a longing that at last became a transport breaking the bonds that held body and soul together. He died, therefore, in an ecstasy of desire, as any priest might wish to die, as only a priest like him could ever die.

2 THE FOUNDER

Reverend Fathers and dear Brothers in Christ:

From Plato and Polybius, through St. Thomas More and Sir Francis Bacon down to Butler and Wells, our western civilization has been entertained by satirist or instructed by idealist in the art of government. Man by his very nature is forced to live in communities of some kind, and these communities are impossible without the institution, the observance and the administration of law or custom. If tribe, clan, club, or nation, or any grouping of these is to maintain its identity, and therefore its continued existence, it must, in the common emergencies that are certain to befall, act with a community of purpose. This it cannot do unless

the multiplicity of personal, individual aims is merged into the unicity of the group. At the very dawn, therefore, of civilization, mankind is presented with the problem of bringing into harmony two apparent and, often enough, real irreconcilables—the Many and the One. Broadly speaking the solving of this problem is the work of the supremest of arts, the *dynamis politiké*. Perhaps it is its very supremacy that is responsible for its frequent failure. For man's history and his literature are irrefutable witnesses of his historic inability to govern himself justly and decently. Every age, and almost every land, has produced its Utopias, those regretful acknowledgments of failure, those wistful expressions of our unsatisfied longings for justice and peace, those challenging announcements of our unconquerable search for liberty, fraternity, equality.

The Constitutions

We have to deal this evening with a document which, because it has succeeded in fulfilling the supernatural aims of its author, has escaped the notice of the political minded, and has seldom if ever come to the notice of the dusty but honest researcher. No student of government would think of considering the Constitutions of the Society of Jesus as a work of the first importance, and yet they bear plainly stamped upon themselves the mark of a man of genius. They are the blue prints that have held together a community of men under the stress of storm and trial and under the pressure of prosperity and persecution for more than four hundred years. If their existence was interrupted for the space of a generation, it was not because of any flaw in their character, but because of an external force to which they were essentially subject, and this force itself once again breathed life into the surviving remnants and raised them from their grave.

The writing of the Constitutions of the Society was really the work of a man of genius. St. Ignatius used to admit to his companions his belief that the founder of every religious Order was inspired by God. We may suppose him to take the word inspiration in one of its wider meanings, to signify that such men were under a special providence and helped

with a very special grace, a providence and a grace which in his case did not release him from the obligation of making every reasonable effort in the working out of his task. It would be to misunderstand him completely, as some seem to have done, to think of him as meaning that this guidance of the Holy Spirit was such that he needed no other books of reference than his crucifix and his Bible. It is a known fact that he and his secretaries ransacked the histories and the constitutions and rules of the ancient Orders in their efforts to glean every grain of wisdom that might be incorporated into the Constitutions of the new Order they were founding. In fact, besides sparing no effort in their use of human means as helps, they sought the divine assistance in prolonged and unremitting prayer.

The late Archbishop of Cincinnati, Most Reverend John T. McNicholas, O.P., once remarked to one of our Fathers that the more he learned of our Constitutions the more he admired the genius of St. Ignatius. And well he might, for this many-sided man of genius produced a system of government that has been the admiration of all those who have had the opportunity to examine it. Time will allow us this evening to take only a cursory glance at its fundamental simplicity, but that glance should be enough to assure us that we have before us the work of no ordinary legislator.

Although its general form of government is monarchical, the Society presents us with practically every known form of civilized government incorporated in varying proportions into her composition, democracy, aristocracy, gerontocracy, oligarchy, monarchy, even theocracy. St. Ignatius never for a moment forgot his dependence on Divine Providence, but for him that dependence is never a pretext excusing him from the exercise of an ever vigilant prudence. God is all good. Men are good too. But they are also weak and wilful, and sometimes ignorant, or let us say, lacking in foresight. Had Ignatius shown less genius in drawing up this document, it would have been only because he felt himself inspired to devise a society along theocratic lines, like Israel of old. Indeed, there are not lacking those who think he was so inspired, because of a cryptic answer he gave to their questions about certain arrangements, "I saw it thus at Manresa."

Inspiration?

But it is quite plain that his answer was not fully and clearly understood by them. Whatever he saw at Manresa, it was not the Society described in the Constitutions confirmed by Julius III, in his *Exposcit debitum* of 1550. There was too much investigation, too much discussion, too much hesitation in the lawgiver at Rome, and too many false beginnings before Rome, if he was really the seer at Manresa these admirers think he was. In fact, the success at Rome was his third attempt. The first, at Barcelona was hardly more than a feint. The second at Alcala showed more substance, but really broke to pieces on the rocks of the Inquisition at Salamanca. The third and final attempt was planted at Paris, acquired some firmness and cohesion at Venice, and after escaping Jerusalem, bore its hundredfold of fruit at Rome. We do not know how much thought, possibly none at all, Ignatius gave to the Constitutions as long as there was any possibility of the Holy Land venture succeeding. It does not seem that this was regarded as a mere pilgrimage. The purpose was rather to have remained there in the hope of converting the infidel who was in undisputed possession, a rather quixotic adventure! The successes in northern Italy, and the possibilities offered by Rome, changed the current of his thoughts and suggested a close-knit organization that would give stability and permanence to their efforts. To Ignatius was committed the task of drawing up the articles of agreement, which after due discussion, deliberation and prayer became the Constitutions as we know them today.

They were the work essentially of Ignatius, and he is their author. He had the assistance, of course, of a succession of secretaries, but their work always remained secondary, secretarial. His was the originality, the clinging to tradition when tradition did not hobble his movements; his the rejection of tradition when it did. For instance, the great apostolic Orders of the Friars elected their General Superiors only for a term of years. Ignatius would have his Superior General elected for life. And his reason? He wanted a man of such outstanding intellectual, moral and spiritual attainments as could rightly be expected to appear once in a genera-

tion. He would have a novitiate lasting two full years, followed by simple but perpetual vows, though no Order of his day demanded more than one year before the taking of solemn vows. Not he. No solemn vows in his Society but for those who had passed through many years of sifting and trial as a guarantee of their being better than average in both learning and holiness.

Training or Trial

A great deal is said about the training of the Society. But St. Ignatius never mentions it. Not so many years ago one of the great national pictorial weeklies ran an article on the training given by the United States Navy at Annapolis to candidates for commissions. Wishing to give a vivid impression of the sternness of that training the writer of the article said that it was more like the training of candidates for the Jesuit Order than anything he could conceive. There is nothing strange or unusual about that, for we hear our training spoken of on all sides. You may be surprised to learn that there is no mention of training in the Constitutions. I doubt that the word itself (*formatio*, *formacion*) occurs. But we do hear much about *probare*, *probatio*, *experimentum*, tests and trials. It is certain that St. Ignatius wished his candidates (all who had not taken their last vows) tested from time to time, to see whether they had imbibed the principles of the Spiritual Exercises, which are, as you know, the first experiment they are expected to undergo. That, perhaps, for him was training enough, in our sense of the word. What he wants after that is an occasional test to see whether the candidate has organized his life on the principles there proposed and expounded. The purpose of the test is, I suppose, to encourage him to do so, if he has not, and to dismiss him if he refuses to, for it must never be forgotten throughout all this time, that from the day he finished his first probation, his second probation began, and extended, in the broad sense, to the third probation. The obligations he assumed at the end of his first two years constituted a unilateral contract binding him, but not the Society, which reserves the right to dismiss him should he fail to respond satisfactorily to any of the tests imposed.

Who ever heard of anything even approaching this in the religious life? Orders that admit their novices after one year of trial to solemn vows, including a vow of stability, may not dismiss unruly members and must make use of stern measures to reduce them to obedience.

Ahead of His Time

A few years ago, at the Congress of Religious, held at Notre Dame, a small group of religious men gathered to discuss certain problems concerned with the training of novices and seminarians. The writer of a paper dealing with the Holy Father's suggestion that some means be devised against the sealing off of these young men from all contact with the world suggested that a certain amount of radio and TV entertainment might accomplish that perfectly. Evidently, he had completely misunderstood the Holy Father's mind in the matter. It was not that His Holiness wanted these young men kept in touch with the pleasures and pastimes of the people of the world, but with their problems, their pains, their disappointments. One Jesuit wanted to tell them, but could not, that St. Ignatius offered them a key for the solution of their problem, and in doing so, showed himself ahead of his time. In his Constitutions he provided for such a contact by sending his novices abroad on a month's pilgrimage, with no more provision for their journey than a stout pair of boots and a stouter trust in God's providence. He kept them in touch with the world's woes by having them serve the sick in the hospitals, and what hospitals they were, according to modern standards! He eased the world's ignorance by having them go about teaching the catechism to children and the unlearned. And when they were at home, they were employed in the humble and menial domestic tasks. Their homes were never placed on inaccessible mountains, or amid unfrequented forests, or among remote farmlands, or in lonely deserts. Solitude never seems to have been a trial to which he wished the members of his Order subjected. The desert was not part of their palaestra. Indeed, St. Ignatius seems, as I have said, to have given very little thought to what we call in our

day formal training. He expected his men to have drunk so deeply at the sources of the Spiritual Exercises, as to acquire a supreme indifference to all that is not God, a gallant eagerness to be found always close to the struggling Christ, at His very side in fact in His battle to promote the Kingdom of God.

The campaign he has in mind calls for intelligence and skill and selflessness, especially this last, and these periodic tests are designed to indicate whether the recruit can fulfil at least the minimum requirements, which though minimum are yet high and exacting. After the tests of the novitiate come those that are scattered throughout the twelve or fourteen years of the second probation, such as the periodic manifestation of conscience, the faithful and generous giving of self in a more and more perfect observance of rule. And last of all, the year of third probation.

Originality of Thought

In all these tests St. Ignatius proved himself a very original thinker. Indeed there was so much that was original about his concept of the religious life that even to this day there are some who are unwilling to admit the Society to the rank of the Religious Orders. But this reluctance is in most instances due to misunderstanding or ignorance of canon law. Certainly, one cannot study the Constitutions and fail to see that St. Ignatius holds before his sons a shining ideal of exalted holiness.

We may here pause to ask ourselves a practical question or two. Was it a mistake on the part of Ignatius to make the ideal so shining that the nearest we can come to it is only a spotted reality? My own answer is that the ideal has been achieved often enough, and that the reality is so often spotted because we have become too unwilling to make the effort. Instead we resort to a number of cowardly and comforting distinctions. We seize upon this very distinction between the ideal and the real to lay a flattering unction to our souls, deceiving ourselves into thinking that what is true of the ideal order is not necessarily so of the real; that a certain obligation may oblige *per modum habitus*, but not

necessarily *per modum actus*; that what is valid *circa substantiam* may not always be so *circa circumstantias*; that we must be careful never to allow the letter of the law to kill the spirit. Habitual recourse to such formulas that enable us to slip pillows under our elbows to practice easy virtues on, will make the angels grieve, and to an honest man smacks of cowardice when confined to his own life and of a kind of diabolism if used to approve the cowardice of others, and in the end leads to a pitiful caricature rather than a true image of a man of the Institute.

The Third Probation

St. Ignatius made a final effort to ward off such a catastrophe. This effort he called the third year of probation, or the school of the heart. What a daring thought that must have been, that after all these years of testing, there should be a final test lasting a whole year! Trained priests are kept encamped for months, to make sure that none of the precious lessons learned in that first Long Retreat have been forgotten or laid by; to make sure that they are still men crucified to the world and to whom the world is crucified, for whom Christ is all and for whom to die is gain. Lethargy? Folly? Or is it prudence and foresight? One after another his innovations of four hundred years ago are becoming the common practice of today. The very idea of the tertianship has inspired some modern congregations of men and women to give up six or seven weeks of their summer vacation to a compressed, and in our point of view, an unsatisfactory attempt at a tertianship. But before another century has passed, the six weeks may have grown into a year, and it will then be discovered that St. Ignatius was really five centuries in advance of his time. Maligned, calumniated, hated by his enemies who are usually the enemies of Christ's Church as well; mistrusted, misinterpreted, opposed and disliked by those who feel themselves supplanted and surpassed, this man of genius continues on his victorious way, unperturbed, undismayed, large-minded, openhearted, and when another four hundred years have been added to the past, he will be found to be still in the van of religious thinkers and legislators.

Georgetown and the Presidents

W. C. REPETTI, S.J.

An old Georgetown tradition states that all of the presidents of the United States visited the College. Sometimes the tradition gives a further detail, that the visits occurred during the term of office of the presidents. A later variation tells that the visits were uninterrupted up to the presidency of Woodrow Wilson. Eight years of work in the Georgetown archives, however, have not produced evidence that half of the presidents made such visits.

In connection with the presidents it is of interest to know that the Georgetown Archives has a book containing a letter, note, or signature of every president. The book is bound in dark blue leather, with the seal of the college embossed in gold, and it has blue sheets with plastic protective covers. The title, *Autographs of the Presidents*, is also in gold.

George Washington

When Washington completed his second term as president, before retiring to Mount Vernon, he held on March 15, 1797, a public reception in Georgetown. The President and Faculty of the College joined with the citizens in paying their respects, and the archives has a copy of the address made by Father Louis Dubourg and Washington's reply. Washington's visit to the college on August 7, 1797, may have been in the nature of a return compliment, or was due to the fact that two of his nephews, Bushrod and Augustine, had been students in the school. Washington's published diaries record that he was in Georgetown on August 6 and 7, 1797, but they make no mention of the visit. It could not have been much earlier, because Robert Walsh, who read a poem on the occasion of the visit, did not enter the school until June, 1797; and it could not have been much later, because Mr. (afterwards Father) William Matthews, who met Washington, went to the seminary in Baltimore in September, 1797.

The traditionalists take pleasure in calling attention to a picture which shows Washington addressing the students from the porch of the Old North building. They fail to point out that the date, 1796, given on the picture is erroneous; they fail to mention that early pictures of the building do not

show such a porch; and further, it was not until 1893 that the quadrangle was cut down to the level shown in the picture.

The letter written by Washington and preserved in the book of autographs is dated, Philadelphia, December 2, 1791, and addressed to Daniel Carroll of Duddington. This Daniel Carroll was a cousin of Archbishop John Carroll and the Duddington Manor house was on the second block southwest of the present Providence Hospital. Daniel had built, or commenced to build, a house which encroached on New Jersey Avenue, as planned by Pierre-Charles L'Enfant, and the latter promptly demolished the house. This led to bad feeling and Washington's letter was an effort to placate Daniel. He remarked, "It would be unfortunate if disputes amongst friends to the federal City should arm the enemies of it with weapons to wound it." Daniel's house was rebuilt back of the street line. When he died he was buried in the old Trinity parish cemetery on the Georgetown Campus, and his remains were transferred to Mt. Olivet Cemetery in 1888.

Adams, Jefferson, Monroe

The letter of President John Adams in the Georgetown archives is dated, Philadelphia, March 17, 1800, is addressed to Rev. Mr. John B. Sim, and expresses thanks for a poem in honor of the late George Washington. Adams could scarcely be expected to pay a visit to a Jesuit institution, if he could avoid it. Writing to Thomas Jefferson on May 6, 1816, he delivered himself of the following comment, "If any congregation of men could merit eternal perdition on earth and in hell, it is this company of Loyola."

President Thomas Jefferson's letter in the archives was written at Monticello, July 23, 1815, and is addressed to Mr. Bernard McMahon, asking him to attend to the forwarding of a package of seeds. Jefferson's reply, on August 6, 1816, to the letter of Adams' quoted above, shows that he would not have relished a visit to Georgetown any more than Adams. He wrote, "I dislike with you the restoration of the Jesuits, because it makes a retrograde step from light towards darkness."

The presidential book contains a check of James Madison for \$100 in favor of Abraham Eddins, dated August 14, 1814, and drawn on the Bank of Columbia.

The letter of James Monroe in our presidential book was written on February 13, 1811, while he was Governor of Virginia, and certified that James Hagerty was a native of the Commonwealth of Virginia. The document is fortified with an official paper seal.

John Quincy Adams

Adams served one term, 1825-1829, and was present at two Georgetown commencements, July 25, 1825, and July 30, 1827. At the commencement of 1825, besides the President, the Secretary of State and members of the diplomatic corps attended. Reporting the event, the *National Journal*, in the style of the day, said: "The President of the United States, with a readiness and satisfaction which really added to the dignity of his character, at the request of the President of the College, consented to distribute the premiums to those to whom they had been adjudged; and if we can augur from the unsophisticated countenances of innocent youth, the favor and kind feeling which his benevolent countenance expressed could never be effaced from their minds."

Andrew Jackson

The presidential book contains the ending of a letter by Jackson. On May 30, 1829, Bishop Benedict Fenwick, S.J., of Boston, and Father John W. Beschter, Rector of Georgetown College, called at the White House and were graciously received by President Jackson. In 1829 the Commencement was held on July 28 and an invitation was extended to the President, which he accepted, but sickness prevented him from attending. John Gilmary Shea gives the letters in his history of the College, but the originals have disappeared.

Jackson could conquer the British at New Orleans but he could not do much with his nephew and ward, Andrew Jackson Hutchins. This youth had been expelled from two colleges, and we read in a life of Jackson that he placed Andrew, "in a Catholic institution in Georgetown, hoping the strict discipline would be a good thing." Under date of November 9, 1829, in the Entrance Book it is recorded that Andrew, "pays according to the prospectus, is furnished with a bed, brought no spoon." In May 9, 1830, Andrew left Georgetown, "at the request of the faculty," we are told in the *Life of Jack-*

son by Marquis James. He then went to the University of Virginia only to be dismissed again.

Van Buren, Harrison, Tyler

The Presidential book contains the end portion of a letter of President Martin Van Buren of which the date is not clear, signed "M. V. Buren." While he was Secretary of State he placed two of his sons, John and Smith Thompson, at Georgetown College. The Entrance Book, under date of January 11, 1830, has the following, "Sons of Martin Van Buren, Secretary of State to pay according to prospectus, furnished with bed and silver spoon." The *Dictionary of American Biography* gives John's scholastic record: he was sent first to the Albany public schools, then to Albany Academy, whence he went to Yale. In college, he drank and gambled freely, studied little, worried the authorities, and cost his father unnecessary expense and sleepless nights. The boys left Georgetown on July 27, 1830.

William Henry Harrison was inaugurated on March 4, 1841, and died one month later. The Presidential book contains a check, entirely in his handwriting.

John Tyler succeeded Harrison and was present at the Georgetown College Commencement on July 26, 1841. A contemporary newspaper account tells us that there were addresses in Greek, Spanish, French and English. The same account describes the address of John O'Neill in the following terms, "Ireland was warmly vindicated by Mr. John O'Neill whose beautiful oration was well remembered by his hearers. An ardent temperament, a rich imagination, a fancy coruscating like the rocket which bursts upon a darkened sky, a just taste, and ample research, fitted him to pronounce the merits of the island gem of the ocean." And further on we are told, "The President of the United States who attended during the whole time honored the institution and its scholars by dispensing the premiums and diplomas; thus exhibiting that respect to religion and to literature which reflects credit on his station, exalted as it is." John Howard Payne, the author of "Home, Sweet Home" was also present.

The letter of Tyler which is preserved in the presidential book was written in Washington on September 16, 1841, and recommends William Denby of Richmond, and his two sons

"whom he proposes to place at Georgetown College." One of these sons, Charles, later became Minister to China. Tyler again attended the Commencement of July 26, 1842. His son became a student of the college as we learn from the Entrance Book, "October 23, 1843. Entered this day Tazewell Tyler, son of his Excell. John Tyler, President of the U. States. Pays according to the prospectus." He left the college at the end of the scholastic year, July 26, 1844.

James K. Polk

Polk was President, 1845-1849. He was invited to attend the Annual Commencement in 1845, and his acceptance read as follows, "I have had the honour to receive your note inviting me on behalf of the President and Faculty of Georgetown College to attend the Annual Commencement of their institution on the 24th instant, and to preside at the usual distribution of diplomas and premiums. It would give me pleasure to be present, though I must ask to be permitted to decline to preside on the occasion."

Under date of September 11, 1845, the Entrance Book has the following, "Entered this date Master Marshall T. Polk, nephew and ward of his Excellency James K. Polk, President of the U.S. Paid at entrance \$150." Polk's Diary contains the following entries, "The President, in company with Judge Mason and the President's nephew and ward, Master Marshall T. Polk, visited Georgetown College where the President had determined to place M. T. Polk at school. The President paid to Mr. Mulledy, the President of the College, \$150 to pay his tuition, board, books, etc., for the next session which was to commence on Monday, the 15th Sept., 1845. September 28, 1845. The President and Mrs. Polk rode to Georgetown College about 5 o'clock P.M. to see Marshall T. Polk, Jr.; found him very well and well satisfied. Sunday, October 12, 1845. Attended the First Presbyterian Church today with Mrs. Polk and Mrs. J. Knox Walker and M. T. Polk who had come on a visit from Georgetown College."

The presidential book contains the following letter from President Polk to Revd. Mr. Mulledy, "My nephew Marshall T. Polk requests me to ask your permission for him to visit me on Tuesday next, which he informs me is a holiday in college. If his classmate, Master Yell, desires to accompany

him, will you permit him to do so?" It is dated October 18, 1846.

Taylor, Fillmore, Pierce

Zachary Taylor (1849-1853) attended the Annual Commencement July 24, 1849. The House Diary records that he visited the College on October 5, 1849, and classes were dismissed in the afternoon. The presidential book contains an interesting letter from him to Father James Ryder under date of October 12, 1849, "You will accept my best thanks for the handsome present of wine of your college, a present the more valuable since I have seen the vineyard and the means employed in producing this domestic beverage. Absence in Baltimore has prevented an earlier acknowledgement of your kind attention. Please accept with this my warmest wishes for the health and prosperity of yourself and those under your charge."

President Taylor died on July 9, 1850, and was succeeded by Millard Fillmore. The presidential book contains the following:

Buffalo, N. York.
Dec. 31, 1866.

John Gilmary Shea.

Dr. Sir;

I enclose my check for \$3 for the Historical Magazine for 1867. Please to acknowledge the receipt of this.

Respectfully Yours,
Millard Fillmore.

Franklin Pierce (1853-1857) attended the Annual Commencement on July 11, 1854. The House Diary notes that after the Commencement, dinner was served in the Community Refectory to guests and graduates, and in the Students' Refectory to the boarders, musicians and constables. It does not say that the President attended the dinner.

The President visited the college on June 5, 1856, and we find only the terse note in the House Diary: "Praeses Reipublicae nos invisit." And again on November 6, 1856, the Diary records: "Illustrissimus Pierce Praeses Reipublicae nos invisit." On December 4, 1856, the Cadets marched to the White House to visit the President, but we have no de-

tails of the event. The President had been invited to attend the commencement of 1856, but did not come, as explained in the following newspaper clipping, "A note was received from President Pierce apologizing for his inability, in consequence of the inclemency of the weather, and press of official business, to be present, as was expected, and informing them of his regrets at the unexpected disappointment."

James Buchanan

James Buchanan 1857-1861 while holding the office of Secretary of State enrolled a nephew, Joseph B. Henry, at Georgetown College on September 22, 1846. The boy remained two years. In the course of a letter, dated December 14, 1847, addressed to Father James Ryder, Buchanan discussed the question of a representative at the Vatican, and, in the course of the letter, remarked, "If my opinion be of any value it is well known that I have entrusted to a college of Jesuits the education of a nephew to whom I stand in the relation of a parent, being myself childless, in preference to sending him to any other Institution. And this, though I am a Presbyterian! Such an act speaks louder than words."

Buchanan attended the Annual Commencement on July 7, 1857, and a long description of the event was carried by the *Catholic Miscellany* of Charleston, S.C., of which the following is a small portion, "The large exhibition hall was gorgeously decorated; the audience was immense and brilliant; and the charms of eloquence and music enraptured ear, mind and heart, during the six hours occupied by the exercises. The valedictory was one of the most beautiful and heart-gushing farewell addresses to which I ever listened, the tribute to the Reverend Professors of the College was a masterpiece of heart eloquence, and caused many a dewy drop to sparkle in the eyes of the hearers." The Secretary of the Treasury, the Secretary of the Interior and the Attorney General were also present.

