

WOODSTOCK LETTERS

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Fortresses of God

FRANCIS BURKE, S.J.

How wondrous are Thy temples, Lord of Hosts!

These armed tabernacles of Thy love

Sit here as sit Thy arsenals above

Against the breezes, on their craggy coasts

By seas where evening folds her purple sail.

I love to see

The cloistered hills wearing their forest veil,

And the great river through Thy garden run;

Thy pines, like citherned Cherubs, 'gainst the sun;

To hear the sweep of the wild harmony

Thy fingers call at vesper down the vale.

But sweeter far

It is to kneel, what time the evening star

Hath with her taper kindled all the night,

And the moon hath hung her sanctuary light

O'er the tumbled clouds that build Thy mystic throne,

To kneel within the darkened doors and fold

Myself to Thee; to feel Thy touch, to hold

The pulse that quivers with Thy leaping Heart

And hear the marching hours that yet must part

Thee and Thy man-at-arms. Then must I bring

My heart to cry, "Glory to Thee, O Lord!

Not for the summer on Thy hills alone

But that the red strength in our veins can sing

The love of Thee, whose power doth accord

Unto our weakness everything!

Glory to Thee, O Lord!"

For here doth kneel

Thy blackrobed boy, Thy youngest knight,

At soldier tryst before Thy Mother's shrine.

It was Thy might

Made strong his heart to hear Thy word,
 Girt him thrice round with virgin cord
 And o'er the dolor of a mother's love
 Fixed on the silent cross-posts that were Thine.

Here too doth wait
 The white old sentinel at Thy palace gate:
 Hands that have borne Thy sacrificial cup
 And Thy white benedictions lifted up
 Finger, too, Thy Mother's steel.
 Eighty snows upon his head
 Are springs where the brothers of his youth lie still
 In the white legion of the King's own dead
 Under the hemlocks on the hill.

Or do I think again
 Of him who wears his wounds of pain
 Stretched on his pallet cross; who cannot fall
 Here at Thy silent altar, but must wake,
 Waiting the taper's running beam,
 A silver tinkle down the hall;
 Yet counts all exile sweetness for Thy sake.

Ah, Holiest, Sweetest, Blest,
 Strong Heart! that takes Thy battle-worn to rest
 And swells young sinews with the strength of war,
 So hath thy power trodden mercy's ways
 And so hath Wisdom willed to upraise
 Kingdom to Thee, and glory evermore!

Thy kingdom come! For, with the young dawn shaking
 Across the world its pennons in the air,
 Aloft the mountains of the morning, waking,
 Thy warrior hosts are mustered unto prayer;
 Waiting the sunrise call of judgment, noises
 To man the bluest battlements of day,
 Dawn in the saddle, and all her silver voices
 Piping and blowing, "Rally, troop and away!"

Away and away! For there's Queen Earth, outringing
Brazen blasts to the muttering of her doom,
Up the black crags her storming hordes is flinging,
That shelter night, and breast the age's spume.
Brand in hand, on her mail the heart blood flowing:
Pale dawn that strikes on the madness in her eyes:
Bugles that scream, and Seraph clarions blowing,
And wings of thunder shaking through the skies!

Thy Kingdom comes with the sound of many voices,
And moaning on eternal shores that beat:
Ringing of steel, and nearing battle noises
And the thunder tread of arméd angel feet:
With clang of golden portal, that upflowing
With the morning-ocean of their lances sheen,
Pours out white sainthood in the glory glowing,
And knells the judgment of the hour's Queen:
Thy Kingdom comes with the holy standards streaming
And all the holy hosts in war that trod
Where Sion's skies saw Godfrey's war-axe gleaming
And Louis led his chivalry of God,
And virgins lift their oriflammes there, kneeling,
And martyrs keep the lily sword of Joan:
Down the torn skies of East and West outwheeling,
The eagles of Thy wrath scream round Thy throne.

Lord God of Hosts! *Our* God! Be it ours in glory,
Marshalled by one who bore a knightly part
Where the Martyrs' Mount is hung with battle story
And Marne runs red in the land of Thy Sacred Heart,
To cleave the pale jaws of the night asunder
Under the Queen of Gentiles, and on high
Loosing the universe's pitted thunder
Shake down the solid pillars of the sky;
And stand above the chasm till the quaking
Shall be a tinkle down the cloven steep,

And from the night-hung emptiness, breaking,
There sigh a silence in the black-mawed deep.
Then call Thy legions back, the turrets belling
Their glory; and about Thy great white throne
Draw them to Thee. They speak, *Thy* praises telling,
Their glory is to yield it Thee, alone!

Spires of the morn stream banners of their glory
And organ peals of triumph roll amain,
Thy cord of love they gird about them closer
And link the fetters of Thy golden chain!
Then shall Thy Seraphs lift their bucklers never
Almightiness alone shall be adored.
And soldier hearts shall cordon Thine forever.
"Glory to Thee, O Lord.
Not that for us Thou dost fore'er unfurl
The ivory city's morning skies of pearl,
But that the red strength in our veins can sing
The praise of Thee, whose goodness doth accord
Unto our weakness everything:
Glory to Thee, O Lord!"

Pius XII on Ignatius

WILLIAM J. YOUNG, S.J.

Reverend Fathers and dear Brothers in Christ: On July 14th last Very Reverend Father Provincial informed us that "according to rescripts of the Sacred Penitentiary and the Sacred Congregation of Rites, the plenary indulgences previously granted for the Ignatian Year are extended to September 30, 1956. During this time solemn functions, whether of three or eight days, may also be celebrated in honor of St. Ignatius."

In that case, I do not suppose there can be any reasonable objection to a simple function, occupying a half hour or less. After all, we have not yet passed beyond the golden afterglow of the quadricentennial festivities, and are still within the extended limits of the solemnities. We should appear wanting, I fear, in devotion if we failed to avail ourselves of the opportunity of hearing what Our Holy Father the Pope had to say as he brought the solemnities at Loyola in Spain to a triumphant end, in an address which is replete with admiration and affection for St. Ignatius and his sons. We shall have to place ourselves in the midst of the thirty-five thousand faithful, mainly Spaniards, but with representatives from every part of the world. The vast spaces before the basilica of Loyola are filled to overflowing with this enthusiastic but reverent throng. The hierarchy is there, resplendent in robes of office, representatives of the state and of the military lend color, precision and dignity to the scene as the teeming crowd waits breathlessly for the announcement that the Common Father of all is about to speak to them. All is quiet; and the voice of the announcer breaks the stillness, as it comes clearly over the listening air, "His Holiness!" And the Supreme Pontiff, Christ's Vicar among men, speaks:

"Like the arrangement which brings a great musical composition to an end by repeating and joining all the principal motifs and themes into a final harmony; like the dying chord

WOODSTOCK LETTERS are happy to close the series of exhortations, given at West Baden College by Father Young and reproduced by us during the Ignatian Year, with this discourse which was given on September 24, 1956 and is taken up for the most part by Pius XII's radio address to Loyola, Spain, July 31, 1956.

of a symphony which sums up all the feelings and emotions contained in it, and lifts them higher still; like the last stanza of a hymn, which gives a better and more vibrant expression to the idea; so you, beloved sons, assembled in the valley of Loyola to bring to a close the quadricentennial celebration of the death of the great patriarch, St. Ignatius, are now ending these solemn commemorations with an act in which We have consented to be present, not only in spirit, but also by means of the spoken word, just as We were present at the opening of the quadricentennial, and as We have been present, whenever occasion offered, all through the extent of it.

“Let Our first expression be an act of thanksgiving and gratitude to the Giver of all good. A year ago today, when We wrote to Our beloved son, the General of the Society of Jesus, We could safely presume that the centenary which We were then opening would be worthy of the object it had in view. We added Our desire that the whole celebration would, for the good of souls, take on a tone that was by preference spiritual. Today we can see that it has actually done so, and that if it has been remembered in every corner of the world, in the press, on the radio, through the spoken word, in congresses and in public and private manifestations, in acts of simple piety and in those of solemn worship—yes, in all, the dominant note has been a true spirit of interior renewal. You in particular, beloved sons of Catholic Spain, you will be Our witness, for it was in your country, if We are not mistaken, that the centenary has reached two culminating points, namely, the Spiritual Exercises given to the entire nation with so much profit to souls, and the progress of the relic of the Saint through all the dioceses of Spain, which someone has compared to a great nation-wide mission.

St. Ignatius, Glory of Spain

“It was only right that the great Spanish fatherland should show its esteem and affection for one of its most famous sons, one in whom we behold incarnate, the loftiest expression of its spirit, and that in one of its most outstanding ages.

“The gallant and noble boy; the strong, prudent and valiant youth, who even in his waywardness must always maintain his lofty aspirations; the mature man, courageous and long-

suffering, with heart and soul naturally great and inclined to great achievements; and most of all the Saint, into whose breast the whole world may be said to have entered—the Saint who embodied without being aware of it, the best of the activities and the virtues of his race, and was, as has been well said, ‘the most lively personification of the spirit of Spain in her Golden Age,’ by reason of his innate nobility, his greatness of heart, his leaning to what was fundamental and essential, until he surmounted the barriers of time and space, without loss of any of that rich refinement, which made him love again and feel all the difficulties and all the problems of his country and of his age, in the great general panorama of the history of the Church and of the world.

“What is most marvelous in the sublimest raptures of the Spanish mystics of his time; what is most admired in the great theologians who illumined the firmament of those days; what is most charming in the immortal pages of the writers, who even today are models of style and taste; the skill that so many statesmen, politicians, diplomats were able to place at the service of that Empire on which the sun never set—of all that there is a reflection in the soul of Ignatius, in the service of a much higher ideal, and that without loss of what belongs to him as personally characteristic.

“It was becoming, therefore, that the Spain of today, lawful daughter of the Spain of yesterday, should at this moment acclaim one of her sons who has honored her the most.

Son of the Church

“But, beloved sons, We look upon you with the eyes of the spirit, and We see that with you, Catholics of Spain, are united today in person, and much more in spirit, many other of Our sons of other nations, to proclaim as it were that, if Ignatius is the honor of his fatherland, he is also, and in a sense much more real, the honor of humanity and of the Church.

“The saints are always the honor of their Mother, our holy Mother the Church. But in some of them, and precisely at a time when this Mother happened to stand in need of good sons, it might be said that this note was specifically accented, even to the point of endowing them with qualities that are essentially their own. Among them there was none more than St.

Ignatius who knew how to build his holiness, first, on the purest love of God 'from Whom all gifts and blessings descend' (*Spiritual Exercises*, n. 237); secondly, on this same love, turned into unconditional service of Him, 'the supreme Captain of the good, Who is Christ our Lord' (*Ibid.* n. 138); and, finally, on this same service transformed into obedience and perfect submission 'to the true Spouse of Christ our Lord, who is our holy Mother the hierarchical Church' (*Ibid.* n. 353).

"Fancy has been allowed much freedom concerning the lady of the dreams of Ignatius the cavalier, and perhaps will never come to a definitive conclusion as to her identity, which is something of only secondary import after all. But if one wishes to say who the Lady was whom he served unreservedly from the moment of his conversion, who she was for whom he dreamed the greatest exploits, who occupied the first place in his heart, there can be no doubt when we affirm that she was our holy Mother the Church, as the living Christ, as the Spouse of Christ, she whom he was not content to serve in person all his life, but to whom he wished to bequeath his principal work, his Society, to keep alive in it a spirit of love and service, a spirit of sacrifice in that same service, which gives to this soldiery its reason for existing and its individual characteristic.

Devotion to the Papacy

"But there was another spark—an insight into things that were to come bordering on genius—in the holiness of St. Ignatius which We, unworthy Vicar of Christ on earth, cannot at all pass over in silence. Because the holiness of St. Ignatius went from gratitude to love, from love to the service of Christ, from the service and love of Christ to the love and service of His Spouse the Church, and from the service and love of the Church, to the unreserved filial adherence to him who is the head and foundation of the Church, to Christ living on earth, the Roman Pontiff, at whose disposal the little group of students at Montmartre was already thinking of placing itself, to whom the first Fathers whom Ignatius led to Rome were already eager to consecrate their lives, and to whose service 'whoever wishes to campaign for God under the banner of the Cross and serve the Lord alone and His Spouse the Church, under the Roman Pontiff, Vicar of Christ on earth,' must

know that he is consecrated. (Litt. Apost., *Exposcit debitum*, July 21, 1550)

“Regardless of all the shadows and all the defects which in a given time can becloud any institution, Ignatius with his eyes on high, felt and proclaimed himself a soldier in the service of the Vicar of Christ, bound himself to him by the strictest ties, and consecrated his whole life, with all his self-reliant energy, making of this close union and submission almost the vital principle of the soul of his sons, who in the service of the Roman Pontificate and the Church have fought, and are fighting, under every sky, without a thought of reward or of the sacrifice. And well do you know this yourself, my dear sons of Spain, since in days not yet long passed, you could admire the example of hundreds and thousands of men turned out of their dwellings and their houses, despoiled of everything and for the most part driven into exile. It was then you could admire, not the silence and the peace, but the joy with which they all suffered, precisely because the principal reason of so vast an injustice was their adherence to the Vicar of Christ and their dependence on him.

Ignatius Glorified

“Ignatius was a human being of the highest rank, enriched with the divine gift of holiness; a good servant of the Church, to which he consecrated his toil and his life; a faithful soldier of the Pontificate, to which he has left a faithful soldiery alive with his spirit as a precious heritage. Tireless fighter and sublimest contemplative; tenacious in his purposes and gentle in his manner of carrying them out; religious in all his thoughts, but without closing his eyes to the realities imposed by life; most broad in judgment, but capable of reducing the most complicated problem to the clearest order; inflexible in principle, but understanding with men whom he influenced more by his moral qualities than by his intellectual gifts; stern reasoner who could harbor in his heart every delicacy and every tenderness of feeling; prudent to the last detail in everything, but attaining his ends at the same time by a supernatural trust; in love with Christ, even to folly; modest, humble, self-sacrificing, poor in his person and in his possessions; solid in his principles and his method of direction;

inseparably united with God Whom he could see in all things. This was Ignatius of Loyola, captain of Christ's militia, soldier of the Papacy and the Church.

"Behold him, beloved sons! We seem to see him come through the high entrance into the shadow of the old ancestral mansion, under the rough escutcheon which recalls the glories of his fathers. He walks still clad in knightly panoply, but simply. On one leg he wears a bandage, and advances with difficulty, until he places himself in the last rays of the setting sun, which await him at the edges of the darkness. We then get a better view of his serious countenance, and the strong light which flashes from his eyes, as if the heavens were reflected in them. Is he going to recite a *Salve* to Our Lady of Olaz, as he does every evening? He begins to move along. He usually limped slightly, but not today. Today he lets his gaze sweep for a moment over the broad valley, he turns his eyes to the left, and begins to ascend the slope of the Izarraiz. Upward and upward he withdraws from the earth, rising above the hills one after the other, and finally turns to look at us. Do you also look at him, in this moment which your devotion wishes to dedicate to him. His courtly raiment has been converted into the armor of a warrior; his feet rest upon a ship's keel, as though he wished to cleave a passage through the waters of the world. His whole stature has been enlarged, has grown until it dominates the watercourses, until it rises above the windows of the world, high above his valley, high above the Pyrenees, high above his fatherland, high above the concerns of the world. It is the destiny of the saints, of great souls, that instead of being consumed by slow degrees and waning to the vanishing point on contact with this silent and inexorable file which is called time, they are enlarged, and grow with the widening horizons of the centuries, like this monument of yours which, beheld at close range, can hardly be seen for what it is, but beheld from afar gains constantly in grandeur and majesty.

"From these heights, or better still from the heights of heaven, may he bless his native land which he loved so much. May he continue ever interceding for this Church, whose son he always so deeply felt himself to be. And may his intercession and the laborious service of his zealous sons continue uninterruptedly under the command of the Vicars of Christ,

who have always shown him the special regard of their paternal love.

“To you, beloved son, Our Legate, who have so worthily represented Us, together with Our Brothers in the episcopate, priests and religious present, the Chief of the Spanish State, with all the civil and military authorities who with such edifying devotion have contributed to the greater splendor of these solemnities, to all Our sons here present, to all our beloved Society of Jesus, to all this part of Spain, and to Spain itself, no less than to all who are listening to Our voice, carried to them over these mysterious waves, he, Ignatius, wishes that our blessing be the pledge of all these gifts and graces to you.”¹

His Holiness ceased speaking.

As we gaze, the scarlet and the crimson of the prelates fade and blend with the colors of the setting sun, the gold and silver trophies on the breasts of diplomats, of officials of the army and the state, lose their glitter in the gathering twilight, even the multitude melts away into the mists of the mountains, and we find ourselves, my brethren, you and I, members of a black-robed army, without insignia, without decorations, alone in the presence of our Commander. What a feeling of satisfaction should fill our minds at the thought of the membership we share in this indomitable, incomparable Company, and what bliss should fill our hearts as we contemplate our peerless Leader, the Father of our souls, whose zeal begot us in Christ, whose wisdom inspires us, and whose love will save us in the name of the same Jesus Christ our Lord! For we give him not a limited allegiance, not a reserved service, but one that grows with every breath, ever more, ever more in service, in sacrifice and in love.

¹ *Ecclesia*, Sabado, 4 de Agosto, 1956, no. 786, Madrid.

LETTER FROM TUGUEGARAO

Charlotte was a typhoon, which came roaring in on us in the middle of the night, slammed into our little buildings, gave us the one-two, and went spinning merrily away, leaving destruction and devastation behind. We had no warning whatsoever. In fact, when we went off to bed, we hadn't the slightest suspicion or indication that we would be so rudely awakened in a couple of hours by winds snapping and tearing like howling monsters at our building. It was on us so quickly that we

scarcely had time to close even the most exposed windows. The violence of the first gusts of wind was so great that many windows could not be held in place long enough to fasten them properly, or after they were fastened, they were torn loose again; the result was that many windows flapped about until their panes were shattered or they were torn off completely. Before we were able to let down the flagpole, it had been bent down to the ground like a bow!

As you may know, a typhoon is like a giant tornado. It spins and twists like a great top, turning and whirling about in its irregular path. The center is a hollow of dead air—the calm or center of the storm. The front of the storm hits you on one side, the dead calm passes, then the back hits you on the other side. That's the one-two! Charlotte was traveling from east to west. Her path passed almost directly over us, a little to the north. First she hit us from the northwest. The impact jarred and shook the house and everything in it. This building is a two-story affair, made of wood, with a galvanized iron roof, built in the shape of an L. The short arm of the L runs north and south at the west end of the building. We heard a grinding, crunching sound; we gritted our teeth and prayed. What was happening? Was the whole building going? Much of what we heard in the middle of the night mystified us, until we saw the damage in the light of the dawn. What was torn loose in the first onslaught was the whole northwest corner of the roof as if it were a piece of cardboard!

Our nightmare had begun! It was to last two or three hours. We did not realize the extent of the damage. We only knew that the water was now pouring in and that everything in the west end of the building was going to be inundated. Hastily we formed a plan. We began to move all our supplies down to the center of the house, still on the second floor, to a dry room. We worked with might and main for a half-hour in the blustering wind, as the building shook and quivered. We were still occupied with transferring paper and chalk and notebooks, when everything went calm. We relaxed. We thought it was all over. We felt happy that the destruction was not worse. There was not a sound, not a stir of air.

Then Charlotte struck with fury from the southeast. It seemed ten times worse. The inside of the L caught the full force of the 125-miles-per-hour gale. Like a ship tossed about in a storm, the house shook and swayed and tugged at its foundations. "Zing, zing", the metallic sheets of galvanized iron roofing were stripped off like sheets of paper from a pad. "Ping, ping" went panes of glass, as they shattered and splintered. "Bang, bang", the flying debris crashed against walls. The wind whistled and howled. Gutters and conductor pipes flew past windows. Please pray for us, that we may be able to carry on, that somehow we may find the money we need to keep our school going. Our insurance does not cover damage due to typhoons. So we are on our own. Pray that generous benefactors may be moved to extend to us a helping hand.

GERARD E. BRAUN, S.J.

Tuguegarao, Cagayan, Philippines
September, 1956

The Mystery of Andrew White

FRANCIS X. CURRAN, S.J.

The fourth centenary of the death of St. Ignatius coincides with the three hundredth anniversary of the passing of one of his most distinguished sons. While the Ignatian Year is celebrated, the memory of the Jesuit who, in a true sense, is the sower of the mustard seed whence sprang the American Church should not be forgotten.

A bibliography on St. Ignatius would fill a fat book; the writings on Andrew White can be listed on a single page. One obvious reason for the paucity of studies of White is the fact that we have so little information about him. We can draw a fairly complete picture of White's years in America, but many details of his life in Europe are shrouded in obscurity. It seems that even in the United States White's name had been practically forgotten until, the year before he was made the first Provincial of Maryland in 1833, Father William McSherry in the Jesuit archives in Rome came across and transcribed writings by and about the Apostle of Maryland.

Using these transcripts, Bernard U. Campbell published the pioneer article on White, "Biographical Sketch of Father Andrew White and his companions, the first Missionaries of Maryland, with an historical account of the first ten years' Mission," *Metropolitan Catholic Almanac and Laity's Directory*, (Baltimore, 141), pp. 43-68. The second centenary of White's death was celebrated by a sketch of his life by Richard H. Clarke published in the *Baltimore Metropolitan*, 4 (1856), pp. 73 ss.¹ Very properly, the first article in the first issue of the *Woodstock Letters* [1 (1872), 1-11] was J. A. Doonan's "An Historical Sketch of Father Andrew White, S.J., the Apostle of Maryland."