On October 19, 1857, the College Cadets marched to the White House to pay their respects to the President. He was invited to the Commencement of 1858, but sent the following reply to Father Bernard Maguire, "I am very sorry to say that the state of my health is such that I can not think, in this hot weather, of passing two days in succession in a

crowd. I can assure you it would afford me very great pleasure to be with you on Wednesday, but I feel obliged to be with the Ladies on Thursday. I hope to enjoy the pleasure of meeting you there; but I trust I shall not again require to be taught by you how not to place a crown on a lady's head, wrong end foremost."

The Ladies to whom he referred were the Students of the Visitation Academy, where his niece, Harriet Lane, had been a student. Harriet took it on herself to write to Father Maguire, "I am very sorry to say that the President finds it impossible to visit the College today—and as you will not allow me to distribute the diplomas or premiums or make myself useful in any way, I thought it best to remain at home also. But really we both regret not being able to accept your very kind invitation for today. The President's business is so pressing and I too far away to get off alone. We hope to have the pleasure of seeing you at our country home."

Buchanan was invited to the commencement of July 6, 1859, and was able to attend. Father Clement Lancaster, S.J., graduated that year and recalled that he was beginning to speak when the President entered. The speech was interrupted by the music of the Marine Band and the cheers of the audience. The President, with the courtesy for which he was distinguished, having acknowledged the greeting, turned to the orator and said, "Now the young gentleman from Pennsylvania will please to continue his oration." In January, 1859, the Cadets again marched to the White House and were received by the President in the East Room.

Lincoln, Johnson, Grant

The 69th New York Regiment occupied the College from May 4 to June 4, 1861, and on May 8th President Abraham Lincoln came to the College to review the Regiment. In the presidential book there is a card dated April 29, 1864, on which Lincoln wrote, "Allow Mrs. Wm. R. Smith, late Miss Easby, pass our lines and to go to New Orleans." Mrs. Smith, late Easby, was the mother of James Easby-Smith, who graduated from the College in 1891, and was awarded the degree of M.A. in 1892, of LL.B. in 1893, of LL.M. in 1894, and of LL.D. in 1920. Mrs. Smith was also the grandmother of

Rev. Russell W. Wilson, S.J. of the California Province, currently on the faculty of the University.

The presidential book contains the appointment of Buckingham Smith to the office of Tax Commissioner of Florida, signed by Andrew Johnson, June 18, 1866. On November 5, 1866, Andrew F. Johnson, son of the President was enrolled in Georgetown College and remained three years. The House Diary for July 3, 1867, has the entry: "Exhibition day. President Johnson came at 12, made a speech, took a collation and left."

The presidential book contains a note from the Executive Mansion, Washington, D. C. and dated February 23, 1872. It is signed "U. S. Grant" and thanks a Mr. F. W. Bogen for sending a copy of his book, *The German in America*.

President Ulysses S. Grant attended the Commencement of 1869, and the House Diary has only this to say, "July 1, 1869. Exhibition Day. President Grant distributed the prizes. Ex-President Johnson arrived after the students had left the hall." The newspaper accounts give more details, among which is the following, "It was expected that ex-President Johnson, one of whose sons is a pupil of the preparatory school, would be present, and a seat was accordingly reserved for him next to that of President Grant. Owing to a detention, Mr. Johnson did not reach the grounds until the exercises were just closing." Another account tells us that, "President Grant was present and conferred the degrees and diplomas to the graduating class and distributed the prizes to the students." The program is then given and the address of the Rector, who said, among other things, that he, "thanked the President for his presence on this occasion. It was a compliment they should appreciate and treasure up as a sweet memory. It was a privilege this College has enjoyed for seventy years. They had been honored with every president from General Washington to President Grant." This last dogmatic statement shows how some traditions are born.

Hayes, Garfield, Arthur

Rutherford B. Hayes 1879-1883 attended the commencement on June 26, 1879, and on July 16, Father Mullaly, the Acting Rector wrote to Father Healy, who was in California

at the time, "The Commencement was held in the new hall. The speeches were very good but there was a lack of vim in the delivery which detracted considerably from the merit of the pieces. Duffy did very well in the valedictory, the manner and matter were equally good. I had determined after consulting several of Ours and outsiders not to invite the President, but further thought of it, and especially of what you would do in the case, induced me to change my mind and show him the courtesy due to his office by calling and tending the invitation. Mr. Rodgers, whom I saw first, told me that he thought he would go and he procured an interview for me. The President said he would be glad to go if in town and not kept too busy by Congress. He then spoke in great praise of the new building through which from cellar to garret he and Mr. Rodgers had gone quietly and alone. He arrived accompanied by Mr. Devens just as we were taking our places on the stage. He seemed to be much pleased with everything. At the end I invited him to confer the degrees and deliver the medals and premiums. I requested him to say a few words but he begged to be excused. So there was no speaking at the close of the exercises. The stage was well filled with old graduates and others. There was a lunch, as formerly, except for the President and Mr. Devens whom I invited to your room for a glass of wine and cake, of which they partook heartily. Mrs. Hayes was not along."

The presidential book contains a note written by Hayes from Fremont, Ohio, 17 June 1886, and is of little value except to complete the book,

Dear Sir:

Mrs. Hayes and I have been absent during the last few weeks so much that our correspondence is in a shocking state. I look at the pile of unanswered letters and wonder I can ever get abreast of this duty again. How soon must the matter you require be furnished?

Sincerely,
R. B. Hayes.

Mrs. Holloway.

James A. Garfield was inaugurated on March 4, 1881, and was shot by Charles Guiteau on July 3 of the same year, and so it is not surprising that Georgetown was not honored by a visit from him. He was standing, when attacked, in the

waiting room of the Baltimore and Potomac Station, at the southwest corner of 6th and B streets, N.W., a site now occupied by the National Art Gallery. Two metal stars were placed in the floor of the Station to show where he had been standing and where he fell. Guiteau was a disappointed office seeker and the Georgetown Archives have some of his letters to his attorney. The presidential book contains a note written by Garfield to a Mrs. Sherman under date of September 28, 1878. It has nothing to do with Georgetown.

Garfield died on September 19, 1881, and Chester Alan Arthur took the oath of office on the 20th. The presidential book contains a letter written by him when he was Quartermaster General during the Civil War, again without reference to Georgetown.

Grover Cleveland

Cleveland attended the Annual Commencement, June 27, 1887, and was accompanied by the Assistant Postmaster General Knox and the Assistant Attorney General Montgomery. The degrees were given by the President.

The President attended on the third day, February 22, 1889, of the Centennial Celebration of the University. The account, much abbreviated, from Shea's history follows, "Shortly after two o'clock the Reverend Rector left the College to bring President Cleveland and Secretary Bayard to the closing exercises. The presidential party was met at Washington Circle by the Cadets and the Marine Band and was escorted by them to the College. As they entered the gate, the cannon thundered forth a noisy welcome while the great bells in the central tower rang out their changes until it seemed as though the granite walls of the new building would burst for very joy. Father Gillespie ushered President Cleveland up the great porch to the hallway, whence they proceeded to the Rector's Office. After a few moments the President, arm in arm with Cardinal Gibbons, entered the hall. The President made a short address at the end of the exercises and then proceeded to the Coleman Museum for a reception to the alumni and their friends."

The presidential book contains a letter written by Cleveland to Father J. Havens Richards from Princeton, New Jersey,

February 19, 1898, "Your Hospital project commends itself to me in the fullest possible way, and it would gratify me to aid it in a substantial manner. I cannot, or rather will not, justify my failure to contribute except by confessing that my pecuniary condition is so straitened and the necessary demands upon my income so numerous, that I am forced to decline indulgence in such charitable ways."

Harrison, McKinley, Theodore Roosevelt

The presidential book contains a letter of Benjamin Harrison written from the White House, September 24, 1892, to Whitelaw Reid, but it has no reference to, or connection with, the University. We have found no record of a visit to Georgetown University by Cleveland during his second term.

William McKinley's letter in our presidential book was written in Canton, Ohio, dated July 17, 1880, and is to a personal friend, and is of no further interest to Georgetown. McKinley attended the Annual Commencement on June 23, 1897, which was also attended by Attorney General Joseph McKenna, Secretary John Sherman, Secretary James Wilson and Secretary Lyman Gage. The following is a short extract from a newspaper account, "It was just 10:30 o'clock when President McKinley, accompanied by Mr. Porter, his secretary, reached the hall. The bachelor's oration was in progress. The entire audience arose and cheered and clapped, to which President McKinley graciously responded. President McKinley was present not only as an honored guest, but to discharge an important function, the bestowal of the honors upon the graduates." On June 28, 1897, a note came from the White House stating, "The President greatly enjoyed his visit to your University and is much gratified by your cordial reference to the part he took in your Commencement Exercises."

The presidential book contains the following note, dated December 19, 1904, from President Theodore Roosevelt to Father Jerome Daugherty, "I am particularly grateful to you for having been the means of presenting me that atlas. I prize it greatly." The atlas to which reference is made may have been Father John G. Hagen's *Atlas of Variable Stars*.

On June 14, 1906, President Roosevelt attended the Annual Commencement, accompanied by Secretary of the Navy,

Charles Bonaparte, and Justice Edward D. White. Charles Bonaparte was a descendant of Napoleon's brother Jerome and Elizabeth Patterson of Baltimore, the marriage having been performed by Archbishop John Carroll. Later on, Jerome submitted to an imperial annulment and took another woman. In introducing President Roosevelt, Father David H. Buel helped to perpetuate the old myth that "all the presidents, with the exception of two, had visited the University during their incumbency in office." He did not specify the two, nor did he mention as visitors, John Adams, Jefferson, Monroe, Madison, William Henry Harrison, Fillmore or Arthur. An extract from a news account states, "The President delivered an address in a happy vein, which was received with great enthusiasm. In concluding he begged the indulgence of the audience for the use of athletic language in impressing a final injunction upon the members of the graduating class for their life motto. He said to them, 'Don't flinch, don't foul, and hit the line hard.'"

Taft, Wilson, Harding, Coolidge

William H. Taft (1909-1913) was invited to be present at the unveiling of the statue of Archbishop John Carroll, and in the presidential book we find a letter to Father Alphonsus J. Donlon, dated April 30, 1912, stating, "I now find that my engagements will take me out of the city on May 4th, and, it will, therefore, not be possible for me to participate in the ceremonies incident to the unveiling of the Bishop Carroll Monument." Two days before the end of his term, Taft made it a point to visit Georgetown, and the House Diary has the following entry, "Sunday. March 2, 1913. Wm. H. Taft addressed the students of the various departments of the University at 5:45 P.M. in Gaston Hall, after having received the members of the different Faculties presented to him in the large parlor. The hall was packed. A banquet, combined with the Provincial's feast, was tendered to the Apostolic Delegate and Chief Justice White after the President had left."

The presidential book contains a letter from President Woodrow Wilson to William G. McAdoo, Secretary of the Treasury, approving the idea of a conference of Central and South American governments on business matters. It is

dated November 3, 1914. President Wilson's handling of the Mexican situation would not have been a recommendation for honor by any Catholic institution.

The presidential book contains a personal note written in Marian, Ohio, Aug. 3, to "My dear Harry" which informs the latter that President Warren G. Harding will be present at some event.

President Calvin Coolidge attended the Annual Commencement of June 9, 1924, at which he spoke, and a newspaper account summarized his speech as follows, "There must be loyalty to the family; loyalty to the various civic organizations of society; loyalty to the government which means, first of all, the observance of its laws; and loyalty to religion."

The presidential book contains the appointment of Father Charles Lyons, S.J., by President Coolidge to the United States Bunker Hill Sesquicentennial Commission, dated March 10, 1925. The other members of the Commission were Mrs. Helen Rogers Reid of New York and Mr. Isaac T. Mann of West Virginia. The appointment is fortified with a large paper seal of the United States. In April, 1925, Father Lyons was the recipient of a gift of Easter flowers from the White House. The attached card was engraved, "White House. Washington," at the top, below which is a picture of the front of the White House, and below that, "To Father Lyons. Georgetown University." At least on one occasion, January 20, 1927, Father Lyons dined at the White House. The dinner was attended by several Justices of the Supreme Court and some socially prominent persons of Washington. The dinner was followed by a musicale.

Hoover and Franklin D. Roosevelt

Herbert C. Hoover (1929-1933) attended the Commencement of June 8, 1926, when he held the office of Secretary of Commerce, and was awarded the degree of LL.D. in recognition of his promotion of foreign trade and meritorious service to humanity in Belgium, Poland, Armenia, the Balkan states and Russia. On March 12, 1932, when the country was suffering from the depression, Father W. Coleman Nevils wrote to the President, informing him that a decision had been reached to erect a recitation hall, although only a portion of the necessary funds was in hand, and thus, said Father

Nevils, "we shall be able to keep employed an average of three hundred and ninety-five men for nine or ten months." Hoover replied on March 14, 1932, "Your letter of March 12th is most encouraging and I write to thank you very much indeed for your kindness in sending it to me."

We gather from correspondence in the archives that the Board of Regents of the University was not unanimously in favor of extending an invitation to the President, Franklin D. Roosevelt to visit the University. Nevertheless, a special invitation was sent, inviting him to attend the Sesquicentennial Celebration in 1939. He replied to Father Arthur O'Leary on April 25, 1939, "I regret exceedingly that a very heavy schedule of official duties running well into the month of June prevents my acceptance of the kind invitation of the President and Directors of Georgetown College to participate in the commemoration of the Sesquicentennial of the first Catholic college in the United States." In a second paragraph he noted the coincidence of this Sesquicentennial with that of the adoption of the Federal Constitution, and hopes that it will inspire new zeal. The presidential book contains a letter from Franklin D. Roosevelt to Father Laurence C. Gorman, dated March 24, 1945, "I have this day approved H. R. 2506, 'an Act to amend an Act Regulating the Height of Buildings in the District of Columbia, approved June 1, 1910, as amended', and am sending to you the pen with which it was signed." This bill, amending the restriction on height of buildings, was passed in order to allow the desired height of the new Hospital.

Truman and Eisenhower

At the commencement on June 17, 1945, the degree of LL.D. was conferred on President Harry S. Truman, but it was impossible for him to be present because the War was still in progress and he had been in office only two months. He was represented by the Hon. Dennis Chavez, Senator from New Mexico, and graduate of the Georgetown Law School. On August 11, 1945, President Truman wrote a note of thanks to Father Paul McNally for "a thoughtful message" sent by him. The presidential book contains the following letter from President Truman to Father Hunter Guthrie, dated June 28, 1949, "It was certainly kind and thoughtful of you to send

me a copy of Georgetown University's *Ye Domesday Book* of 1949. It is a wonderful book and the pictures of the Inauguration are highly appreciated by me. I shall put it with my historical collection." On December 1, 1947, President Truman unveiled a plaque in the Children's Wing of the New Hospital, which was dedicated to Franklin D. Roosevelt, and to the equipment of which the CIO had contributed \$55,000.

On November 17, 1952, President-Elect Dwight D. Eisenhower acknowledged a note of congratulation from Father Edward B. Bunn, Rector of the University. On Inauguration Day, January 20, 1953, the Inaugural Ball was held in two places, in the National Guard Armory and in the McDonough Gymnasium at Georgetown. The President and his party went to the Armory for the early part of the evening and did not arrive at the Gymnasium until after 11 P.M. He went first to the Alumni Lounge where he received Father Rector and a number of invited guests, after which he proceeded to the east gallery of the gymnasium where he could see and be seen by all.

President Eisenhower was the guest of honor at the banquet of the United States Chamber of Commerce held in the McDonough Gymnasium on April 29, 1953. Just at that time the Junior Class of the College was having its campaign for class officers. Frank Van Steenberg, of Grand Rapids, Michigan, was a candidate for the office of president of the class. When the first course of the banquet had been served and the plates were removed, President Eisenhower found one of Van Steenberg's cards at his place, and he made a joking reference to it before he began his speech. The Secret Service men were at wit's end. It was learned that the caterer had engaged some of the students to assist in setting up the tables, and a friend of Van Steenberg put the card under the President's plate.

It has been the practice of some rectors of Georgetown, shortly after taking office, to call on the President and thus become acquainted. There is no record of the number of times that this has been done, and it is just as well that names be not given; otherwise, in the course of time, it would be characterized as one of the old Georgetown traditions dating back to the time of George Washington.

Notes on the Spiritual Exercises

HUGO RAHNER, S. J.

FOREWORD

Father Hugo Rahner has kindly authorized this translation of his typewritten notes on the Exercises. The translation is the work of Father Louis Mounteer, who used a French translation as well as the German original. Father Pierre Janvier assisted the translator with a portion of the work. Bibliographical additions in the French text have been retained and some English titles included.

WOODSTOCK LETTERS wish to express sincere thanks to Father Rahner for these rich and enlightening pages which should be read in connection with his *The Spirituality of St. Ignatius Loyola* (Westminster, 1953). They will help our readers to acquire that familiarity with the Exercises which is prescribed in the *Regulae Sacerdotum*: "Intelligent sibi ratione peculiari incumbere ut Exercitiorum Spiritualium, quae tantopere ad Dei obsequium conferre cernuntur, usum valde familiarem habeant."

ABBREVIATIONS

Numbers without further reference refer to the marginal numbers of the Exercises given in Spanish-Latin text of Marietti (Turin, 1928) and reproduced by L. J. Puhl, S.J. in his translation of the Exercises (Westminster, 1951).

Confessions of St. Ignatius, also called *Autobiography* and *Testament* in English, are referred to according to the numbered edition in *Monumenta Historica Societatis Iesu*, 66 (Rome, 1943) 355 ff.

Rahner refers to his *The Spirituality of St. Ignatius Loyola* (Westminster, 1953).

MH Ex refers to the *Monumenta Historica Societatis Iesu*, *Monumenta Ignatiana*, Series Secunda, 1 (Madrid, 1919), *Exercitia Spiritualia et eorum Directoria*.

SH refers to G. Harrasser, *Studien zu den Exerzitien des hl. Ignatius*, 1, (Innsbruck, 1925).

DS refers to *Dictionnaire de Spiritualité*.

RAM refers to *Revue d'Ascétique et de Mystique*.

NRT refers to *Nouvelle Revue Théologique*.

ZAM refers to *Zeitschrift für Askese und Mystik*.

ZKTH refers to *Zeitschrift für katholische Theologie*.

CBE refers to *Collection de la Bibliothèque des Exercices* (Enghien, 1906-1926).

CHAPTER I

GENESIS OF THE BOOK OF THE EXERCISES

First Period: Loyola

The first period goes back to the days at Loyola and was a result of the personal ascetical experience of Ignatius.

Texts

"There could not be found in the house a single one of the books he was used to reading but they gave him a book entitled *Vita Christi* and another, *Flos Sanctorum*, both in the vernacular. From frequent reading of these books he acquired an interest in the matters treated in them. He interrupted his reading at times to go back over the worldly things he used to think about." (*Confessions* 5 f.)

"There was, however, this difference. When he was dwelling on the worldly day dream he found much pleasure, but, when tired out, he ceased to think of that, he found himself arid and discontented; and when he imagined going barefooted to Jerusalem and eating only herbs and doing all the penances which he saw the saints had done, he was contented and joyful not only in such thoughts but after, wearied, he had ceased to dwell upon them. At first, however, he did not really weigh that difference, until one time his eyes were a little opened and he commenced to wonder at that difference and to reflect on it, catching hold by experience of the fact that after one sort of thoughts he remained sad and after the others joyful, and so, little by little, coming to know the diversity of spirits which moved him; the one of God, the other of the devil." (*Confessions* 8)

"However, Our Lord helped him, bringing about that to these thoughts there succeeded others which were born of what he had read. Because reading the Life of Our Lord and of the Saints, he thought, talking with himself, 'How would it be if I did what Blessed Francis did, or what Blessed Dominic did?' And thus he considered many good things. And always he proposed to himself difficult and hard tasks: and, as he did so, he seemed to feel that their performance would be easy for him, and this for no other reason than the

thought, 'St Dominic did this; therefore I will also do it. This was done by Blessed Francis; then I will do it also.' " (*Confessions* 7)

This took place in 1521. On October 20, 1555, St. Ignatius answered a question of Father Gonçalves da Câmara on the origin of the Exercises as follows: "The Exercises were not all written at one time but some things which he had observed in his own soul and found useful seemed to him perhaps fitted to be useful to others and so he put them in writing. For example the way of examining the conscience with the aid of lines, etc. Especially he told me that the section about the election he had drawn from the conflict of spirits which he went through in the castle of Loyola when he was suffering from his leg." (*Confessions* 99)

Notes

The concrete result of this period was progress in the discernment of spirits. This led St. Ignatius, with God's help, to form a resolution, to make an election, to reform his life permanently. These two experiences were the first to be set down, since Ignatius realized that they could be useful to others. Together, therefore, they form the embryo of the Exercises. Note that election and discernment are as closely connected as grace (or temptation) and decisions of the will.

If the purpose of the Exercises is not to make a lifelong choice for God, or to strengthen such a decision, their essence is changed and they lose their internal dynamism and punch. Nothing is left but a series of instructions more or less closely united.

Second Period: Manresa

The second period is the stay at Manresa (March 1522-February 1523). Its source was mystical experience. (Rahner 46 ff.)

Texts

"In those days God was treating him like a boy in school, teaching him and that because of his rudeness and gross mind, either because there was no one to teach him or because of the firm will which had been given him by God Himself

for His service. At all events he judged (1522) and has always judged (1555) that God was so teaching him. If he doubted it he would think he was sinning against the Divine Majesty and then it can perhaps be seen from the following five points: (*Confessions* 27)

1) "One day his understanding began to be raised as if he saw the Most Holy Trinity; . . . and that with much joy and consolation, so that all his life the impression remained with him to feel great devotion in offering prayer to the Most Holy Trinity. (*Confessions* 28)

2) "Once he saw in his understanding with great spiritual joy the way in which God had created the world.

3) "Also at Manresa, where he stayed almost a year after he began to be consoled by God and saw the fruit of his efforts to help souls, he gave up those extremes which he before practised and cut his nails and hair . . . He saw clearly with the understanding how Our Lord Jesus Christ was in the most Holy Sacrament.

4) "On many occasions and for a long time when in prayer he saw with the interior eyes the humanity of Christ . . . If he should say twenty or forty times he would not dare to judge that it was a falsehood . . . He also saw Our Lady in a similar form . . . Those things which he had seen gave so much confirmation to his faith that he has often thought within himself that if he had not read the Scriptures which teach us those things of the faith, he would determine to die for them solely because of what he had seen. (*Confessions* 29)

5) "Once he went to a church which stood a little more than a mile from Manresa which was called, I think, St. Paul, and the road runs next to the river. And walking and saying his prayers, he sat down for a little with his face toward the river. And thus sitting, the eyes of his understanding began to open and, without seeing any vision, he understood and knew many things—as well spiritual things as things of the faith and things in the realm of letters and that with brightness of illustration so great that they seemed to him entirely new things. And the details of what he then understood cannot be explained though they were many. All that can be said is that he received a clarity in his understanding of such

a sort that in all the reasoning of his life up to the age of more than sixty-two years, collecting all the help he had received from God and all he has known and joining them into one, it does not seem to him that he has gained as much from all these advantages, as from that single illumination when he sat by the river and that left him with an understanding so enlightened that it seemed to him he was another man and that he had an intellect different from the one he had before. And after this had lasted for some time, he went on his knees before a roadside cross which stood nearby to give thanks to God." (*Confessions* 30 f.)

The connection between these illuminations and the Exercises is established by the testimony of the disciples of St. Ignatius.

Father Nadal: "Of this method of the Exercises Father Ignatius was the author under the grace and guidance of God, beginning from the time of his retirement to Manresa in order to pray and do penance. Whatever his experience had shown as useful for himself and of possible usefulness for others, he wrote down in a notebook. All during his life he used these Exercises for himself and others." (MH Ex 30). For other texts from Father Nadal see Rahner 53 and 89.