Foley and Hughes

These first articles on White were written without benefit of the researches of Brother Henry Foley, who began publishing his massive *Records of the English Province* in 1877, and Father Thomas Hughes, the last volume of whose *History of*

¹ Not seen by the present writer; cited in *DAB*, *sub voce* "White, Andrew," and in Carlos Sommervogel, *Bibliothèque de la Compagnie de Jésus*, VIII, p. 1093.

the Society of Jesus in North America appeared in 1917. After two such painstaking researchers have made a thorough examination of all available documents, it can safely be said that little, if any, further information on White remains to be discovered. For all practical purposes, then, all the documents have been collected and published.

Nevertheless, the definitive biography of White remains to be written. When it does appear, it will not come in book form; the material is too scanty for that. But the documents available suggest something much lengthier and much more scholarly than the few brief sketches which have appeared since Foley began publishing. In the last seventy years, only four noteworthy articles on White have appeared. Two appeared in the *American Catholic Historical Researches*, the first by Andrew A. Lambing, "Very Rev. Andrew White, S.J., the Apostle of Maryland," [3 (1886), 13-20], the second by Edward I. Devitt, S.J., "Father Andrew White", [19 (1902), 72-74]. In *Historical Records and Studies*, 15 (1921), 89-103, Father Richard H. Tierney, S.J., published "Father Andrew White, S.J., and the Indians," a revision of Doonan's article without benefit of quotes. Most recently *The Month*, 198 (1954), 222-232, published "Andrew White: Apostle of Maryland (1579-1656)," an incomplete study based on the sources. To this brief list should be added sketches of White published in various compilations; the most notable are those by Father Devitt in the *Catholic Encyclopedia* (XV, 610-611), by Thompson Cooper in the *Dictionary of National Biography* (XXI, 32), and by Richard J. Purcell in the *Dictionary of American Biography* (XX, 87-88).²

The list of White's own writings is shorter than that of the writings about White. The obscurity that shrouds White's life touches even his writings. There is little mystery about two brief compositions by White which were used by Lord Baltimore as advertising copy for his Maryland Plantation and which have been frequently reprinted. The first of these is the *Declaratio Coloniae Domini Baronis de Baltamore in Terra Mariae prope Virginiam, qua Ingenium, Natura et Conditio Regionis et Multiplices ejus Utilitates ac Divitiae*

² Other articles on White have appeared, but not offered as historical studies; e.g., John LaFarge, "Father White and the Maryland Project," *America*, 49 (1933), 249-251.

Describuntur. An English translation was published in London in 1633. The only mystery is: were there two editions? The New York Public Library contains two reproductions of the pamphlet, the first in photostat, the second in facsimile. The title of the photostatic copy is: *A Declaration of the Lord Baltemore's Plantation in Mary-land, nigh upon Virginia; manifesting the Nature, Quality, Condition and rich Utilities it contayneth*. The facsimile copy bears the more engaging title: *A Declaration of the Lord Baltemore's plantation in Mary-land; wherein is set forth how Englishmen may become angels, the King's dominion be extended and the adventurers attain land and gear; together with other advantages of that sweet land*. The classic *Relatio Itineris in Marylandiam* is the other of White's brief writings, frequently reprinted in both Latin and English. Lord Baltimore published the work in 1634 under the title *A Relation of the successeful beginnings of the Lord Baltemore's Plantation in Mary-land*, and another version in the following year, entitled *A Relation of Maryland; together with a Map of the Countrey, the Conditions of Plantation, with His Majesties Charter to the Lord Baltemore, translated into English*. The curious will note that the name is spelled Baltamore or Baltemore, not Baltimore.

Grammar, Dictionary and Catechism

About White's other writings there is a mist of uncertainty. It is generally stated that White composed a grammar, a dictionary, and a catechism in an Indian language; the *DNB* goes so far as to identify the language as Timuquana. We have the contemporary evidence of so great a name in historiography as John Bollandus, obviously reporting a personal interview with White in Antwerp in 1648, that White did indeed compose an Indian grammar and dictionary.³ It is a commonplace that McSherry unearthed the catechism in the Jesuit archives in Rome.⁴ If the catechism was salvaged from the wreck of the mission in 1645, why not the grammar and dictionary? What happened to these manuscripts? Indeed, what happened to the catechism?

³ Letter of Bollandus, cited in Hughes, *History, Documents*, I, 128.

⁴ A common reference is John Gilmary Shea, *The Catholic Church in the United States*, I, 41.

All the published studies on Andrew White could be read in the space of an hour. One of the noticeable things about them is the *lacunae*. There are obscurities about White's birth, his life, his death; and it is unlikely that the mysteries will ever be solved. To touch upon only a few of the puzzles as examples: When was White born, and who were his parents? It is generally agreed that White was born in 1579, and in London. No one ventures to assign a day or a month. While Foley has a number of references to Catholics named White, to none of these people can Andrew be definitely related.⁵ In an outburst of Irish chauvinism, the suggestion was made that White was a son of the Emerald Isle.⁶ Brother Foley demolished that contention and incidentally rebutted, before it was advanced, the *DAB's* claim that White was of gentle birth.⁷ Of White's early years we know little, save that he was educated in the English colleges at Valladolid and Seville, studied theology at Douai, and was probably ordained there about 1605. Soon after his ordination, White ventured on the dangerous English mission, was captured in the aftermath of the Gunpowder Plot in 1606, and exiled to the Continent.

We know that White was in the first group of novices to enter the English Jesuit novitiate at Louvain in 1607 and took his first vows two years later. In the interval between 1609 and 1629, White alternated between periods of service on the English mission and teaching theology and Sacred Scripture in Jesuit houses of study on the Continent. Obviously White's intellectual abilities were of a high order; that anti-Papist who described him as "a very dull fellow" misjudged his man.⁸ White's professorial career came to an end in 1629. Hughes maintains that he was "certainly relieved of his office for his rigorous and exacting theological views," and presents in evidence a number of documents, which appear to be liable to a somewhat different interpretation than that assigned by Hughes.⁹ Nevertheless, the fact raises an intriguing question:

⁵ Foley, *Records*, I, 86, 381, 518, 606; III, 810; IV, 576.

⁶ William P. Treacy, "What was Father Andrew White's Nationality?" *Woodstock Letters*, 14 (1885), 384-386.

⁷ Henry Foley, "The Nationality of Father White," *Woodstock Letters*, 15 (1886), 80-81.

⁸ John Gee, *The Foot out of the Snare*, cited in Foley, *Records*, I, 679.

⁹ Hughes, *History*, I, 169.

did White become the Apostle of Maryland because he was too rigid a Thomist?

In Chains to England

We can piece together, from original sources, a fairly adequate picture of White's dozen laborious years on the Maryland venture. We know that in 1645 White, together with Copley, was transported in chains to England, put on trial for his life, and acquitted. But what happened to White thereafter? The letter of Bollandus, already cited, informs us that before he was thrown ashore in Belgium White had spent three years in prison in constant expectation of a bloody execution. Had he been remanded to jail after his acquittal? Or had he been released, recaptured, and retried? Hughes favors the second view, and there is some evidence for it,¹⁰ but the other solution is not at all improbable.

Where was White between 1648 and 1656? He was then a septuagenarian, afflicted with deafness, in precarious health; three times in Maryland he had nearly died of sickness, and three years in an English prison could not be considered a rest cure. Consequently we can dismiss as sheer fiction Tierney's picture of White, "for ten years, flitting from place to place under an assumed name."¹¹ We do know that the old man asked permission to return to Maryland. Quite understandably, he was not allowed to return. But he did manage to go back to the equally dangerous English mission; just when, we do not know, but it was some time during the 1650's. We cannot be certain where he lived in England. But considering his physical condition, there is high probability in Foley's statement that he passed his final years as chaplain to a noble family in the Hants district (Hampshire).¹²

The final mystery of White is the date and place of his death. Beyond giving the year 1656, Hughes surprisingly offers no information or opinion.¹³ The *DAB* places his death in London, the *Catholic Encyclopedia* at or near London; but Foley and the *DNB* declare for Hampshire. Even more in

¹⁰ Hughes, *History*, II, 12; Foley, *Records*, I, 515.

¹¹ Tierney, *art. cit.*, 102.

¹² Foley, *Records*, VII, 834.

¹³ Hughes, *History*, II, 678.

doubt is the date of his death. Sommervogel cites "Sotwel" (i.e., Nathaniel Bacon, *alias* Southwell, author of *Bibliotheca Scriptorum S.J.*) as the authority for September 27, 1655.¹⁴ The *DNB* declares for June 6, 1656. Foley in his seventh volume gives January 6, 1656, and in his third offers the most commonly accepted date of December 27, 1656.¹⁵

These, then, are some of the problems that make up the mystery of Andrew White. Surely it is time, now that three centuries have passed since his death, that someone came forth with suggested solutions to the puzzles. It is not fitting that the founder of the Church in the United States still remains without an adequate biography.

¹⁴ Sommervogel, *Bibliothèque*, VIII, 1092.

¹⁵ Foley, *Records*, III, 339; VII, 834.

RULES FOR SUPERIORS

Father Ferdinand Lucero, S.J. (+ 1625), whose name appears in the Spanish Menology for January 10th, was one of Spain's best superiors. When asked what rules a superior should follow in governing his subjects, he gave the following:

1. Let the superior's conduct be such that his subjects are aware of his sincere regard for them.
2. Let him not be inflexible in the matter of granting exemptions; the rule is not made of iron.
3. Let him trust his subjects in any observations they may make; at least let him not show himself incredulous.
4. Let him know how to dissimulate at times in order not to see faults.
5. Let him give correction without anger.
6. Let him treat all of his subjects, especially the old, with respect.
7. Let him show no distrust of any of his subjects; and yet let him be careful not to expose them to dangers.
8. Let him learn the talents and resources of each of his subjects, and only ask what each is able to do.
9. Let him speak favorably of all.
10. If he hears ill spoken of any subject, let him remember that he is father to that person.

The Society of Jesus and the Apostleship of Prayer

THOMAS H. MOORE, S.J.

If you believe at all in the revelations of the Sacred Heart to St. Margaret Mary, you have to think that Our Lord intended the Society of Jesus to be a special instrument in the propagation of the Sacred Heart devotion. When the Saint asked Our Lord for the means through which she could obey his command to have a special feast of the Sacred Heart established, He told her to address herself to Father de La Colombière, superior of the Jesuit house at Paray, who was to do his utmost in this regard. (Apparition within the Octave of Corpus Christi, 1675) In the vision of July 2, 1688, Our Blessed Mother spoke in these words, "If it is given to the daughters of the Visitation to make the precious treasure of Christ's Heart known and loved, and to give it to others; it has been reserved for the Fathers of the Society of Jesus to make known and understood its usefulness and value, so that by receiving it with the respect and gratitude due to so great a benefit, all may derive profit from it." (Bainvel, p. 26)

Why was the Society chosen for this glorious work? Saints from other Orders of men and women had already manifested great devotion to the Heart of Christ. Up to the time of Blessed Claude de La Colombière, few if any Jesuits had taken the Heart of Christ round which to center their spiritual life. Had God been looking for individuals already given to the devotion, the divine choice must have fallen on others. But it seems that heaven was not looking for individuals. It would consign the work of spreading this devotion to a religious order, the spirit and training of which made it most apt for the divine purpose. God chose the Society of Jesus.

Apostolic Nature of the Society

First, the goal of the Society was in every way an apostolic one. "The end of this Society is not only to work with the help of divine grace for the salvation and perfection of our own

English translation of address given in September, 1956 at the Apostleship of Prayer Congress in Rome.

souls, but also to strive for the salvation and perfection of our neighbor." (2nd Rule of Summary) While the Sacred Heart devotion, up to the time of St. Margaret Mary, had been instrumental in the personal sanctification of individuals, it is clear from the apparitions that from that time on the devotion was to be an apostolic one, an instrument in the hands of the Church for the reclamation and conversion of souls. At Paray, Christ had in mind, not only the thwarting of Jansenism, but also the needs of the Mystical Body in those ages to come when false philosophies dealing with the social nature of man could only be checked through emphasis on the social nature of the Church. The Sacred Heart devotion was to provide emphasis. The Encyclicals of recent Popes are proof of this.

Secondly, the motive which urged the Jesuit on to his goal was a great personal love of Jesus Christ. It was a business of the heart. A quick look at the Spiritual Exercises, by which the Jesuit is trained for his life's work, can be very convincing. In the First Week of the Exercises, the retreatant rids himself of his attachments to sin. He is made to repent, not only because of what happens to the unrepentant sinner, but also because of what sin did to Christ. The colloquies at the Foot of the Cross in the meditations on the Triple Sin and Hell emphasize the love of contrition, not the fear of attrition. The sinner, risen from his knees, looks not at himself but at Christ. He already has a new standard with which to measure himself, "What have I done for Christ in the past; what am I doing for Him now; what will I do for Him in the future?"

St. Ignatius does not leave the question long unanswered. The first meditation of the Second Week puts the retreatant on the road to an apostolic career. Christ the King has work to do in a world where even after the redemption souls can be lost. To succeed in this work He needs your help. Are you with Him, yes or no? If you are going to work with Him (in whatever capacity He chooses for you), you have to know Him, so as to love Him and make yourself over in his image. Otherwise, how can you do his work? Come, study his life, prayerfully and lovingly. It will make you over into another Christ. You will want to do his work of saving souls, because in your great love for Him you will share his great love for them. You cannot love Christ to the full of the Second Week without con-

secrating yourself (as did Margaret Mary) to the great purpose which left his Heart open on the heights of Calvary.

Where does the Jesuit look for the strength to do this? The Sacred Heart shared with Margaret Mary the pain of Gethsemani, that she might find in this manifestation of his love for her the strength to love Him in return, no matter what the cost. Out of their mutual love, spiritual sons were to be born in the birth pangs of reparation. St. Ignatius, a hundred years before Paray-le-Monial, gave his sons the Third Week of the Spiritual Exercises for the same reason. They would meditate on the Passion to clinch their love for Christ. "He loved me and He gave Himself up for me. What shall I do for Him in return?"

In the Fourth Week of the Spiritual Exercises, St. Ignatius has the exercitant wake up, as did the Apostles, to the reality of the resurrection. Once you know that Christ is risen, then you also know that death, the destroyer of all things, can never thwart his work nor the work we do with Him, the work of saving souls. On the supernatural level, death is behind us. Because we are now one with Christ in his Mystical Body, everything we do, short of sin, can have salvific value. Here is our power. The Exercises end with a Contemplation for Obtaining Divine Love, bringing us to the point where we make a complete consecration to the services of the Divine Lover, even as Margaret Mary dedicated herself to all that He had in store for her, once she saw, in the vision of Paray, the length and breadth of his love.

The Apostleship of Prayer

The Spiritual Exercises, daily food of the Jesuit, prepared him most perfectly for the preaching of the Sacred Heart devotion. It was only a question of time when the apostolic character of the Society and of the devotion should meet in the Apostleship of Prayer. For the Apostleship is at once an extension of the Jesuit way of life and a practical expression of love for the Sacred Heart. St. Ignatius, in the Second Rule of the Summary, tells his sons that they cannot go to heaven alone. They must bring others with them to God. In the Apostleship of Prayer, the Jesuit tells those who would come with him to heaven that neither can *they* come empty-handed.

They must bring others with them to God. They are to be just as apostolic as he is.

What is to urge them in this direction? Nothing less than the *caritas Christi*. All that the Sacred Heart devotion meant to Margaret Mary, the holy hours that she made with Our Lord in the Garden of Olives, all that the Passion means to the Jesuit in the daily living of his Spiritual Exercises, persuades the Christian to volunteer for the work of redemption. Love of Christ's Heart, bled dry for sinners, is the grand motive of the Apostleship of Prayer. This gives our love a noble purpose, a stimulus strong enough to bring it into action. But what can they do, these people of the world, who have families to support, a living to make; things which take up all of the time of a day, which the apostle spends in the service of souls? No less an advocate of the Apostleship of Prayer than Pius XII gives answer to this question, "The daily offering of self is perfected by other acts of piety, especially by devotion to the Sacred Heart of Jesus. The daily life of each member is thus converted into a sacrifice of praise, reparation and impetration. In this way the forces implanted in Baptism are activated and the Christian offers his life as a sacrifice in and with Christ for the honor of God, the Father, and for the salvation of souls." (October 28, 1951, Letter to Very Reverend Father General) Through the power of Christ and by the will of the Christian, there is effected here a kind of transubstantiation, by which the ordinary acts of a day are given salvific power, even as the bread of men becomes the Body of Christ at the altar.

Nor does the Apostleship of Prayer neglect the social aspect of the Sacred Heart devotion. There is an army marching, with an army's power, in the unified attack which the Apostleship makes, under the direction of the Pope, upon the foes of the Mystical Christ. There is constructive unity, too, in the co-operation of millions of cells in the living Body of Christ, conspiring together for the healing of the Body's wounds and the restoring of the Body, through grace, to the health which makes for its spiritual well-being and growth. Reparation to Christ has many aspects. But the Heart of Christ, concerned about the effects of Jansenism on his people, wounded by the iniquities of men in the savagery of modern materialism, looks

to apostolic reparation, as we understand it in the Apostleship of Prayer, for consolation and redress.

The Apostleship of Prayer and the Society

You are all acquainted with the attitude of the Popes towards the Apostleship of Prayer. They speak of it as the most perfect form of the Sacred Heart devotion, the best way of Christian living. The Church recognizes it as the Society's way of executing the commission given to it by Our Lady in the vision of 1688. Surely the Society does not do its duty in this regard by setting aside Fathers for the work, much as she would appoint men to teach biology or to examine the Dead Sea Scrolls. The Apostleship has become a part of our background. The Jesuit who teaches mathematics is not thereby exempt from all that the second rule of the Summary means to a parish priest, to a master of retreats. Neither can he be allowed to forget those words of the *Epitome* (n. 672) which tell him, "Let it be the happy duty of all to practise and spread devotion to the Sacred Heart of Jesus; a duty given to the Society by Christ the Lord, and on her part accepted most willingly and with deepest gratitude. Ours are to do this especially through the Apostleship of Prayer."

On October 28, 1951, the Holy Father wrote a letter to Very Reverend Father General, approving the new statutes of the Apostleship of Prayer. The words of the Pontiff became the occasion of a letter from Very Reverend Father General to the whole Society (December 3, 1952), in which he said, "The Sovereign Pontiff insists that the Apostleship of Prayer assume a large, a partly new role in the pastoral care of souls. It is necessary, therefore, that *all of Ours* have a thorough understanding of the Apostleship and co-operate with one accord in promoting it." This thorough understanding of which Very Reverend Father General speaks throws the burden of explaining the Apostleship not only upon masters of novices and tertian instructors, but also upon those who give retreats and monthly instructions to Ours in scholasticates and in other houses of the Society. For it is too much to expect that Scholastics in their studies and Fathers engaged in the varied and time-consuming works of the ministry will feel the impact of the Apostleship in their lives, unless those entrusted

with their spiritual care make it a point to feature the Apostleship of Prayer in their exhortations. The whole Society must become Apostleship-of-Prayer-minded. Only then will its members be able to co-operate with one accord in promoting it as a great instrument in the pastoral care of souls.

The Jesuit who is well informed on matters of the Apostleship will always be conscious of it as an extension of the Society's purposes into the Body of the Church. St. Ignatius will not let him go to heaven alone. Neither will he let those who come under his influence go to heaven alone. In dealing with souls, he is aware that every Christian is meant to be apostolic; that a man cannot be a good Catholic without wanting to help others heavenwards. He must love his neighbor as himself. The Apostleship of Prayer is bigger than the Society of Jesus; it is co-extensive with the Church itself. The words of Pius XI to the directors of the Apostleship (September, 1927) come to mind, "Your duty will not be fulfilled nor your work accomplished as long as a single soul remains to be enrolled in this apostolate." Because the Apostleship is for everybody, it is organized on diocesan lines. It is the diocesan director who has the power to establish local centers in the diocese. It is, for the most part, diocesan priests who act as local directors in the parishes and bring the Apostleship directly to the people. The vigor and permanence of any center depends upon them. The main work of the Society in this regard is to convince the bishops and priests of the worth, and even of the necessity, of the Apostleship in diocese and parish. We must keep the words of Pius XII ringing and ringing in their ears, "If pastors will introduce the flocks committed to their care to the spiritual practices of the Apostleship of Prayer, they will satisfy no small part of their pastoral obligations towards them." The part of the Society is to persuade the diocesan priest that this is literally true; to show him why it is that "the practices of the Apostleship of Prayer contain the sum total of Christian perfection and put into the hands of all men the means by which Christians sanctify their lives."

The Bishops

There is an old saying: *Cuius regio eius religio*. To get the Apostleship of Prayer established in a diocese at all, it is first

necessary to get the approval of the bishop and have him designate a diocesan director. The more enthusiastic the bishop, the greater will be the pressure upon the priests to understand the worth and put into practice what the bishop desires. Bishops will read a general report comparing the percentage of active centers in their dioceses with those of others. Send them such a report at least once a year. Send them a copy of each publication of the National Office, as it appears in print. Make personal calls when possible. Offer the services of Ours to promote the Sacred Heart devotion in the diocese. If you can persuade the bishop to let you address his priests at their conferences, if you can get him to take a personal part in convincing his priests that this is the best way for them to sanctify their people, you will have moved that much closer to the establishment of active centers.