Father Polanco: "After this illumination and experience he began by the Spiritual Exercises a work very helpful to the neighbor by teaching the manner of cleansing the soul from sin by contrition and confession and the method of progressing in the meditations on the mysteries of Christ by making a good election of a state of life and in other particulars and finally by pointing out the way to increase the love of God in the soul as well as various kinds of prayer." (MH Ex 30 f.)

Father Oliver Manare: "From the beginning of his conversion and vocation, when he went to Montserrat and to a solitary spot, he devoted himself principally to two exercises, the Two Standards and the Kingdom and so prepared himself for warfare against the infernal enemy and the world." (MH Ex 31)

Notes

Thanks to light from on high, there came into the amorphous experience of his ascetical life a first crystalliza-

tion, form and method, and also the drive to share his treasures with others.

This period is not the result of slow evolution but bears the stamp of unique mystical experiences.

The concrete results of this period are the *contuitus mysteriorum*, at least the meditations on the Kingdom and the Two Standards, and the arrangement, with a view to an election, of the Mysteries of the Life of Christ as they are found in the Second Week.

According to Padre Codina the whole material structure of the Exercises is contained in five points: Creator, Mankind, Church, Christ, God. [*Los Orígenes de los Ejercicios Espirituales* (Barcelona, 1926) 78 f.]

Third Period: Alcalá, Salamanca, Paris

The third period embraces the student days of Ignatius, the time of his philosophical and theological training.

Facts

When Ignatius left Manresa at the beginning of 1523, he already had notes on the teachings he wished to communicate to others. After his pilgrimage to Jerusalem and some preliminary studies at Barcelona, he began at Alcalá the philosophy courses on which depended the realization of his plans.

How much of the Exercises was contained in Ignatius' notebook? We learn from the acts of his trial by the Inquisition that he tried to bring those he influenced to make an election and that he was already accustomed to distinguish between beginners and proficients as they are described in the Exercises 18.

The eighteenth Annotation, indeed, corresponds almost word for word with the acts of the trial. This is understandable since Ignatius had to submit his notes to the *Baccalaureus* Frias for examination. (*Confessions* 67)

From 1528 to 1535 Ignatius studied at Paris.

In 1528 what was still missing from the Exercises?

1) A principle, brief and reduced to its most objective form, fixing the attitude necessary to make an election truly governed by the *magis*: the Foundation and the Meditations on Sin.

2) The aid of revelation for a more precise development of the meditations on the Kingdom and the Two Standards. Therefore, a knowledge of Scripture, especially of the life of Christ.

3) The concrete form of the Kingdom, the Church (Rahner 55 ff.) and the *Regulae ad sentiendum vere in Ecclesia*.

4) The effect of the Exercises on the group of companions Ignatius would need in order to realize the plan of the Kingdom and Two Standards.

Ignatius fills in these lacunae at Paris. By 1535 the book of the Exercises was complete. In 1548 it was approved by the pope and printed for the first time in the Latin translation of Frusius.

Notes

At Alcala and Salamanca the division into weeks appears clearly, or at least that between the First Week and the other three; Ignatius also distinguishes between beginners and the proficient. For the former the First Week without the Foundation is to be used.

The Foundation has a theological and speculative character. It is the logical expression of what can be accomplished by one who can make the Second, Third and Fourth Weeks with profit, that is, by a proficient. Ignatius is always thinking of the thirty day retreat. The Foundation contains the *magis* which is not found in the exercises of the First Week. (Exercises 23 ff.)

The Kingdom of Christ turns out to be the Church. St. Ignatius must have come to this conclusion at Paris where he was in contact with the Reformation and with contemporary problems about the Church: *Regulae ad sentiendum*.

From his study of exegesis and his knowledge of Ludolph the Carthusian, Ignatius assembled the Mysteries of the Life of Christ which are found as an Appendix to the Exercises.

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H. Watrigant, "La genèse des Exercices" in *Etudes* 71 (1897), 506-529; 72 (189), 195-216; 73 (189), 199-228.

H. Pinard de la Boullaye, *Les étapes de rédaction des Exercices de Saint Ignace*. (Paris, 1950)

CHAPTER II

THE QUESTION OF THE TEXT

Are we sure we have the Exercises as they came from the hand of Ignatius?

The Original

The notebook of St. Ignatius has been lost.

Copies

We have today only the Autograph of 1541 in Spanish. It is so called because Ignatius himself used this copy, made by a member of the Order, and up to 1548 corrected it in details and added to it. Today it is in the Archives of the Society of Jesus. It was printed in collotype in 1908. (MH Ex 742)

Since Ignatius had been joined by non-Spaniards at Paris (Favre, Le Jay), he had to plan a Latin translation, which he either did himself or had someone else do in 1541. Since it follows the Spanish text closely, Padre Codina supposes that it was translated by Ignatius himself. In fact this *Versio Prima* is the original text for anyone who does not know Spanish.

Sources

Did Ignatius have sources from which he drew his book of the Exercises? (SH, 20-33; MH Ex 35-136)

Conclusion from G. Harrasser, *Studien zu den Exerzitien des hl. Ignatius* (Innsbruck, 1925), 20-33: Ignatius used only three sources. If he had used all the sources alleged by various authors, there would have been a complete library in the cave at Manresa. The three sources used are:

1) *Vita Jesu Christi* by Ludolph the Carthusian. Although it made no contribution to the actual structure of the Exercises, its influence can be seen in a number of details: Exercises 51, 111, 201, 219, 275, 287, 299, 334, 344.

2) *Flos Sanctorum* by Blessed Jacopo de Voragine (c.1230-c.1298). This work went through many editions. Its importance for the Exercises may be gleaned from the following:

Where the meeting of Dominic and Francis is described, mention is made of discernment of spirits and of the conquest of the world for Christ.

The life of St. Augustine contains elements of patristic theology which turn up in the meditation on the Two Standards, "Love of God even to the contempt of self, and love of self even to the contempt of God."

In the life of St. Francis, "Francis, if you really wish to know Me, seek sweetness in bitter things and despise thyself." This is the heart of the Exercises, the Third Degree of Humility.

3) *The Imitation of Christ*, attributed in St. Ignatius' day to Jean Gerson, the chancellor of the University of Paris. He called it *Gerçonzito*.

These external sources are no more than the raw material of the Exercises which get their form solely from the interior vision of Ignatius himself.

Since we cannot conceive that the Exercises were composed without special interventions of grace in the first two periods at least, later authors have spoken of direct divine inspiration. Under Father Mutius Vitelleschi, General of the Society from 1615 to 1645, this idea was expressed in a picture, Our Lady appearing at Manresa and dictating the Exercises to Ignatius. Cf. on this the sources in MH Ex 35 ff.

Practical Conclusions

It is quite in the spirit of the Exercises (100) to introduce during them ideas from the *Imitation*, from the lives of the saints, and especially from the Gospels. We shall append an outline of readings from the *Imitation* as an appendix to these notes.

We must try to relive the experiences of Ignatius so that they may become our own. Even if we cannot do this for each experience, we should remember that study, prayer to receive the interior insights we lack (*donum consilii!*) and especially knowledge of the purpose of the Exercises is the essential preparation for one who is to give the Exercises. Cf. in MH Ex, the *Directory* of Father Polanco, 803; the *Directory* of Miron, 846; the Anonymus B1, 892, and 904: Constitutions IV, 8, 5.

BIBLIOGRAPHICAL SUPPLEMENT

H. Pinard de la Boullaye, "La vulgate des Exercices de Saint Ignace" in RAM (1949), 389-407.

E. Raitz von Frentz, "Ludolphe le Chartreux et les Exercices" *Ibid.*, p. 375-388.

CHAPTER III

TOOLS FOR INTERPRETATION

We mention here those which are of immediate use in the interpretation of the Exercises. For further details, see E. Raitz von Frentz, *Exerzitien-Bibliographie* (Freiburg, 1940) and the articles by the same author in ZAM (1931) 72-81.

Directories

St. Ignatius opens the Exercises with a directory. The Twenty Annotations are, in fact, the prototype of all directories. But since all of Ignatius' disciples did not have equal facility in giving the Exercises, these Annotations proved insufficient.

MH Ex contains the following directories, mostly in Latin:

1. *Directorium autographum* (778 ff.) written in Spanish by St. Ignatius. 785 ff., dictation by St. Ignatius to Father Victoria.

2. *Directorium P. Polanco* (795 ff.) has twelve chapters. i. Whence have the Exercises their effectiveness? ii. Four ways of giving the Exercises to four classes of men. iii. Preliminaries for those making a retreat of thirty days. iv. Suggestions for the director. v. First Week. vi. Second Week. vii. Preliminaries to the Election. viii. The Election. ix. Third Week. x. Fourth Week. xi. Methods of Prayer. xii. Scruples and Thinking with the Church.

3. *Directorium P. Miron* (758 ff., 846 ff.) was presented to Father Lainez and approved by him. Very detailed treatment of all details concerned with giving the Exercises.

4. *Directorium Anonymum B 1*. (883 ff.) This contains: i. Excellence of the Exercises (*Christus ipse eademmet Exercitia dedit Patri nostro Ignatio*) and efficacy. ii. A definition. iii. Parts of the Exercises. iv. Which exercises are to be given: to the sick and those in ill health? to a clever man who has many occupations? to a clever man who is free to make the Exercises? to a religious of another Order? to religious of the Society of Jesus? to boys? to women?

5. *Directorium Anonymum B 2* (896) is similar to the preceding.

6. *Directorium P. Pauli Hoffaei* (987).

Praxis

The directories contain two kinds of observations: 1) Practical advice for giving the Exercises. Most of them presuppose that the structure of the Exercises is known. 2) More detailed observations on the internal structure and connection of the parts of the Exercises. They are especially helpful for the preparation of introductory conferences. [Cf. J. Böhr, *Das Direktorium zu den geistlichen Uebungen des hl. Ignatius von Loyola*, (Innsbruck, 1924).]

Commentaries

The following help to understand the substance of the Exercises:

1. Codina, *Nexus Exercitiorum* (MH Ex 12 ff)
2. Two commentaries, influenced by tradition coming directly from St. Ignatius, are to be considered classics:
 - a) Achille Gagliardi (1535-1607), published at Bruges in 1882.
 - b) Luis de La Palma (1556-1641), published at Alcala in 1626 and at Barcelona in 1887.
3. Aloisius Bellecius, *Medulla asceseos seu Exercitia S. P. Ignatii* (Innsbruck, 1757). For an eight-day retreat. Feeling, warmth.
4. Fr. Hettinger, *Die Idee der geistlichen Uebungen nach dem Plan des hl. Ignatius von Loyola* (Regensburg, 1908).
5. Fr. von Hummelauer, *Die Exerzitien des hl. Ignatius*, English translation by Hommel and Roper (Westminster, 1955). One of the finest experts on the internal structure of the Exercises. He was himself a mystic. The Latin edition is better than the translation.
6. M. Meschler, *Das Exerzitienbuch des hl. Ignatius von Loyola*, edited by W. Sierp, (Freiburg, 1926) 3 volumes. Positive: deep knowledge of the Exercises. Negative: it is all too logical, too reasoned. Ascetic interpretation of the application of the senses and in the life of Jesus.
7. W. Sierp, *Hochschule der Gottesliebe*, Warnsdorf, 1935-1937, 3 volumes. Positive: Fr. Meschler's disciple, but more critical and historical. Fine, rich documentation. Negative: Much too long, and developed in the form of a meditation. "Nam puncta proponantur succincte satis et non diffuse."

8. E. Przywara, *Deus semper major*, Freiburg, 1938-1940, 3 volumes. The contrary of Sierp. Positive: A sense of theology, cognizant of the internal structure of the Exercises. Negative: difficulty of the language. The logical framework of the *analogia entis* and the philosophy of opposition are an encumbrance. Theologically it goes beyond St. Ignatius, a theology on the occasion of the Exercises. Cf. the critical review of H. Rahner in ZKT 64 (1940) 171 ff.; and Chastonay in *Stimmen der Zeit* 134 (1938) 270 ff.; 135 (1939) 405; 137 (1940) 375.

9. P. Vogt, *Exercitia Spiritualia Sancti Ignatii sententiis Sanctorum Patrum illustrata*, 3 volumes, (Bilbao, 1923). Brilliant theological explanation from the Fathers.

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R. Rouquette, "Le directoire des Exercices. Histoire du texte," in RAM 1933, 395 ff.

L. de Grandmaison, "L'interprétation des Exercices" in RSR 1920, 398 ff.

F. Cavallera, "La spiritualité des Exercices" in RAM 1922, 357 ff.; "La retraite, d'après les Exercices," *ibid.*, 1929, 290 ff.

J. de Guibert, "Spiritualité des Exercices et spiritualité de la Compagnie de Jésus", *ibid.*, 1940 225 ff and *La spiritualité de la Compagnie de Jésus, Esquisse historique* (Rome, 1953).

Les grandes directives de la retraite fermée (Paris, 1930).

Nouvelle Revue Théologique of November 1948 and *Revue d'Ascétique et Mystique* 1950, 5-94, have a number of articles on the Exercises.

Joseph Rickaby, *The Spiritual Exercises of St. Ignatius Loyola, in Spanish and English, with a Continuous Commentary* (New York, 1923).

Aloysius Ambrozzi, *The Spiritual Exercises of St. Ignatius* (Mangalore, 1941 and *A Companion to the Spiritual Exercises* (London, 1931).

G. Longhay, *An Eight Day Retreat* Translated by B. Wolferstan (New York). Does not give all the riches of Père Longhay.

Joseph Rickaby, *Waters That Go Softly* (London, 1923).

J. Calveras, *The Harvest Field of the Spiritual Exercises of St. Ignatius*. Translated by J. H. Gense (Bombay, 1949).

Our Colloquium. Papers on the Spiritual Exercises (Dublin, 1931).

A. Goodier, *St. Ignatius and Prayer* (New York, 1940).

T. Brosnahan, *Searchlighting Ourselves* (New York, 1949).

A. Brou, *The Ignatian Way to God* (Milwaukee, 1952).

J. Clare, *The Science of the Spiritual Life* (London, 1924).

M. H. Longridge, *The Spiritual Exercises of St. Ignatius Loyola* (London, 1919).

CHAPTER IV

PLAN OF THE EXERCISES

Foundation and First Week

Number	Content
	IHS
	<i>Anima Christi</i>
1-20	Annotations
21	Title
	First Week
22	Preliminary Note: Presupposition
23	Principle and Foundation
	Examination of Conscience
24-26	Time of Particular Examination
27-31	Technique of Particular Examination
32-42	Matter of General Examination
43	Technique of the General Examination
44	General Confession and Holy Communion
45	Title of First Exercise
46-54	History of Sin. Triple Sin (Object: Shame)
55-61	Psychology of Sin. Personal Sin (Object: Sorrow)
62-63	Repetition
64	Second Repetition
65-71	Eschatology of Sin: Hell (Object: Realization of Sanction)
72	Hours of Meditation.
73-90	Ten Additional Directions: Method of Prayer, Corporal Penance and Examination of Conscience during the Exercises.

Notes

IHS: seal of the Society of Jesus, adopted by St. Ignatius in memory of the legend of St. Ignatius of Antioch. (Rahner 64)

Anima Christi: Not found in the Autograph, nor in the *Versio prima* nor in the Vulgate. Officially printed for the first time in Father Roothaan's edition but it appears in private editions as early as 1583. (MH Ex 22, 1082) It dates from the first half of the fourteenth century. St. Ignatius used it often and prescribed it as a colloquy prayer in the Exercises 63. Father Przywara in his first volume gives in con-

nection with the prayer a carefully worked out introduction to the Exercises.

Annotations: notes and observations on the art of giving the Exercises and on the attitude of the one who makes them. Ignatius drew them from his own experience, perhaps at Paris where, for the first time, he gave the thirty day retreat. They are the nucleus of a directory and contain ideas for introductory conferences. Cf. Miron's Directory (MH Ex 846) or Polanco's (MH Ex 802).

First Week: is not in the Autograph. It would fit in better before the First Exercise.

Title: Important for the structure of the Exercises. Short, provisional definition of the Exercises. Cf. nn. 1, 169, 179, 189 *in fine*.

Preliminary Note: introduced later on. Echo of experiences from 1538 to 1548. The Exercises were often exposed to hostile attacks. The note is meant for unfriendly readers.

Foundation: it does not belong to the First Week but is a preparatory testing of dispositions, already containing and explaining the whole substance of the Exercises. That is why it does not have the form of a meditation, but of an extremely succinct, logical consideration, because it contains the assumptions in which Ignatius lived and thought. This disposition must at the outset be instilled into the retreatant.

The Foundation is to be developed into meditations to regulate one's life with eyes fixed on God. That is why it will be necessary in many cases to create the essential condition for understanding the Foundation, that is, the true and complete idea of God the Creator and of the Divine Majesty.

Examen of Conscience: This important element belongs to the original scheme of the Exercises (from Alcala), especially intended for simple people. To understand the internal structure of the book, we can, for the moment, put it to one side.

Confession and Communion: The distinction between the preparation for the Exercises and the First Week is here forgotten (cf. the last sentence). The General Confession and Communion constitute the normal conclusion of the First Week.

St. Ignatius prescribes five meditations for the day: four meditations on sin, a meditation on Hell. And this brings us to the end of the text for the First Week. How can we fill out a whole week? (Cf. Annotation 4) Are there no more meditations for the First Week or does St. Ignatius want us to repeat these meditations during the week?

Answer: The Foundation does not really belong to the First Week. However the *Versio Prima* and Roothaan's *Versio* include it.

The Ignatian assumptions of the Exercises must be realized first of all. Therefore many meditations are required, approximately two days, for the Foundation. A simple logical explanation is not enough.

The Foundation in turn has an assumption: God. There is no Ignatian anthropocentric outlook. It is necessary first to instill the Ignatian outlook of the Foundation by considerations on the One God (*De Deo Creante*) and the Triune God (*De Deo Elevante*) by reliving St. Ignatius' experiences at Manresa.

In 71, the *Versio Prima* and the Vulgate have an addendum which no doubt comes from St. Ignatius. It shows that the problem was raised very early and very clearly: how fill out the First Week?

Opinions and concrete possibilities:

In 74 and 78. St. Ignatius already indicates the ideas which can be added to the meditations on sin: death and judgment.

See the Directory dictated by St. Ignatius (MH Ex 784 and 791.) Strictly speaking the five exercises should suffice. Nevertheless death and judgment, or some others, may be added.

The Apology for the Exercises (1580-1590) shows the difficulties the first Fathers had when they gave the Exercises. (MH Ex 690 ff.). Many had twenty meditations: *De vocatione*, *de annihilatione*, and others which are not to be admitted. "Non multiplicando meditationes, sed efficaci voluntate paucas retinendo et ruminando."

Conclusions:

Develop the theology of sin.

Do not destroy the value of the meditations on sin by joyful thoughts (78), but thanksgiving is very much in

order! (61). Colloquy with Christ on the brink of Hell.

Proceed with discretion in balancing the proportion between the meditations on the Foundation and on sin according to the spiritual state of the retreatant.

The repetitions should also begin with the meditations on sin.

Second Week

Number	Content
91-99	Kingdom
100	Notes on reading during the Second Week Second Week
101-109	First Day Incarnation
110-117	Nativity of Our Lord
118-119	Repetition
120	Repetition
121-126	Application of the senses to the mysteries contemplated
127-131	Additions
132	Second Day Presentation in the Temple Flight into exile in Egypt Repetition Repetition Application of the senses
133	Note: Arrangement of the hours of meditation according to the purpose and dispositions of the retreatant. Notice the error: fourth day should be third day.
134	Third Day Nazareth; Finding in the Temple
135 (163, 169)	Two states of life Fourth Day
136-148	Two Standards (here again at midnight; hence error in 133) Repetition Repetition Repetition
149-156	Three classes of men (at the hour for the applica-

tion of the senses)

- 157 Note
Fifth Day
- 158-159 From Nazareth to the Jordan
Repetition
Repetition
Repetition
Application of the senses
- 160 Note on the particular examen, especially important in these days of decision.
- 161 Sixth Day
From the Jordan to the Desert; Temptations
Seventh Day
Vocation of the Apostles
Eighth Day
Sermon on the Mount
Ninth Day
Apparition on the waves of the sea
Tenth Day
Preaching in the Temple
Eleventh Day
Lazarus
Twelfth Day
Palm Sunday
- 162 Notes
- 163 We pass to the treatment of the election. It begins with the meditation "From Nazareth to the Jordan."
Election:
- 164-168 A) Prelude to the disposition for making an election: Three Degrees of Humility
- 169 B) Attitude of the election itself: the dispositions of the Foundation are resumed
- 170-174 C) Object of the election
- 175-178 D) Times of the election
1) Mystical: election by the power of special grace.
2) Ascetical: election by the discernment of spirits.
3) Theologico-discursive: election by quiet consideration.

For this latter time:

- 179-188 E) Ways of making a good election
 1) Six points
 2) Four rules and a note
- 189 F) Election for the reform of life. Principle
 for making a genuine election: *tantum-*
 quantum.
 Final note.

Notes

Second Week: Its structure is similar to that of the First Week. Neither does St. Ignatius put the title "Second Week" here, but begins with the "Call of the Earthly King."

The Kingdom. This meditation is the Foundation of the Second Week, the Foundation of the Exercises manifested concretely in the history of salvation. The principle: to labor with Christ and thus enter into glory.

Incarnation. In the record of the history of salvation, this is the opposite of the meditation on sin of the First Week: the restoration of sinful humanity by the Incarnate God's assumption of toils.

Application of the senses. This requires an extraordinary high level of prayer. Application of the senses certainly means here a sublime, premystical manner of prayer.

Nazareth and the finding in the Temple. The first basic meditation of the Second Week, the first of the decisive moments in Jesus' life and the retreatant's, who prepares for the transition that takes place in 135. First preamble to the election. First great departure in the heroic life of Jesus.

Fourth Day. Day of decision. In no retreat can this be omitted because it gives meaning to the whole. The mysteries of Jesus' life must be adapted to the decision. (Exercises 135).

Triple Colloquy. The decision for the *magis* is already possible as a grace, and, therefore, is an object of prayer.

Note, 157. "Indifferent" becomes the object of a protestation in which one transcends himself before God. (Cf. 16; MH Ex 816).

Fifth Day: Nazareth to the Jordan. The second basic meditation of the Second Week; Jesus' second decisive de-

parture. The internal dynamism of his life appears here more clearly. According to 163, it is here that the question of the election begins.

Note on the particular examen, 160. Even in meditation man tries to resist God's plan; therefore, with reason, the particularly grave danger of negligence in prayer is fore-stalled here.

Sixth Day: Temptation in the desert, 161. The adversaries, Christ and Satan, face each other in the triple temptation, which parallels the meditation on the Two Standards.

Notes, 162: The other mysteries in the Appendix may be inserted here or left out, but always in view of the purpose: the election.

Three Degrees of Humility, 164. They include the final concretization of the Foundation, now directed entirely to the retreatant. St. Ignatius here uses the language of the Foundation; the Foundation and the Degrees of Humility are a consideration, not a meditation; the First and Second Degrees reflect the first and second part of the Foundation; the Third Degree corresponds to the last sentence of the Foundation, but is not altogether intelligible before the Kingdom of Christ, which is the Foundation seen on the level of the history of salvation. It is, ascetically and psychologically, the adaptation of the Foundation *to me* in the light of reason and revelation.

Notes, 189. For a man of action and expert guide of souls like St. Ignatius, it is lasting success that the retreatant is to acquire through his struggle. The norm, to which the retreatant can constantly refer, is this: the genuinity and value of the election is measured by the degree of self-renunciation. (Cf. *Imitation*, I, 25.)

Third and Fourth Weeks and Mysteries

Number	Content
	Third Week
190-198	First day
	Bethany to the Last Supper
199	Note: the election might not be completely settled, or may be subject to some new difficulties. Hence the colloquy intended to con-

- firm it. (Return to the Second and First Weeks: 15, 157, 147, 16)
- 200-202 Approaching the Garden
- 203 Suggestion for the whole week of the Passion: prayer to be brokenhearted with the brokenhearted Christ
- 204-207 Additions for the Third Week: changes made according to the sincerity, the degree of success and the firmness of the election.
- 206 Backward glance at Christ's election, i.e., at the way of the cross which begins at His birth.
(Cf. 116: From Birth to Cross)
- 208 Second day
From the Garden to Caiphas' house (Very short presentation. As the retreat advances, less and less should be said to the retreatant.)
Third day
From the house of Caiphas to Pilate, to Herod
Fourth day
From Herod to Pilate
Fifth day
From Pilate to the Cross (St. Ignatius becomes more laconic)
Sixth day
From the taking down from the Cross to the tomb.
From the tomb to Our Lady's house.
Seventh day
Review of the Passion: contemplation of the body of Christ and its separation from the soul (Cf. 196); contemplation of the solitude of Our Lady; contemplation of the disciples' solitude.
- 209 Note on the choice of subjects for meditation and on the number of days: How prolong them?
- 210-217 Eight rules for regulating one's taking of food (83, penance)
Fourth Week
- 218-225 First contemplation: Christ appears to His Mother

226-229	Additions: changes in the Fourth Week
230-237	Contemplation to attain love
238-260	Three methods of prayer
261-312	Mysteries of the life of Christ
313-336	Twenty-two rules for the discernment of spirits: fourteen for the First Week; eight for the Second. Actually they come first, printed last in the Exercises. Cf. Annot. 9-14. The text took shape during the time of the Saint's studies.
337-344	Seven rules for the distribution of alms. Also from the Paris period.
345-351	Six notes concerning scruples. (<i>Confessions</i> 25.) Connection with the rules for discerning spirits. Transition to what follows.
352-370	Eighteen rules for true appreciation of the Church militant.

Notes

After the election the Exercises seem to be finished. The question arises: what is the meaning of the Third and Fourth Weeks?

Answer: They strengthen the election by testing the basic principle of the Kingdom: "labor and thus enter into glory"; for this is the *best* way to reach the goal. Concrete presentation, on the level of the history of salvation, of the Third Degree of Humility, that is, of the Passion of Christ and of his Cross.

Third Week, 190. Ignatius assigns only seven days to this Week. Twelve were devoted to the Second Week because of the election. (Annotation 18.)

Note, 199. At Manresa Ignatius understood the ways of the mystery of salvation. That is the reason why at every stage of the Exercises we find a comprehensive picture of the mysteries of revelation and their history, in such a way that they can be very easily adapted to souls.

Second Day, 208. The stronger the tension becomes in the history of salvation and in the soul, the more sparing of words and silent St. Ignatius becomes. That is why all is to be presented to the retreatant according to the words of

St. Ignatius, "Succincte satis, non diffuse." (MH Ex 783; Annot. 2.)

Sixth Day, 208. "Exclusive and inclusive" do not come from a fondness for divisions, but is a kind of way of the Cross which shows how much St. Ignatius was filled with these comings and goings. Echo of his own pilgrimage to Palestine and of the division by Ludolph the Carthusian.

Note 209. "For his greater profit," because the Week of the Passion is to help the election.

Rules to Secure Due Order in the Use of Food, 210 ff. These rules are found here because they are linked with the Last Supper. (214) We do not know when they were worked out—perhaps very early, at Manresa or Alcala. They may be connected with the starvation diet that Ignatius followed there. (*Confessions* 24, 25, 27.) Later on Ignatius returned to an ordinary way of life and made much of common life and a certain liberality in regard to food. The idea of the rules is "to free oneself from all disorder" in the accomplishment of the election. These are the principles of the election applied to eating. (Cf. St. Ignatius, MH Ex 784.)

Contemplation to Attain Love of God, 230-237. Like the Foundation, the Kingdom and the Three Degrees of Humility, the Contemplation to Attain Love is a consideration which aims at creating a disposition, a formal principle which should be operative throughout the Exercises.

Three Methods of Prayer, 238-260. Why precisely the three methods of prayer at this point?

They belong to the primitive scheme of the Exercises. Cf. the manner of giving the Exercises at Alcala and Polanco's *Directory*. (MH Ex 800.) Prayer is the atmosphere of the Exercises, the engine, so to speak, which makes them go.

Concordance of the Mysteries of Christ

Second Week

<i>In the text of the Exercises</i>		<i>In the Appendix</i>	
101 ff.	Incarnation	262	Annunciation
		263	Visitation
110 ff.	Nativity	264	Nativity

		265	Shepherds
		266	Circumcision
		267	Wise Men
132	Presentation in the Temple	268	Purification
	Flight into Egypt	269	Flight into Egypt
		270	Return from Egypt
134	Nazareth	271	Nazareth
135	Finding in the Temple	272	Finding in the Temple
158	From Nazareth to the Jordan.		
	Baptism	273	Baptism
161	From Nazareth to the Desert.	274	Temptation
	Temptation		
	Call of the Apostles	275	Call of the Apostles
		276	Cana
		277	Sellers driven from Temple
	Sermon on the Mount	278	Sermon on the Mount
	Apparition on the sea	279	Storm calmed
	Preaching in the Temple		
		280	Walking on the water
		281	Mission of the Disciples
		282	Mary Magdalen
		283	Multiplication of loaves
		284	Transfiguration
	Lazarus	285	Lazarus
		286	Bethany
		287	Palm Sunday
		288	Preaching in the Temple

Third Week

190-198	First day: From Bethany to the Supper	289	Last Supper
200-202	From the Supper to the Garden Second day: From the Garden to Annas From Annas to Caiphas Third day: From Caiphas to Pilate and Herod Fourth day: From Herod to Pilate Fifth day: From Pilate to the Cross	290 291 292 293 294 295 296 297	From the Supper to the Garden From the Garden to Annas From Annas to Caiphas From Caiphas to Pilate From Pilate to Herod From Herod to Pilate From Pilate to the Cross Mystery of the Cross 1. Seven Last Words 2. Reaction: <i>reliqua super faciem terrae</i> 3. Other mysteries. The end: mystery of the Heart
	Sixth day: Taking down from Cross. Burial Seventh day: The entire Passion Mary—the disciples	298	From the Cross to the tomb: guards

Fourth Week

218-225	Christ appears to Our Lady	299	Christ and Mary
		300-311	Apparitions
			The holy women at the tomb
			The holy women on the road
			Peter
			Disciples at Emmaus
			Apostles
			Thomas
			Genesareth
			Tabor
			Five hundred disciples (1 Cor. 15:6)
			James (1 Cor. 15:7)
			Joseph of Arimathea
			Paul and the Fathers in Limbo
		312	Ascension

Notes on the Concordance

The best presentation of the parallels and differences is found in Schmid's German translation of Hummelauer.

The Incarnation is the first meditation of the Second Week. The Christological Foundation is not within the Week.

The contemplation of the Annunciation in the Appendix is more Marian than in the body of the Exercises. Mary seems to be more prominent in the Appendix.

132, "Flight into Exile in Egypt"; 269, "Flight into Egypt". In the body of the Exercises the final purpose is dominant: the election and hence the idea of departure (monastic and ordinary asceticism). Cf. Thalhammer, *Jenseitige Menschen*. The actual history of the Bible is more

evident in the Appendix. Compare 161 and 288, Preaching in the Temple.

134 ff. and 271 ff. The inversion of Nazareth and the Finding in the Temple. From this can be deduced the importance Saint Ignatius attributes to the former.

The contemplations beginning with the Vocation of the Apostles will aid in a gradual increase of heroism in the service of the King. On this cf. Hummelauer-Schmid, 223. The same purpose is seen in placing the Preaching in the Temple before Palm Sunday. In the body of the Exercises a dramatic approach dictates this; in the Appendix its insertion follows the biblical order.

In the Third Week the contemplations in the Exercises and in the Appendix follow the same order, with a few minor exceptions. (294) In the Fourth Week there is only one contemplation in the Exercises. This leaves room for *discreta caritas* which will easily discover the subject matter for this week.

297. The Mystery of the Cross is completed in the Appendix by the Mystery of the Heart.

298. In the mind of Ignatius the guards at the tomb are important. Weak resistance to the brilliant manifestation of glory.

300-311. The apparitions at Tabor and to Joseph of Arimathea are taken from the *Flos Sanctorum* of Ludolph.

Paul, especially close to the heart of Ignatius, who feels that, like the Apostle, he too is one "born out of due time." We should also notice and investigate the mystery of the descent into Limbo. (311)

CHAPTER V

THEOLOGICAL INTERPRETATION OF THE EXERCISES

To what extent is the Foundation the basis of all the Exercises? Is it fundamental in the order of the Incarnation (*Regnum Christi*) and for asceticism (*Electio*)?

On the Principle and Foundation cf. Przywara I, p. 47 ss.

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1. *Directory of 1599*, 12. (MH Ex 1139).
2. W. Sierp, *Ignatianische Wegweisung*. (Freiburg, 1929).
3. H. Watrigant, *La méditation fondamentale avant saint Ignace*, CBE 9, 1907.
4. E. Przywara, Vol. I: The *logic* of the Foundation (*analogia entis*) corresponds best to Przywara's philosophico-theological idea.
5. F. Hettinger has numerous texts from St. Thomas and St. Augustine.
6. C. Loenartz: in SH, p. 84-97.

Interpretation of the Text

1. According to the *Directory of 1599*, 12, 1-7.

Preliminary question: Did Ignatius derive the text and ideas of the Foundation from another source?

Answer: It was long asserted that Ignatius had borrowed the Foundation from Erasmus of Rotterdam, *Enchiridion militis Christiani*. (MH Ex 124, 131) It is true that Ignatius read this work at Barcelona, but, dissatisfied, abandoned it. There are more elements which favor the *Imitation* III, 9, and Ludolph as sources. (MH Ex 74, 132)

The Foundation, as regards its essential content, derives certainly from an interior source: the understanding by a logic of the heart of the Second Week and of Christ crucified.

It is a teleological principle flowing from Ignatius' personal ideas on the Exercises; it reappears in all the crucial meditations and all the decisive considerations.

Principle, because at the beginning. *Foundation* of the moral and spiritual structure (Direct. XII, 1). Foundation is *telos*, in the Aristotelian sense (*per considerationem ultimi finis*).

Plan: *Finis ob quem creatio; media ad finem; difficultas eligendi; (cum ignoremus) indifferentia*.

The main point is indifference; cf. 15 and 16.

God as He is seen in the Foundation: *Maiestas Divina: Deus Creans Unus et Elevans Trinus.*

Why is the Foundation supernatural? (Cf. Sierp, *Hochschule der Gottesliebe* I, 119 ss.)

The reason is that Saint Ignatius says in the Foundation that creatures help *and* hinder. This apparent inconsistency is resolved only by supposing an elevated and fallen creation. And all the other meditations of the First Week, since they depend entirely on the Foundation, can be understood only supernaturally, i.e., on the level of sin and Redemption by the Cross. The man of pure nature never existed.

In the meditations which develop the subject (therefore, especially those on God) we must be careful not to wander from the goal to which we have been directed. The Foundation is always the prelude to the goal towards which the First Week is directed.

No length of time has been determined for the meditations on the Foundation; I should merely examine whether my dispositions are those of the Foundation. There is therefore great liberty in extending the meditations on the Foundation.

The importance of the Foundation: Although the Foundation is primarily a setting for all the Exercises and especially the Election, it is, moreover, a continual point of reference to the exact aim of the Exercises. (169)

2. Further precision of the structure of the Foundation, with particular attention to 165-167.

End of the creature, man: God—praise, honor, service. Salvation of his soul; of the other things on earth: to aid. (Whence the constantly repeated expression in the Exercises; cf. 60, 97, 98, 102, 103, 106, 145.)

Attitude towards the end, in the mind of Ignatius, is of supreme importance and assumes a triple form:

Ex quo fit or *unde sequitur*: to accept the things that help, to refuse the things that hinder—this is necessary for salvation; cf. First Degree of Humility, 165. *Quocirca opus est* or *quapropter necesse* (Fr. Roothaan: much too strong!). The Spanish has: *es menester*, which means: required, most suitable. It is a question of the indifference necessary for sanctity; cf. Second Degree of Humility, 166—Indifference and the will never to commit a venial sin!

Solamente deseando y eligiendo lo que mas nos conduce para el fin: desiring and choosing only *quae nos magis conducunt ad finem*. In the Exercises and for Ignatius the specific necessity of perfection is expressed by self-giving, superindifference, a disposition of fervor and love (16, 157); Third Degree of Humility, 167. Consequently the Third Degree, which is clearly distinguished from the Second, should be insisted on.

Objection: The text of St. Ignatius is a simple continuation without a new sentence, *unice desiderantes*.

Answer: In the Spanish text we have participial forms, dear to St. Ignatius (expressing tension) and often used to introduce a new thought (Leturia); therefore *solamente* implies "but there is another thing;" cf. by way of proof the *Vulgata* which reads "*solum optemus et eligamus ea quae magis conducunt nos ad finem*."

From this we see the aim: the affection for *magis* motivates the entire Exercises and is therefore present here as a third element which surpasses indifference.

3. The Foundation is continually reappearing in the Exercises. (Przywara I, 47)

First Week, the reversal of the Foundation: 46, *servitium purum majestatis divinae*; 49, the preparatory Prayer is the same throughout the Exercises; 50, reversal of the Foundation in the history of the angels; 51, of mankind; 60, *reliqua super faciem terrae*.

Second Week, Christological and psychological portrayal of the Foundation in the struggle between Christ and Satan: 96, 98, *reliqua super faciem terrae* and 102, *reliqua* in the world under the Divine Majesty of Christ; 97, *magis* in *unice desiderando*; 104, *major charitas Christi* in Second Addition, 130; 130, *majus servitium*.

Two Standards: 135, *purum servitium Patris*; 142 (98), riches, honors and pride represent the diabolical reversal of the Foundation; 145, *reliqua super faciem terrae*; 146, poverty, contempt, humility represent the concrete Christological expression of the Third Degree of Humility.

Three Classes: 150, 153, "to save their souls and find God", the conditions necessary for salvation; 154, endangering salvation; 155, self-conquest, the condition necessary for perfection (cf. 157, 16).

Three Degrees of Humility: "lord of all creation" and necessity of salvation; 166, riches, honors and long life endangering salvation; 167, "the First and Second Degree attained", conditions necessary for perfection.

Election: 169, "to this end for which I am created"; 177, condensed repetition of the Foundation; 179, another repetition of the Foundation in which the question is whether I am in the Second or Third Degree; 189, Reformation of One's Way of Living, the Third Degree is suggested in the phrase "in proportion to his surrender".

Contemplation for Obtaining Divine Love: 233, to love is to serve: 234, *homo creatus ad amandum*; 235, 236, *reliqua super faciem terrae* are only helps to love.

The obvious conclusion from all this is that the entire Exercises are found in embryo in the Foundation; the whole superstructure rests on it.

The Foundation in the Old Directories

The Foundation should be so presented that there will be instilled in the exercitant a deep and lasting conviction.

1. Directories written or dictated by Ignatius himself: In MH Ex 783: "Let the Foundation be proposed before the rest; as for the manner, the method of points should be adopted." Cf. SH 85: "Ignatius delays a long time and in detail in order to clarify indifference and to give examples."

2. Polanco: "Before all else the Foundation is proposed; and after having given the points briefly, the retreatant should be invited to reflect on himself." (MH Ex 807)

3. Miron: "Regarding the order, the Foundation should be proposed before anything else. Once proposed, then one must suppress whatever hinders attaining its goal, viz., sin, by exciting sorrow and contrition for it." (MH Ex 853)

4. Anonymous B 2: "The themes of creation, conservation, redemption, etc. are placed here (Foundation)." (MH Ex 896)

5. P. Gonzalez: "First, propose the Foundation by way of points. Some development can be added for meditation. When the end for which man is created has been proposed, in the meditation the Retreatant can meditate how he has wandered from this end during his past life, how many creatures he has abused." (MH Ex 910)

Consequences: The Foundation should never be omitted. One may enlarge on it. The Foundation has in view the meditations on sin, and therefore is never to be understood in a purely philosophical sense, but always theologically and supernaturally. The Foundation should be proposed by way of points for meditation.

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First Exercise: History of Sin

Sin of the Angels, 50

W. Sierp, "Das Christusbild des ersten Woches" in *Theologie und Glaube*, 1929.

Summa Theologica 1, qu. 63, a. 2 f. (used by Ignatius).

P. Vogt, *Grundwahrheiten* I, 527.

The sin of the angels is the first reversal of the Foundation in history; hence we ask how the Exercises show the perpetuation of this diabolic principle of every sin.

63, Mary and evil (*Confessions* 10); 135, "the enemy of our human nature"; 139, "the rebel chief;" 141, "he summons innumerable demons and scatters them throughout the whole world", (echo of the Foundation); 314, "the enemy" (Satan in the life of Jesus; 318, "the evil spirit; "325, the evil spirit is already vanquished and so conducts himself like a woman;" 326, "like a false lover;" 327, "like a *caudillo*."

Theological development: We have the revelation of this event which happened before the creation of the world only in relation to Christ through Him. Therefore the theological explanation must preserve the essential reference of the fall of the angels to the coming of Christ.

The sin of the angels was *superbia*: cf. Ignatius, Thomas, Augustine, the general teaching of the Church. Therefore 50 must be understood as pride regarding the coming of Christ. In what did the *superbia* of the angels consist? St. Thomas says they wanted to achieve unaided the state of grace, the right to the vision of God. They were, as it were, the first Pelagians. This is the general teaching of the Church. Suarez teaches that this pride arose when the angels saw that they were to share in the glory of God through God made man; they were unwilling to accept this means. The New Testament presents the sin of the angels as a refusal of Christ. (Hebrews 1:5; Ephesians 3:10); whence the hatred and stupendous struggle against the Son of God and His Kingdom. Thus Lucifer becomes *inimicus humanae naturae*, "a murderer from the beginning" (John 8:44).

Practical use of the material. This idea should be studied closely from Scripture and the Fathers.

New Testament: The manner in which Christ and Satan are opposed. Christ as man between the good and bad angels: Incarnation, Temptation, Mount of Olives; 1 John 3:8 ff. contains the fundamental notions. Sin is the refusal of Christ as man (Pharisees. Cf. the idea of scandal in Guardini, *The Lord*; and Wirtz, *Das grosse Aergernis*); Jude 4, 6; John 8:44: "murderer from the beginning". Hence every sin is a share in the *corpus mysticum diaboli* (the devil has a plan!).

Fathers: Tertullian, Lactantius, Origen; cf. Index of Kösel's edition of the Fathers of the Church. Also, Scheeben, *Handbuch der kath. Dogmatik* II, 578 ss, 581: the sin of the angels was an *appetentia unionis hypostaticae*; *Mysteries of Christianity* (St. Louis, 1946) 263 ff.; Przywara I, p. 198 ss.

Theological speculation must never obscure the purpose of this meditation. This is expressed in these words, "filled with shame and confusion when I compare the one sin of the angels with the many sins I have committed," confusion before our generous Lord, who pardons his servant so often and who is so patient. What an unfathomable mystery of love, how strong the love of God that is found in the single fact that this love never fails to call and attract me!

The Sin of Adam and Eve, 51

Interpretation of the text: The interpretation of Feder who puts the field of Damascus in Syria is wrong. *Campus Damascenus* is for Ignatius near Bethlehem—where Christ was born, where Adam was created. (Cf. Rahner, *Ignatius und die Kirchenväter*, ZAM, 1942, 61 ff.) “Original justice” is probably an addition from the time of the first debates of Trent.

Theological development: Suarez and Scotus say that our first parents saw, before committing this act of disobedience, that they would lose grace for the whole human race, and even that from their flesh and blood would arise the God-Man as the transformed head of the race. Note in St. Thomas 2-2, q. 2, a. 7. Thus original sin enters into Christology, since the refusal of Christ constituted the essence of this sin and of every sin: according to 71, Christ is the center of the history of the world and of humanity.

Since every personal sin is the fruit of original sin, at the end of this point as of the first (but more intensely, since we are here talking about men, i.e., our equals) we find very deep shame and a double allusion to the chastisement undergone by the first parents. Therefore the question, what am I going to do for Christ, comes more to the fore.

The Third Sin—the Particular Sin of any Man, 52

Context: The internal dynamism of the presentation of sin comes a step closer to my own person by considering an *alter ego* who has gone the full course of sin. This is not a strictly rational, coldly philosophical consideration, since it is a mirror reflecting the future of myself. Personal sin appears as a sinister reality since it is nothing less than deicide. It is only in this light that we can understand the following colloquy between the retreatant and Christ crucified, crucified by the retreatant. But the Crucified is, at the same time, the Creator of the world, who has already determined not only the history of salvation, but the salvation of the retreatant's soul. Without this synthetic view, the colloquy would be quite unprepared.

Interpretation of the text: Connect 52 with 71, 185, 339:

whoever is rejected is so in Christ: Christ is "set for the rise and fall of many."

Theological development: Every sin is *esse ex diabolo*, to share the enslavement of the one who destroys the world and murders men, to belong to the organism of the *corpus diaboli*. We may ask in what consists the domination by Satan even after liberation by Christ. Scheeben goes deeply into the question in *Dogmatik*, II, 670-684.

Second Exercise: Psychology or Existential Aspect of Sin

Context: This meditation is a continuation of the preceding. Here also not theological interest, but theological purpose is required: sorrow and repentance, because at the very least I might still belong to the *corpus diaboli*. Here Ignatius prescind as far as possible from theology and presents a purely personal experience. Therefore we must ask this question: what experience of sin did Ignatius have?

On this point the narratives of Nadal and Polanco (Polanco, *Chronicon* I, 10 (Madrid, 1894); Astrain, *Historia de la Compañía de Jesus in la Asistencia de España*, I, 11 ss. (Madrid, 1902); Dudon, *Saint Ignace*, p. 50 ff. (Paris, 1934); MHSJ, *Scripta de Ignatio*, I, p. 565-587) reveal a dark picture. Why did Ignatius need three days for the confession of his sins? Obviously a confession of normal length was not enough for him. This also explains the terrible remorse at Manresa, despite the absolution he had received. It was the result of his sins and an extremely clear understanding of the Divine Majesty. Ignatius afterwards frequently made general confessions, for example, before accepting the generalate.

Interpretation of the text: I find myself alone with my sin before God. In this respect this meditation goes farther than the preceding. This is likewise expressed in the purpose of the meditation: feeling of sorrow and tears of repentance for my sins. Should I really ask for tears for my sins? (MH Ex 691 ff.) Not essential for true repentance (Codina). But in the Exercises we should not be fainthearted, since we are dealing with a unique decision of vital importance. Though Ignatius is generally restrained, he really means

tears here. To eliminate sin from the whole of one's life, such a help is by no means excessive.

The *processus peccatorum* in 56: according to Przywara, a judicial trial of sins. "Place, dealings with others, office I have held". This is not a theological consideration. We put ourselves on trial as concretely as possible.

In the Directory which Ignatius himself dictated, he remarks that a more general review, a *contuitus peccatorum*, is more conducive to repentance than a minutely detailed analysis. (MH Ex 796)

The *processus peccatorum* serves as a foundation for the colloquy, 63. I cannot picture myself concretely without facing these facts about myself which must now be cleared away for good.

57: Evaluation of sin. For this purpose I select the most frequent and most characteristic sin. (Hummelauer-Schmid, 82 ff.) At this point it is perhaps neither correct nor fruitful to evaluate sin simply as *contra naturam humanam*, because this view is not in harmony with the *contuitus mysteriorum*. What is required here is typically Ignatian reverence before God. This view does not focus on the consequences or prohibition of sin but on the fact that sin itself is loathsome and mean. The feeling of interior malice and corruption should be evoked.

58: Continuing the evaluation of sin, I consider that, with respect to all creation, my sin reduces me to nothing. Concretely, choose an angel or a saint, Ignatius, Augustine, and compare my own weak, ridiculous existence to his spirit, talent, degree of grace. The war has given us this experience.

Development and psychological presentation: This is really St. Ignatius' description of his own soul, the result of his experience at Manresa, where he was once tempted to suicide. (*Confessions* 24) Our missions to the people derive all their force from the concrete, practical form given these meditations. 59: The reverse of this view of man is found in the *Contemplatio ad Amorem*, 237.