Those who give retreats to priests have an unparalleled opportunity to instruct and persuade them of the worth of the Apostleship, without in any way departing from the strict purposes of the retreat. Very Reverend Father General has pointed this out in some detail in his *Instructio* of December 3, 1952. The part of this paper which deals with the choosing of the Society for the spreading of the Sacred Heart devotion is indicative of what can be done in this regard. By the time the priests' retreat is over, the thought should be well imbedded in the mind of each that they can best satisfy their obligation to sanctify their people by establishing a vigorous Apostleship of Prayer in the parish.

The work of these retreat masters can be most successfully abetted by Ours who are invited by pastors to give missions, retreats, novenas, and weeks of reparation in their parishes. They are with the parish Fathers for a number of days. They eat with them, they recreate with them. What a magnificent opportunity to indoctrinate them in the Apostleship of Prayer! Indeed, they expect us to do this. If nothing is said to them in this regard, they are justified in drawing the conclusion that the Apostleship no longer holds the interest of those who first established it, that it has gone the way of those devotions which were popular for a time but which no longer attract attention.

The need of Ours to keep themselves well informed in matters of the Apostleship puts upon the National Office the

obligation of having available whatever reading matter is needed. When one of Ours writes in to ask for a pamphlet with which to follow up work he has done through personal contact, we should have it to send to him. Otherwise his initial work is frustrated. It withers like unpicked fruit on the vine. He becomes discouraged with our lack of co-operation and loses interest in the Apostleship. In all this work of enlisting the aid of others in the Apostleship of Prayer, we must never forget that there will be no action without knowledge and conviction. The Popes have made astounding claims for the Apostleship. According to them, the world could be saved through this devotion to Our Lord's Heart. Through the voice of his own Mother, Christ has given to us the privilege of arousing the Church to the worth and value of all that the visions at Paray-le-Monial mean. This cannot be done by the few. It must be done by the Society in its full battle array.

In the thirteenth chapter of Jeremias, the prophet tells us that the Lord came to him and said, " 'Go, and get thee a linen girdle, and thou shalt put it about thy loins, and shall not put it into water.' And I got a girdle according to the word of the Lord, and put it about my loins. And the word of the Lord came to me a second time, saying: 'Take the girdle which thou hast got, which is about thy loins, and arise, go to the Euphrates, and hide it there in a hole in the rock.' And I went, and hid it by the Euphrates, as the Lord had commanded me. And it came to pass after many days, that the Lord said to me: 'Arise, go to the Euphrates, and take from thence the girdle, which I commanded thee to hide there.' And I went to the Euphrates, and digged, and took the girdle out of the place where I had hid it; and behold the girdle was rotten, so that it was fit for no use.

"And the word of the Lord came to me, saying: 'Thus saith the Lord: After this manner will I make the pride of Juda, and the great pride of Jerusalem to rot. For as the girdle sticketh close to the loins of a man, so have I brought close to Me all the house of Israel. That they might be my people, and for a name, and for a praise, and for a glory: but they would not hear.' "

In like manner has the Lord brought close to Himself the house of Ignatius, that we might be his people for the spreading of the Sacred Heart devotion, for the name of Jesus, for

the glory of God. We are the Israelites of our day, a chosen people with a promise and a mission. It must be our firm purpose to fulfill the promise and accomplish this mission, lest what happened long ago on the banks of the Euphrates happen to us in this hour when God and his world depend upon us so much.

The Apostleship of Prayer at Saint Louis University High School

THOMAS DENZER, S.J.

Introduction: A Dilemma. A few years ago the Sodality at Saint Louis University High School was reorganized according to the Saint Mary's Plan. The purpose of this plan was to establish an integrated, four year program for the Sodality in the high school, and to form Catholic leaders according to the way of life set forth in the Apostolic Constitutions of the Sodality. It is clear to those who have studied these Constitutions and the recommendations of our Holy Father concerning effective sodalities that not all high school students are willing or capable of keeping the rules of the Sodality and of living the way of life proposed to its members. For this reason, the membership of the Sodality has been restricted to a select group of Catholic leaders. This reorganization of the Sodality according to the desires of our Holy Father presents certain difficulties to the moderators and principals in the high schools in which it has been established. In addition to the problem of determining the qualifications and bases for selection of Sodality members, there is the difficulty of what is to be done with the majority of boys who are not admitted into the Sodality. The dilemma is this: the Sodality without a reorganization according to some plan similar to the Saint Mary's Plan—which will make the Sodality a true third order of the

Society of Jesus—will be ineffective; yet the adoption of such a plan will leave the majority of students without a spiritual organization in which they can participate.

A Proposed Solution. This was the dilemma faced by the Sodality moderators at Saint Louis University High School. A solution was found in the adoption of a new plan for the Apostleship of Prayer. Although the Apostleship of Prayer was already established and active at the High School, it was believed that it could be reorganized in such a way that it would give all of the students a spiritual organization and way of life comparable to the Sodality program, one in which all of the students could participate, and which would establish the devotion to the Sacred Heart as the center and spirit of the high school life in a very practical and realistic way. The following summary is an outline of the program that was adopted and followed during the 1955-1956 school year. It is by no means the only way in which the Apostleship of Prayer can be organized in a high school; however, it represents an experiment that met with some success and shows the adaptability of the Apostleship to the objectives in mind.

General Objectives. The overall objective of this plan was to make devotion to the Sacred Heart the focal point of the student's spiritual life and of all of his religious activities. It was meant to present the Apostleship of Prayer as a norm of Christian life, a spirit which is to pervade all activities, and which offers a simple yet most sublime way of dedicating one's life and talents to the kingdom of Christ. The aim of the new organization was a practical one. It sought to teach the high school boy the practice of devotion to the Sacred Heart in a way he could understand, and which would shape his thinking and acting in all of his intellectual, recreational, social, and spiritual endeavors.

To achieve these objectives, it was made clear to the students that the Apostleship of Prayer was the principal spiritual organization on the campus. It was the organization all were expected to join, including Sodality members. This establishment of the Apostleship of Prayer as *the* spiritual organization did not relegate the Sodality to a secondary position. On the contrary, it set up a balance between the two which enabled both organizations to obtain their objectives

more effectively. The two were not in competition; both offered the high school boy a way of sanctification; the practices of the Apostleship of Prayer were simple and in easy reach of all, while the Sodality program under restricted membership required the sodalist to go beyond the simple practices of the Apostleship in order to follow the Sodality way of life. The sodalists were expected to be not only members of the Apostleship of Prayer, but outstanding members who would keep the Sodality rules requiring meditation, spiritual reading, etc., in addition to the practices of the Apostleship of Prayer. In this way, the two spiritual organizations were a help and support to one another. The Sodality permitted the formation of Catholic leaders according to the way of life outlined in the Sodality rules; the Apostleship of Prayer permitted an effective organization of the Sodality by giving to the remainder of the student body a spiritual program within easy reach of all.

Organization

Promoters. The entire success of this program was built around a group of enthusiastic promoters and a set of projects that would enable the promoters to present the cult of the Sacred Heart to the student body in a practical way, in a way all of the students could share. Two groups of promoters were organized: the freshman promoters, about whom more will be said later in this summary, and the promoters for the sophomore, junior, and senior years. In all, twenty-five promoters were chosen, one from each class in the school. Each promoter was responsible for promoting devotion to the Sacred Heart in his own class. The promoters who were selected were not sodalists. This permitted the promoters meeting to be held during the same period set aside one day a week for Sodality meetings. It also permitted the development of a core of leaders in addition to those of the Sodality.

The motto of the promoters was *SsC*. This Latin abbreviation for The Most Sacred Heart exemplified their threefold aim: to study, to spread, and to cultivate personally the cult of the Sacred Heart. They sought to study the devotion to the Sacred Heart and to develop practical ways of promoting it both in the school and in family life. Of prime importance was their own practice of the devotion which would enable

them to carry out the projects of the Apostleship with more effectiveness.

Qualifications of Promoters. The promoters were required to attend all of the weekly meetings. If a promoter missed more than one weekly meeting without previous excuse, he was automatically dismissed as a promoter. In this way, emphasis was placed on the importance of promoters meetings to the success of the program. Promoters were expected to organize, direct, and execute the projects, which will be explained later, of the Apostleship. The effectiveness of each promoter was found to depend upon his own enthusiasm and his ability to sell the projects and practices of the Apostleship to his fellow students without offense. His enthusiasm was largely dependent upon his own conviction that the practices of the Apostleship of Prayer offered the high school boy the easiest yet sublimest way of dedicating his talents to Christ, and of repairing for the sins and ingratitude of so many in the world.

Promoters Offices. For effective organization of the promoters, officers were appointed by the moderator, and elected by the promoters during the latter part of the school year. The officers and their duties were as follows:

President. The president was expected to preside at all of the meetings, to direct all of the committees, to plan the projects with the moderator, and to direct the promotion of all aspects of the Apostleship of Prayer in the school.

Vice-President. The vice-president was expected to assist the president in all of his functions, to preside at the meetings in the absence of the president, and to supervise the activities of the various committees.

Secretary-Treasurer. The secretary-treasurer was appointed to handle all of the financial matters of the Apostleship, and to direct the activities dealing with the sale of Sacred Heart pictures, collection of funds, etc.

Corresponding Secretary. The corresponding secretary handled all of the correspondence of the Apostleship and directed its publicity.

Recording Secretary. The recording secretary kept the minutes of the meetings and the records and history of activities.

In addition to the above offices, the promoters were divided into five committees with a chairman appointed for each com-

mittee by the president. The Projects Committee determined effective ways of promoting devotion to the Sacred Heart, discussed these projects, and directed their completion. The Publicity Committee determined ways to advertise the projects and practices of the Apostleship, and directed the making of signs, posters, and bulletin board displays. The Speech Committee aided the promoters by gathering materials useful for the weekly talks that the promoters were required to give in their classes. Model talks were presented to the promoters as an aid to effective promotion. The Business Committee assisted the secretary-treasurer, the corresponding secretary, and the recording secretary by coordinating their activities and preparing a business report for the weekly meetings. The Library Committee made available pertinent books, articles, and pamphlets dealing with devotion to the Sacred Heart.

Meetings

All of the promoters met for forty-five minutes each week, at the same time that the various Sodality groups were holding their meetings. A preliminary meeting of about thirty minutes duration was held with the officers several days in advance in order to plan the procedure and matter for the regular promoters meeting and to prevent waste of time.

Order of Meetings. The order of meetings was as follows:
Opening prayer.

Business and announcements.

Committee reports and projects.

Discussion concerning promotion of projects, led by a promoter.

Summary and conclusions by the president.

Talk by the moderator or guest speaker.

Summary of meeting.

Closing prayer.

The meetings were conducted with a practical aim. The emphasis was placed on ways and means of presenting devotion to the Sacred Heart to the students in a concrete and realistic way. For this reason, theoretical discussions were held to a minimum. Several meetings during the first part of the year were devoted to an explanation of devotion to the Sacred Heart and its relation to the Apostleship of Prayer.

The following meetings then took up particular aspects of this explanation and embodied them in the particular project for the month. This manner of presentation permitted the promoters to develop devotion in an effective way.

The topics of promoters meetings were confined largely to specific projects concerning devotion to the Sacred Heart, and ways to promote this devotion in the school and in the home. Following such a program, the moderator was able to cover the following topics:

Nature and Purpose of the Apostleship of Prayer.

Conditions of Membership.

Benefits of Membership.

Publications of the Apostleship of Prayer.

The Sacred Heart Badge.

The Morning Offering.

Communion of Reparation.

Devotion to the Sacred Heart.

Consecration to the Sacred Heart.

Reparation to the Sacred Heart.

Apostolic Devotion to Mary.

Eucharistic Crusade and Communion of Reparation.

The Nine First Fridays.

The Holy Hour.

The Apostleship of Prayer and the Mass.

The Apostleship of Prayer and the Mystical Body of Christ.

Each of the above aspects of the Apostleship of Prayer was explained in connection with a specific project. The materials were gathered from books, pamphlets, and articles covering the above topics. The promoters were required to bring to each meeting a copy of the *Handbook of the Apostleship of Prayer*, and a *Promoter's Manual*. Plenty of material was found for discussion and development from these two sources. Articles from the *Messenger of the Sacred Heart* were also helpful.

Projects and Promoters

The program was built around a group of enthusiastic promoters and a set of projects. The projects were designed to present the practices of the Apostleship of Prayer in ways that would appeal to the high school student. The projects were divided into major and minor projects. Each of them

stressed consecration to the Sacred Heart, reparation to the Sacred Heart, and the Morning Offering. By emphasizing one of these in each project, it was believed that the students would discover the essence of devotion to the Sacred Heart, and would find that the three practices of the Apostleship of Prayer offer the best means of practising this devotion.

Each month the promoters selected a major project to serve as the focal point of their activities. Along with the major project for the month, certain minor projects were continuously promoted. The duties and activities of the promoters in carrying out these projects will be described in the following summary.

1. *Consecration of the School to the Sacred Heart* (Major). Every week the promoter for each class delivered a five to ten minute talk to his class explaining some aspect of the Apostleship activities and urging participation in the projects which were then being conducted. In preparation for the consecration of the school, several talks were given by the promoters explaining the meaning of consecration, its importance, its purpose, and the way in which the students could participate. The weekly talks were designed to present the devotion to the Sacred Heart in language that the students could easily understand. The talks were meant to pinpoint the relationship between the devotion to the Sacred Heart and the project for the month. In addition to the talks, the promoters prepared weekly posters for each class which explained in a brief and attractive way the activities for that week and month. The promoter was expected to keep personal contact with each member of the class and to stimulate interest and participation in Apostleship activities. In addition to the talks by promoters concerning consecration to the Sacred Heart, this consecration was explained by the religion teachers prior to the day of consecration.

The consecration took place at Mass on a Friday morning with all of the students present. A ten minute sermon followed the Mass and explained to the students what they were about to do. The principal of the school led the students in reciting the prayer of consecration.

2. *Class Communion of Reparation* (Major). Exclusive of Fridays and holy days on which most of the students received

Communion, each of the twenty-five classes of the school had an assigned day a month on which it was to receive Communion in reparation to the Sacred Heart. Promoters explained this voluntary project to their respective classes, reminded them of their day, posted an attractive calendar in each class indicating the schedule for the month, and led the class in reciting an act of reparation at Communion. In addition, each day the principal of the school announced over the public address system the class which was to receive Communion the following day. The success of this project was indicated by the number of Communions—double that of the previous year.

3. *Making and Distributing Sacred Heart Badges* (Major). The promoters made eight hundred and twenty plastic badges of the Sacred Heart for distribution to the students. The plastic covering and printed badge were purchased with funds donated by the senior class. The lacing for the badges was made from intravenous feeding tubes obtained by the promoters from local hospitals. The tubes were dyed and cut to appropriate lengths for the badge. Each promoter assembled the badges for his class. The promoters explained the Sacred Heart badge to their classes, pointing out its history, its use, and significance to the devotion. Freshmen speakers talked to various classes concerning the blessing of the badges. The blessing and distribution of Sacred Heart badges took place at Mass on a Friday morning when all of the students were present. A ten minute sermon on the badge of the Sacred Heart was given. The badges were then blessed by Father Rector and distributed to the promoters at the Communion rail.

4. *Sacred Heart Essay Contest* (Major). English and religion teachers cooperated with the League promoters in sponsoring an essay contest. Each student was asked to write about four hundred words on the following topic: "What Can the Apostleship of Prayer Do for Our School?" The topic was selected in order to give the contest a practical slant, since it forced the students to think out the relationship between devotion to the Sacred Heart and their school activities. It also permitted the promoters and moderator of the Apostleship to determine how effective the new program was in

developing the practice of devotion to the Sacred Heart among the students. An individual prize was awarded for each year. A large, gold-framed picture of the Sacred Heart was presented to the boy in each year who wrote the best paper. The papers were judged by the Philosophers at Saint Louis University. The pictures were awarded at the student assembly along with scholastic honors. Excerpts from the prize winning papers were printed in the school newspaper. The contest enabled the promoters to suggest ideas to their classes on the Apostleship of Prayer and devotion to the Sacred Heart.

5. *Consecration of School Activities to the Sacred Heart* (Major). This project helped the students to understand the essence of devotion to the Sacred Heart. The project had many aspects. First, the promoters obtained a number of Sacred Heart pictures which they mounted and framed. Second, an individual act of consecration was written for each activity. This act consecrated the activity to the Sacred Heart in reparation for a particular sin of our day. For example, the act of consecration for the Poster Club read as follows: "We the members of the Poster Club at Saint Louis University High School consecrate our activity to the Sacred Heart of Jesus in reparation for those who use art and advertisement to incite the passions of men and lead them to sin." These acts of consecration were printed and framed so they could be hung beneath a picture of the Sacred Heart. The moderator of the Apostleship of Prayer spoke to each activity in the school to explain the purpose of the project and the particular need for reparation. The promoters explained the project to their classes and urged all of the students to participate. The promoters explained that all the activities—athletics, speech, acting, newspaper work, etc.—could be used to make reparation for those who use such activities to lead men to sin. The consecration of activities took place on the last day of the student retreat. After Mass, a sermon was given on the relationship between the retreat and the students' devotion to the Sacred Heart. After the talk, the leaders of each activity came to the Communion rail and recited their individual acts of consecration. Father Rector blessed the pictures of the Sacred Heart and presented them to the activity leaders. The pictures and the acts of consecration were then hung in the

rooms where the various activities meet. Before each meeting the act of consecration and reparation is read by the moderator.

6. *Consecration of Families to the Sacred Heart and Sale of Sacred Heart Pictures* (Major). This project called for the sale of Sacred Heart pictures at the school for a month previous to the date of family consecration. Letters were sent to the parents explaining the project and asking them to consecrate their families to the Sacred Heart on the date set. Pamphlets were distributed to the students explaining family consecration. The promoters made a survey before and after the consecration to determine how many families had complied.

7. *Holy Hour and Week of Reparation* (Major). One of the proposed projects was a holy hour and week of reparation during Lent. Each class was to have an assigned day during Lent on which the members of the class kept a constant vigil before the Blessed Sacrament. All were urged to receive Communion during the week of reparation.

8. *Promotion of the Morning Offering* (Major). The Morning Offering served as a framework for the major projects of the promoters. Several talks were devoted to an explanation of the practice and its relation to the Mass. It was presented as a summary formula of devotion to the Sacred Heart and a daily consecration of activities. The promoters prepared attractive posters showing the relation of the Morning Offering to the various activities of one's life. The Morning Offering was said daily at the beginning of religion class. Promoters reminded the students that this should be a renewal of the Morning Offering they made upon arising.

9. *Distribution of League Leaflets etc.* (Minor). Each month, when distributing the League Leaflets to their classes, the promoters explained the monthly intention recommended by the Holy Father. Charts, illustrations, and statistics were employed as much as possible to make the intentions interesting and vivid. The monthly projects were timed to conform with the Apostleship of Prayer intentions. In addition, the promoters collected the intentions of the students and their contributions to the Treasury of Good Works. An explanation of these practices gave the promoters opportunity to point out

the need for and benefits of membership in the Apostleship of Prayer. Promoters made copies of the list of indulgences which can be gained by members and distributed these to the students when they (the promoters) gave a talk on the benefits of membership.

10. *Preparation of Posters and Displays* (Minor). The Publicity Committee prepared posters and displays to advertise the projects and practices. A weekly poster was prepared on some particular practice. Posters announcing the general intentions for the month were placed in each classroom where they could be easily seen. Classroom calendars for the Communion of Reparation were prepared for each class, indicating the date. Bulletin board displays were prepared on devotion to the Sacred Heart. There was a contest between classes for the best display each week. Individual posters were prepared for each project. News articles explaining Apostleship of Prayer activities were submitted to the school newspaper each week.

11. *Promotion of the Nine First Fridays* (Minor). The promoters fostered the Nine First Fridays each month by classroom reminders of the Twelfth Promise. Since the students are not obliged to attend Mass at school on First Friday, but may go to their own parish, a general Communion was not held.

12. *Promoters' Reception* (Minor). Near the end of the school term a solemn reception of the senior promoters was held at a meeting in the student chapel. The reception followed the program outlined in the *Handbook of the Apostleship of Prayer*. Individual awards were presented to outstanding promoters at the school banquet held at the end of the school year.

In addition to the above major and minor projects, the promoters carried out many other activities. They supported the Sacred Heart Radio and TV Programs by urging the students and their parents to write to the station managers. They held a panel discussion on "The Apostleship of Prayer in the High School" for the Mothers' Club of Saint Louis University High. They went to other high schools in the city to explain their work at Saint Louis University High School and to study what other schools are doing to promote devotion to the Sacred Heart. They visited the Sacred Heart Radio Program offices

during the Christmas holidays to learn from Father Eugene P. Murphy, S.J., how important the work is and in what ways they could promote devotion to the Sacred Heart. They planned a speech contest with a prize for the best speech given on some practice of devotion to the Sacred Heart. They prepared a program which would combine the Novena to Saint Francis Xavier with Apostleship activities. Each promoter was responsible for the activities in his own class. The success of each project depended upon the enthusiasm and zeal of the promoters.