60: For this the Foundation must have furnished a luminous vision of God. It is only against this background that one can realize what it means to have offended God. We can best visualize this situation by imagining ourselves

in the presence of a kind and loving person towards whom we have acted meanly and ungratefully. The word "God" should be enough to awaken in us this disposition of soul and state of mind.

Regarding this fifth point, some Ignatian literature is wrong. Since in other places the remarks of Saint Ignatius are quite restrained and unemotional and he is inclined to silence rather than to rhetoric, the cry of wonder, the surge of emotion and surprise have been looked on as emotional acrobatics. But this cry of wonder should be the spontaneous result of what preceded. It arises from a powerful mystical experience and belongs, therefore to the *arcana verba* of the Saint. [P. Peeters, *Vers l'union divine par les Exercices de saint Ignace* (Louvain, 1931), 146.] We cannot really attain this unless we have experienced something similar. Therefore, two questions arise: Can I achieve this increasing emotion of soul without insincerity? What is our actual feeling at this point of the Exercises in comparison with the text?

61: I am, in the last analysis, no more than a child (*Confessions* 27) wanting to say thank you by his simple Our Father. (Przywara, I, 244) This colloquy of mercy is certainly an expression of thanks, but not yet an expression of joy.

Practical remarks: In connection with the preceding meditations on mortal sin, should we not also meditate, and have others meditate, on venial sin? Are not our retreatants eager for advancement? In this regard venial sin has an essential role. Indications of this in 35, 44, 63, 65.

In giving the Exercises, it is important to take into consideration the situation of the retreatants. Are we such masters of the interior life that each retreatant will say: He is thinking of me?

Finally, personal experience and knowledge must find their foundation and justification in Holy Scripture, e.g., the Penitential Psalms. For other readings suited to fostering interior compunction in the retreatants, cf. MH Ex 848, 949; *Imitation*; *Confessions of Saint Augustine*, 2, 1 ff.; *De quattuor novissimis* of Denis the Carthusian.

According to the dispositions of the retreatant, one will add

meditations on death and judgment (71, 74, 78, 186, 187), presented with the help of dogma, Scripture, and liturgy (death). Models in MH Ex 956 ff. (Spanish). Ignatius himself advises them. (MH Ex 791)

The work of the First Week, *facere veritatem*, is penance, 87. (MH Ex 809, 856)

Third and Fourth Exercises: Repetitions

62: The repetition is under the form of the triple colloquy and begins as soon as the spirit is moved. Cf. Vulgate, "Deinde, occurrente nobis spirituali motu, ad colloquia, quae sequuntur, tria veniemus." Even for the first Fathers this colloquy was the subject of theological reflexion. (MH Ex 808) For the place of the triple colloquy in the Exercises, see Przywara, I, 226 ff. He sees the Three Degrees of Humility already foreshadowed in this colloquy.

The purpose of this exercise is to refine the supernatural delicacy of conscience, and this in view of both purity of soul and the elimination of the least internal disorder. This exercise conforms to the purpose of the Exercises, which is to root out the disorders from one's life.

Fifth Exercise: Meditation on Hell

This is not a meditation in the strict sense (*meditatio*), but an application of the senses (*applicatio sensuum*).

There are two basic opinions on this kind of prayer:

a) From the standpoint of the classical and official norm found in the *Directory of 1599*, 20, 3 (MH Ex 1150) the application of the senses is an easier, and therefore less highly regarded method of prayer than strict meditation. The latter is discursive and considers the cause, the effect, and the consequence of the object. Father Roothaan and Father Meschler are recent defenders of this opinion. The fruit of this type of prayer can be compared with a little bouquet or wild fruit brought home from a walk.

b) Against this conception there is an objection as early as the Anonymous (MH Ex 199): it sees *periculum laedendi organa capitis*. Also in the older Directories we find the application of the senses as a preliminary step to mystical prayer, prayer of quiet, *oratio simplex*, *contemplatio* (St.

Thomas, 2-2, q. 180). See also on this point the interesting developments on *meditatio* and *contemplatio* in Thomas and Bonaventure in P. Lorenz, *Das sittliche Menschenbild bei Thomas von Aquin und die Wende vom Platonismus zum Aristotelismus*, Dissertation (Innsbruck, 1946) 9-14. Principal authorities for this view: Polanco (MH Ex 812 ff.); Miron (*ibid.* 867); Gonzalez (*ibid.* 918 ff.); La Palma, Gagliardi; Sierp, II, 99-111; Suarez in *De religione S.J.*, commenting on the Exercises; Peeters, *Vers l'union divine*.

The second Annotation (§2), which is really only a simple indication, is decisive in favor of the second opinion.

Consequently if the meditation on hell is given as a real application of the senses, it must have been preceded by the theological and biblical treatment of the subject. This must be presented first. Sources: the most important passages from the Old and New Testaments. For the doctrine from Tradition, cf. Denzinger, Index XIV, a and b, as well as Vogt's work.

The Our Father of a man who has had the grace to escape hell.

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Meditation on the Kingdom of Christ

This is, strictly speaking, where the action of the Exercises begins. All the preceding was merely preparation.

Introduction: To what extent, in the mind of Ignatius and his first companions, should the meditation on the Kingdom be given even to beginners? According to 18, the door seems closed to them. But can we not find a way to let a few glimmers of the Second Week filter through into the First Week? For example, in the three-day retreats given to students.

An opinion was formed quite early that men of the First Week are suitable for the light of the Kingdom of Christ. Miron (MH Ex 858): "It is customary to give these people some of the exercises of the Second Week." Polanco (*ibid.*

801): "They can be given meditations on the life of Christ." Anonymous B 1 (*ibid.* 887): "Besides some meditations on the life of Christ, the meditation on the Passion of Christ can be added."

Even those, then, who do not go as far as the election can be given some meditations from the Second Week. Cf. also *Directory of 1599*, 19, 3: they can also be given some inkling of the decision for Christ. At any rate, to decide which way this question is to be solved in a particular case, we keep in mind the *magis*, the *major Dei gloria* of the Exercises themselves.

Views of Ignatius and the first Fathers on the Kingdom as the second Foundation and the central idea of the Exercises.

Polanco (MH Ex 810 ff., *Direct.* 62), compared with MH Ex 807, *Direct.* 45.

Miron (*ibid.* 861), "It is to be noted that the Call of an Earthly King at the beginning of the Second Week is the Foundation, so to speak, of all the meditations on the life of Christ which follow."

Anonymous B 1 (*ibid.* 885), "It remains only to enlighten our understanding so we may know God and all that concerns Him, and ourselves as well."

Direct. 1591 (*ibid.* 1046): "The first exercise in this Second Week is on the Kingdom of Christ: it is not included in the meditations, since the first of these is the Incarnation. It is a kind of Foundation or introduction to this whole tract, a summa and compendium of the life and work of Christ."

Direct. 1599, 19, 1.

The meditation on the Kingdom as the concrete form of the Foundation in terms of salvation worked out in history: The preceding paragraph confirms the fact that the meditation on the Kingdom is a new Foundation. Now we ask, in what sense? This second Foundation, besides having a function similar to that of the Foundation of the First Week, is a projection of this first Foundation into the history of salvation.

Let us see how they are parallel to each other:

23

91 ff.

homo creatus est

Verbum caro factum est.

reliqua super faciem

95, the eternal King: Col. 1, 16

<i>quae impediunt (peccata)</i>	95, 97: labor and glory
<i>salus animae</i>	Reconquer the world: Rom. 5:12
<i>indifferentia</i>	96, those who have judgment and reason
<i>magis</i>	98, <i>et oblatio praeciosior</i> or <i>major</i>

Notes

There was one who realized the Foundation fully in praise, reverence and service: Christ. Through His dignity as God and His service as man, He is the end of the universe. To pride and disobedience are opposed His humility and obedience.

Since the necessary dispositions for redemption are the precise objective of the First Week *via purgativa*, MH Ex 861, 865, they are no longer mentioned expressly in the meditation on the Kingdom. The Second and Third degrees of Humility are in the foreground: that is why they must already have been contained in the Foundation.

The *oblatio praeciosior* consists in the struggle against the world, the flesh and sensuality, for it has already been noted in the First Week that some things hinder the attainment of the end. Therefore a meditation should be made on the realization of the Foundation in the Kingdom of Christ.

Conclusions: The spirit of the Kingdom should pervade all the succeeding meditations on the life of Christ.

There is a double idea here: "to labor" and "to enter into glory", in the same sense as Christ explained these ideas to the disciples from Emmaus. (Luke 24: 26) This was one of the basic insights of Ignatius at Manresa. It is used in all the mysteries included in the appendix to the Exercises.

This must be kept in mind too when replying to the question whether the meditation on the Kingdom is meant to excite zeal for the missions or the apostolate. If this were the case, how would we understand the surprising conclusion of 97: to fight against the world and sensuality in self. Ignatius is convinced that the essential task for the Kingdom of God is this struggle against love of the flesh and the world. This is so basic that everything else, even the apostolate, flows naturally from it. To achieve this end, the idea of the Kingdom must be given a scriptural, patristic, and theological

complement. Each word of the Exercises can be made to rest upon a biblical and theological substructure.

The parable of the king raises another question. On the historic background of this parable, see the article by P. Kellerwessel, ZAM (1932) 70 ff. Two stands are taken on this question of the background: The parable can be illustrated along its historic lines: *conquista*, crusade, Ignatius' naval plan, conquest of the New World. But the important idea is loyalty of the knight to his king. On Ignatius' naval plan, cf. Polanco's letter to Nadal, August 6, 1552 MHSI 1, 4, 354-359.

Regarding this question Father von Nostitz, in SH, p. 112, feels that in our time these ideas are antiquated; to recall the notion of feudal chivalry will rather dampen than excite enthusiasm. The parable must, therefore, be reshaped according to current ideas. Consequently it had best be left aside.

Father Rahner, however, does not completely agree. The fundamental point of the parable of the Kingdom can still be vividly grasped: humanity today wants and clamors for a leader to bring it peace. The concept of king is not only a datum of history; it is an archetype of the human mind (Jung, Zürich). "There is no great man who is not conscious of being led by another greater." For this very reason, king is a concept belonging to Revelation, where it refers to God and Christ. So also the mind of the Church in the feast of Christ the King. Every noble man tends to this ideal: I belong to a great man; I am his soldier. This attitude of submission is based ultimately on man's contingency.

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Meditation on the Two Standards

Position in the Exercises: Position with respect to the Election: In 97 and 98 there is already an allusion to 135. The

end is *purum servitium*, as in every introductory meditation.

By way of introduction: One is struck here by the typically Ignatian style. The director of the Exercises remains discretely in the background and merely proposes what might be useful. He is merely an instrument of divine grace.

This is a kind of meditation to get acclimatized in view of the tension of spirit which will be felt when the election is faced; the plan of Christ. It explains 97 and 98: here too the battle between Christ and Satan is decided but now it is not a question of saving one's soul but of the Kingdom of God and the concrete form that the *magis* will take.

There is the same division here as in the Foundation: first an historical consideration, in which are indicated the two fronts existing throughout the history of the world; only after this follows a psychological consideration: the Three Classes of Men. The leaders of the two fronts: Christ and Satan set in opposition. The insight of the Second Week is the realization of the complete separation of the two. Thus, with this meditation, we come to the most intimate point of the Exercises.

The prayer for grace in 139 is formulated accordingly. We look back to the meditation on the Kingdom: behind the world, the flesh, and sensuality (97) we find an eminently intelligent and personal power. This shows more clearly why Christ spoke forthwith of the struggle against these three things, for Christ's triad is opposed to that of Satan:

142

146

Riches (will to possess)
Vainglory (desire to be esteemed)
Increasing (cannot be checked) pride (will to be)

Poverty
Humiliation
Humility (First, Second, Third Degrees)

Preliminary look at the Third Degree of Humility: Gonzalez (MH Ex 921) considers how gentle (*delicada*) Christ's voice is in this meditation. To hear it, very close attention is required. Therefore (as our Father himself says, MH Ex 781) when you are dealing with someone who will not reach the Third Degree of Humility, or at least the Second, he should not be given the Two Standards and Three Classes of Men. It is better to wait until he has the necessary

maturity and grace. Ignatius (MH Ex 781) says that complete resignation of will is necessary for the election. Cf. *Directory of 1599*, 19, 2 f.

The meditation on the Two Standards, therefore, fits into the pattern: it clarifies the meditation on the Kingdom, and it looks forward to the Three Degrees of Humility.

Position with respect to the Mysteries of Christ which are parallel to it: The Mysteries in question range from Christ in the Temple to Christ in the Desert. Of these, the Temptation in the Desert is the biblical meditation on the Two Standards. The triad of Satan is found there. Christ begins His apostolic life following the triad: poverty, contempt, humility, in His struggle against sensuality, vanity and pride, the substance of the triple temptation (Matthew 4:1-11).

Theological and Biblical Study: This meditation on the Two Standards reveals the most intimate aspect of the history of the world, lays bare, so to speak, the very nerves of the history of salvation. The opposition between Babylon-Jerusalem, Christ-Satan, is one of the fundamental data of theology. For this reason many authors (MH Ex 80, 124) have presumed that Ignatius borrowed the meditation from ancient sources, for example, St. Bernard (*De pugna spirituali*, PL, 183, col. 761-765). This is excluded by the fact that Ignatius did not know Latin when he was at Manresa; however, he had read Ludolph the Carthusian and the *Flos Sanctorum*, where similar ideas appear. These scattered, suggestive elements are to be connected with the great Catholic theology of history in the Middle Ages, which have their source in Augustine's *City of God*. Ignatius, enlightened by his interior experience, reduced these ideas and suggestions to his brief triad. In this respect, the meditation is entirely his idea and his work.

Biblical and patristic development of Ignatius' key ideas:

For sources in Church history, cf. Tourniers' article, "Les deux cités," *Études* 123 (1910) 644 ff.; Vogt's commentary on the Exercises.

In Sacred Scripture, each one should make a personal study to form a complete picture of Christ's opposition to Satan all through His life. Cf. 1 Jn. 3:8, and parallel passages.

For the theology itself:

Summa Theol. 1, q. 114, a. 1.

Constitutions (when Ignatius speaks of the enemy of human nature). Liturgy: Death-Life, Light-Darkness. Baptismal liturgy. Confirmation in this context, cf. Umberg, *Die Exerzitien und die Sakramente*; cf. Rahner, *Pompa diaboli*, ZKTh, 1931.

Meaning of the Meditation on Two Standards: (Cf. "Geist der Gesellschaft Jesu und ihr pädagogisches Werk, by Böminghaus, in *Festschrift zum 75-jährigen Bestehen der Stella Matutina*, 24 ff.) The effort here is to see the inner choices of mankind in relation to the history of the world. No ascetical training should be undertaken without this universal outlook, seeing a choice affecting all in the choice of the individual, in the strength of Christ and of those few souls who allow themselves to be completely imbued with His spirit. This kind of meditation, let me repeat, is not directed to resolutions for the apostolate, but to the transformation and renewal of the whole man on the model of Christ. On this depends everything.

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Meditation on the Three Classes of Men

Preliminary Remarks: This is the psychological meditation based completely on the Two Standards. It presents the inner aspect of the struggle between Christ and Satan. It weighs our personal dispositions again. All this is in view of the coming election.

The expression "classes of men" is simply one of those expressions, as when we speak in moral theology of Titus and Livius in a *casus conscientiae*.

Poverty was a matter of such importance in the reform of the Church of those days that this meditation must have been conceived at Paris, says Father Böminghaus. But one's attitude towards wealth is always a matter of importance: *Beati pauperes spiritu* and 1 Tim. 6:9 ss. Cf. SH p. 123, 126.

Purpose of the Meditation: Ignatius knows that many

obstacles come in the way of a full commitment of the man to Christ, the King of hosts, and that one would prefer to give up less than is demanded by the ideal, *magis*. St. Ignatius describes man's reaction to God's call with perspicacity, shrewdness and understanding.

The purpose is noted in 152: it is the *magis* of the Foundation. 151 shows its importance. This Composition of Place does not recur until the *Contemplatio ad Amorem*.

The purpose is specified in the *Directories*: Polanco (MH Ex 816, n. 76), Miron (*ibid.* 867); *Directory of 1599*, 29, 6.

Any solution besides the third is seen as halfhearted, cowardly, and perverse. Therefore the meditation is the immediate prelude to choosing the Third Degree of Humility.

Essential Content:

Ten thousand ducats amounted to a fortune, a man could live on the revenue from this sum. They were acquired legitimately, but not for a motive of love of God. All three desire salvation: again salvation comes into view. Once again the possibility, however remote, of losing one's soul comes to the fore.

Still, we are not here dealing immediately with something that would cause loss of salvation, but only with an assurance against every possibility of damnation. Here we find the distinction between the First and Second Degrees of Humility. Although the Second Degree is not necessary for salvation, to abandon it endangers one's salvation. For the result could be that some day the soul will actually sin mortally.

The various responses:

154, this solution is cowardice. It achieves nothing. Saint Ignatius excludes it.

155, this is the typical procedure of the Second Degree of Humility. If God wants me to keep the ten thousand ducats, I shall keep them. The important thing is that the choice be not governed by any disordered affection. Therefore, act as if every attachment had been broken—typically Ignatian. The Spanish means: I put myself in the same attitude as if I had already renounced it. This is something more than the first part of 155. I experience, as it were, the concrete possibility of God's calling me to actual renunciation.

157: there is again explicitly question of self-conquest. It is a divine invitation. Ignatius becomes almost eloquent here:

the whole thing is an attempt to pass from the Second to the Third Degree, an interior attitude as if I had been called to the Third Degree.

Ignatius says (MH Ex 779): "In order that the retreatant be better disposed to arrive at the greater glory of God and greater personal perfection, the retreat director should prepare him to prefer the counsels rather than the precepts, provided that God will be better served through them". And again, "As a matter of fact, more signs from God are needed to choose the precepts rather than the counsels, for Our Lord Jesus Christ offers the counsels without restriction, but points out difficulties to those who want to retain their wealth."

Therefore, in lining up the election, I need clearer signs if I am to retain my possessions than if I am to abandon them. It is less frequent that God wills that a man live a rich, long and comfortable life than a poor, short and hard one.

Finally, this matter may be seen in its connection with the Third Degree of Humility. Gonzalez (MH Ex 921), "As a general rule, no one is admitted to the election unless he first asks for it and desires it and is persuaded that it will profit him. Therefore the retreatant must have his soul free from every inordinate desire and be inclined solely to what God wants. And should it become clear to him that he ought to follow the counsels rather than the precepts, he should be reminded of St. Ignatius' words: more signs are needed for the precepts than for the counsels."

Directory of 1599 (MH Ex 1154, 4): the same.

Practical Observations:

The case proposed by Ignatius is only one of many possible cases. Therefore in practice we should adapt. For example: Gagliardi, three classes of soldiers; Gonzalez, three classes of merchants; Lancicius, three classes of religious.

For its use in an election of reform, see 89 and MH Ex 1068.

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Three Degrees of Humility

Classic example of such an election: consideration of the first Fathers of the Society in 1539. Should they form an Order in the strict sense, in the ecclesiastical sense? The question was: obedience or liberty. As in every case, characters were different and their opinions varied; hence they decided to pray and reflect; then to confer with each other about the result. They weighed the reasons pro and con; but the definitive judgment of all was that the way of obedience was more heroic; thereupon more prayer and consideration, with the result: unanimous vote for obedience.

This choice was made because all were disposed to embrace obedience even though, without it, God's glory would have been achieved equally well.

What is the most powerful, the highest motive for choosing the Third Degree? Is it the view of what contributes most to attaining the end or is it rather heroic effort for Christ?

According to Feder and Raitz von Frentz, the equal glory of God is presupposed; i.e., prescinding from imitation of Christ crucified.

Suarez (MH Ex 368, note 1, referring to *De religione S.J.* 9, 5, 22-26): "nulla enim ratio virtutis vel honestatis in hujusmodi electione" (choosing poverty for poverty's sake), since suffering is not an end in itself. But we know from the whole course of the Exercises that the greater glory of the Father is promoted precisely by Christ poor and crucified.

For Przywara (and Böminghaus), the summit is "intoxication with love of the Crucified, prescinding from the divine glory" (Przywara III), in the "scarlet splendor of love of the Cross" (Böminghaus).

The example of the first Fathers shows the *gloria Dei* to consist in the *quotidiana mortificatio* of the Third Degree of Humility. Cf. 168. Thus also for the choice of the Third Degree of Humility, the motivation is *major gloria divina* based on the conviction that the best way to promote it is to attain the greatest possible resemblance to Christ crucified. This choice puts the finishing touch on the work of the election in the Exercises.

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APPENDIX

OUR LADY IN THE EXERCISES

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Exercises, 47, 63, 73, 98, 74, 102 ff., 109, 111 ff., 114, 135, 147, 158, 273, 218-225, 263, 264, 266, 276, 298, 299.

Notes

Confessions 10 and 11 are also important for the discernment of spirits.

In the Exercises, 63 in the First Week is the fundamental text on Our Lady. The Hail Mary here would provide a fruitful meditation in the form of a colloquy with Mary, who was sinless and without any disordered affections (Cf. Title of the Exercises, Election, Degrees of Humility). 63 is decisive in the First Week.

147 is the fundamental passage on Our Lady in the Second Week, *Regina Societatis Iesu*.

135: the incident in the Temple, Our Lord's departure and our Lady's acceptance.

The Exercises bring out Mary's presence at the turning points in the life of Jesus. (*Mediatrix*)

In his *Essay on the Development of Christian Doctrine*, Part II, Chapter XI, Section 2, ¶ 4 and 5, Cardinal Newman studies the position of Our Lady in the Exercises.

THE CHURCH IN THE EXERCISES

18, 42, 170, 177, 351-370.

Regulae ad sentiendum in Ecclesia militante. For Przywara it is the serving Church, i.e., serving God; not the militant Church.

170 is often left out when interpreting the Exercises. All enthusiasm must be kept within the limits prescribed by the hierarchical Church, *vita communis*. In the Election we should be concerned not only with moral good but also with the retreatant's conformity with the hierarchy.

THE CROSS

Its place in the First Week:

23: Foundation—in the triad “sickness, poverty, dishonor,” Christ crucified is implied. It is the same theme as found in the Kingdom and Three Degrees of Humility.

48: More concrete indication—possibility of future choice of suffering.

53: Colloquy with the Crucified and reference to the Foundation: “as Creator”. “What ought I to do?” (Cf. 203.)

61: Continuation in the colloquy of mercy.

63: *Anima Christi*, prayer to the suffering Christ.

71: Colloquy (at the edge of hell) with the Crucified, center of the universe.

87: Supreme motive for penance: imitation of the Cross.

Its place in the Second Week:

95: Ideal, “Whoever wishes to join me must be willing to labor with me (Cf. 93) that he may follow me in glory.” (Saint Paul!)

98: Result, oblation in the fight against the flesh and the world. The fate of the world in my area of combat is decided here. Echo of the triad!

116: Born for toil and for death on the Cross.

147: The offering formulated more exactly. Triad of Satan, world, flesh, opposed to conformity with the Cross. (Cf. 97.)

167: Foundation brought to its culmination and most per-

sonal point; folly of the Cross as the highest point of the Election.

189: *Tantum-quantum* (*Imitation* I, 25), norm for sincerity of election.

MILITIA CHRISTI

Christus Rex militans according to Scripture and the Apostolic Fathers.

Is the idea of *Militia Christi* in St. Ignatius and the Office of Christ the King a reflection of the period or an idea from Revelation? Nature of the *militia* in Gen. 3, 15, and Augustine, *De Civitate Dei*, esp. books XII and XIV.

The militant Messiah of the Old Testament:

1) Person of the *Rex Militans*: Genesis 3,15; Psalms 2 and 109, Isaias 42, 13; 59,17; Zacharias 12,14; Daniel 7,10; 13,2; 2,44; and His future kingdom: Isaias 49,11; 42,1; 29,14; Daniel 7,27; Joel 3, 17-18; Zacharias 12,6.

2) Person of the *adversary*, Satan: Job 1,6; Zacharias 3,1; the Serpent: Genesis 3,15; Isaias 27,1; his seed, his kingdom, the demons, the nations and kings, the world, Egypt and Babylon, the Beast, personified evil, Israel turned from God.