Other Students

In considering this program for the Apostleship of Prayer, it is clear that the activities are planned and conducted by the promoters under the direction of the moderator. The question naturally arises, "To what extent do the other students (not promoters) participate in the activities?" To answer this question it is necessary to point out that an ideal situation would exist if each class in the school could be organized into a Sacred Heart study group under an individual moderator. This would permit the introduction of an integrated program similar to that of the Sodality. The shortage of moderators, the lack of time, and the need for a program which would activate the Apostleship of Prayer in co-operation with the new Sodality program made the present organization imperative. It offered ample opportunity for all of the students to participate. The students were active in the following ways: (1) Under the leadership of their promoter, the members of each class could come to understand and practise devotion to the Sacred Heart. (2) Students participated in all of the projects of the Apostleship under the leadership of the promoters. The success of class and school projects depended upon the co-operation of all students with the promoters. Projects were of such a nature that student participation was essential. (3) A monthly meeting of all members of the Apostleship was held in the chapel on one Friday a month. At this meeting the students heard a talk on the Apostleship of Prayer, at times by a guest speaker, renewed their act of consecration, and participated in the monthly project—for example, in the consecration of activities to the Sacred Heart.

Freshmen Members. A separate plan was followed for the

freshmen. At the beginning of the school year, the moderator spoke to the freshmen, giving a brief explanation of the Apostleship of Prayer and urging them to join by submitting their names for inclusion in the Apostleship of Prayer register. Those who joined were placed in a Sacred Heart study group. Three groups were formed, each under a Jesuit moderator. The purpose of these groups was to introduce the students to the practices of the Apostleship of Prayer, and to serve as a basis for selection of Sodality members and League promoters in the second semester. The groups met once a week during the period set aside for Sodality meetings. Each group required the freshmen to participate in reading, discussion, question periods, and Apostleship projects. In this way the moderators could discover the leaders of the year and make selections for the Sodality and Apostleship. The topics covered in the meetings were as follows:

Nature and Purpose of the Apostleship of Prayer.

Conditions and Benefits of Membership.

Devotion to the Sacred Heart.

Consecration and Reparation to the Sacred Heart.

The Morning Offering.

Communion of Reparation.

The Holy Hour and Nine First Fridays.

Devotion to Mary and the Apostleship of Prayer.

Rules of the Sodality.

Use was made of the material contained in the first book of the Saint Mary's Plan for Sodalities which covers fundamental points of the spiritual life and the rules of the Sodality.

At the end of the first semester, the freshmen study groups were dissolved and new Sodality groups formed. Sodality members were chosen from the Sacred Heart study groups on the basis of leadership qualities. Seven freshmen promoters for the Apostleship were also selected from these study groups. Separate meetings were held for the freshmen promoters until they qualified to attend the regular promoters meetings for the sophomore, junior, and senior years. The freshmen promoters carried out the Apostleship projects in the freshman year.

Promoters Communion. In order to increase their devotion to the Sacred Heart and to make reparation for sin, the pro-

moters decided to attend daily Communion during the school year. They renewed their act of consecration at each monthly meeting of all Apostleship of Prayer members.

Summary and Conclusions

It should be emphasized again that this is not the only way in which the Apostleship of Prayer can be organized in a high school. The success of this experiment serves to demonstrate the many possibilities open to directors and the adaptability of the Apostleship of Prayer. The program at Saint Louis University High School was built around a group of promoters and a set of projects. The promoters concentrated their efforts on promoting devotion to the Sacred Heart within the school and within the families. Projects were restricted to the principal practices of the Apostleship of Prayer. The organization of a union of various centers in all of the high schools of the City was postponed until the program at Saint Louis University High School proved successful.

As a result of this experiment, four conclusions can be made:

(1) The success of any program to establish the Apostleship of Prayer in a high school depends upon the support given it by superiors and the full co-operation of all members of the faculty.

(2) If the Apostleship is to be successful, the moderators and promoters must be ever mindful of the commission given to the Society of Jesus to spread devotion to the Sacred Heart, and personally convinced that "there is no other formula of ascetic-apostolic life so solid and sublime and at the same time so simple and generally applicable as that which is proposed in this work."

(3) The moderators and promoters must exhibit an enthusiasm based on firm conviction which will be most instrumental in spreading devotion to the Sacred Heart among the young men in high school.

(4) Materials are needed which cover all phases of the Apostleship of Prayer. These materials should be developed into an integrated program for the training of promoters and presentation to students.

India and St. Ignatius

P. DE LETTER, S.J.

India was the first mission of the Society. It became so less perhaps through the choice or initiative of St. Ignatius and the first companions than through the will of others and those providential circumstances which sent Xavier to the East. During the whole lifetime of the founder and first General—not to say throughout the history of the Society—it was the first and foremost Jesuit mission. The great bulk of Jesuit missionaries sent out during the generalate of St. Ignatius, from 1541 to 1556, went to the East Indies. Granero, in his study on the missionary action and methods of St. Ignatius,¹ lists seventy-one for India, against seventeen for Brazil and eight for the Congo.² Adding to these the number of candidates who joined the Society in the missions during that time, these numbers grew, according to the same author, to one hundred and twenty-two for India, including Malacca, the Moluccas and Japan, twenty-six for Brazil and eight for the Congo.³ India was also the first province of the Society to be erected outside of Europe. It became the third province of the Society by a decree of St. Ignatius of October 10, 1549, with St. Francis Xavier as its first provincial—a decree that was carried into effect only in November 1551, when Xavier received his appointment.⁴ According to its first catalogue of 1553, the Indian Province counted some sixty-five members of whom nineteen were priests. After the death of St. Ignatius, the catalogue of 1557 lists thirty-one priests, forty-six brothers and thirty-four novices, one hundred and twenty-one in all;⁵ at a time when the whole Society counted little more than a thousand members.⁶

These facts show the place India took in the plans of the first General of the Society. They invite to a closer inspection of what India meant to him and to the Society of the time. This task has been made easy by the publication of the *Documenta Indica*, the first three volumes of which, published to date,⁷ together with the previously published *Epistolae S. Francisci Xaverii*,⁸ cover the whole generalate of St. Ignatius. It is mainly from the letters he received from or concerning

India that St. Ignatius learned what India actually was. A survey of these letters and of their contents will enable us to understand the Jesuit Indian mission during the lifetime of St. Ignatius.⁹

The Documents

The letters from or concerning India are seventy-six in all. They were addressed to St. Ignatius or to the Society in Europe. Five never reached the addressee, written as they were in December 1556 or in 1557, after the death of St. Ignatius. Nor is it very likely that he ever read three letters written early in 1556, except perhaps one sent from Lisbon in April 1556. This leaves about seventy letters from which St. Ignatius got the news about India and the Indian mission.¹⁰ The text of these letters is preserved in four languages: Spanish, Italian, Portuguese or Latin.

The authors are some twenty-one, all except two Jesuits—the non-Jesuits were Bishop Albuquerque of Goa, and Father Peter Gonçalves, a secular priest, vicar of Cochin. The greater number of letters come from St. Francis Xavier (15), and from Father Nicholas Lancillotto (16); further from other provincial or local superiors, like H. Henriquez (7), and G. Berze (3). There are some from missionaries not in positions of authority, for instance, John de Beira (1) or Alphonso Cyprian (2). The places in which the letters were written are in India, except for some fourteen. Nine were sent from Portugal (Lisbon or Coimbra); the Indian mission and even the Indian Province were dependent in a rather ill-defined manner on the Province of Portugal, if not juridically, at any rate through the circumstance that all missionaries for India sailed from Lisbon. Another five came from Malacca (3), and Ormuz (2). Chief among the mission places in India are Goa, which was, theoretically at least, the residence of the mission superior or provincial (14 letters), Cochin (23) and Quilon (12). Other places are San Thomé (Mylapore), Punakayal, Tuticorin, Vembar, Bassein. This list of place names shows that the early Indian mission was mainly confined to the coastal regions of the peninsula.

The places the letters report on are not only the Indian mission proper, as we understand the phrase today, but the

whole Jesuit mission of the East, including India, Ethiopia, Ormuz (Persian Gulf), Malacca, the Moluccas, Japan and *in spe* China. In this survey, however, we shall limit our consideration to India and Ceylon. Most, not to say all, of the letters were written at the request of St. Ignatius, in obedience to his directives about sending the information he required for the proper government of the new and faraway mission. He desired that regular reports should be sent especially by superiors, and had Polanco specify the topics on which information was to be sent.¹¹

Main Contents

Of Xavier's letters, only eleven out of the sixteen give information about India. The other five deal with the Moluccas—letters of January 20, 1548, or with his projected journey to Japan—letter of June 22, 1549, or with his apostolate in Japan and plans for China—three letters of 1552. These do not concern our present purpose. Of the Indian letters, the first two, written some five months after his arrival in India, gave information about Goa and the College there—September 20, 1542; and a third one, a month later, about the mission on the Fishery Coast—October 28, 1542. The later letters are, however, more instructive. One of January 15, 1544 reports on the Indian mission, and another of a year later, January 27, 1545, on the work in Travancore. But the most informative are the three letters of January 12 and 14, 1549, in which he expresses his views on the people and their attitude to Christianity and to the priestly or Jesuit vocation. The remaining three letters are mainly requests for spiritual favors and faculties¹² and for missionaries.

As is well-known, Xavier's judgment of India and the Indians was not very favorable—he was manifestly partial to the Japanese whom he considered better gifted and more open to Christianity. That is why it is imperative to compare his views on India with those of his companions. It was St. Ignatius'—and India's—good fortune that more than one voice from India was heard.

Among the more important of the letters from India are those of Nicholas Lancillotto. They draw a graphic picture of the situation in the mission, the work, methods, successes, and

reverses. In many a point his views differ from Xavier's, for example, on the need of learned missionaries, on serious preparation before baptism, on the talents of Indians, on their aptitude for the priestly and Jesuit vocation.—Father Henry Henriquez, a Tamil scholar and active missionary, sends regular reports on the work done, on the methods followed, for example, on the use of catechists and his contacts with the Hindus. For them he has greater hopes and in them he sees better qualities than Xavier did. Father G. Berze, working first in Ormuz, where he converted both Mohammedans and Hindus, and then in Goa, reports as Vice-Provincial on the situation of the Mission; he hopes for indigenous vocations to the Society—which Xavier did not—and insists on work among non-Christians. Father Anthony Criminali mentions the division of opinions about the length of preparation for baptism, and also insists on the need of learning in the missionaries. These few examples suffice to show how the judgment of St. Francis Xavier on India must be completed by the views of his companions. From their collective reports, it should be possible to obtain a fairly complete and objective view of the early Jesuit mission in India such as St. Ignatius could have had. For clarity's sake we may group the information around three main points: the people among whom they work; their ministry in the colleges and the missions: methods, difficulties, results; the growth of the Society.

The Indian Mission before Xavier

To see the early Jesuit mission in India in true perspective and get a correct idea of its peculiar character as a mission—it was a mission in the Ignatian sense of the word as found in the *Formula Instituti* and not exactly in the sense of the modern pagan mission—it is imperative briefly to recall the situation of the Catholic mission in India at the arrival of the first Jesuits.¹³ The mission began some thirty years before Xavier landed in Goa. The Portuguese traders and colonists brought out priests both secular and regular, to look after their spiritual needs, and also to evangelize the people of the country. Wherever there were Portuguese settlements of importance, there were also resident priests. Though Goa was not erected as a separate diocese till 1534, and its first bishop

John of Albuquerque arrived only in 1538—before that it depended on the bishop of Funchal, Madeira, and was intermittently visited by a coadjutor of that bishop—it had its resident priests from 1510 on. By 1542, Goa had a chapter with thirteen canons, six vicars, and one parish priest, and there were parishes at Cochin, Cranganore, Quilon, San Thomé (Mylapore), Chalyam, Bassein and Diu. The Franciscans were settled in Goa and Cochin since 1518 and recruited new members from among the Portuguese and Eurasians in India. Dominicans had passed through before their permanent establishment of 1548. But the quality of the clergy, we are told, was not up to the mark. There was little preaching and still less work among the people of the country. There were, however, exceptions. Two zealous priests, the Franciscan Father Vincent de Lagos and the secular priest Father Didacus de Borba, even started local seminaries; at Cranganore for the children of the St. Thomas Christians, and another at Goa itself, the seminary *Santa Fé*, better known as St. Paul's College, of which Xavier on arrival was asked to take care.

As for the Christians, they comprised not only the Portuguese officials, merchants and soldiers but also a Eurasian Christian community, developed since the Viceroy Afonso Albuquerque (1509-15) advocated marriage with Indian women—by 1527 there were some eight hundred such Portuguese families with over a thousand children. Besides these there were indigenous Christians: convert slaves, Hindus and Mohammedans; and also the St. Thomas Christians, particularly in Cochin, Quilon and San Thomé. Some figures are available: in 1514 Cochin had six thousand Christians, Quilon over two thousand. In 1527, Cranganore had a thousand and San Thomé, eighteen hundred. But the first mass conversions took place in 1535-37, when 20,000 Paravas, of the fisher caste on the Fishery Coast, living in some thirty villages, were baptized by the vicar of Cochin and his clergy. They had had practically no preparation and were little more than nominal Christians. It was to take care of these that St. Francis Xavier had been sent to India. This was his first mission.¹⁴

Accordingly, the early Jesuit mission in India did not begin with territory being entrusted to the Society, as foreign missions generally do in our time. Jesuits were asked to come to

the diocese of Goa, which at the time extended from Cape of Good Hope to Japan, to help the secular and regular priests who were already working there. The apostolate in India, therefore, was not unlike that of the first Jesuits in Europe, but with one great difference. In the East that apostolate could not but be missionary, in the strict sense of the word, namely, the propagation of the faith and the establishment of the Church *inter infideles*.

The Jesuit Mission Field

Xavier and his companions on landing in India came into contact first with the already existing Christian community. Shortly after his arrival Xavier reported to St. Ignatius on Christian Goa: a town wholly Christian, with a Franciscan monastery and many Friars—in 1548 they were forty), a cathedral with canons, vicars, and a parish priest, many churches and chapels—in 1548 there were fourteen of them, besides a hospital and a college.¹⁵ He met three native clerics: two deacons and one in minor orders, from the Fishery Coast, where he was to go soon.¹⁶ Before going he was faced with the offer of the College of Goa, founded six years before by the secular clergy; it gave hope for the conversion of India but would require many Jesuits.¹⁷ In Goa most, though not all, of the Christians were Portuguese or descendants of the Portuguese. What their value as Christians and their zeal for the faith was, we do not learn at first from Xavier, though later he will incidentally remark on them. His companions complained of the bad example some gave the people of the country by their thirst for material gain and the immorality of their private lives.¹⁸ Perhaps Lancillotto and Cyprian inclined to exaggerate, nor should we generalize their statements. There were, as we know from other sources, good and zealous Christians among them. Among the Portuguese officials, too, some were favorable to religion, others a hindrance; we read of both kinds in the letters.¹⁹ This Portuguese and Luso-Indian Christian community was the first, though not the chief, field of labor for the early Jesuits.

A very different Christian community Xavier found on the Fishery Coast. The members had become Christians six years before, between 1535 and 1537,²⁰ and had been received by

the vicar of Cochin, Peter Gonçalves. No Portuguese lived among them as the country was too poor. These new Christians, having had little or no instruction, scarcely knew more than to say that they were Christians. They had no Mass since there was only one priest for the whole region, and no one to instruct them. They were ignorant but keen on learning the prayers and the faith. "I am sure," Xavier writes, "they will make good Christians".²¹ His prophecy came true: the labors of Crimali, H. Henriquez and others succeeded in founding a Christianity which still exists. Still a third class of Indian Christians Xavier was to know and his successors were to contact, the St. Thomas Christians of Malabar of the Syrian rite. All through the centuries that India was cut off from the West they had kept the faith although some errors had crept into their teaching and practice. During the lifetime of St. Ignatius, they took only a small place in the work of Jesuits in India.²²

The great bulk of the population, even in the coastal regions to which the labors of Xavier and companions were practically limited, was non-Christian: Moslem and Hindu. It was on these that they desired to centre their missionary effort. The Mohammedans, though we hear of occasional conversions among them, come in mainly in the role of enemies and persecutors of the Christians—they were the enemies of the Portuguese—particularly on the Fishery Coast. It is chiefly among the Hindus who live on relatively peaceful terms with the Christians that the Jesuits hope to spread the faith. And their judgments of the Hindu population differ a good deal.

St. Francis Xavier was rather severe in judging Brahmins, Hindus and Indians in general. In his first great letter to the companions in Rome, January 5, 1544, he sternly condemns the perversion, insincerity, greed, ignorance of the Brahminic caste which is the prop of pagan religion and of idolatry. He has scarcely a good word for them; no more esteem for their intellectual than for their moral qualities. From discussions with them he was only convinced of their ignorance or bad faith. "Clearly", Father Wicki remarks, "Xavier never knew the better type of Brahmin such as De Nobili was to know."²³ Yet Xavier, too, admits exceptions. He mentions a Brahmin who became a Christian and was a very good man; others also

would accept the faith were it not for human respect.²⁴ The Paravas, who were not Christians as yet, he not only believed fit for the faith but actually baptized thousands of them.²⁵ Five years later, in the three letters of 1549, his opinion, if anything, has grown more severe. Indians are little cultured, he writes; both Mohammedans and pagans are ignorant, insincere, inconstant, rooted in their false religion. Because of their sins, they feel no inclination towards the faith; they oppose it and persecute those who become Christians. What a contrast with the Japanese and Chinese who are so keen on hearing about the things of God!²⁶ Even with converts and new Christians the Fathers had much trouble in addition to the fatigue and trials that came from the hot climate, the poor food, the difficulties in learning the languages.²⁷ Apparently, Xavier did not detect in the non-Christian Indians the natural virtues of the *anima naturaliter christiana*. Yet, what he did for them speaks louder than his words. We should not forget that the majority of the converts Xavier baptized during his career were Indians.

His companions, however, as already mentioned above, did judge more favorably. Two witnesses stand out among them: Father Nicholas Lancillotto, sickly but zealous priest, who worked in the Colleges of Cochin and Quilon, as rector and teacher, was superior of the Fathers in the South, but did not know the vernacular and never worked on the mission proper; and Father H. Henriquez, missionary and superior of the missionaries on the Fishery Coast, Tamil scholar, author of a grammar and several opuscula in Tamil, who lived in the midst of Indian Christians and Hindus, and knew the latter, no less than the former, from close contact.

Lancillotto, occupied in the education of the Indian youth, is in a position to judge of their aptitudes. In 1546, a year after his arrival in India, he says that the Indian boys in the College of Goa have talent, understanding and memory and so corroborates his plea for the education of the people of the country who, however illiterate, when taught show good talent, *optima ingenia habent*.²⁸ Four years later, from Quilon he advocates caution in conferring holy orders on Indian clerics.²⁹ He has not, however, changed his mind about the intellectual talents of the Indians. He pleads for missionaries,

no less learned than saintly, who can master the Hindu teachings on God and the gods, on the transmigration of souls, etc.³⁰ Their teachings and practices may be superstitious, but he admires and praises the poverty of the yogis, their frugality and chastity³¹—a contrast with what he reports of the Portuguese. Again in 1552, after his experience of teaching and guiding boys in the College of Quilon, he believes that the people of this country are certainly not less gifted than Europeans, no less capable of science and learning; if the students apply themselves properly, a great Christianity will spring up.³² Yet, the same Lancillotto, in 1547, was severe on the mixed motives that prompted conversions: freedom from slavery, desire of protection against oppressors, hope of getting a hat, a shirt or a wife.³³ A year later, November 1548, he seems more optimistic: some say converts come for some human favor; no matter. If adults are not perfect Christians, the younger ones will gradually grow better; spiritual and temporal help should not be stopped.³⁴ But when later on he has to give an opinion on the customs and beliefs of the Hindus, he shows little appreciation of their ideas of God, creation, reward and punishment.³⁵ But did he know these first or second hand? Or was he in a downcast mood, as when he wrote again that converts came only from personal interest?³⁶

Father Henry Henriquez who knew both Indian Christians and Hindus from close observation felt more confident. In 1548 he writes that from the start he learned Tamil and was interested in the legends and myths which the Hindus narrate about their gods. He is now able to carry on discussions with them. There are, he has found out, monotheists among them. So he made friends with one particular yogi who believed in one God and instructed him (Henriquez) about things Indian; he even helped in correcting errors and evil practices of both Hindus and Christians. Unfortunately he lacked humility. Frequently Father Henriquez discussed religion with him. With others also he discussed Christianity and Hinduism, particularly the different ways in which Hindu ministers and Catholic missionaries act towards sick people.³⁷ A year later he wrote contentedly that he had made progress in his knowledge of Hindu legends; he hopes to write them down and refute them, both in Tamil and Portuguese, for the instruction

of Hindus and Christians. He was happier still to say he had hopes for the conversion of his yogi friend; little by little he had explained to him the principal articles of our faith and now the yogi has expressed the desire to be a Christian.³⁸ As for the Christians, he writes in January 1552, they make progress in the service of God and of their neighbor and grow ever more constant, so much so that he believes they would persevere even were the Portuguese to withdraw—a conviction Xavier did not share.³⁹ He would like to select some boys for further instruction and training, such as show themselves desirous to serve God, but as there is no college on the Fishery Coast, he has to send them to Cochin or Goa.⁴⁰ A few months later he again reports on his contacts with and preaching to learned pagans,⁴¹ and expresses great hope for the conversion of a whole tribe, 20,000 strong, that of the Kavalcas, related to the Christian Paravas.⁴² Father Henriquez's sympathy for the Hindus was clear-sighted. When a yogi in Vembar spread his errors and even tried to mislead Christians, he opposed him vigorously—so his letter of 1555. He continued his discussions with Hindus and desired to write more about the pagan gods and sects for the benefit of the Christians and the Fathers; unfortunately he cannot do so because his time is taken up by his duties as superior.⁴³ These few gleanings from the letters of two companions of Xavier should suffice to give a somewhat balanced picture of India and the Indians; Ignatius himself must have been able to get from them a more complete and objective idea of this field of Jesuit labor.