3) Messianic *victory*: Genesis 3,15; 49,8; Psalms 21,29; Isaias 53,1; 63, 3-6; Daniel 9,25; and the final outcome of the Messianic kingdom: Daniel 7:22; Isaias 60,66; 54,17; Zacharias 8,9; Micheas 4,3; and of Satan's kingdom: Isaias 66,24.

4) The militant Messiah in Judaism: Testament of the Twelve Patriarchs, IV Esdras, the Sibyl (Cf. Schlagenhaufen, ZKTh, 1927, p. 521 ff.)

Christ militant in the Gospels:

1) Messianic mission: *solvere opera diaboli*: Matthew 12, 30; John 18,37; 8:45; 1 John 3,8; 2,21; origin of His adversary, Satan: John 12,31; 14,30; 16,11; the world and the souls it governs: John 6,70; 8,44; Luke 22,3.

2) Christ's struggle with temptation: Matthew 4, 1-11, and parallels; kingdom against kingdom: Matthew 12,28; Luke 11,14; 12,10; 9,32; 10,17; its expression in parables: Luke 11,14 ff.; Matthew 22,7; His victory on the Cross: John 12,31; 16,11; as principle of His royalty: Luke 22,28.

3) Continuation of the Messianic mission (*militia*) by

his own in the Church, for they are also sent into the world and carry on an unceasing moral struggle against Evil: Matthew 16,18; 10,25; Luke 22,31; Matthew 10,34, etc., with the same outcome.

Militia Christi in Saint Paul and the other Epistles:

1) The adversaries: Christ and Belial. Reign of the prince of this world, the present world, his collaborators, and the prince of salvation and everlasting life, Christ and His kingdom, the Church—perfect contraries: 2 Corinthians 4,4; Colossians 2,15; Hebrews 2,8; 10, etc.

2) Victory of the Cross, peace in His Blood: Colossians 2,15; 1,20; Hebrews 2,14; 10,13.

3) Application and distribution of the fruits of the God-Man's victory in the *regnum gratiae*:

a. Christians, soldiers of Christ by faith, by the essential victory of Baptism and by the armor of God: Ephesians 6,13; 1 Thessalonians 5,8.

b. Apostles and priests, Soldiers in the kingdom of Christ in a special way: 2 Corinthians 10,3; 2 Timothy 2,3; etc.

4) Revelation of the final outcome and beginning of the total dominion of the *Rex militans*: 1 Corinthians 15,23, etc. and the Apocalypse.

Militia Christi in early Christianity:

According to Clement of Rome, Ignatius of Antioch, Justin, Clement of Alexandria, Origen, Tertullian.

1) The Church, *castra Domini*, and her unique enemy: Satan and his minions. *Christus Imperator*.

2) Christians, soldiers by Baptism and Confirmation.

3) Victory in the Cross alone: *vexillum Domini*.

Conclusion:

Its prolongation in tradition and its limitation to monasticism. Saint Benedict, Eastern monasticism.

Tradition of the Sacrament of Confirmation, *sacramentum militiae*.

DIVISION OF THE EXERCISES INTO FIVE DAYS

(For use by those who have studied theology)

Introduction: "O Sapientia, veni ad docendum nos vias prudentiae." Great antiphons for Christmas

First Day

1. The divine mystery in the obscurity of Christmas.
2. *Creatus sum*. "Ego ex ore Altissimi prodivi." (Ecclesiasticus 24,5).
3. "The other things on the face of the earth" are my existence. The Church and the priesthood are, indeed, the face of the earth of my existence. The Church and the priesthood, continuation of the mystery of Christmas.
4. Instruction: my body and my supernatural birth as a participation in the Holy Trinity.

Second Day

1. "O clavis David" Triple Sin: the opposite of the mystery of Christmas.
Sin of the angels and the Incarnation (cf. Scheeben, *Mysteries of Christianity*).
Sin of Adam and the Incarnation. (Cf. *Summa Theologica* 2-2, q. 2, a. 7)
Sin of man and the Incarnation.
2. Personal sin destroys the grace of Christmas in me: birth of God—death of God.
3. Final goals: "ut cum secundo fulserit metuque mundum cinxerit." The last Advent for me: death, for humanity: the coming of Christ. Consequence: decision whereby the divine Revelation of Christmas becomes definitive.
4. Venial sins and Christmas.

Third Day

1. "O Oriens" The Kingdom, presenting the choice of Christ and the fundamental law of His kingdom.
2. Incarnation: full revelation of this basic law.
3. Daily life and the hidden life: application of this law.
4. Instruction: Messianic consecration of Christ at the Baptism, as the consequence of Christmas and as the priestly consecration for His redemptive function.

Fourth Day

1. "O rex gentium" Christ's decisive struggle with Satan (Two Standards): giving meaning to our actions.
2. Christ's solitude: chastity and celibacy.
3. Lordship of Christ: awareness of our mission.
4. Christ lost in God: Christ's life of prayer.

Fifth Day

1. Christ's Sacrifice: The Eucharist, "e Virginis sacrario intacta prodixit victima."

2. Christ's death; the Cross, the birth on Christmas ratified for the last time.

3. The Church: The Risen Christ and His ever present birth.

4. Love: the cause of Christmas and end of all creation, of the Christmas of Eternity.

"Dearest Lord, teach me to be generous. Teach me to serve Thee as Thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labor and not ask for reward, save that of knowing that I am doing Thy will." St. Ignatius

SCRIPTURE READINGS FOR AN EIGHT DAY RETREAT
(Chosen by Father A. Merk, especially for priests)

First Day: Recollection, the Foundation

Apocalypse 1-3; John 3-5; 7 and 8; Isaias 2; 40; 43; 44; 45 and 55; Psalms 8; 18; 28; 89; 103 and 94; Luke 12.

Second Day: Sin

Luke 16, 19-31 and 17, 20-37; Romans 1-4; 5, 12-21 and 7; Hebrews 3-6; 9 and 10; Isaias 1; 5 and 14; Ezechiel 18 and 28; Joel 2, 12-32; Jeremias 2; 5 and 6; Osee 2 and 14, 2-10.

Third Day: Reconciliation

Matthew 3; Luke 3, 1-10; 13, 1-9; 7, 36-50 and 15; Romans 6; Galatians 5; Ephesians 2; Isaias 63, 7-19 and 64; Jeremias 30, 9-24; Micheas 7; Psalms 4; 5; 84 and 102.

Fourth Day: Christ

Matthew 1; Luke 1 and 2; John 1, 1-18; Ephesians 1; Colossians 1 and 2; Hebrews 1; Isaias 7; 9; 11 and 12; Micheas 5; Aggeus 2.

Fifth Day: Imitation, Election

Matthew 5-7; 10; 11; 19 and 23; Luke 9, 57-62 and 10, 25-37; I Corinthians 1, 12-31 and 9; I Timothy 6, 6-19; Colossians 3, 1-17; I Thessalonians 2, 1-12; II Timothy 2; Hebrews 11; Ezechiel 34; Zacharias 3; Malachias 3.

Sixth Day: Apostolate, Priesthood

Luke 11, 1-24; 14, 15-35 and 18, 1-14; Matthew 13; 16; 18 and 20; Mark 9; Romans 12; 14 and 15, 1-13; I Corinthians 8 and 10, 14-33; Jeremias 1; 12; 15, 10-21; 16, 1-9; 17, 5-18; 23 and 45; II Corinthians 6, 1-13 and 11, 11-12; 18; Isaias 6; 42 and 49; Ezechiel 2; 3; 13 and 33.

Seventh Day: Eucharist, Passion

John 6; Matthew 26 and 27; Mark 14 and 15; Luke 22 and 23; John 18 and 19; II Corinthians 1, 1-11; I Corinthians 11, 17-34; Hebrews 4, 14-5, 10 and 12, 1-13; Galatians 2, 15-21; 3, 7-14 and 6, 11-18; I Peter 4, 12-19; Ephesians 2, 1-22; Isaias 52, 13-53, 12; Jeremias 11, 18-23; Wisdom 2, 12-25; Psalms 21; 54; 58, 68 and 70.

Eighth Day: Joy

John 14-17; 20 and 21; Matthew 28; Luke 24; I Corinthians 15; Romans 8; I Corinthians 13; II Corinthians 5; Ephesians 6, 10-20; I Peter 2, 1-10; Apocalypse 21 and 22; Isaias 49, 17-24 and 54; 60-62; Ezechiel 37 and 47, 1-12; Psalms 17; 20; 26; 29; 41; 42; 83 and 87.

SCRIPTURE READINGS FOR AN EIGHT DAY RETREAT
(Chosen by Father Rahner)

First Day: Maiestas Divina

Isaias 6, 1-5 and 40, 6-31; Ezechiel 1, 26-28; Daniel 7, 9-10; Apocalypse 1, 11-16; Psalm 18, 8-20; 28; 29; 96; 97 1-7; 103 and 104; Job 37; 38; 9, 3-18; 12, 13-35 and 26, 1-14; Ecclesiasticus 42, 15-25 and 43, 1-33.

Second Day: Servitium Dei

Service of God the Strong: Psalms 61 and 62. Servant of God: Psalms 85 and 86; Isaias 49, 1-25. Praise of God: Psalms 112, 113, 144 and 145. Reverential Service of God: Ecclesiastes 4, 17-5, 6; Ecclesiasticus 17, 1-32 and 18, 1-14. How to serve God: Malachias 3, 1-24.

Third Day: De Peccato

Awareness of Sin: Psalms 6; 31 and 32; Job 15, 14-35; I John 1, 5-2, 2. Confession of Sin: Isaias 59, 12-21; Daniel 9, 4-10 and 9; 17-19. Sorrow and Repentance: Psalms 37 and

38; Job 11 and 13. Exhortation to Penance: Joel 2, 12-17. Sins of Priests: Malachias 1, 6-2, 9. Final Decision: Isaias 66, 10-17; Apocalypse 20, 11-15; 21, 1-8 and 22, 12-16. Mercy of God: Psalms 102 and 103; Ephesians 2, 1-10; Romans 8, 1-11.

Fourth Day: Kingship of Christ

Isaias 42, 13-17; 43, 1-7; 54, 1-17 and 25, 1-11; Jeremias 30, 18-22 and 31, 1-6; Daniel 7, 9-14, 27; Micheas 4, 1-7 and 5, 1-5; Psalms 71; 20 and 88; John 18, 33-37; Colossians 1, 13-24; Hebrews 1, 5-13 and 2, 5-18.

Fifth Day: Christ the King in Battle

Prophecy of victory through humility: Isaias 11, 1-5; 42, 1-12 and 49, 1-7; Zacharias 9, 8-17; II Thessalonians 2, 7-12. Encounter of Christ and Satan: Matthew 4, 1-11; Mark 1, 12 and 13; Luke 4, 1-13; Matthew 12, 25-30; Luke 4, 31-37 and 11, 14-23; John 8, 44-45; 12, 31; 14, 31 and 16, 11; Colossians 2, 15; I John 3, 8; Hebrews 2, 14-15. Continuation in the life of a Christian; Ephesians 6, 10-17; I Peter 5, 8; James 4, 7; I John 5, 19. Outcome: Apocalypse 12, 7-12; 20, 10 and 21, 7-8.

Sixth Day: Understanding the Cross

Prophets: Isaias 6, 1-9; Jeremias 2, 1-10 and 3, 16. Suffering: Lamentations 3, 1-24; Jeremias 20, 7-13 and 15, 10-21. First Call of the Apostles: Matthew 4, 17-22; Mark 1, 14-20; John 1, 35-51. Final Call: Matthew 10, 1-4; Mark 3, 13-19; Luke 6, 12-16. Introduction to the Cross: Matthew 10, 16-42; 16, 21-28 and 20, 17-28; Mark 8, 31-38; 9, 30-32 and 10, 32-45; Luke 6, 20-26; 9, 22-27; 9, 44, 45; 12, 4-12, 18, 31-34 and 22, 25-27.

Seventh Day: Death and Glory

Isaias 53, 1-10 and 11-12; Psalm 21, 1-21 and 22-31; Psalm 68, 1-22 and 23-37. The Cross is glory: John 7, 39; 12, 23-28; 13, 31-32 and 17, 1. From the Cross comes glory: Luke 24, 26; Acts 2, 22-36 and 5, 30-31; Philippians 2, 5-11; Hebrews 2, 9-10 and 5, 8-10; I Peter 3, 18-22; Apocalypse 1, 5-8.

Eighth Day: Glory of the Father

The Glory to come: Isaias 54, 11-17; 60, 1-22; 62, 1-12; 65,

17-18 and 66, 10-24; Jeremias 33, 1-26; Philippians 3, 20-21; I Timothy 6, 14-16; II Peter 3, 1-13; Apocalypse 21, 1-27; 22, 1-5. Glory of the Church: Ephesians 1, 20-23; 4, 7-16; I Timothy 3, 14-16; Isaias 61, 10-11; 54, 1-5. Glory in the heart: Romans 8, 12-17; I Corinthians 13, 1-13; Colossians 3, 1-4 and 3, 12-17.

READINGS FROM THE IMITATION OF CHRIST

First Day

Solitude: 1, 20; 3, 1 and 2. God our only end: 3, 9, 34 and 21.

Second Day

Service of God: 3, 10. Purity of Intention: 3, 33 and 2, 4. Indifference: 3, 17 and 37.

Third Day

Sorrow for Sin: 1, 21. Sin and Grace: 3, 55. Examen: 3, 11 and 4, 7. Death: 1, 23. Judgment and Hell: 1, 24. Secret Judgments of God: 3, 14.

Fourth Day

Imitation of Christ: 1, 1. Call of the King to the Cross: 3, 56. Reading of the Scripture: 1, 5. Interior Voice of Jesus: 3, 1 and 2.

Fifth Day

Battle with the Enemy: 3, 6. Battle between Nature and Grace: 3, 54. Peace through Renunciation: 3, 23 and 25. Liberty through Mortification: 3, 32 and 37.

Sixth Day

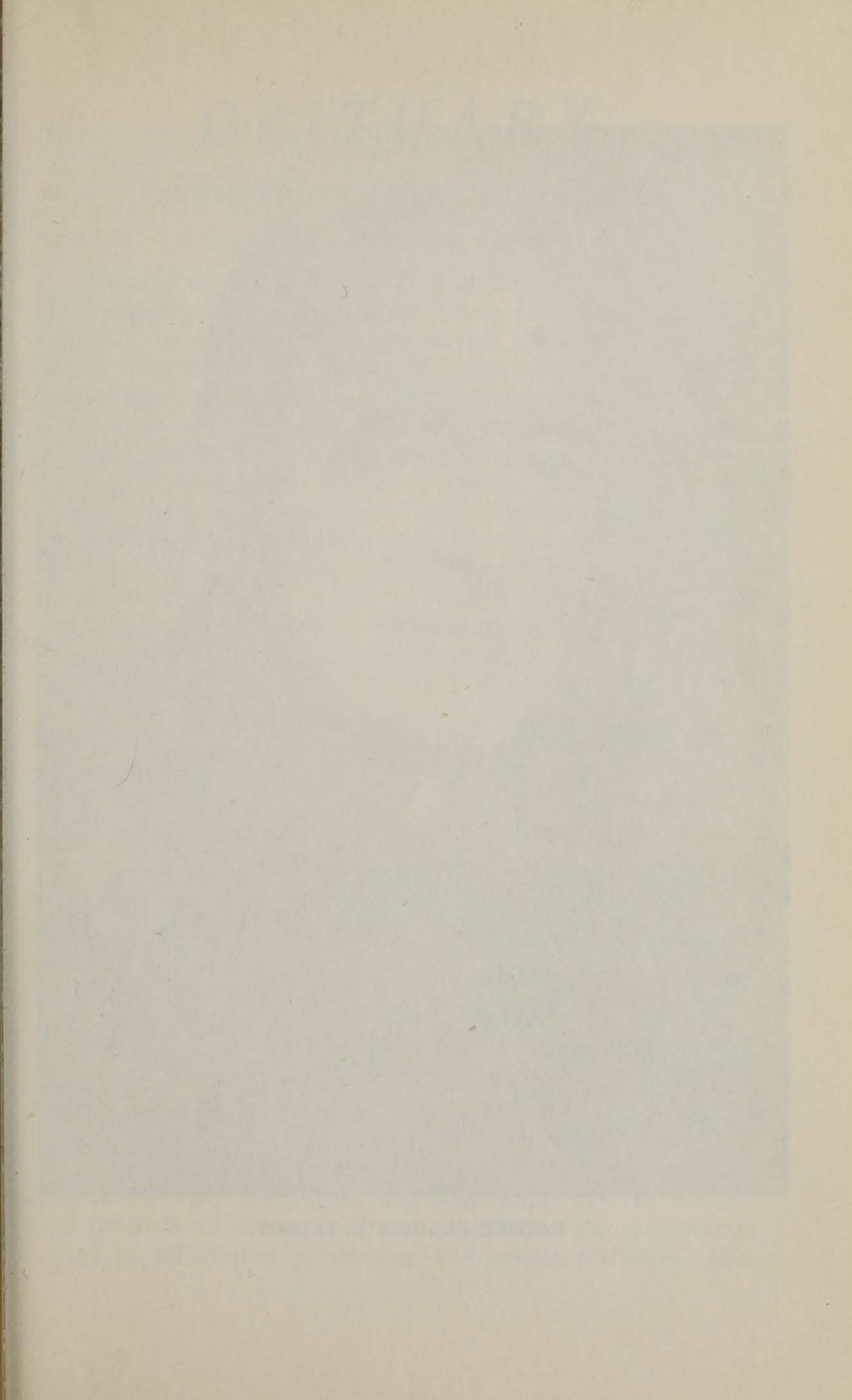
Dying Daily: 3, 56. Daily Cross: 3, 47 and 51. Obedience 3, 13. Few Lovers of the Cross: 2, 11.

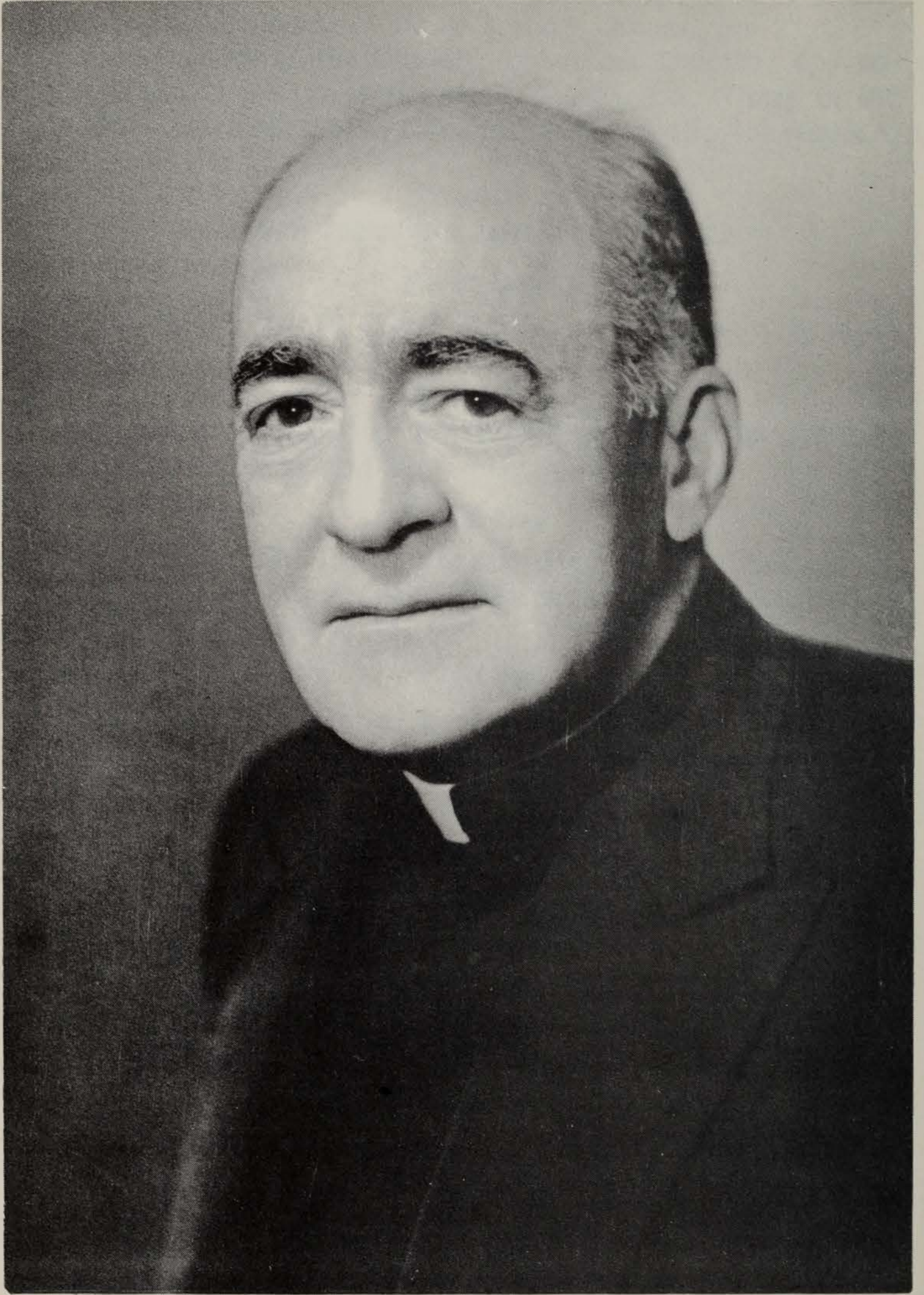
Seventh Day

Few Lovers of the Cross: 2, 11. Bearing the Cross with Jesus: 3, 18. Royal Road of the Cross: 2, 12. The Cross and Glory: 3, 47.

Eighth Day

God all in All: 3, 34. Peace in God: 3: 21. Desire of Heaven: 3, 49. Love of Jesus: 2, 7. Prayer to Obtain Love: 3, 5. Suscipe: 4, 9.





FATHER FRANCIS X. TALBOT

OBITUARY

FATHER FRANCIS XAVIER TALBOT, S.J.

1889-1953

Father Francis X. Talbot died at Holy Trinity Rectory, Georgetown, D.C., after a short illness from pneumonia, on December 3, feast of St. Francis Xavier, 1953. Certainly, if he could have chosen the day of his own departure from this world, none would have been for him more acceptable, for his life was spent in the spirit of his holy patron, towards whom he felt an intense devotion. If magnanimity be chosen as a most distinguishing trait of Xavier, it applied notably to Father Talbot. His too was the type of soul which "naturally warms to the thought of great undertakings for God and man," which possesses an "instinctive affinity for all people, especially young people, who are ready to venture much and aim high. A magnanimous person communicates his spirit to those around him. He may accomplish much or little. In either case he has a master attitude toward life and men." (*America*, Dec. 19, 1953, p. 317).

Francis Xavier Talbot came to the Society young in years, about seventeen, and still younger in appearance among the novices of St. Andrew-on-Hudson, which he entered on August 15, 1906. So youthful was his appearance that kindly visitors to the novitiate were concerned and inquired who was the small boy among the novices. But he was well fortified with a background of faith, the inheritance from a staunchly Catholic home. He was born in Philadelphia June 25, 1889, of Irish parents, Patrick and Bridget (Peyton) Talbot, residing at 2506 North 10th Street, in the parish of St. Edward the Confessor. He lived there until entering the Society of Jesus and retained a lifelong loyalty to the parish and its clergy. He was the youngest of seven children. Mary, John and Joseph were deceased at the time of his own death. Three sisters survive at the date of writing, Miss Elizabeth Talbot, Mrs. Anna Powers, and Mrs. Nellie Myers. He attended St. Edward's Parochial School and was taught by the Sisters of the Holy Child Jesus, serving as an altar boy and taking part in all church ceremonies and school activities. His

sisters relate that he was fond of sports and especially baseball, and dearly loved a variety of boyish pranks.