The Works of the Ministry

To the great variety of the people among whom Xavier and his companions came to do the work of the nascent Society answers an equally wide range of ministerial activities. Many were common to the Jesuit ministry in India and Europe, particularly the apostolate in the Portuguese Christian community and also, to some extent, the work in the schools and colleges. But many were new, namely, the spiritual care of the converts from paganism and the work of conversion itself. These required new and daring initiatives and directives which the Fathers were not slow in taking and asking while St. Ignatius was ready or cautious, according to the case, in

approving and granting. From the letters he received from India St. Ignatius could get a graphic picture which contains lessons for the Jesuit ministry, the missionary apostolate in particular, even today.

Among the Portuguese Christian Community

St. Francis Xavier's first months in Goa were spent in the ministry to the Portuguese Christian community. He reports on it in his letter of September 20, 1542: spiritual ministry to the sick in the hospital; to the prisoners in jail whom he prepares to make a general confession; teaching the prayers, the Creed and the Commandments to the children in the different churches of the town; preaching on Sundays and feast days, teaching the prayers to the people: the Our Father, the Hail Mary, the Creed and the commandments—exactly the program of his little catechism.⁴⁴ This program of instruction may seem to be very elementary but it shows the crying need. Xavier would repeatedly insist on this point, contained in the *Formula Instituti*, and he himself was to be a master in catechetics.⁴⁵

What Xavier did in Goa, other Fathers did after him, both there and in other Portuguese settlements. G. Berze, for example, reports on his preaching, care of the sick and of prisoners, preparation for confessions and similar ministries in Goa.⁴⁶ And he could sum up the work of Father Anthony de Heredia in Cochin by saying that he was reaping much fruit in the customary exercises of the Society.⁴⁷

Schools and Colleges

A striking feature of the work of the first Jesuits in India, one of which not only the Portuguese and their descendants but also the Indian Christians were the beneficiaries, was the care devoted to the education of youth. Providential circumstances, which on the landing of Xavier in Goa in 1542 offered the Society the spiritual and intellectual care of the recently founded College, threw into relief both the importance of the work and the need of capable educators.⁴⁸ There is hardly a letter from Goa to Ignatius that fails to report on the College. Xavier himself did so first in a letter of September 20, 1542. He is full of praise for the school buildings and church, for

the financial provisions for the maintenance of a hundred students, for the work already done—in six years some three hundred students of various tongues and races passed through it. The College was founded to educate native youths, and send them back to their own homes, there to instruct their own. Xavier had great hopes for the future increase of Christianity which would result. He asked for more capable Fathers, to take care of the spiritual and intellectual formation of the students. They must be in good health and not too old, for there is much other work: confessions, preaching, priest retreats, teaching Scripture and sacramental theology to the clergy.⁴⁹ Xavier himself was not a man to settle down in a college. But it speaks volumes for his vision as a leader that he saw the need and importance of educational work, and kept this conviction throughout his many travels. His letter of January 12, 1549, pleads for men from Coimbra, so that colleges may be expanded and multiplied for the good of present and future Christians.⁵⁰

We cannot follow here in detail the growth of the College of Goa which was soon entrusted to the Society, and of its fortunes and misfortunes which the letters of the companions report to St. Ignatius.⁵¹ One unhappy episode was the rectorship of Anthony Gomes, who dismissed Indian students to admit only Portuguese—a measure contrary to the very intention of the founders of the College and against which the Fathers do not fail to protest to St. Ignatius.⁵² This policy was corrected at the instance of the Viceroy himself.⁵³ We need not enter into the problems of policy, reported to St. Ignatius in the absence of Xavier from India; for instance, the question of the separation of Indian and Portuguese boys,⁵⁴ and of our Scholastics from the college boys.⁵⁵ What must be noted is the range of educational grades in the College, from elementary classes for learning to read and write, through grammar and the classics to philosophy and theology.⁵⁶

Besides the College of Goa, which remained the most important educational institution of the early mission, other schools on a smaller scale were opened in 1549 at Cochin, Quilon, and Bassein. The College of Cochin was started by Father Francis Henriquez and counted in 1552 some one hundred and fifty day scholars.⁵⁷ Of that of Quilon Father Lancillotto was the

founder and for many years the Rector.⁵⁸ It was intended primarily for children of Portuguese colonists but also for Indians.⁵⁹ At Bassein the College was opened by Father Melchior Gonçalves.⁶⁰ These schools began with the elementary grades, and taught boys reading, writing and Christian doctrine, as Giles Barreto reports from Bassein.⁶¹ St. Ignatius, through Polanco, gave his full approval to this system.⁶² The institutions were meant for Christians only, and primarily to foster vocations to the priesthood and the Society.

The importance of the education of youth was fully realized not only by St. Francis Xavier and St. Ignatius,⁶³ but also by all the Fathers in India. One proof of this is Father Lancillotto's letter of November 1548: the care of educating the young is the best means for planting the faith in these regions.⁶⁴ Father G. Berze also expresses his hope for vocations from the college of Goa.⁶⁵ Even a jungle missionary like Father H. Henriquez shared this opinion and regretted there was no such institution on the Fishery Coast.⁶⁶ No wonder then that the Provincial of Portugal, Father J. Miron in his report to St. Ignatius insisted on developing schools in India.⁶⁷ He must have known of the royal decree by which the Portuguese government wished to entrust to the Society the entire education of youth in India.⁶⁸ The importance given to educational work, even apart from future vocations to the Society, —a feature in which, according to Father Wicki, the Society in India was ahead of Europe—⁶⁹ may be one more indication that the Jesuit mission in India was originally not thought of as different from the missions in Europe or elsewhere.

Among New Christians and Non-Christians

It is mainly by work among the converts from paganism that the mission of Xavier and his companions to the East was to develop into the modern foreign, or pagan, mission. Xavier became the Apostle of India because of his work among the non-Christians of the country, mainly among the Paravas of the Fisher Coast and the Macuas of the coastal region of Travancore. Twice he spent a year or so among them as an active missionary instructing and baptizing: the first time a few months after his arrival in Goa, from October 1542 to October 1543, and again from early 1544 to December of

the same year; moreover he paid a short visit to the Fishery Coast, to give his directions as superior to the missionaries working there in January and in October 1548.⁷⁰ What he did during these periods of missionary activity he reported to St. Ignatius in different letters. His letter of October 28, 1542, depicts the state of Christianity and his own work during his first stay: he was helped by seminarists from the place; he baptized children in great numbers, taught prayers to children and adults: the Sign of the Cross, *Credo, Pater, Ave*; his small catechism he had translated into Tamil; he reports on the conversion of a whole village.⁷¹ Another letter of January 1544 speaks of his work of instructing and baptizing on Cape Comorin: Christians are ignorant but are learning the prayers, Creed and Commandments; on Sundays especially he instructs them, both children and adults; the children he sends to say prayers over the sick.⁷² How many he baptized, Xavier does not say, but Father Schurhammer calculates he must have baptized some 8,000 on the Fishery Coast.⁷³ Xavier's most famous baptizing expedition took place in his second period of missionary work when he, through favorable circumstances, as he reports in his letter to Rome of January 27, 1545, in one month's time baptized 10,000 converts from the Macua fisher caste in Travancore. He describes his manner of instructing: first he calls the men and boys, then the women and children, and teaches them the Sign of the Cross, the *Confiteor*, Creed, Commandments, *Pater, Ave, Salve Regina*; he leaves copies of the prayers and instructs them to say them morning and evening.⁷⁴ What he had done himself, he consigned to writing in his well-known instructions to the missionaries of the Fishery Coast, after his meeting with them in February 1548. He insists on baptizing infants, instructing children and adults, on Sunday Mass, care for the sick, explanation of the articles of the faith, on peaceful relations with the Portuguese, on not talking unfavorably of the new Christians to the Portuguese, on gaining the affection of the Christians, yet correcting them when needed, etc.⁷⁵ Of his last visit to the Fishery Coast we may find an echo in his letter of January 12, 1549, when he speaks of the trials and labors of the missionaries there.⁷⁶ In the same letter he praises the work and method of Father H. Henriquez, a man of great

virtue and edification, who speaks and writes Tamil and does the work of two men.⁷⁷

Father Henriquez's own letters narrate in detail his work on the Fishery Coast. His manner of evangelization may serve as a model of the early pagan mission. A missionary from shortly after his arrival in India in 1546 and, after the death as a martyr of Father Anthony Criminali in 1549,⁷⁸ Superior of the Fishery Coast missionaries for twenty-five years, he was the best qualified to give St. Ignatius an idea of the work of the missionaries in India. He did so in some seven letters from 1548 to 1555. Several features of his missionary action deserve to be pointed out—besides its spiritual and apostolic inspiration to which not only Xavier bore witness but also others, for instance, Father Lancillotto.⁷⁹ In the first place we note his knowledge of Tamil in which he achieved such proficiency that he was able to compose a grammar and write pamphlets for the benefit of his Christians and brethren.⁸⁰ Besides the access this gave him to the faithful, who could speak and write to him in their own tongue,⁸¹ and to Hindu writings and legends,⁸² it enabled him to do full justice to the various tasks of the sacred ministry, particularly, catechizing, preaching and hearing confessions. No wonder he expects his collaborators to learn the language and is happy to report that they are doing so.⁸³ Another feature of his work, inherited from Father Criminali,⁸⁴ is the use and organization of catechists who teach the prayers, baptize in case of necessity and help the Fathers. He praises their work and its results repeatedly, and notes that in the scarcity of Fathers and Brothers they play an irreplaceable role.⁸⁵ Others too like Father Lancillotto appreciated and praised this method of missionary work.⁸⁶ Father Henriquez's assiduity in catechizing and instructing, in teaching the prayers, the faith and the Commandments never diminished; it was part of his daily routine. In most of his reports to St. Ignatius we read about his teaching Christian doctrine to children and adults.⁸⁷ Another recurring item in his letters is the love, affection and esteem which the Christians have for the missionaries in return for the kindness they show according to Xavier's direction.⁸⁸ This kindness does not exclude firmness, and, where needed, he corrects either by himself or through the village chiefs.⁸⁹ Real progress in the Christian manner of life is the

happy result.⁹⁰ The same sympathetic understanding he shows to non-Christians whom he receives and entertains, with whom he discusses the relative merits of their religion and the true faith—he can do so because he knows the language and their religious legends.⁹¹ He does so with good results. Once, for instance, he baptised fifty at one time.⁹² And in addition, Father Henriquez finds time to build churches, to construct a hospital for the sick Paravas, and to think of a kind of retreat house for the Fathers and Brothers.⁹³ Nor does he omit to send promising boys, future helpers of the mission, for further training and study to Quilon or Goa.⁹⁴ The great handicap of the mission is the scarcity of laborers. His letters clamor for more men, as did those of Xavier.⁹⁵ “For three years now”, he writes in 1555, “I have been the only priest here, with one companion who is not a priest, for forty villages.”⁹⁶ In spite of this, the Christians increase in number and quality. They make progress in virtue and edification; they begin to see the errors of paganism and the truth of Christianity.⁹⁷ If he has to report sad news at times, as the apostasy of a number of Christians in Ceylon,⁹⁸ he can write in 1552, that the Christians are more than 40,000.⁹⁹ In 1553, Gasper Berze was told their number was 60,000,¹⁰⁰ while Lancillotto, in 1555, speaks of 70,000.¹⁰¹ Since Xavier’s arrival, therefore, and during St. Ignatius’ lifetime, the numbers had been more than doubled, if not trebled.

If the mission of Cape Comorin was the most successful, we should not overlook the conversions among non-Christians elsewhere. In practically all Portuguese settlements, from Goa to Bassein and Quilon, contacts were made and conversions registered.¹⁰² In Goa, we hear of a regular catechumenate for men and one for women.¹⁰³ Special laborers are asked to take care of this special ministry.¹⁰⁴ It is difficult to obtain definite figures. Still we may recall Father Schurhammer’s calculation of Xavier’s baptisms in Portuguese settlements: he puts them at a thousand,¹⁰⁵ not all in India proper. And his companions did not fail to carry on the work for which he had shown the way.

Qualifications of Missionaries

To carry on this work, in the supreme need of more helpers, the workers in the field ask for recruits with the highest

qualifications. Without exception they require as a first condition solid virtue, love of the Cross and of hard work, unshakable moral integrity and deep spirituality which can remain unaffected by loneliness in the midst of moral and physical dangers. Xavier insisted that only chosen men should be sent.¹⁰⁶ Lancillotto, Henriquez, Berze echo his request: let them be men who are prepared for the Cross, men of holy life and great zeal, of solid virtue, humble, trustworthy and hard working, men of prayer.¹⁰⁷

But virtue, though the first and chief quality of the missionary, is not sufficient. Xavier, it is true, wrote that for India, in contrast with Japan, little learning but much strength of body and soul were necessary.¹⁰⁸ But on this point few if any of his companions saw eye to eye with him. They all clamored for learned, capable missionaries. Crimali asked that many learned man should come.¹⁰⁹ So did Lancillotto repeatedly. Indeed, he complained that those sent were incapable; he tried to explain the need for learned men but could not find words to do so—*calamo consequi non valeo*; men of authority and doctrine, men capable of learning the languages well, intelligent and virtuous men, are needed.¹¹⁰ Gaspar Berze in Goa asked for capable theologians, for masters of arts, for grammarians; he did stress virtue above all, but he also wanted men of letters and talented preachers.¹¹¹ If Father H. Henriquez rarely spoke of learning as a requirement for the missionaries on Cape Comorin, he did ask that they should be able to learn the language, and expressed the wish that a gifted and capable Father be sent to take the place of Xavier, too often absent from India.¹¹²

When we consider the difficulties proposed and the faculties asked, the intricate cases and situations handled among the Portuguese, the new Christians, and the prospective converts, we can understand that a firm grounding in theology was considered a prerequisite, not to mention the special qualifications required of those called to teach the higher branches or to minister to the clergy in Goa. Xavier himself was highly gifted, and as papal legate had many special faculties—the list of them may have been a forerunner to the *Formulae Facultatum* granted today to ordinaries in mission territories.¹¹³ But his companions during his long absences from India needed such faculties also; all the more as opinions

differed, for instance, about the censure on trading with non-Christians,¹¹⁴ or the validity of marriages not contracted according to the requirements of Canon Law.¹¹⁵ So requests go to St. Ignatius for faculties to dispense from marriage impediments of consanguinity and affinity in the third and fourth degrees,¹¹⁶ and to absolve from reserved censures.¹¹⁷ But even on the interpretation of certain faculties granted in connection with marriage, different interpretations were current.¹¹⁸ All this goes to show that Xavier's companions were not mistaken in asking of new missionaries doctrine as well as virtue.

The Society in India

The clamor from India for more and capable missionaries did not go unheeded by St. Ignatius. He seems to have been partial to the Indian mission, so striking was his willingness to send men. Even if the number and quality of those sent in the first years did not come up to the expectations and needs,¹¹⁹ it may be said that the generosity, which prompted him to assign to India two of the first companions, remained undiminished during all the years of his generalate. The number of Jesuits sent out grew, from the first reconnoiters of 1541—Xavier and two companions—to thirty-eight priests and about thirty-three non-priests, a total of some seventy by 1556.¹²⁰ Considering the needs of the nascent Society elsewhere, this figure is really considerable and speaks for Ignatius' interest in India. But he insisted too that India should do her share in recruiting new members for the Society. Actually a number of natives were admitted: by 1552 some thirty-seven, by the end of 1554 some fifty—many unfortunately did not persevere; indeed no less than thirty left.¹²¹ St. Francis Xavier, it is true, did not believe that Jesuits could be recruited from among the Indians, or even Luso-Indians; he hoped for a few from the Portuguese but mainly as lay members.¹²² St. Ignatius did not agree with Xavier's view, and in his answer proposes five ways of fostering vocations to the Society in India: pick out gifted boys and spend much time on their training; send them to the colleges; take the young away from any milieu where they are exposed to evil influences; multiply the number of colleges; and finally recruit from

among the Portuguese.¹²³ Xavier's companions, Criminali, Lancellotto and Berze inclined to Ignatius' views, rather than to those of Xavier.¹²⁴ Actually, during Xavier's lifetime no Indians joined the Society and but a few Luso-Indians.¹²⁵ Even after his death the policy was slow in changing,¹²⁶ though judging from the increase in numbers, from 1553 to 1556, Ignatius' directives bore fruit: from sixty-five members, of whom nineteen were priests, the Indian Province rose to a hundred and twenty-one, of whom thirty-one priests, and thirty-four were novices.¹²⁷

If growing numbers did mean a comfort and relief for the early Jesuit missionaries in India, quality and spirit were considered no less important. Their letters bear witness to their anxious desire to preserve the true spirit of, and to follow in all things the mode of action proper to the Society, and this desire was all the keener, in those first years, as their particular circumstances were so novel and they were so far from Ignatius. Their letters show their desire to be of the same stamp as the companions in Europe and to do the same apostolic work for God's greater glory. Ignatius who wished no less than they to see them genuine sons of the Society must have been pleased with this attitude. They look to Xavier, their leader and Ignatius' *alter ego*, for direction and guidance. They complain of his long absence from India.¹²⁸ Since these cannot be helped, they ask that another capable superior, thoroughly acquainted with the spirit of the Society, be sent to India to take Xavier's place.¹²⁹ Their requests are all the more justified as the temporary substitutes for the absent provincial were either appointed in an ill-defined manner, with the result that uncertainty prevailed as to the real bearer of authority, or proved incapable and unsatisfactory—with results that proved more than once most painful.¹³⁰ Meanwhile the Fathers report to St. Ignatius, according to his directives, on the state of the colleges, their labors in the Portuguese settlements and in the mission of Cape Comorin, on the efforts of each of the companions, the kind and manner of their ministries, their reverses and successes.¹³¹ Of certain practices they doubt whether they are in accord with the true spirit of the Society; for instance, liturgical singing or taking part in processions.¹³² They have difficulty in keeping the rule

of socius, given the great scarcity of Fathers and Brothers.¹³³ Since it is not possible to relate everything in writing and certain things cannot be written, the suggestion was made at an early date that a Father should be called to Europe to report in Rome on the whole situation by word of mouth.¹³⁴ St. Ignatius, as we know, took the suggestion to heart, and directed Polanco to express his agreement. He even called Xavier himself back. He, however, had died before Ignatius dispatched the letter commanding him to return in virtue of holy obedience.¹³⁵ Another Father actually went as *relator* to Portugal and to Rome, Father A. Fernandes, who left India early in 1553 and reached Rome in the autumn of 1554.¹³⁶ Meanwhile the Fathers are most anxious and eager to receive the Constitutions as soon as possible; from the year 1550 on they ask for them and beg that a capable and competent Father come to instruct the companions in their true spirit.¹³⁷ It was not until 1555 that Father de Quadros reached India with the Constitutions,¹³⁸ to the great joy and consolation of all.¹³⁹ The eagerly desired directives were taken to heart at once: several practices not in conformity with them were altered or omitted.¹⁴⁰ During the period of waiting, Father G. Berze, the Vice-Provincial, had begged Ignatius for a letter to the Jesuits in the East and for an instruction for the superiors.¹⁴¹

This keenness of his sons in India for the true spirit of the young Society must have been a joy for St. Ignatius and a justification of his decision to make India the third province of the Society, after those of Spain and Portugal.¹⁴² This measure is another hint that he did not consider the mission on which Jesuits were sent to the East different from those in other parts of the world. And his insistence on native vocations in order to plant the Society in India,¹⁴³ as also his admission of some five or six Fathers in India to the solemn profession¹⁴⁴—a relatively high number when the whole Society counted only forty professed Fathers¹⁴⁵—point in the same direction. At the present moment of the history of the Church and of the Society, when foreign and pagan missions are changing in character because of anti-colonialism, we are perhaps coming closer again to the Ignatian concept of a mission.

NOTES

¹ J. M. Granero, *La accion misionera y los métodos misionales de San Ignacio de Loyola*, Burgos 1931.

² *Op. cit.*, 216-20.

³ *Op. cit.*, 220-25. According to Fr. Wicki, cf. below n. 7, if a number of the candidates that joined in India did not persevere, this was perhaps because there was no proper novitiate or scholasticate, and also because the superiors in Goa changed so frequently (DI III, 7*).

⁴ Cf. Wicki, below n. 7, DI I 77, 507-10.

⁵ *Ibid.* DI II 121, 618-21; III 118, 783-88.

⁶ *Synopsis Historiae Societatis Iesu*, ed. 1950, 34.

⁷ *Documenta Indica edidit* Iosephus Wicki S. I. I (1540-49), II (1550-53), III (1553-57), Rome, *Monumenta Historica Societatis Iesu*, 1948, 1950, 1954. Here referred to as DI I, DI II, DI III.

⁸ *Epistolae S. Francisci Xaverii aliaque eius scripta*. Nova editio. Ediderunt Georgius Schurhammer S.I. et Iosephus Wicki S.I. I (1535-48), II (1549-52). Rome M.H.S. I., 1944 and 1945. Referred to here as EX I, EX II.

⁹ What St. Ignatius *did* for India was briefly sketched elsewhere from the *Documenta*, cf. "St. Ignatius and India", in *Ignatiana* (1955) 12-16, 29-34, 55-61.

¹⁰ There is no need to add to this list some ten letters written to Europe by Xavier's first companions, but not to St. Ignatius; they add little to the information we have. As for the letters written to Portugal on which Province the Indian mission depended, they are numerous, some sixty. Though not destined for St. Ignatius, yet echos of them could and most probably did reach him. Of these letters, however, we shall make only an indirect use.

¹¹ Cf. DI I, 41*; letter of St. Ignatius, January 30, 1552, DI II, p. 318, or of Polanco to Berze, August 13, 1553 and February 24, 1554, DI III 5, pp. 15f. 19, 4, p. 63; and to Mich. de Torres, November 21, 1555, DI III, p. 307.

¹² Cf. G. Schurhammer, "Facultates et gratiae spirituales S. Francisco Xaverio pro India Orientali concessae", in *Studia Missionalia* 3 (1947) 131-53.

¹³ Cf. J. Wicki, DI I, 18*-20*, and of the same "The Indian Mission before Xavier", in the *Clergy Monthly* 16 (1952) 168-75.

¹⁴ Cf. Wicki, DI I, 21*, EX I, 80, 124.

¹⁵ EX I 15, 5, pp. 132f.

¹⁶ Cf. Lancillotto in DI II 34, 4, on slaves and slave trade, p. 128; *ib.* 8, on sins of impurity with slave girls, pp. 130f.; and DI III 41, 5, Portuguese in India are an obstacle to conversions, pp. 231f.; Cyprian, DI III 61, 1, the Portuguese lead bad lives and are despised by the people of the country, pp. 298f.

¹⁷ DI, I, p. 111.

¹⁸ Cf. n. 16.

¹⁹ Cf. a favorable report by Fr. H. Henriquez DI II 64, 18, p. 306; and an unfavorable one by the same DI III 73, 10, pp. 417f.

²⁰ Cf. G. Schurhammer, "Die Bekehrung der Paraver (1535-37)", in *Archivum Historicum Societatis Iesu* 4 (1935) 201-33.

²¹ EX I 19, 2, pp. 147f.

²² We find a mention of the St. Thomas Christians in letters of St. Francis Xavier v.g. EX II 70, 13-14, pp. 14f.: they are in 60 places; in 1550 one estimate puts their number at 40,000; another adds 40 to 50,000; also his companions mention them, v.g. Ant. de Heredia DI II 98, 9, pp. 412f; 114, 2-3, pp. 555f.

²³ EX II 20, 10-13, pp. 170-74; Wicki, *ibid.* p. 170 footnote 31.

²⁴ *Ep. cit.* pp. 171, 173.

²⁵ Cf. G. Schurhammer, "Die Taufe des hl. Franz Xaver", in *Studia Missionaria* 7 (1953), 33-75: out of 28,200 baptisms, some 20,000 were given in India: some 1,000 in Portuguese settlements, 8,000 on the Fishery Coast, 11,000 in Travancore.

²⁶ EX II 70, 1, 7, pp. 5, 9f; 71, 1, 3, 7, pp. 22, 23, 24.

²⁷ EX II 71, 1f., pp. 22f.

²⁸ DI I 15, 15 and 17, pp. 145.

²⁹ DI II 34, 4, p. 127.

³⁰ *Ibid.* 5, pp. 127f.

³¹ *Ibid.* p. 128.

³² DI II 90, 4, pp. 280f.

³³ DI I 24, 2, pp. 182f.

³⁴ DI I 52, 5, p. 343.

³⁵ DI III 47, 3-4, pp. 230f.

³⁶ *Ibid.* p. 231.

³⁷ DI I 45, 16, 19-21, 23, pp. 288, 291-93, 295.

³⁸ DI I 85, 11, 14, pp. 582, 584f.

³⁹ DI II 64, 4, p. 301; cf. EX II 70, 6, p. 8.

⁴⁰ DI II 64, 5, pp. 301f.; 94, 11, p. 398.

⁴¹ DI II 94, 8, p. 396; cf. 64, 17, pp. 305f.

⁴² DI II 94, 8-10, pp. 397f.

⁴³ DI III 73, 23-24, pp. 421f.

⁴⁴ EX I 15, 12-13, pp. 129f.

⁴⁵ Cf. A. Pereira, "An Incomparable Catechist", in the *Clergy Monthly* 1952, 186-96, reprinted in *Review for Religious* 11 (1952) 282-90.

⁴⁶ DI II 56, 40, pp. 265f, letter of December 16, 1551; other examples are Ant. Gomes and G. Berze, cf. Lancillotto, letter of 1548. DI 152, 1-2, p. 342.

⁴⁷ DI II 118, 8, p. 582.

⁴⁸ The origin of the college is sketched by Fr. Wicki, DI I, pp. 111-14.

⁴⁹ EX I 16, pp. 132-36.

⁵⁰ EX II 70, 11, pp. 12f.

⁵¹ V.g. Criminali, October 7, 1545, DI I 4, 2, p. 12 (ages of students from 7 to 21); Lancillotto, November 5, 1546, DI I 15, 4, p. 135 (poor teachers); of the same, October 10, 1547, DI I 24, 5, p. 185 (different opinions about age of admission of boys); Berze, January 12, 1553, DI II 118, 24-25 (future priests in or outside the Society).

- ⁵² Cf. Letters of Lancillotto, December 26, 1548, DI I 61, 11, pp. 439f.; January 25, 1550. DI II 7, 2, pp. 10f.; January 6, 1551, DI II 38, 4, p. 148.
- ⁵³ Cf. Lancillotto, letter of January 6, 1551, DI II 38, 4, p. 148.
- ⁵⁴ Cf. DI II 7, 2, p. 10, and Ignatius's answer DI II 46, 4, p. 187.
- ⁵⁵ Cf. DI II 118, 23, pp. 592f., and Ignatius's answer DI III 25, 4, p. 97.
- ⁵⁶ Cf. DI II 104, 31, p. 468; 118, 24, pp. 593f.
- ⁵⁷ Cf. EX II, p. 440; DI I 59, 6, p. 415; 84, 8, pp. 521f.; also the letter of Ant. de Heredia, DI II 61, 1, pp. 290f.
- ⁵⁸ Cf. EX II 71, 6, p. 24; 73, 3, p. 30; DI II 8, 3, p. 16.
- ⁵⁹ Cf. EX II 79, 16, p. 77.
- ⁶⁰ Cf. DI I 84A, 8, pp. 562f.; II 8, 3, p. 15.
- ⁶¹ DI II 109, 11, p. 595.
- ⁶² DI III 61, 11, p. 307.
- ⁶³ Cf. DI I 78, 8, p. 514.
- ⁶⁴ DI I 52, 6, p. 344.
- ⁶⁵ DI II 118, 24-25, pp. 593f.
- ⁶⁶ DI II 64, 5, pp. 301ff.
- ⁶⁷ Cf. DI III 18, 5, pp. 54f.; letter of February 14, 1554.
- ⁶⁸ Cf. DI II 13, 3, p. 36; letter of March 28, 1550.
- ⁶⁹ DI I 14, p. 112.
- ⁷⁰ Cf. G. Schurhammer, *In itineribus saepe*, in the *Clergy Monthly* 1952, 176-80.
- ⁷¹ Cf. EX I 19, pp. 146-50.
- ⁷² Cf. EX I 20, 2-7, pp. 161-66. In this letter is found Xavier's famous appeal to the Doctors of the Paris university to come and preach in the East, *ibid.* 8, pp. 166f.
- ⁷³ Cf. above n. 25.
- ⁷⁴ EX I 48, 2, pp. 273f.
- ⁷⁵ EX I 64, pp. 425-35; English translation in *Indian Missionary Bulletin*, 1952, pp. 82-85.
- ⁷⁶ EX II 70, 2, pp. 5f.
- ⁷⁷ *Ibid.* 12, pp. 13f.
- ⁷⁸ Fr. Crimali has left no written report on the mission of the Fishery Coast but we know much of him and his work there from the praises Xavier gave him, v.g., in EX II 71, 4, p. 23 or 72, 1, pp. 29f., or from letters of his successor, Fr. Henry Henriquez, v.g. DI 85, 5, 16, pp. 579 f., 586f.
- ⁷⁹ Cf. DI II 38, 1, p. 145.
- ⁸⁰ Cf. DI I 45, 15-18, pp. 286f.; 85, 10, pp. 581f. (Tamil grammar); II 94, 4, p. 395.
- ⁸¹ Cf. DI III 42, 15, p. 239.
- ⁸² Cf. DI I 45, 16, p. 288; 85, 11, pp. 582f.
- ⁸³ Cf. DI III 73, 8, pp. 466f.; II 64, 14-16, pp. 304f.
- ⁸⁴ Cf. DI I 85, 5, p. 578.

⁸⁵ Cf. DI I 85, 5, pp. 579f.; II 94, 2, pp. 394f.; III 48, 7-8, p. 238; 73, 6, p. 416.

⁸⁶ Cf. DI II 90, 7, pp. 382f.

⁸⁷ Cf. DI I 45, 9-10, pp. 283f.; II 64, 2-8, pp. 302f.; III 42, 6, p. 238; 73, 7, p. 416.

⁸⁸ Xavier's instruction quoted above n. 75; cf. DI II 64, 9-11, p. 303; 94, 4, p. 395; III 42, 20, p. 240.

⁸⁹ Cf. DI II 94, 13, p. 399.

⁹⁰ DI II 94, 14, p. 399; III 73, 20, p. 421.

⁹¹ Cf. above nn. 37, 38.

⁹² DI III 73, 20, p. 421.

⁹³ Cf. DI I 85, 6, p. 580; II 94, 12, p. 398; 64, 21, p. 307.

⁹⁴ Cf. DI II 94, 21, p. 398; III 42, 13, p. 239.

⁹⁵ EX I 20, 8, p. 166; 60, 1f, pp. 397f.; II 72, 3, p. 30.

⁹⁶ DI III 73, 2, p. 415; cf. DI I 45, 7, p. 283; 85, 18, pp. 287f.; II 94, 18, p. 400; III 42, 8, p. 238.

⁹⁷ DI III 42, 12, p. 239.

⁹⁸ Cf. DI III 73, 24, p. 422; cf. Lancillotto who speaks of 25,000 apostates in Ceylon, DI III 41, 8, p. 232.

⁹⁹ DI II 64, 24, p. 308.

¹⁰⁰ DI II 118, 11, p. 583.

¹⁰¹ DI III 41, 8, p. 232.

¹⁰² Cf. *v.g.* DI II 61, 5, p. 292 (300 converts Chorao near Goa); II 109, 11, pp. 545f. (Bassein); II 8, 3, p. 16 (converts at Quilon); *ibid.* p. 15 (at Bassein), *ibid.* p. 16 (at Cochin).

¹⁰³ DI III 68, 2, p. 380.

¹⁰⁴ EX I 16, 6, 116.

¹⁰⁵ Cf. above n. 25.

¹⁰⁶ EX I 16, 5, p. 135; II 70, 3, 12, pp. 6 and 13.

¹⁰⁷ DI I 45, 7, p. 283; 85, 18, pp. 587f.; II 55, 3, pp. 342f.; 94, 18, p. 400; 118, 22, pp. 591f.

¹⁰⁸ EX I 47, 2, p. 258; II 71, 3, p. 23; cf. Wicki, DI I 27*-29*.

¹⁰⁹ DI I 4, 7, p. 19.

¹¹⁰ DI I 15, 11 and 15, pp. 139, 144; 24, 3, p. 184; II 7, 5, p. 12; 18, 6, p. 19; 34, 5, p. 127; 90, 2, p. 379.

¹¹¹ DI II 55, 7, p. 244; 56, 41, p. 266; 118, 22, pp. 591f.

¹¹² DI II 2, 2, p. 5.

¹¹³ Cf. above n. 12;

¹¹⁴ Cf. DI II 1, 2, pp. 2f.; 34, 7, p. 130.

¹¹⁵ *Ibid.* p. 3.

¹¹⁶ DI II 8, 7, p. 19; 64, 25, p. 308; 94, 20, p. 400; III 73, 18, p. 420.

¹¹⁷ DI II 7, 3, p. 11; 34, 9, p. 131.

¹¹⁸ Cf. Henriquez, DI III 42, 22-24, pp. 261f.

¹¹⁹ Cf. Wicki, DI I, 32*.

¹²⁰ Cf. Granero, op.cit. who lists 71 (pp. 216-20) and Wicki who counts 69, DI I 29*f, II 6*f, III 4*.

¹²¹ Cf. EX II, p. 324 n. 3; DI II, 9*; II III, 7*.

¹²² Cf. EX II 70, 6, p. 8; also J. Wicki, "Franz Xavers Stellung zur Heranbildung des einheimischen Klerus in Orient", in *Studia Missionaria* 5 (1949) 93-113.

¹²³ DI I 78, 8, pp. 512ff.

¹²⁴ Cf. DI I 4, 11, p. 22 (Criminali); 15, 15, pp. 144 (Lancillotto); II 42, 2, p. 2 (Gomes); 118, 24, pp. 592f (Berze).

¹²⁵ Cf. DI I, 25*.

¹²⁶ Cf. EX II, p. 8 n. 9.

¹²⁷ Cf. above n. 5.

¹²⁸ Cf. v.g. Lancillotto, DI I 15, 13, p. 141; Berze, II, 55, 3, p. 243; Henriquez, III 73, 27, p. 424.

¹²⁹ Cf. Lancillotto, I 15, 2, p. 53; II 7, 5, p. 12; Miron III 18, 2, p. 53; Nunes Barreto III 30, 10, pp. 126f.

¹³⁰ Cf. Wicki DI I, 37*; II pp. 10*-12*.

¹³¹ Cf. v.g. Henriquez, I 45, 1, 27, pp. 279, 298; A. Gomes, I 81, 3-10, pp. 519-23; Henriquez I 85, 12, 15, pp. 583, 586; Lancillotto, II 8, 3, pp. 15ff; II 39, 2-10, pp. 151-53; A. Gomes II 42, 4-5, pp. 177-79; Berze, II 118, 3-16, pp. 581-87; Lancillotto, III 40, 13-19, pp. 225-27.

¹³² DI I 4, 9, pp. 20f.; 15, 14, pp. 142f.

¹³³ Cf. Xavier EX I 60, 2, pp. 398f.; Lancillotto, DI I 61, 8, p. 438; cf. DI I p. 242 n. 4.

¹³⁴ Cf. Lancillotto, I 15, 13, p. 141 (year 1546); again 61, 6, p. 437; II 35, 1, p. 132; 58, 4, p. 275; 90, 3, p. 379—On this office of 'relator' cf. Wicki, DI II, pp. 376f.

¹³⁵ Polanco DI I 26, 21, p. 191; 30, 2, pp. 206f.; cf. DI III 1, 2, p. 2 (order to Xavier); 2, 2, p. 6.

¹³⁶ DI III, 12*f.

¹³⁷ DI II 35, 2, p. 133; 41, 6, pp. 173f.; III 18, 2, p. 53 (Miron).

¹³⁸ DI III, 8*.

¹³⁹ DI III 67, 17, p. 377; 68, 5, p. 381; 71, 7, p. 405.

¹⁴⁰ DI III 8*; 101. 12-14, pp. 616-18.

¹⁴¹ DI II 118, 31, p. 599 (year 1553).

¹⁴² C. above n. 4.

¹⁴³ Cf. above n. 123; and further DI III 14, 8, p. 44; 61, 14, 21, pp. 308, 310.

¹⁴⁴ DI III 4, 3, p. 11.

¹⁴⁵ *Synopsis Historiae Societatis Iesu*, ed. 1950, 34.

An Ignatian Letter on the Church

The nature of the Church is obviously important for the life and thought of St. Ignatius. Yet in his time there was no systematic theology of the Church in all its phases, nor were ecclesiological data organically presented in the schools. Needless to say there was an implicit ecclesiology in the thinking of the age. It would in consequence be highly interesting to have someone make an explicit construction of the implicit ecclesiology which can be discovered in the Ignatian writings.

For such a future construction one letter of Ignatius is of paramount significance. It is the letter to Asnaf Sagad I, alias Claudius, the Negus of Abyssinia, written in the February of 1555. This letter cannot help but serve as a guide-line for any investigator who wishes to construct St. Ignatius' vision of the Church, because it seems to be the only instance where his views are presented in a sharply synthetic fashion.

Fortunately or unfortunately, the letter appears in two different versions. The two are in substantial agreement as to the general content, but one version is longer than the other. Both are found as *epistula 5205* in the *Monumenta Ignatiana, series prima*, tom.8, pp.460-476, of the *Monumenta Historica Societatis Jesu*. (Madrid, 1909.)

The two versions are in Spanish. The first and shorter, dated February 23, 1555, is a copy annotated by Polanco and included in the Ignatian correspondence files. The origins of the second version are not clear. It survives only in variant copies and translations of copies. Whatever was originally sent on its way to Abyssinia has been lost.

It is the second version, dated February 16, 1555, which is better known. The editors of the *Monumenta Ignatiana* indicate the sources and editions of the version. (Cf. Note 1, pp.467-8.)

Father Miguel Batllori of the *Archivum Historiae Societatis Jesu* in Rome expressed the following opinions concerning the two versions in a letter to Woodstock (February 20, 1956.) :

“The two letters of St. Ignatius to the King of Ethiopia, published in the *Monumenta Ignatiana*, vol.8, pp.460ss. & 467ss. must be considered as authentic. The only difference between them is this:

the first letter corresponds to the first draft prepared in collaboration with Polanco and placed in the files. However, the fact that all the copies of the letter preserved here and there correspond to the second of the two versions leads one to believe that the original letter Ignatius sent to Abyssinia (lost, as it seems) corresponds to the second version.

“That the second draft reproduces the final redaction of the Saint and thus conforms to the lost original sent to Abyssinia is confirmed by the fact that this second version is the only one preserved in the *Codex Hist. Soc. I A* of our Roman Archives (formerly *Codex Romanus I*). This codex is made up principally of autographs and final drafts of various letters. Consequently I am of the opinion that, in spite of the fact that the copies preserved outside of Rome present a revised and corrected text, our second draft must be accepted as definitive. The difference of ideas when compared with the letter in the files must be explained by a later and more mature revision prepared by the Saint himself.”

(Translated from the Italian.)

An English translation of the second version can easily be found, due indirectly to Father Christoph Genelli, who in spite of his name was a German Jesuit who died in Cincinnati in 1850. In 1848 he published at Innsbruck *Das Leben des Heiligen Ignatius von Loyola*. This was translated into French by M. Charles Sainte-Foi as *La Vie de St. Ignace*. (Paris: 1857.) Father Thomas Meyrick, S.J., rendered the French into English under the title, *The Life of St. Ignatius* (London: Burns & Oates, 1871.) This work was reprinted by Benziger Brothers (New York) in 1889, in which same year a revised edition of Meyrick's rendition was prepared by James Stanley and issued by the Jesuit Manresa Press of Roehampton, England.

Father Genelli saw the importance of the letter of St. Ignatius to the Negus and he found the Roman Spanish version which he translated and included in his work. In consequence of the translation of Genelli's book into English, we have three English editions of the letter, where the English derives from the French rendition of Genelli's German translation of the Spanish! In the original Burns & Oates edition it can be found on pp.270-76, and in the Benziger edition, pp.311-16.

It seems that up to the present no English translation of the first version has yet been published. Hence a translation is now printed here. There are reasons for reproducing this

version. Granted the force of Father Batllori's suggestion that the variants in the second version are authentically Ignatian, yet it remains true that our surest witness concerning the letter is Polanco. He tells us that Ignatius wrote such a letter (*Vita Ignatii Loiolae, Chronicon Societatis Jesu*, tom.5 p.8. *Monumenta Historica Societatis Jesu*, Madrid, 1897.), and our first version is the only one we have authenticated by Polanco's own hand.

Another reason makes us cautious not to overlook the first version. Its date over Polanco's annotation: *For Prester John, King of Ethiopia*, is February 23. The date for the second version in all but one reproduction is February 16, and the dissenting copy gives a date which is proper to the first version, February 23. If the dates are trustworthy and given the hypothesis of two drafts of the letter, the first version seems to be the later. Besides, the second version appears in variant forms in the different sources and translations. This confusion in the tradition led M. J. Deremey to conclude that a harsh original was maliciously toned down by later Jesuit historians so that Ignatius would not appear so intransigent! [Cf. *Analecta Bollandiana*, XII (1893), pp. 330-32.]

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LETTER OF ST. IGNATIUS TO THE NEGUS OF ETHIOPIA

To Claudius, (Asnaf Sagad I), King of Abyssinia

Rome, February 23, 1555.

My Lord in our Lord Jesus Christ:

May Christ our Lord's greatest grace and love greet and visit Your Highness with His most holy gifts and spiritual graces.