Mother Mary Margaret of the Holy Child Jesus, one of his teachers, was much interested in him and persuaded him to take the examination for a scholarship offered by St. Joseph's. He came out victorious, was an excellent student and took part in all activities at the school. In the parish Father John Dever and Father William McCaffrey, assistant pastors, were also interested in him, as both thought he had a vocation to the priesthood. Father Dever thought he should join the seculars, Father McCaffrey, the Jesuits. The pastor, Father Vandergrift was neutral and left it to the boy's own decision. He finally decided on the Society and his parents were proud and happy. He returned their generous offering by his own constant devotion, writing to them weekly throughout his period of training.

After two years juniorate at St. Andrew and three years of philosophy at Woodstock, he taught English at Loyola School, New York, 1913-1916; religion at Boston College, 1917-1918, making his theology at Woodstock 1918-1922. He was ordained priest by Bishop Owen Corrigan at Woodstock on June 29, 1921, and said his first Mass at Trinity Church, where, incidentally, he said his last Mass before his death. During his tertianship 1922-1923 he administered the Last Sacraments to his father, who died December 22, 1922. In 1926 he made a trip to Ireland, and his mother died July 18, 1930.

The most decisive turn in his life was when he became literary editor of *America* in 1923, at the invitation of Father Richard H. Tierney, S.J., following Father Walter Dwight in that position. As Literary Editor he developed an amazing creative and organizing power. Keenly anxious for Catholics to escape the literary ghetto and to raise up a new and bold generation, the scope of his plan covered the whole field: creative prose, poetry, literary criticism, drama and journalism, as well as an editor's and publisher's encouragement of pamphlets and encyclopedia contributions.

Typical of his many sided approach were the various personages whom he welcomed to his discussions, such as: Dr. James J. Walsh, George N. Shuster, Euphemia Wyatt,

Helen Walker Homan, Michael Williams, Richard Dana Skinner, Shane Leslie, Hubert Howard, William T. Walsh, Theodore Maynard, Julie Kernan, Msgr. Joseph H. McMahon, Msgr. Arthur J. Scanlan, Rev. James M. Gillis, C.S.P., along with younger men like Thomas Kernan and Sterns Cunningham (now Brother Basil, Oblate, O.S.B.). John G. Brunini was also a close associate.

All who knew Father Talbot recall his urbanely insistent personality, his intense urging of young folk to try and try again, his plain advice graciously given, his willingness to tackle drudgery and attend to troublesome details.

His intimacy with the late Mr. Thomas F. Meehan, K.S.G., for very many years assistant to the managing editor of *America*, developed in him a keen historical sense and love of historic research, so much so that in 1925 he became one of the trustees of the United States Catholic Historical Society. Mr. Meehan's own explorations introduced Father Talbot to many of the sources of historical knowledge.

His inventiveness and enterprise originated projects so wide in scope that they are difficult to catalogue. In 1928 Father Talbot launched the Catholic Book Club, which celebrated a twenty-fifth anniversary two years ago and is the most successful enterprise of that sort in the Catholic Church, probably in the entire world. In 1932 he was instrumental in originating the Spiritual Book Associates, and later was chairman of its editorial committee. In 1934 he collaborated with the founding of another enterprise in the same line, the Pro Parvulis Society, for children's books. In 1930 he conceived the idea of uniting the Catholic poets of the United States in an organized body, and with the cooperation of a small representative group, he formed the Catholic Poetry Society of America, which now has the largest membership of any poetry society in the United States. He was chaplain of the society from 1924 to 1926. He was also chaplain of the Yorkville Council, Knights of Columbus.

A particularly important enterprise was the launching by Father Talbot of *Thought*, a quarterly magazine of culture and criticism. Father Talbot took the keenest interest in every detail of the magazine's structure, style and appearance, and was its first editor. Published by the America

Press in its earlier years, *Thought* was later taken over by Fordham University. After consultation with the faculties at Woodstock and elsewhere, Father Talbot proposed in 1939 the idea of a theological magazine to be published by the American Assistancy. He called the organization meeting at Inisfada where it was decided to carry out the suggestion, should superiors approve. Father William McGarry was named to carry on the work which led to the launching of *Theological Studies*.

Along with Father Daniel Lord and Father Wilfrid Parsons, he became deeply interested in the question of the films and was chosen chaplain of the National Motion Picture Bureau of the International Federation of Catholic Alumnae. He was a contributor to the *Encyclopedia Britannica* and wrote a new historical sketch of the Society of Jesus to counteract the biased and inaccurate story which they had published. This led to a program of revision with a view to making the *Encyclopedia* more acceptable to Catholics, a work which still goes on. He contributed also to the *Britannica Book of the Year*.

Among his best known books are *Jesuit Education in Philadelphia* (1927); *Richard Henry Tierney* (1930); *Shining in Darkness* (1932). He also edited several volumes such as *The Eternal Babe* (1927); *The America Book of Verse* (1928), and *Fiction by Its Makers* (1929). Father Talbot was active in the foundation of the Catholic Theatre Conference and the Catholic Library Association.

He was awarded the degree of Doctor of Letters by St. Joseph's College in 1926; Doctor of Humane Letters, Holy Cross College in 1941; and Doctor of Letters by Fordham University also in 1941.

From his childhood Father Talbot had taken keen interest in the North American Martyrs and set for himself the arduous task of reconstruction for his own knowledge of the missionary life of St. Isaac Jogues, as preliminary to writing his best known book, *Saint Among Savages*, which has been translated into the principal European languages. He visited the archives of Orleans in France, Quebec, Boston and New York, and had traveled in person over the long, sinuous course by lake, river and forest that the heroic missionary himself

had covered in Canada and the United States. In his painstaking researches he laid also the foundation for a subsequent work, a biography of Saint John de Brébeuf entitled *Saint Among the Hurons*, and collected much material, as yet unpublished, on saintly persons among the Huron and Iroquois Indians.

The varied experiences in recent years of the famous Dionne quintuplets, of whom only four are now surviving, remind us of the intense interest that Father Talbot took in their case. He became deeply interested in the tragic situation of the Dionnes, whose case had been misrepresented in great part to the American public, and became personally acquainted with their father, Mr. Olivia Dionne, who proved to be a most friendly and cooperative person. Father Talbot gained the confidence of the girls who besought him to enable them to escape from the oppressive tutelage of Dr. Dafoe, the country physician who had won headlines by bringing the infants successfully into the world. Father Talbot had become convinced that Dr. Dafoe was exploiting them for his own benefit. He managed to induce the Quebec Provincial authorities to act and was happy in seeing the girls restored to their parents.

Becoming Editor-in-Chief of *America* in 1936 and ex officio also editor of the *Catholic Mind*, succeeding Father Wilfrid Parsons in both offices, he was anxious to give to the magazine a distinctively militant flavor and tried to express this spirit in a highly stylized format and rhetorical titles for the articles. He became deeply interested in Spain and General Franco's war with anarchists and communists, as Father Tierney had been in Mexico, and saw in the Spanish upheaval an opportunity for publicizing a cause which in general was anything but popular in the United States. This interest led him to organize the America Spanish Relief Fund for the purpose of bringing relief to the distressed victims of the Spanish Civil War, particularly to the children in the territory controlled by the Nationalist troops. The Fund was organized through the cooperation of the U.S. Catholic Hierarchy and the editors of American Catholic periodicals, in cooperation also with the American Friends (Quakers) Service Committee. Shortly after the project was launched considerable differences sprang up between the original group

organized by Father Talbot and a distinctively lay organization in the same field, headed by Michael Williams, called The American Committee on Spanish Relief. However, the original group, the America Spanish Relief Fund, continued its campaign, made progress, collected and distributed in Spain nearly \$100,000¹. Father Tierney, be it remembered, had collected a still larger sum, in the neighborhood of a quarter of a million dollars, for Austria after the First World War.

Father Talbot's attraction to the romantic and dramatic side of life encouraged initiative but also brought certain difficulties in its train, such as a readiness at times to accept oversimplified solutions of complex political and social problems. He was to a certain extent victimized by ambitious persons who took advantage of his enthusiasm. The consequent disillusionment led frequently to bitter disappointment. He felt these disappointments all the more as he was himself instinctively high-minded and generous and as Superior of Campion House most considerate.

Leaving *America*, in 1944, he became regional director of the Institute of Social Order, residing at Georgetown from 1944 to 1947, as assistant archivist and writer. During World War II, he was auxiliary chaplain at Fort Myer, Virginia. As a result of his long acquaintance with Miss Mary Benjamin, the distinguished collector of autographed manuscripts, and her mother, Mrs. Parke Benjamin, Father Talbot was the recipient in the name of the University of an altogether unique gift, presented to him by Mary Benjamin after her marriage to Harold G. Henderson. This was the Francis X. Talbot Collection of autograph letters of the saints, unique among such collections in the world, now a prized possession of the Georgetown University Library.

On July 26, 1947 Very Reverend Father General appointed Father Talbot Rector of Loyola College, Baltimore, a position that he held until August 14, 1950. While Rector he built with lavish expenditure the beautiful College Chapel. After spending a short time at Georgetown as assistant archivist, he devoted himself to writing and to parish work at St. Aloysius Church, Washington, then to retreat work at Manresa on the Severn at Annapolis in 1952-53. His last position,

¹ *The Manner is Ordinary*. John LaFarge, S.J., pp. 392-394.

in which he was engaged up to the time of his death, was that of parish priest at Holy Trinity Church, Georgetown.

While Father Talbot's name will most naturally be associated with his distinguished literary and editorial achievements, his memory lingers in the hearts of those who became acquainted with him in his priestly ministrations, and they cherish the memory of his habitual kindness and pastoral charity. He greatly welcomed the parish work with which his latter years were occupied as an opportunity to practice this less conspicuous but sublime aspect of a Jesuit's vocation. Typical of the impression he made upon souls was a testimony in his praise offered by one of his spiritual children, Miss Mary A. Rooney of New Jersey, who at one time did office work at the Rectory of St. Aloysius Church in Washington. Writes Miss Rooney: "It was indeed a blessing and privilege to know Father Francis X. Talbot, S.J. Words fail me when I try to express what a saintly priest he was; so humble, gentle, kind, generous and good to all but especially to those in trouble and need. Yet he was so talented and wonderful! Like the great founder of his Society, St. Ignatius, he truly loved our Blessed Mother. One year while I was in Washington he preached a novena in honor of Our Blessed Mother for the feast of the Immaculate Conception. The church was crowded every night and indeed every night more and more came."

Father Talbot also had charge of the Sodality at St. Aloysius and he worked zealously to improve it, to get more members, new charter, etc., in spite of opposition from some of the older folk. Miss Rooney describes how a young mother who had arrived with her five children from Florida, a non-Catholic, appealed to him for help in finding a lodging. Father Talbot's desperate attempts to get help met at first with rebuff, but in the long run with success. As a result of his charity the little family entered the Church, and Father Talbot had the privilege of baptizing them.

"Father Talbot, like St. Ignatius," says Miss Rooney, "suffered from severe ill health, yet he always had a smile and cheerful word for everyone. He wanted so to finish the book he was writing. I hope he did finish it." Reference to his ill health is a reminder of the acute suffering that Father Talbot experienced from exceptionally stubborn sinus trouble for

years and his equally stubborn refusal to let it impede his ceaseless activity.

To one of the touchstones in a Jesuit's religious life, the exact observance of holy poverty, Father Talbot responded with delicacy and loyalty. Father Talbot consulted the author on several occasions with real anxiety as to the proper use of stipends he had received for his lectures, so as to make sure that they would be utilized in the full spirit of the Society.

The great Spanish dramatist José María Pemán entitled his play concerning the life of St. Francis Xavier *El Divino Impaciente*, translated—not very precisely—as *A Saint in a Hurry*. Something of the same spirit of divine impatience inspired Francis Xavier Talbot. On the debit side it imparted a certain restlessness to his character; a feeling that his work was not achieved, a trait that rather increased with years and poorer health and made it hard for him to remain attached to any one regular occupation. On the other hand, his “divine discontent” impelled him to greater generosity and a desire to come ever closer to the example of his Divine Master.

Shortly after Father Talbot's death some of his former literary associates on the staff of the magazine of poetry *Spirit*, recalled that the magazine would not have existed had “the gentle genius of Father Talbot not sparked it to life.”

A Requiem Mass was offered for Father Talbot in Holy Trinity Church, Georgetown, on December 6, 1953, by the most Reverend John M. McNamara, Auxiliary Bishop of Washington. The day and hour coincided with the funeral of Father Joseph J. McLoughlin, S.J., at St. Aloysius Church in Washington. Following the Mass, Bishop McNamara praised Father Talbot for his writing about the North American martyrs, and said that these martyrs, by their courage and fortitude, have a special appeal to the youth of today. “Father Talbot has placed us in his debt,” the Bishop said, “by making the lives of these martyrs better known.”

Certainly few men in our time have endeavored more faithfully than did Father Talbot to make the lives of the martyrs known, or to follow their high example in his own personal life. Part of the debt that he bequeathed is an obligation of love, to see that the work is completed that he had begun.

JOHN LAFARGE, S.J.

Books of Interest to Ours

A WELCOME CONTRIBUTION

Church Building and Furnishing: The Church's Way. A Study in Liturgical Law. By J. B. O'Connell. University of Notre Dame Press, Notre Dame, Indiana.

"The original manuscript first entitled, *The Church's Way*, was the basis of the author's lectures in the Liturgy Program in the 1953 Summer Session of the University of Notre Dame." Written from the special point of view of liturgical law the book touches upon many phases of the construction of a church and establishes rather well the how and why of Catholic church requirements as laid down by ecclesiastical authority. Father O'Connell renders a real service to many architects, artists and craftsmen, even patrons, by comprehensively relating rubrics with technical solution. Since tradition and rubrics are not ends in themselves, much latitude is suggested and the viewpoint is not narrow.

In the Foreword, art is defined with St. Thomas Aquinas as *recta ratio factibilium*, right thinking applied to making. We are informed that right thinking governs the interpretation of all laws about the liturgy of the Church in the interest of creating reverence, piety and the spirit of order. The encyclical *Mediator Dei* of Pius XII pronounces against the second rate and the stereotyped. St. Pius X in a *Motu Proprio* stressed the requirements of good taste, the respect for truth and simplicity of design and ornamentation for the house of God.

In as much as the author invites answers from an architect from the point of view of design as different from that of Canon Law or Sacred Liturgy, I shall discuss very briefly form and materials of construction compatible with purely liturgical requirements.

The housing of the Blessed Sacrament is the foremost thought in a church building. An element of design is thus created that exists in no other form of building. The character of whatever architectural expression is given to the structure must yield to the character sought. This may be a very difficult objective to reach within the bounds of severe limitations created by costs of construction, lack of skilled labor and sometimes the unavailability of certain building materials. The very great respect in which we hold tradition in itself creates certain conflicts as to choice of style. The transient nature of our communities in which churches are to be built adds to the difficulties that confront an architect at the very beginning in making his first studies for church edifices.

No book of rules exists on the adaptation of stylistic architecture to our contemporary purposes. We know, however, that the aesthetic values are to be sought as an appeal to the public and that the design shall not be esoteric but intelligible to the masses. This is a difficult program but nevertheless a binding one and may cause the architect

to use up reams of paper in the search for the best apparent motif for the particular design at hand.

The text of Father O'Connell's book is very well organized and discusses very clearly the matter of site and general plan. There are chapters on the sacristy, the construction of an altar and church furnishings. In conclusion a series of directives are enumerated as a very useful résumé of the subject matter preceding it in the book. Naturally, historic reference is included only as proper co-ordination is demanded. Certain very general topics are treated such as the Christian artist and his patron and the necessity in vocational training of religious culture and of knowledge of Christian iconography. As the author points out, the artist and architect should deem it an honor and privilege to work for God's glory and the spiritual good of their fellow man.

In defining church decoration its real purpose is stressed, viz., that of completing, embellishing and enhancing the existing harmony of the church form, its structural pattern, with the means sought to add beauty and dignity. There are many modes of expression; and, doubtless, in the minds of those designers who are thinking about the more perfect achievement of harmony and beauty, the purely structural items of plan, both transverse and longitudinal sections, dominate. Trial and error are the routine of the drafting room. Perspective studies are made in color, scale models are constructed and all engineering devices to make the buildings sounder and more resistant to deterioration as well as to eliminate any possible structural failures, of which in the past there were many, are employed.

Pius XI, when inaugurating the new Vatican Gallery of Painting on October 27, 1932, stated, "Open wide the portals and tender sincere welcome to every good and progressive development of the approved and venerable traditions, which in so many centuries of Christian life, in such diversity of circumstances and of social and ethnic conditions, have given stupendous proof of their inexhaustible capacity of inspiring new and beautiful forms, as often as they are investigated or studied and cultivated under the twofold light of genius and faith." Further, Pius XII in *Mediator Dei* gives his approval to living, contemporary art. He writes "Thus modern art, too, may lend its voice to the magnificent chorus of praise which great geniuses throughout the ages have sung to the Catholic faith."

In the many phases of architectural expressions developed in Christian times there is always the same concern about the establishment of a type or model that succeeds in symbolizing religious, aesthetic opinion. Size takes over at times with soaring heights or spans of great strength and weight. Today, an element of airiness and freshness is sought. These qualities are not too easily found in the more traditional materials. In modern materials, such as flexible, re-inforced concrete, design finds creative expression. In addition to the reasonably normal adventure of coping with building codes, predicting costs in advance and cognizance of opinion, lay as well as clerical, the church architect has

a responsibility not to allow himself to be intimidated into making hopeless copies of period pieces of distinction or of abjectly accepting the clichés that are found in all current professional publications.

Color is not to be overlooked as an element of design, adapted to the forms used. Since in the range of modern materials of construction there are new and happy contributions to be made, color becomes a field of adventure and should be exploited with skill and understanding. We have to a great extent cleared our minds of the many fetiches that existed in the past in regard to color and in church furnishings especially a feeling of color is of paramount importance. Christian iconography will realize *splendor veritatis et caritatis* in which divine purpose transcends the human. Statues and their place in the Church are well described and the extreme latitude permitted is helpful to those familiar with a small variety. To the materials used in the past should be added the modern materials, glass or synthetic materials of distinction.

In view of supporting the opinion that a study of stylistic architecture, however irksome, might develop better understandings of space, form, scale etc., it is possibly quite true that we have often ignored in seeking novelty the valuable lessons afforded by examples of the past. A shock sometimes awaits us when we find that in the search for something original we turn up with an analysis made centuries ago. Not all art forms, even in architecture, can be extracted from the past but many remain to be extracted from the Classical, the Gothic and the architecture of the Orient.

In the interchange of ideas possible today and with the enthusiasm for variety may we not find much that is endowed with aesthetic value? Our early American buildings very frequently showed surprising virtuosity. The attack upon symmetry has puzzled many of the younger designers. More cautious analysis and study of balance and harmony disclosed another means to the end of the "axis of symmetry" as a quick claim to excellence became less influential. Likewise the value of added pictures or applied ornament prompted calm judgment as to what we were getting and also what it was costing. Most of our architecture was overloaded and we were lacking in common sense in splashing ornaments recklessly about. The ornaments themselves were frequently very good and often well detailed. We were seeking a new vernacular. Our technique was to try out a lot of things, experiment ceaselessly and then stand back and evaluate. Even the resort to the use of the machine-made-products had one good point. It did not take too long to achieve the result; so boredom could be detected more quickly.

We have learned much about church design as architects but have not as yet begun to apply much of our understanding. We will do so, however, and a period of genuine interest appears to be imminent. Our planning of churches is doubtless better than it was. The excessive costs may not be so much a liability as a salvation for design. The costs of good design are probably not excessive, if we regard values in their

proper scope, seeking character and honesty of expression at the expense of elaboration. Our architecture is becoming more sincere and perhaps better. The church and its furnishings complement each other.

It is useless for us to ignore the value of the mass of information concerning design and construction that we have collected. It is a temptation for many to solve a design problem by looking it up in the book. Design evolves from laborious, personal deductions and reasonings based upon knowledge and experience. Once the overall design is achieved, artists are at our beck and call and are anxious to cooperate if given a chance. With the advances made in the science of engineering we have now solved the acoustical, waterproofing and soundproofing problems. Artisanry may be less spontaneous but there is no reason to suppose that good craftsmanship has disappeared. It is relegated to the background for the present but only temporarily.

Since each form of building employed today has its special peculiar use, the church must be studied and seriously contemplated by the architect. Experience with other constructions may equip him to do a church but such a book as we are examining is essential to his proper understanding of the problem. In other words, his gifts as a designer and constructor must be focused upon the special problem of the church. While the general practitioner may and sometimes does achieve good results it is certainly the devoted designer familiar with the issue who would seem most likely to succeed.

Books containing rules of design, as such, are nonexistent. Examples have been copied and the "orders" studied to the end of getting something of proven and recognized value. The best work will be the result of the solving of the problems starting with the site and environmental influences, budget, cost and possible length of useful service to be expected, fitting all into a well-proportioned edifice. The selected illustrations in the back of the book should evoke interest in some of the contemporary designs pertaining to church architecture, sculpture, vestments, ciboriums and tabernacles. Father O'Connell's book is a welcome addition to a field that has need of serious study and selfless interest.

FREDERICK VERNON MURPHY, F.A.I.A.

PATRISTIC PHILOSOPHY

The Philosophy of the Church Fathers. Vol. I: Faith, Trinity, Incarnation. *By Harry Austryn Wolfson.* Cambridge: Harvard University Press, 1956. Pp. xxviii, 635. \$10.

The work under review marks the second great installment in a series devoted to the development of Western thought by the Nathan Littauer Professor of Hebrew Literature at Harvard University. Professor Wolfson is a modest, retiring scholar who continues to cause amazement by

his control of a truly encyclopaedic store of information. After publishing a masterpiece like the two volume study *Philo: Foundations of Religious Philosophy in Judaism, Christianity, and Islam* (Harvard, 1947), many another man would have wished to retire in glory. For he is also the author of a profound analysis of Spinoza's ethics [*The Philosophy of Spinoza*, (Harvard, 1948)], he has collaborated on an edition of Averroes for the Mediaeval Academy and published the extremely valuable study called *Crescas' Critique of Aristotle*. With his wealth of background Professor Wolfson, in *The Philosophy of the Church Fathers*, has inaugurated a completely new line of thought: he comes to a study of patristic theology—for the book is nothing less than that—bent on discovering the origins of early Christian thought in the cultural milieu of Philo and the syncretistic Jewish Gnostics. Wolfson is not the first scholar who has come from a reading of Philo with the impression that here, in the writings of the Alexandrian Jewish pedant, lay the clue to Christian belief. And this very approach creates inevitable blind spots which even Wolfson, for all his documentation, is unable to overcome.

The most important sections in the volume are those which treat the allegorical method (pp. 24-72), the double-faith theory (pp. 102-140), the development of the doctrine of the Trinity (pp. 141-256 and 287-363), the mystery of the Incarnation (pp. 364-493), a chapter on Platonic Ideas in the Fathers (pp. 257-286) and two final chapters on Gnosticism (pp. 495-574) and the Christological and Trinitarian heresies (pp. 575-608). This outline may give some idea of the incredible scope of Wolfson's learning. And it is no exaggeration to say that his rather unorthodox findings will undoubtedly cause a violent reaction among Christian scholars. At the same time the shortcomings and logical weaknesses of the book should not blind the student of patristic thought to the many good things which he may be led to under Wolfson's stimulus.

The unstated presupposition of the book is, of course, that Christian dogma arose in an entirely human way from pre-existing elements which can be scientifically isolated (e.g., Jewish syncretism, Philonism, Platonism, etc.). This approach, which one would have thought to be completely outdated, makes it difficult to take Wolfson's conclusions seriously. Thus he has completely lost sight of the most important element of early Christianity: the specific, concrete Christian situation, whose formularization in *kerygma* and *didache* is the primary fountainhead of all dogma. The various problems connected with the doctrines of the Trinity and the Incarnation—and, indeed, there are not a few—can hardly be solved by one who completely mistakes the nature of the dogmatic development.