The Most Serene King of Portugal, moved by that great zeal, infused in him by God our Creator and Lord, for His holy name and for the salvation of the souls redeemed by the precious blood and life of His only Son, has written to me several times that he would be very pleased if I named twelve religious of our least Company, named after Jesus, from which Your Highness would choose one as Patriarch and two as his coadjutors and successors; and that I should request the Supreme Vicar of Christ our Lord to give them the necessary authority and thus be able to send them, together with the other priests, to the kingdoms of Your Highness.

Because of the great respect, devotion, and gratitude which our Society feels toward Christian princes in general and to the Most Serene King of Portugal in particular, I did what he requested, especially as he has recently written again. I have assigned twelve priests in addition to the Patriarch, all of whom are members of our brotherhood, to conform to the number presented to our devotion by Christ our Lord and His twelve Apostles. These men are to engage in all the difficulties and dangers necessary for the good of the souls residing in the lands subject to Your Highness. I did this with even greater pleasure because of the special desire which God our Lord has inspired in me and the whole Company to serve Your Highness. For we see you surrounded by so many infidels and enemies of our holy faith, imitating your predecessors in your efforts to conserve and extend the religion and glory of Christ our God and Lord.

And a still greater reason was the wish that Your Highness have spiritual fathers who possess the true power and authority of the Holy Apostolic See and the true teaching of the Christian faith, both of which are symbolized by the keys of the kingdom of heaven which Christ our Lord promised and afterwards gave to Saint Peter and his successors. He first promised the keys when He said to him (as Matthew the Evangelist tells us): *Ego dico tibi, tu es Petrus et super hanc petram aedificabo ecclesiam meam; et tibi dabo claves regni coelorum, et quidquid ligaveris super terram, erit ligatum in coelis; et quidquid solveris super terram, erit solutum et in coelis.* And in fulfillment of this promise He gave the keys to St. Peter after he had risen from the dead and before He ascended into heaven, saying to him three times: *Simon Jona, diligis me plus his?* And after Peter's answer, He said: *Pasce oves meas.* By putting Peter in charge, not of a part, but of all the sheep, He gave him the fullness of power required to keep the faithful in the pasture of Christian life and religion, and to guide them to the pasture of eternal joy in the Kingdom of Heaven.

To the other apostles Christ our Lord gave delegated authority. To Peter and his successors He gave ordinary and full authority so that it could be communicated to the other pastors according to their needs. They must obtain it from the supreme pastor and recognize him as their superior. As a figure of this power God our Lord says in Isaias, speaking of Eliachim, the High Priest: *Et dabo clavem domus David super humerum ejus; et aperiet, et non erit qui claudat; et claudet, et non erit qui aperiat* (Is. XXII, 22). Here we find Saint Peter and his successors prefigured for they possess the complete power represented by the keys, which are usually given as a sign of real and effective jurisdiction. So Your Highness should thank God our Lord that during your reign He should have had great mercy on your kingdoms, by sending them true pastors of souls united to the Supreme Pastor and Vicar whom Christ our Lord left on earth, from whom they have received their extensive authority.

It was not without reason that both the father and grandfather of Your Highness did not want a Patriarch from Alexandria. Inasmuch as

a member that is separated from the body does not receive living influx nor movement nor feeling from its head, so the Patriarch in Alexandria or Cairo, since he is a schismatic and is separated from the Holy Apostolic See and from the Supreme Pontiff, who is the head of the whole body of the Church, does not receive for himself the life of grace or authority; nor can he give it legitimately to any other patriarch. The Catholic Church is but one in the whole world. Thus, there cannot be one Church under the Roman Pontiff and another under Alexandria. Just as Christ her Spouse is one, so too the Church is but one, the Church of which Solomon sings in the *Canticles* in the name of Christ our Lord: *Una est columba mea* (*Cant.* 6:8). And likewise the Prophet Osee: *Congregabuntur filii Israel et filii Juda, et ponent sibi caput unum* (*Osee* 1:11). Or as St. John said afterwards: *Fiet unum ovile et unus pastor* (*Jo.* 10:16).

The ark of Noe was unique, as we read in Genesis, outside of which there was no means of being saved; the tabernacle which Moses made was one; one the Temple that Solomon built in Jerusalem, where men had to offer sacrifice and adore; one too was the synagogue whose decisions had to be followed. And all these symbols are a figure of the Church which is one and outside of which there is nothing good. For he, who is not united to her body, will not receive from Christ our Lord, who is the Head, the influx of grace which vivifies the soul and prepares it for eternal life. In order to profess this unity of the Church against some heretics, the Church sings in the Symbol: *Credo unam, sanctam, catholicam et apostolicam ecclesiam*. For it is an error, and one condemned by the Councils, that there should be local churches, such as the Alexandrian, Byzantine, and the like, which are not subject to the universal head, who is the Roman Pontiff. The Roman Pontiffs have come down with uninterrupted succession from St. Peter—who as St. Marcellus the Martyr tells us, selected this see by command of Christ our Lord and confirmed it with his blood. The same Roman Pontiffs have been recognized as Vicars of Christ by many holy doctors, of the Latin, Greek and all nations, revered by holy anchorites and bishops and other confessors. Their claims have been confirmed by many miracles and by the blood of many martyrs who have died in faith and union with this Holy Roman Church.

At the Council of Chalcedon, therefore, Pope Leo was acclaimed unanimously by all the assembled bishops as *Sanctissimus, apostolicus, universalis*. Likewise in the Council of Constance the error of those who denied the primacy of the Roman Pontiff was condemned. Later too at the Council of Florence, in the pontificate of Eugene IV, where even the Greeks, Armenians and Jacobites were present, it was defined in accordance with previous councils: *Definimus sanctam apostolicam sedem, et pontificem romanum, in universum orbem tenere primatum, et successorem esse Petri, et verum Christi vicarium, totiusque ecclesiae caput; et omnium christianorum patrem et doctorem existentem, et ipsi in beato Petro, pascendi, regendi, gubernandi universalem ecclesiam, a Domino Jesu Christo potestatem plenam esse traditam*.

Thus, your predecessor, the Most Serene King David of happy memory, father of Your Highness, moved by the Holy Spirit, sent an ambassador to recognize the rights of this Holy See and to show his obedience to the Supreme Roman Pontiff. Among the many praiseworthy exploits of Your Highness and your father, two will always be remembered and celebrated throughout your realm which will thank God our Lord and Author of all good for the great blessings He has bestowed upon them through the efforts and virtue of Your Highnesses. These two enterprises are: the action whereby your father was the first to render obedience to the Vicar of Christ; the second, whereby his son brought into his kingdom the first true Patriarch, the legitimate son of the Holy Apostolic See. It is indeed a singular benefit to be united to the Mystical Body of the Catholic Church, vivified and governed by the Holy Spirit who, as the Evangelist says, teaches all truth. If it is a great gift to be illuminated by the light of her doctrine and to be established on the Church's firm foundation—which St. Paul describes to Timothy: *Quod est domus Dei, columna et firmamentum veritatis (I Tim. 3:15)* and for which Christ our Lord promises his assistance: *Ecce ego vobiscum sum usque ad consummationem saeculi (Mt. 18:20)*—then it is only reasonable that all in your kingdom should give thanks to God our Creator and Lord whose Providence has conferred so many benefits upon them through Your Highness and your most distinguished father. I hope especially that, in His infinite and supreme goodness, this unity and conformity with the Holy Roman Catholic Church will bring the kingdoms of Your Highness both spiritual prosperity and an increase in temporal blessings, along with a great exaltation of the royal estate and the overthrow of all your enemies, insofar as this is fitting for the greater service and glory of Christ our Lord.

All of the priests, especially the Patriarch and his coadjutors and successors who are being sent to Your Highness have been very well tested in our Company and have been exercised in many works of charity. They have been chosen for such an important undertaking because they are outstanding models of virtue and sound learning. They go with great courage and joy, hoping to spend their lives and labors in the service of God and of Your Highness as spiritual guides for your subjects, and anxious to imitate in some way the love of Christ our Lord, who gave His blood and life to redeem men from eternal misery, as He says in St. John's Gospel: *Ego sum pastor bonus: pastor bonus animam suam dat pro ovibus suis. (Jo. 10:11)* So the Patriarch and the others are ready not only to teach doctrine and give spiritual help, but also, if need be, to lay down their lives for your people. It is my hope that as Your Highness gets to know them more intimately and more closely, you will experience spiritual joy and satisfaction in our Lord. As far as their doctrine and the credit to be given to their teaching are concerned, Your Highness knows that they, and particularly the Patriarch, have the Pontiff's own authority. Hence to believe them is to believe the Catholic Church, whose mind they interpret.

Since it is necessary for all the faithful to believe and obey what

the Church commands, and to recur to her in difficulties, I have no doubt but that Your Highness, in accord with your piety and kindness, will order your subjects to believe and obey, and have recourse to the Patriarch and to those whom he shall delegate. For they hold the place and authority of the Supreme Pontiff, which is Christ's and is communicated to Christ's Vicar on earth. We read in *Deuteronomy* (17:8-13) that those who had doubts or difficulties went to the synagogue, which here is a figure of the Church. Hence Christ our Lord says: *In cathedra Moysi sederunt scribi et pharisei: omnia quaecumque dixerint vobis facite* (Mt. 23:2-3). And Solomon the Sage teaches the same truth in *Proverbs* 1:8 when he says: *Ne dimittas praecepta matris tuae*, who is the Church. And in another place: *Ne transgrediaris terminos quos posuerunt patres tui*, who are the prelates (*Prov.* 22:28). So great is the credit that Christ our Lord wants the Church to be given that he says through St. Luke the Evangelist: *Qui vos audit me audit; qui vos spernit me spernit* (*Lk.* 10:16); and in St. Matthew: *Si ecclesiam non audierat, sit tibi tamquam ethnicus et publicanus* (Mt. 18:17). No credit is to be given to those who claim that the Catholic Church should be envisaged differently. As St. Paul said to the Galatians: *Si aliud vobis angelus de coelo evangelizaverit, praeter id quod evangelizavimus vobis, anathema sit* (*Gal.* 1:8). And this is what the holy doctors teach us by their examples and words. This is what has been determined by the holy councils and approved by the common consent of all the faithful servants of Christ our Lord.

Of course the Patriarch and all the others will always have great respect and reverence for Your Highness, and they will do their best to serve and please you in every way possible for the glory of God our Lord.

Your Highness can be sure that those of our least Company, who remain here, are all very eager to serve you in the Lord. In our prayers and sacrifices we shall beg (as we already do) that His Divine Majesty may keep Your Highness and your great, noble country in His holy service, so that the earthly prosperity He gives you may lead you to the true joy of heaven.

May He grant us all His grace so that we may always know and perfectly fulfil His holy will.

Rome, 23rd of February 1555.

Written in the hand of P. Polanco: For Prester John, King of Ethiopia.

Translated from Epistle 5205 in the *Monumenta Ignatiana*, series prima, tom. 8, pp.460-467. Madrid: 1909.

O God, Who in Thy desire to call enslaved Negroes to a knowledge of Thyself, didst give blessed Peter strength to help them with marvelous charity and patience, by his intercession grant that all of us, seeking not our own interests, but those of Jesus Christ, may love our neighbor with that true love which is expressed in deeds; through Christ our Lord. Amen.

—from the Mass of St. Peter Claver, Sept. 9.

English Translations of the Spiritual Exercises

DANIEL LEAHY, S.J.

“The Exercises belong to the class of books said to be written with the point of a sword rather than with a pen,” remarked Father Rickaby penetratingly.¹ He meant that Ignatius was not a polished writer and that translation of his writings is difficult. Difficult or not, English translations of the Spritual Exercises have numbered no less than twelve,² because the sword with which St. Ignatius wrote has proved so effective in spiritual warfare.

The diffusion of English translations was slow in getting under way, for the first of them appeared sometime between 1684 and 1736. Subsequently, four were published in the nineteenth century, and seven in the present century. The reason for this delay is not hard to find, since most retreat masters were content with the official Latin version. It should also be remembered that there was not a large reading public and it was difficult to print English books in Penal Days. It was probably not intended that the text should be widely disseminated among the reading public since St. Ignatius tells us in the Eleventh Annotation that the exercitant in the First Week should not know anything of the matter of the Second Week. Furthermore, in the Directory we are told that the exercitant is not to have any books save the breviary, the Imitation, the Gospels, and lives of the saints.

The first English translation was printed at the English Jesuit College at Saint Omer in France, and while no copy was available for examination, it is a fair supposition that it was intended for private use. Some support for this position is given by the fact that the next Jesuit translation, that by Father John Morris, was circulated privately for some time before it was published in 1880.

Between these two, three other translations were released: one in Dublin in 1846, that of Seager in 1847, and Shipley's in 1870. Seager was a convert from Anglicanism, and Shipley was an Anglican clergyman at the time he published his translation, although he later became a convert. Morris him-

self was a convert from Anglicanism, and we are all familiar with the excellent translation made by the Anglican Longridge in more recent years. It is apparent that the Spiritual Exercises are highly esteemed in English ecclesiastical circles, and this is remarkable considering the virulence of the attacks on the Exercises in earlier centuries in England.³ Between these two attitudes must be placed the Oxford Movement and all the influences which brought Catholic matters out of eclipse.

Cardinal Wiseman was a commanding figure at the Catholic terminal of the Tractarian Movement and he welcomed many of the Anglicans into the Church after he had encouraged them from the sidelines. He had come to know a goodly number of them from the days when he was Rector of the English College in Rome, and in those times calling on Wiseman was as customary for visiting Anglicans as seeing the sights of Rome. In 1833 Newman and Froude called to see him, and in 1838 Gladstone and Macaulay. Wiseman impressed them as much by his thoroughgoing British patriotism as by his scholarship. It was in the year of Newman's visit to Wiseman that the Oxford Movement began to gather momentum.

Cardinal Wiseman was an admirer of the Spiritual Exercises. On the occasion of the annual retreat of the English College in 1837, he invited a Jesuit to conduct the Exercises. The retreat made a deep impression on both Wiseman and the students.⁴ Later, when he was Cardinal Archbishop of Westminster, he applied to the Jesuits for missionaries to give retreats, and he tells us that he was somewhat disappointed when he was informed that a dearth of subjects made this impossible at the time.⁵

Wiseman saw in St. Ignatius' Exercises an answer to one of the stock Anglican objections to Catholicism, to wit, that the Church interposed an object between the Creator and the creature. Accordingly, after the publication in 1841 of Tract 90, Wiseman wrote to Newman and urged him to enter the Church. In his letter, among other things, he pointed out that the Exercises "keep with some accuracy the due sense of proportion between doctrine and sentiment, making trust in our Lord and meditation on His example all in all."⁶

Newman in his *Apologia* tells us of the effect of the Exer-

cises on him: "What I can speak of with greater confidence is the effect produced on me a little later [*ca.* 1843] by studying the Exercises of St. Ignatius. For here again, in a matter consisting in the purest and most direct act of religion,—in the intercourse between God and the soul, during a season of recollection, of repentance, of good resolution, of inquiry into vocation,—the soul was 'sola cum solo'; there was no cloud interposed between the creature and the object of his faith and love."⁷

All the while William George Ward, one of the brightest stars of the Oxford Movement, was studying and propagating Roman books and manuals of devotion among the Oxford group.⁸ He was particularly impressed with the Spiritual Exercises, as his friend Wiseman had been before him. The future Cardinal was by now Bishop of Melipotamus, Coadjutor to the Vicar Apostolic of the Midland District, and President of Oscott College. This was not far from Oxford, and many of Ward's group called to see him.

An important article appeared in the *Edinburgh Review* for July 1842, and it is attributed⁹ to Thomas Babington Macaulay. The article expressed great admiration for the Spiritual Exercises. At any rate, Macaulay, in his well-known review of Von Ranke's *History of the Papacy* in the October 1840 issue of the same periodical, had expressed his esteem for the Catholic Church and for the Jesuits. After his visit to Wiseman, then Rector of the English College, Lord Macaulay came away with genuine respect for the papacy. Both these articles in the *Edinburgh Review* added to the general interest in the Spiritual Exercises and the Church then burgeoning in England.

The next few years were to see the submission to Rome of such scholars as Charles Seager in 1843, Ward and Newman in 1845, and John Morris in 1846.¹⁰ Seager was an Orientalist, and had been attracted by Wiseman's knowledge of the Eastern languages. He came to Oscott to be received into the Church by Wiseman.¹¹

The fruit of their association was the English translation of the Exercises published in London in 1847. This is an interesting volume, since it has an introduction by Cardinal Wiseman, who informs us that he has carefully revised

Seager's translation after comparing it with the original. The Cardinal remarks, "It has been reported that these Exercises are to be soon published as a work 'adapted for members of the Church of England,' in the same way as other Catholic books have appeared. If so, we cannot anticipate any result but misunderstanding and fatal error."¹²

Evidently the Anglicans recognized the value of the Exercises in the formation of their clergy, for a great number of retreat books were published in the remaining years of the nineteenth century under Protestant auspices with much borrowing from St. Ignatius. In 1855 the Society of the Holy Cross was founded as an association of Anglican ministers to give retreats. Ten years later the Society of St. John the Evangelist, popularly known as the Cowley Fathers, was formed with the aim of promoting the Exercises in the Church of England. Five years later, in 1870, the Anglican minister Orby Shipley published a translation of the Ignatian Exercises which was well received. It was edited to some degree to bring it more in accord with the doctrine and discipline of the Anglican Church, for the members of which the translation was especially intended. Not until 1878 did Shipley enter the Church.

Ten years after Shipley's translation the first Jesuit translation of modern times was published, that by John Morris of the English Province, in 1880. We have seen how Father Morris had been received into the Church in 1846. It is interesting to note that he was secretary to Cardinal Wiseman and to Cardinal Manning before he entered the Society. His translation of the Exercises is a hardy perennial, for it has run through five editions, the latest one released in 1952. It is rightly considered a classic.

The Reverend Dr. W. H. Longridge of the Cowley Fathers put out in 1919 a scholarly translation and commentary on both the Exercises and the Directory of 1599. This work has elicited the commendation of reviewers in *Civiltà Cattolica* and in *Manresa* of the Spanish Jesuits.¹³ It is a much admired translation, and had gone through four editions up to the year 1950. It is a faithful rendition of the whole of the Exercises; Dr. Longridge did not even omit the "Rules for Thinking with the Church," although as one reviewer put it,

his commentary on these rules is somewhat jejune.¹⁴ Sad to say, Dr. Longridge died in 1930 without entering the Church.

There were two other English translations, that of Father Joseph Rickaby in 1915, and the other in 1928 by a Benedictine Nun of Stanbrook Abbey, with a preface by Father Cuthbert Lattey, S.J. Father Ambruzzi's text appeared in 1927, and was remarkable in being the work of an Italian missionary in Mangalore, India.

America was first heard from with the translation published in 1914 by Father Elder Mullan of the Maryland-New York Province, who was at that time stationed in Rome as the Substitute Secretary for the English-speaking provinces. An edition of the Exercises published in 1948 by the Catholic Book Publishing Company in New York, with a Preface by Father Thomas H. Moore of The Apostleship of Prayer, is simply a reproduction of Longridge's translation, according to a reviewer in the *Woodstock Letters*.¹⁵

The latest translation is that by Father Louis J. Puhl of the Chicago Province, whose version came out in 1951. Father Puhl takes advantage of modern textual criticism and scholarly studies of the text, and while he does not give a literal translation, he makes his version as perfect as possible for reading purposes. A number of consecrated phrases are dropped; for example, "Annotations" become "Introductory Observations." "Composition of Place" is rendered by "Mental Representation of the Place," and so forth.

It is interesting to note that all translations of the Exercises prior to that of Morris in 1880 were based on the Vulgate version. Since that time all the versions have been made from the Spanish Autograph, in an effort by the translator to get as close as possible to the thought and language of St. Ignatius in accordance with modern critical practice.

Most of the translators have tried to be as literal as possible, but in this they were at times baffled by the grammar and style of the saint. Unanimous as the translators have been in praising the matter of the Exercises they have been no less so in expressing their difficulty in rendering them into good English. One feels in reading their prefaces that they have put into practice the admonitory note of St. Ignatius that "every good Christian ought to be more ready to give a good

sense to a doubtful proposition of another than to condemn it."¹⁶

As one of the critics has suggested, it remains to be seen whether the latest translation, that by Father Puhl, will drive the others out of circulation by the operation of some inverse literary Gresham's law.¹⁷ Since the Exercises have passed into the realm of spiritual classics, one may suppose that they will continue to have almost as many versions as there are publishers.

NOTES

¹ Joseph Rickaby, S.J. *Spiritual Exercises*, (London, 1923) ix.

² The sources consulted to establish the number of English translations were as follows: Carlos Sommervogel, S.J., *Bibliothèque de la Compagnie de Jésus* (Brussels, 1890); Henri Watrigant, S.J., *Catalogue de la Bibliothèque des Exercices de Saint Ignace* (Enghien, 1925); *Manresa, Revista Trimestral*, Madrid; *Guide to Catholic Literature* (Grosse Pointe); British Museum, *Catalogue of Printed Books*; Library of Congress, *Catalog of Printed Cards*; J. B. Morris, S.J., *Text of the Spiritual Exercises* (London, 1880).

³ *Etudes*, 75 (1898) 577. Henri Watrigant, S.J., *Les retraites spirituelles chez les Protestants*.