All this is not to deny, however, that some of the chapters are extremely important. On Allegory, for instance, Wolfson's approach brings out in clear focus the intimate connection between Alexandrian exegesis and that of Philo and the Midrashim. In addition to the literal

(or verbal) interpretation of a text, the Midrashim use four others: 1) the *moral*, legal, prudential, which consist largely of conclusions from a text relative to human conduct and which make up the majority of Rabbinical interpretations; 2) *rationative*, giving the reason for the specific wording of a text (and even its punctuation); 3) *credal*, or religious beliefs (rarely, in the Rabbis, philosophical) about God, the world, angels and men; 4) *predictive*, which are related to later historical events, particularly the final coming of the Messiah. Now of these Philo most often uses interpretations 1-3; but in Philo they are resolved largely into two categories, the "physical" or "somatic" (dealing with God and the cosmos), and "ethical" (with human conduct). The main tenor of Philonian allegory is philosophic in the Hellenistic sense—an aspect which clearly sets it apart from the midrashic *halakoth* and *haggadah*. Further, the Midrashim rarely if ever supplant the *peshat*, or literal meaning of the words (there is indeed, a dispute on this point among Rabbinical scholars), whereas in Philonic allegory the "hidden meanings" regularly do. Wolfson draws up a list of the expressions Philo uses to refer to allegory, e.g., type, shadow, enigma, parable, mystery, hidden meaning, and these become criteria for a study of allegory in the early Church.

Here is the most valuable part of the book, and although in Wolfson's mind it serves as a mere preliminary and links the Alexandrian school more closely with Jewish thought than modern scholars would admit (for Wolfson constantly underestimates the pagan technique of allegorism as used by the Stoic-Cynic school), it nonetheless will help to clarify many difficulties. The section would have been even more valuable if the author could have pointed out some of the parallels in the hermeneutical principles reflected in the Dead Sea Scrolls, especially the *Habakkuk Commentary* (DSH). For it is clear from what we know of DSH that the concern was not so much with *halakoth* (or moral-legal interpretations) but precisely with what Wolfson calls "adventual" or predictive historical interpretations, i.e., indications that the work of the Teacher of Righteousness was already foretold by the prophet Habacuc. A closer study of this entire question of biblical interpretation will yield a more concrete picture of the way in which Christ Himself trained his disciples, before sending them forth, in both the moral-allegorical (cf. the parable of the seed, Luke 8:10 ff.) and the "adventual" interpretations (cf. the exposition of Moses and the prophets suggested in Luke 24:27). In fact, Our Lord's completely different approach to traditional biblical interpretation was undoubtedly, in large measure, the occasion of the opposition he met among Pharisees and Sadducees. But Wolfson avoids this extremely crucial connection and the important information the Gospels give us on the origins of Christian exegetical methods. Instead, his effort is to suggest that Paul and later writers used allegorism to distort the Scriptures in a Messianic direction.

Paul, in Wolfson's view, taught that the "preëxistent Christ" and the Holy Spirit were the same and were both identified with the Wisdom

of God: it took "the form of a man in the sense that it existed in the body of Christ as a soul . . . an additional soul over and above both the irrational and the rational soul . . ." Matthew and Luke then modified Paul's doctrine as follows: "the preëxistent Christ of Paul, definitely identified in these two Gospels with the Holy Spirit, is said to have been made in the likeness of men by being the begetter of Jesus. In the Fourth Gospel . . . there is a new version . . . The preexistent Messiah is identified with the logos of Philo's philosophy" (p. 177).

The fact that a scholar of Wolfson's stature can make such absurd statements without the slightest attempt at documentation is another proof of the frailty of the human mind. In any case, it suggests the direction in which the author is going. There are extremely valuable sections on the patristic adaptation of the Aristotelian doctrine of "composition" and "mixture" by way of explaining the hypostatic union (pp. 372 ff.), and the rejection of the Stoic union of juxtaposition; but these will probably be lost on most readers whose sympathies have not been won by Wolfson's biased approach.

The treatment of Gnosticism (pp. 495-574) is one of the best that can be found anywhere, for it reflects an area in which the author is really competent; yet the final chapter on Trinitarian heresies is the sort of thing that can be found in many books and could well have been omitted. It is unfortunate that Prestige's excellent book on the Trinity (*God in Patristic Thought*), from which Wolfson undoubtedly learned a lot, did not serve him as an example of brevity. But the abnormal length of the volume could have been tolerated if it showed signs of an appreciation of modern patristic textual analysis. But it is perhaps ungracious to criticize a work which must have occupied many years of devoted and painstaking study. It is nonetheless legitimate to question the validity of what Wolfson has called the "hypothetico-deductive method of text study," for which the main lines were laid down in *Crescas' Critique of Aristotle* in 1929: the purpose of historical research in philosophy is, in Wolfson's view, to uncover the latent images and processes of reasoning, with their previous sources, which lie behind philosophers statements, for their "uttered words, at their best and fullest, are nothing but floating buoys which signal the presence of submerged unuttered thoughts" (*Philo*, i, p. 107). Though this process of textual psychoanalysis may be useful at times, the danger is always that *images* are taken for actual thought, mere *associations* for causative influences. But the chief difficulty with the technique—at least as it is applied in *The Philosophy of the Church Fathers*—is that Wolfson has no hesitation in filling in the enormous lacunae that invariably exist between the uttered and the unuttered words; for although this can be less precarious in an author, for example Philo, with whom Wolfson is completely at home, it can produce veritable moonshine when applied to others without adequate textual control.

HERBERT MUSURILLO, S.J.

SECOND METHOD OF PRAYER

Soul of Christ. Meditations on the Anima Christi. *By John H. Collins, S.J.* Westminster, Newman Press, 1955. Pp. 122. \$2.50.

Father Collins with his constant zeal and facile pen and aided by a discerning publisher has given us another excellent spiritual book. For its object it has one of the Church's best loved prayers and for its technique St. Ignatius' Second Method of Prayer. Its title will recommend it especially to every Jesuit and scarcely less to priests and religious and to all lovers of Christ. All who use it for meditation will find in it inspiration, consolation, unshifting grounds for hope and countless motives for love. It is also something of a compendium of theology although written in words so simple that a child could understand it.

Each chapter is an enlargement on the revelation of the incomprehensible love of God for wayward man, as expressed especially in the Life and Passion of Christ, and concludes with the loving response of the man of faith to the mystery of mysteries. The book lists many tokens of Our Lord's unfailing care for His children and puts into words the gratitude and confidence and love that all who know Christ must inevitably feel. Father Collins has done well to write this book. It gives a useful and beautiful example of how the Second Method of Prayer is made, a form of prayer which has led many holy persons into higher forms of union with God.

J. HARDING FISHER, S.J.

 ECCLESIA MATER

The Splendour of the Church. *By Henri de Lubac, S.J. Translated by Michael Mason.* New York: Sheed and Ward, 1956. Pp. xii-289. \$3.50.

In this instance, the familiar principle, "it loses so much in translation" need not be invoked. This book does not lose in translation. The English version reflects with high fidelity the graceful, vibrant power of Father de Lubac's thought. Gratitude is due to the translator for his care. His smooth rendition has rendered real service in making more available this significant work on the Church.

There is little point in attempting to add to the praise which the book has won. Once again the author exhibits that high thinking and plain writing habitual with him and which endow his work with outstanding merit. So the book's originality and genuinity are guaranteed by Father de Lubac's gifts, credentials too well-known to require scrutiny. If in this book, those gifts come into play with greater poise and vigor, the reason is that the author attempts nothing scientific, not just another theological treatise on the Church. He rather contemplates in the light of faith the mystery of the Church. He gives us his meditations,

made in piety and love, on some aspects of *Ecclesia Mater*, as the title of the moving seventh chapter calls her. Thus his intellectual gifts, a lucid mind in control of amazing erudition, are enhanced by warmth of heart and spirit. "Love," he tells us, "should be, of course, our only reaction to our Mother the Church." The poetic quality of these consoling meditations however does not sacrifice theological soundness. The dual aspect of the Church's mystery does not drop from sight. Throughout the book, she is realistically presented as *Ecclesia*, at once *convocatio* and *congregatio*, the "divine calling-together" and the "community of the called together." Nor does this unblinking realism detract from love.

It is invidious perhaps to single out particular excellencies in a book of such uniform superiority. Yet certain passages, which linger in the memory, might be noted. There is the seventh chapter, already mentioned, in which the *vir ecclesiasticus* is described. There is the splendid fourth chapter in which the heart of the mystery of the Church, Christ's Mystical Body, is seen in the mystery of the Eucharist. The respect, candor and loyalty of the eighth chapter, "Our Temptations concerning the Church," deserve mention as does the richness of the final chapter on the Church and Our Lady.

This is a fine book. In depicting integrally the mystery of the one Church, it shares the love and joy which the vision of the Church should evoke in her sons. Father de Lubac achieves his object, that of helping others to a clearer sight of the Bride of the Lamb in all her radiant motherhood. It is appropriate that this enjoyable translation of his book can be offered to American readers in the Ignatian year.

JAMES F. COLEMAN, S.J.

THE PRIESTHOOD AND THE LITURGY

The Gospel Priesthood. By Dom Hubert Van Zeller, O.S.B. New York, Sheed and Ward, 1956. Pp. xii-118. \$2.50.

This book represents a series of articles which appeared in *Emmanuel*. In writing them Father Van Zeller's purpose was to cover the liturgical year, taking the dominant idea of the month or season, and applying some of the liturgy's more practical principles to one or other aspect of the priestly vocation.

The ideas are solid and traditional, and presented in clear short sentences. The chapter on "The Vigilant Priesthood" is very well done and one wishes that the rest of the book were as much alive and forceful. In this chapter Father Van Zeller writes: "Starting in the seminary where he feels he is living in the cross between a barracks and a kindergarten, the man who is called by God to the ministry discovers that the actual thing is like living in a combined watchtower and clinic: the priest is always either scanning the horizon or offering his arm for a blood transfusion. The danger is that he goes to sleep on the watchtower and lives on other people's blood in the clinic. To correct these

tendencies he must remember that the wolves which prowl are live wolves and not dead ones (duelling and slavery are wrong, but forget about them—they are dead; and anyway they are not as serious as their modern counterparts)."

Father Van Zeller leaves his priest-reader with the impression of detachment from the affairs and events of this world, a detachment one experiences when he visits a monastery and listens to the cowled monks chanting the divine office. Absent in this short work is that emphasis which Father Trese brings out so well in his book *Tenders of the Flock* on redeeming each hour of the day for Christ; or that urgency for the priest to redeem this present world, with its crises and problems, which permeates Cardinal Suhard's dynamic and timely pastoral letter *Priests among Men*.

R. EUGENE MORAN, S.J.

IGNATIUS LOYOLA

Saint Ignatius and the Jesuits. By Theodore Maynard. New York, P. J. Kenedy & Sons, 1956. Pp. 213. \$3.00.

This Ignatian Year tribute by the well-known American Catholic author is written in a popular vein, in that style which has become familiar to the readers of Dr. Maynard's many biographies. After a preliminary consideration of the life, character and training of Ignatius, the author devotes a chapter each to the Spiritual Exercises and to the Constitutions of the Society. The remainder of the book pictures the broad lines of development of the Ignatian ideal through four centuries of Jesuit history. Special attention is given to early missionary enterprises in England, Germany and in the Far East, and a chapter outlines the work of Ours among the Indians of North and South America. In his analysis of the reasons for the Suppression, Dr. Maynard makes the interesting observation that the oft cited Jesuit pride might better be termed *esprit de corps*. The period of the Suppression and Restoration are described, and two final chapters treat the educational system of the Society, some of the more recent phases of the Jesuit apostolate, and, finally, the notion of corporate achievement which the author considers as characteristic of the Jesuit mind.

JAMES J. HENNESEY, S.J.

ST. JOSEPH: THE THEOLOGIAN'S PICTURE

Saint Joseph. By Henri Rondet, S.J. Translated and edited by Donald Attwater. New York, P. J. Kenedy and Sons, 1956. Pp. v-254. \$4.00.

There goes with the contemporary Marian movement and the workers' movement a cautious explanation of the theological aspects of St.

Joseph's role in the economy of salvation. In this book, Father Rondet aims to give the first sketch of the gradual development of the devotion to St. Joseph and of the pertinent theology of this devotion.

Though devotion to St. Joseph was widespread, it had departed from the authentic picture of the real workman that emerges out of the Gospels. Apocryphal writings, especially the Gospel of James and popular legends, with their expression in the arts, had obscured the truth about St. Joseph. But from the fifteenth century on, theological treatises on St. Joseph endeavored to bring back devotion to him to the text of the Gospels. In modern times, the Popes were vigilant both in repressing exaggerations and encouraging sound devotion. Religious writers and episcopal pronouncements both paved the way for and seconded papal decrees and utterances on St. Joseph.

The second part of the book consists of a number of excellent extracts from writings and sermons about St. Joseph. These selected extracts show in the concrete the development of the theology of St. Joseph. In this English edition, some of the texts that figured in the French original have been omitted and others substituted by the translator and editor. Particularly interesting are the sermons of Bossuet and Father M. O'Carroll and Père Jean Guitteny's articles.

A reader of this book goes through a certain purification of his former ideas. He is given a solid theological basis of his devotion; and after seeing the true picture of this workman, he hopes with the author that the statues and pictures of St. Joseph in our churches will at last lose the stiff pose that legend gave them, and show instead the holy workman engaged in his humble job, the faithful husband who rejoiced in his wife's love, the father who brought up and trained the Incarnate Son of God.

BENIGNO MAYO, S.J.

A NEW APPRAISAL

The Religious Vocation. *By Canon Jacques Leclercq. Translated by The Earl of Wicklow.* New York, P. J. Kenedy and Sons, 1955. Pp. 7-184. \$3.75.

Canon Leclercq's treatment of the religious vocation is in full harmony with the modern movement towards re-evaluation of the religious life and re-emphasis on its theocentric character. An adequate description of this valuable work is impossible in a review of this type. A few general observations must suffice.

The first two chapters outline the essential elements of a religious vocation. First and foremost, the vocation is a call and an answer to the call; and this basic principle is the theme of the entire book. A man comes to know God as a living reality, a person, the essential presence; and he realizes deep within himself that God is saying, "Come." The response to this call is the desire to give oneself entirely.

This "call-gift" phenomenon is the vocation fundamentally, and whatever else develops from it is simply an effort at realizing the vocation. Poverty, chastity, obedience are not the vocation but conditions for its concrete fulfillment. The practice of the vows is paramount, but the spirit of the vocation itself must be the soul of that practice. For instance, celibacy is the very point of departure of the religious life; but it is not embraced merely with a view to efficiency or edification, but rather because the vocation itself compels one to seek for God alone. Consequently the vow involves not only continence, but a wholehearted sacrifice of human love, the home, parenthood. One cannot be integrally faithful to it if he continues to seek those joys, or their substitutes, in his apostolate.

Similarly, the general norms of Canon Law and the constitutions of particular orders are not the vocation. While recognizing their validity and value, both from a theoretical and historical point of view, the legal aspects of religious life must not be overstressed to the detriment of that personal consecration which is the heart of the vocation. "It is permissible to ask whether, in modern times, concentrating almost exclusively on the canonical character of the religious life has not produced a certain stiffness, and if this is not partly the reason why consecration to God, personal inner consecration, the personal character of this consecration, has lost its emphasis" (p. 57).

Canon Leclercq also deals intelligently with the question of action and contemplation, happily pointing out the magnetism which often exists between them; how those who begin with the apostolate eventually yearn for contemplation and band together for that end, while the contemplative in turn tends to find an outlet for the divine love which is in him. The book also presents sound judgments on the problem of initiative and responsibility among religious, and the possible disparagement of celibacy in the light of modern psychology's emphasis on the human perfection to be found in the married state.

We are indebted to the publishers for bringing us this English version of *La Vocation Religieuse* which was originally published abroad in 1952. The book is critical and discreet, inspiring and practical. It will handsomely repay a careful and prayerful reading.

JOSEPH DOTY, S.J.

VAST PERSPECTIVES

A John LaFarge Reader. *Selected and Edited by Thurston N. Davis, S.J. and Joseph Small, S.J.* The America Press: New York, 1956. \$3.50.

In our age of specialists, there is an obvious need for men like Father LaFarge, able to keep in touch with many specialties, and to assess new developments in each of them from a broadly humanitarian and theological point of view.

The present selection of Father LaFarge's articles and speeches, published in honor of his Golden Jubilee as a priest and as a Jesuit, initiates the reader into the vast perspectives of the author's mind. It affords many illustrations of Father LaFarge's balanced approach to complicated questions concerning art and literature, religion and social action. In all of these fields he cautions against simple formulas and easy panaceas and insists instead on the need for prudence, patience, and technical competence. He particularly calls for the formation of lay leaders to bridge that fatal chasm between faith and works which is not peculiar to Protestant Christianity. Unless the task of shaping the future is to be turned over to atheistic humanists, Christians must labor diligently to put into practice the social corollaries of their dogmas. Only through a concerted effort of this kind, Father LaFarge reminds us, can the Church appear in her full splendor as *signum levatum in nationes*.

While this volume lacks the warmly personal touch of *The Manner is Ordinary* or the unified impact of *The Race Question and the Negro*, it is a welcome supplement to Father LaFarge's previous works. The piece written in 1934 on "The Philanthropy of Ignatius Loyola" will prove especially timely for Jesuits in the present Ignatian year. It convincingly exhibits our Founder's primary concern that the fruits of divine Redemption should be applied, not merely to the salvation of individual souls, but to the total restoration of human society.

EVERY R. DULLES, S.J.

SCRIPTURE STUDIES FOR THE LAYMAN

They Saw His Glory. By Maisie Ward. New York: Sheed and Ward, 1956. Pp. 278. \$4.50.

This aptly titled introduction to the Gospels and Acts helps to span the gap between the average educated person and such scholarly works as *A Catholic Commentary on Holy Scripture* and the *Bible de Jérusalem*. It would richly complement the college religion course in its treatment of the Gospels. In the initial chapters, the light of the latest archaeological finds and textual research is focused on the question of the historical value of the Gospels, on the cultural and religious background of the New Testament, and on its early oral transmission. Albright, Ramsey, and Kenyon are among those cited. Biblical inspiration and inerrancy are extolled but their meaning could be clarified. Similarly literary forms might be explained at this juncture. In the body of the book, each Gospel is probed for its primary and secondary themes. Here too the work is strongly laced with insights, in part of the Fathers, but more so of the modern writers, for example of Lagrange, Prat, Lightfoot, Jacquier and Cerfaux. A separate listing of the more available and helpful authors is included. The treatment of the individual books is excellent; that of the Acts is exceptionally so.

We see the early Church both as a visible, structural community and as a living unity. Its growth, through the charisms of the Holy Spirit and despite the human weaknesses, is pointed out. The individual Christian communities are glimpsed in their origin in the latter half of the Acts; their growth is revealed by opportune reference to the Pauline Epistles. In all this the role of the layman is underlined.

Primarily an introduction to the Gospels and Acts, this volume is also an inviting appetizer. Maisie Ward brings to the reader the fruits of wide reading in several languages, of a trip through Palestine, and of a practical, inquiring bent, tempered by years of activity in the Catholic Evidence Guild. Equally important in these days when so many see nothing but the outer cover of the Bible, she brings to the reader a zest for its contents. Knox and other translations are compared for richness. Parallel passages are laid side by side to reveal the individual traits of the Evangelists. Greek words are tapped for their primitive ring, as is *doûle* for the true note of Our Lady's fiat. True, mention of the Diatesseron, of "the papal decision at Chalcedon," and other unamplified references may prove trying to less educated readers. Yet they may prove provocative as do the questions that are voiced,—what did "Son of God" mean on the lips of a Roman centurion? Vistas too of developing doctrine unroll,—discussion of the Spirit of Jesus in the early Acts shows that "the doctrine of the Blessed Trinity is beginning to be elaborated in human language." This volume, then, will win many a Catholic who thought himself familiar with the New Testament to a revitalized perusal of its pages. It brings to mind the words addressed to biblical scholars by the Holy Father, "What is more sublime than to scrutinize, explain, propose to the faithful the very word of God, communicated to men under the inspiration of the Holy Ghost?"

W. SUCHAN, S.J.

MINE OF EDUCATIONAL INFORMATION

The Popes on Youth. Principles for forming and guiding youth from Popes Leo XIII to Pius XII. *Compiled and edited by Rev. Raymond B. Fullam, S.J.* New York: The America Press, 1956, xvii + 422 pp. \$5.00.

Father Fullam's papal anthology is destined to become a classic in youth-guidance literature. It is an outstanding example of scholarship in papal matters and should become a standard for other compilers of papal documents in the future. The author wanted "to make available in topical arrangement, convenient for study and reference, what the Popes in modern times have taught on the Christian formation of youth." He saw the pressing need for such a compilation of papal documents. In a very readable way he has brought their practical value before the public.

After a brief introduction, there follows a short but adequate series

of selections on the obligation of the Popes to speak on matters affecting our young people and the urgent need of their following such directives. In Parts Two and Three, which form the real bulk of this excellent work, the papal teaching on the principles to be followed in the Christian formation of youth is given, as well as directives on adult responsibility toward youth. The final group of selections show the many harmful influences working in the modern world against efforts to form Christian youth. The entire work is separated into thirty-nine chapters containing over seven hundred selections from papal documents. The author states that a similar number of selections were rejected in order to avoid repetition.

Perhaps the outstanding feature of this particular papal anthology is its great usability. The author has taken care to render the fruits of his labor easily accessible for reference. Each selection has been numbered and its source is clearly indicated. The papal documents used have been catalogued, and cross referenced. The author has also included an annotated listing of the more important collections of papal documents in English, a study guide to related chapters, and an excellent topical index. A bibliography on matters pertaining to youth-guidance is an added feature.

Introducing each chapter is the author's summary of papal teachings on the subject under consideration. These alone would be worth the price of the book. *The Popes on Youth* offers everyone a mine of educational information. No one connected with the modern apostolate can afford to be ignorant of these papal principles on youth and youth-guidance.

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A SACRED TRUST

His Heart and His Society. Original Sources on the "Munus Suavissimum." *Compiled by Jerome Aixala, S.J.* Bombay: Published by Very Reverend A. M. Coyne, S.J., St. Xavier's High School, Bombay 1, India. Pp. 191.

This book is not, as its title might imply, a book of devotion, at least not primarily; rather it is factual. It is a collection of the important documents that concern the commission given by Christ Himself to the members of the Society of Jesus to spread the devotion to the Sacred Heart of Jesus, and the official acceptance of that commission by the Society itself. Naturally, it begins with the statement of St. Margaret Mary Alacoque, repeated again and again, in excerpts taken from her letters to her Superior, that Our Blessed Lord Himself entrusted this task to the Jesuits.

The official acceptance of this "Munus Suavissimum" by the Society, at the close of the XXIII General Congregation took place when "the Fathers rose as one to their feet and unanimously proclaimed the fol-

lowing declaration: that it should be definitely laid down that the Society of Jesus with the greatest pleasure and deepest gratitude accepts and assumes the most sweet charge entrusted to her by our Lord Jesus Christ of practising, fostering and propagating devotion to His most Divine Heart." Later Congregations endorsed this acceptance and Father Aixala in each instance quotes the formula of acceptance.

This solemn pledge, so solemnly and so frequently ratified has been crowned by Our Lord with such signal success and has been preached so fervently and so universally, both by Jesuits and other priests, that there is scarcely a parish in the Church where the Sacred Heart devotion is not known and loved. Exhortations to Jesuits to keep this solemn trust were unnecessary, for it is part of the heart of the Society. Nevertheless it has been the frequent topic of letters written to the Society by the Fathers General. The text of these letters is given in the volume and provides ample material for sermons, triduum and novenas.

The author also quotes from the *Epitome* the passages in which the practice and propagation of the devotion is enjoined on the members of the Society. He mentions, too, the approval given by St. Ignatius to the acceptance by the Society of the task entrusted to it by Our Lord, in his message to Father de Hoyos, in which he says "that the Society's purest glory should lie in her sons being especially chosen to promote and spread the devotion to the Sacred Heart of Jesus." Jesuits who wish to have documentary evidence of the fact that Our Lord Himself entrusted the practice and propagation of devotion to the Sacred Heart to the Society and that the Society has accepted this charge, formally and officially, will find it in Father Aixala's book, which is limited *ad usum Nostrorum tantum*.

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