⁴ Wilfrid Ward, *Life and Times of Cardinal Wiseman* (London) I, 260.

⁵ *Ibid.*, II, 116.

⁶ *Ibid.*, I, 375-376.

⁷ John Henry Cardinal Newman, *Apologia Pro Vita Sua* (New York, 1942) 228.

⁸ Wilfrid Ward, *William George Ward and the Oxford Movement* (London, 1890) 145-146.

⁹ Watrigant in *op. cit.*, 578; also attributed to Macaulay in *Manresa*, 10 (1934) 78.

¹⁰ Père Watrigant says in his article in *Etudes*, cited above: "Devenue catholique et enfant de saint Philippe de Néri, Newman disait de son Bienheureux Père dans un panégyrique de ce saint: 'As then he learned from Benedict what to be, and from Dominic what to do, so let me consider that from Ignatius he learned how he was to do it'" (p. 581).

¹¹ Denis Gwynn, *Cardinal Wiseman* (Dublin, 1950) 90.

¹² Charles Seager, *The Spiritual Exercises of St. Ignatius* (Baltimore, 1850) 17.

¹³ *Civiltà Cattolica*, 3 (1922) 54-59; *Manresa*, 2 (1926) 368-373.

¹⁴ George Zorn, S.J. in *Woodstock Letters*, 80 (1951) 401-402.

¹⁵ *Woodstock Letters*, 79 (1950) 191.

¹⁶ W. H. Longridge, *The Spiritual Exercises* (London, 1922) 24.

¹⁷ *Homiletic and Pastoral Review*, 53 (1952-53) 94-95.

Ignatian Spirituality in English

EDMUND J. STUMPF, S.J.

The following list grew out of an attempt to collect a few articles written in English on Ignatian Spirituality since 1940. How few they are became apparent as the task progressed. After listing the ten articles from the WOODSTOCK LETTERS published in the February, 1956 issue of that periodical, only about twice that number were found in other periodicals written in English until the Ignatian Year.

At first it was thought this shortage could be explained in view of the "many" books that had been published on the subject. Further investigation revealed that while much had been written in French, German, Italian and Spanish since 1940, very few articles or books had been published in English. This discovery suggested the idea of printing the list such as it is in the hope that it might stimulate some writing on the subject this year or in the near future.

If it were not for the translation into English of works written long before 1940 made by Father William J. Young and a few others since 1940, the list of books would be much shorter than it is; only half as long, in fact. In regard to the periodicals, even two of the best articles (Coreth and Daniélou) are translations and two others (Knox and Siqueira) antedate 1940.

This list is not limited to writings specifically on the Spiritual Exercises but is especially concerned with works on the spirit of Ignatian spirituality if the expression may be permitted. It purposely excludes books of eight or three day retreats and points for meditation. An exception may be made for Francis X. McMenamy's *Eight-Day Retreat* (Bruce, 1956), as this is unique in so far as it is for Jesuits, not for religious in general.

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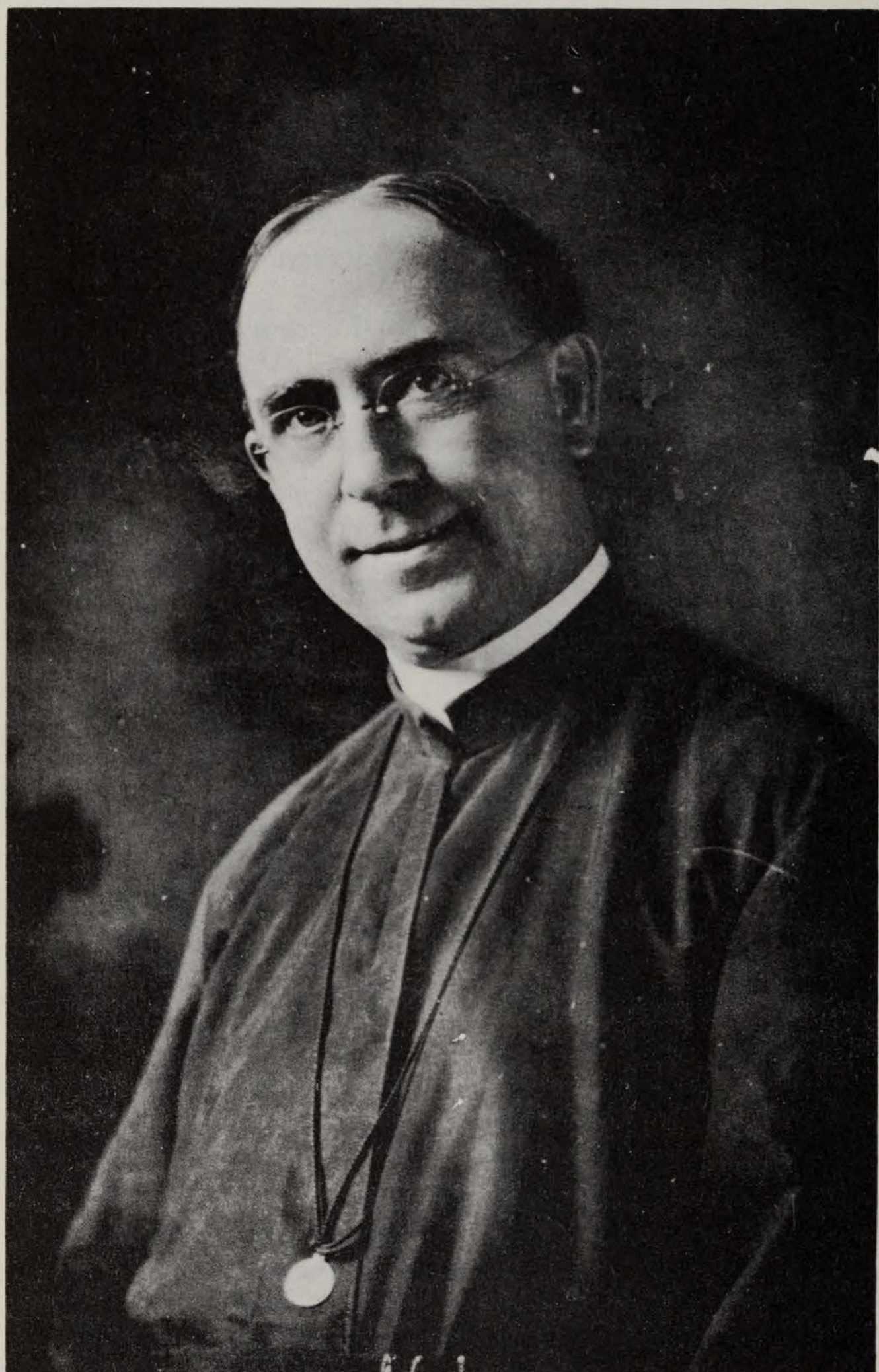
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REVOLUTIONARY

It has been said that Dante is the man who bridges over the gap between the middle ages and the modern era. Perhaps with greater accuracy the title should be given to Ignatius. His work, admittedly, was revolutionary. He was often attacked for his innovations. But it was also profoundly traditional, with its strong loyalties to the three medieval institutions: *imperium, sacerdotium, studium*.

MIGUEL A. BERNAD, S.J.



FATHER FRANCIS B. HARGADON

OBITUARY

FATHER FRANCIS BERNARD HARGADON, S.J.

1874-1955

In jotting down the recollections of Father Hargadon, who in his early priestly days was known as "The Laughing Saint of Philadelphia," one recalls his retreat years ago to the students at the Frederick Visitation Academy. The day that Father left, a general gloom settled upon the children. An older girl expressed the common feeling by the remark, "Something has gone out of our lives." May not this same sentiment be echoed by the numerous brethren and friends in the death of Father Frank whom they so lovingly cherished as a consoling beacon and a tower of strength in their spiritual strivings?

Born in Baltimore on October 24th, 1874 of Dominic Aloysius Hargadon, an immigrant from Ireland, and Della Marie Coffey of Richmond, Virginia, Frank was baptized in St. Peter's Church on Poppleton Street and was the eldest of sixteen children, nine boys and seven girls, most of whom died in childhood. The only survivors were Francis Bernard, the subject of our sketch, Leo Ignatius, who died at Fordham University a Jesuit priest in 1952, famed as a librarian, Loretto recently deceased, Kathryn and Camilla who are still living at Cullen, Maryland, and Las Vegas, New Mexico respectively. Frank's father worked for the Baltimore and Ohio Railroad in the old Mount Clair Shops and is said to have been skilled in metallurgy, as far as it was known in those days, and even to have made certain improvements in the process of hardening steel. Mrs. Hargadon was a little woman of whom Frank spoke lovingly as a nurse and even a doctor. She was a reserved, quiet and very sweet tempered person. A soul of love, she left that winning trait deeply imbedded in Frank. He used to say that he had never known what sorrow was until he came home as a priest and saw the crepe on the door, which told of his mother's death. But she had had the happiness of attending his ordination at Woodstock on June 27, 1907.

Frank was educated at St. Peter's Parochial School, where

the Sisters of Mercy made their first foundation in Baltimore. Eventually the Hargadon family moved to Guilford Avenue in St. Ignatius Parish and Frank attended Loyola High School and College, both located in those days on Calvert Street.

Jesuit Training

On August 12th, 1892 he entered the Society of Jesus at the Frederick Novitiate when Father John H. O'Rourke was Master of Novices. Throughout his long life Father Frank Hargadon never tired of expressing his gratitude to God for the gift of his vocation and he prayed daily to be faithful and die a Jesuit. He loved to reminisce on his novitiate days in Frederick. His devotion to his distinguished Master of Novices never waned. In his first year as a novice, he had headaches. Father Provincial Campbell was inclined to dismiss him but Father O'Rourke with his prophetic insight managed to have him remain.

Some of those, who entered with Frank Hargadon became distinguished Jesuits in later years such as George Johnson, the great teacher; John C. Geale, a cultured educator, pastor and patient sufferer from asthma before dying in California; Joseph T. Keating, eminent procurator at Fordham; Richard H. Tierney, the renowned editor, brilliant writer and teacher; and Richard J. A. Fleming, a tireless and ever charitable minister.

Some of the second year novices were John J. Cassidy, so many years in Jersey City and beloved by many; Matthew Fortier, a refined and learned priest and a great moderator of Our Lady's Sodality in the early days; Arthur J. McCaffrey, still living, and for ten years the beloved master of novices at Guelph, Ontario, and now edifying all by patience and prayerfulness in his blindness at Loyola Seminary, Shrub Oak, New York; Thomas Addis Emmet of Georgetown Prep fame and later Bishop of Jamaica, British West Indies; and finally William J. A. Devlin, that gentleman par excellence, scholar and fatherly superior.

Father Frank had four years of juniorate, during two of which he was favored to have that exacting and eminent teacher, Father Raphael V. O'Connell. In his philosophy at Woodstock he was fortunate to learn from Father James A.

Dawson, known for his clarity, simplicity and kindness and Father Charles Macksey, a brilliant professor, who was to win applause at Rome, not merely as a teacher at the Gregorian but as spiritual director of the North American College seminarians.

In his regency three years were spent at Georgetown under the fatherly rectors, John D. Whitney, noted mathematician, convert and ex-Navy man and Jerome Daugherty whose memory remained green for many years in the Maryland-New York Province and after whom the present Auxiliary Bishop of Baltimore was named, Jerome Daugherty Sebastian. At Georgetown Mr. Hargadon taught algebra, German, and physical geography and acted as prefect. His fourth year regency was at St. Joseph's High School, where he taught algebra and German.

During his theology at Woodstock he was beadle of his class for two years and catechized on Sundays. On June 27th, 1907 he was ordained priest by John Cardinal Farley, Archbishop of New York, whose nephew, John M. Farley, was a member of the ordination class.

After leaving Woodstock Father Hargadon went to Holy Cross College to be professor of Latin to which was added prefecting in the dormitory and preaching in the chapel. It was during that year that he was transferred to St. Joseph's High School, Philadelphia, to guide third year. One of his pupils, now a Jesuit priest, gives testimony that Father Hargadon was always kind and trusting towards his boys, bringing out the best qualities in their characters.

Father Thomas J. Gannon, former provincial and later first American assistant at Rome, was instructor when Father Hargadon made his tertianship, 1908-09 at St. Andrew-on-Hudson. Father Hargadon taught from 1909 to 1923 except for the year 1914-15 that he spent as an operarius at St. Ignatius Loyola Parish in New York City. During those final years in the classroom, Father Hargadon guided fourth year five years at Philadelphia, spent two years with third year at Loyola in Baltimore and six years as professor of freshman at Loyola College. He made his last vows in the Gesu Church, Philadelphia, on February 2nd, 1910 with Father Cornelius Gillespie, officiating. He helped Father Philip Finnegan to open the new Loyola College at Evergreen in 1917. He was

Minister for a year at St. Joseph's College, Philadelphia, but did not like the work as he shrank from having authority over Ours. Yet he was very kind and considerate to all.

Retreat Work

Father Frank Hargadon's great apostolate was retreat work during forty years, in the summers from 1909 to 1923 and then exclusively until 1949. In that time he conducted 401 retreats, his first being to the Presentation Nuns at Fishkill, New York, in 1909 and his last to ladies at Mendham, New Jersey, in 1949. The Sisters of Mercy were his first teachers and to their communities over a wide area from Maryland to New York State and New England he gave forty-four retreats. Next came twenty-one to the St. Joseph Sisters, nineteen to the Visitation Nuns, sixteen to the Good Shepherd, fifty-five to girls and thirty-six to ladies and then a long list to many different communities in the East, Middle West, and New England, including forty-eight different Sisterhoods, Marist, Jesuit and Irish Christian Brothers, seminarians and laymen. In his long apostolate, Father Hargadon's prodigious memory stands out in the minds of many. At one of the students' retreats, he sought out between conferences the non-Catholics in the playroom, where all crowded around him. On the day of his departure, he went to the study hall to say good-bye. The entire school was present. After a few words to the group, Father walked down each aisle between the desks, shook hands with each girl and called her by name. It was a remarkable feat of memory. Once in a girls' retreat a young lady sought an interview. Father said, "Don't tell me your name." After a pause he added, "You are so and so's sister." She replied, "How did you know, Father?" He rejoined, "I taught your brother years ago at Georgetown and you are the image of him." Notwithstanding the thousands with whom he had contact, Father Hargadon never seemed to fail to recognize them.

One of his endearing traits was the promptness with which he answered letters although his correspondence must have been voluminous. Father always found time to write a few very helpful and consoling words. In Philadelphia, among the employees of the Walk Easy Shoe Company are some great

admirers of Father Hargadon. They are mostly non-Catholics and Jews. Each Christmas they sent him a card signed by every one of them and they treasured Father Frank's joint reply. They would say, "The nicest man who comes into our store," and added that he made it a point to greet each one. When this was mentioned to Father at St. Joseph's Hospital, Reading, Pennsylvania, two days before his death by Father Dinneen, Father Hargadon's face lit up and he said, "Father Connie Gillespie introduced me to the Walk Easy people in 1909 and I have been wearing their shoes ever since."

His cheerfulness and spirit of innocent fun made Father Hargadon a delight at community recreations, whenever in his travels he had time to stop by and relate his experiences. Once finding himself without a server at Mass, he noticed a little boy watching him admiringly. "Would you like to serve my Mass?" The small lad replied, "But I'm not sure of what to do." "Oh, that's all right, I'll tell you what to do as we go along." The Mass went on smoothly enough until it was time to change the missal. "Take it down the middle and up the other side," Father whispered. Having recited the *Munda cor meum*, it occurred to Father that the boy was taking a long time. Out of the corner of his eye he took a glance and to his astonishment the boy was walking down the middle aisle with the missal. On another occasion he met a little girl crying bitterly and asked the reason of her sorrow. She answered that she couldn't go to Holy Communion because she had broken her fast. "Tell me, my child," Father inquired, "in what way did you break your fast?" The little one replied, "I kissed the cat." It was this saving sense of humor and wit that drew so many souls to him, young and old, rich and poor, Catholic, non-Catholic and Jewish; once they met him, they could not forget the uplift his great spirituality gave them. Father Hargadon used to tell of his first experience in the confessional soon after ordination. He had prayed most earnestly and he recalled the gentle kindness and patience of confessors he had known. He sat in the confessional awaiting a penitent. One came in, stumbling over a stool. Silence ensued for a while. Father felt sure that he had near him a sinner fearful and abashed. Finally he said, "How long since your last confession?" A timid child's voice answered: "It's my

first." Father often said that he felt like saying to the tiny negro boy, "This is my first too: so go ahead."

Father Hargadon often described his missionary trips as summing up his life, "I'm nearly always to be found in a railway station with a ticket in my hand, going about my Father's business."

Children in retreats loved Father Frank because he would often sing for them in his rich loud voice humorous songs and ditties. If joy is an echo of God within us, then surely the Holy Trinity lived in Father Frank because his joy and happiness were inspiring. His laughter was heart-warming and was aptly described as going all the way up the scale and starting over again.

The Director

His direction of souls and kindness in and out of confession were noteworthy. All classes of people have testified that he came to them as a friend in need and often at a time of great spiritual crisis. He was genuinely Christlike and possessed the spirit of sacrifice in an eminent degree. He would hear confessions even on Christmas Day, instead of resting or recreating. A nun wrote of her first meeting with Father Hargadon as a student in the seventh grade in 1928 and how until a year before his death he had helped and encouraged her by his thoughtful letters and wise counsels and the assurance of a remembrance in his daily Mass. His advice meant so much to her in her adolescent years and his guidance to the contemplative Visitation Order was decisive. To the scrupulous he was particularly tender but with great firmness he insisted on obedience; he had a way of setting scruples aside by making one see the cheerful side of things, a way of lifting up little trivialities to show them to be stepping stones on which to come closer to the Sacred Heart; a way of making one feel that nothing was too difficult, if it meant consoling that loving Sacred Heart of Christ. Everyone who knew Father Frank appreciated his confidence, his spirit of joy and holy liberty of spirit which he tried to communicate to all.

A young man, now a seminarian of the Baltimore Archdiocese, took a friend of his, out of the Church for years, to see Father Frank at Manresa. He left his friend with Father

and went to see another priest in the house. Within an hour he met his friend beaming with joy and grateful to be in God's grace again. Baltimore and Washington Manresa men have often declared that in their confessions to him they felt that Our Lord Himself absolved them. Father Hargadon seemed to have a special unction, to impart a sense of having been thoroughly and delightfully cleansed, when he would say, "And for all the sins forgotten, the Precious Blood now covers you".

During a retreat to boys and girls at Leonardtown, Maryland, a certain positive young man did not want to attend the exercises. Finally he decided to listen to Father Hargadon, attended every meditation faithfully and kept a strict silence. He declared afterwards that one could not help being good after listening to that holy old man. Stricken soon after with leukemia, the boy often expressed his happiness over that particular retreat because he was ready and willing to die. God called him soon afterwards.

Father Hargadon had a special gift of dealing with high school girls and Sisters. While kind, he firmly insisted that there is only one road to Heaven and that is by doing the Will of God. Many, who attended his retreats, have spoken of the simple and fervent prayers he said after Mass in thanksgiving for Holy Communion. His favorite prayer then was, "Take my body, Jesus, eyes and ears and tongue." His conferences were spiritual heart-to-heart talks. He spoke in a gentle, kindly, familiar way but never swerved a hair's breadth from the dignity of his priestly calling. He often said that he needed a half-hour before each conference to prepare for it by prayer. He loved his room, silence and prayer, and this was the source of his power with souls. His Holy Hours, masterpieces of spiritual simplicity and love, deeply impressed all present. Casting a loving glance at the Blessed Sacrament, he would sometimes say, "Now, Jesus, is this not so?" Every thought expressed came from his saintly heart and was a token of his intense love for his Divine Master.

Father Hargadon had a Christlike love for souls. Once he left recreation in the evening to hear a man's confession in the parlor and give him Holy Communion. The man was a railroad engineer who had fasted all day to receive Holy Communion between trains, as it was the First Friday and he

never missed that day. While in a rectory a young lady came at one in the afternoon from a downtown office, fasting in order to receive Holy Communion on a First Friday. Father gladly took her to the Church and, being so deeply touched at such devotion to the Sacred Heart, arranged with the house-keeper for a little repast before she returned to work. He instilled into hearts, young and old, a fervent devotion to the Sacred Heart of Jesus. He would urge everyone to face life with perfect trust in this Divine Heart and in that of His Blessed Mother. His favorite aspiration, placed on his memorial card in his own handwriting, was, "Sacred Heart of Jesus, I place my trust in Thee through Mary Immaculate." He recommended that it be said five times a day for the Poor Souls in Purgatory.

Manresa

Nor was Father Hargadon appreciated only by women and children. In 1933 he began his Apostolate of fifteen consecutive years among the men retreatants at Manresa-on-Severn, Annapolis, Maryland. The men of the Archdioceses of Baltimore and Washington were inspired by his retreats and, whether he conducted the retreat or not, sought him out in his room near the chapel for consultation. When, after that steady connection with Manresa, he was moved to Holy Trinity Church, Washington, D. C., with only occasional contacts on the Severn, we read in the October issue of the *Manresan*, 1947, this beautiful tribute:

"After fifteen years of generous and devoted service as an Assistant Retreat Master at Manresa on Severn, Father Francis B. Hargadon, S.J., well known to thousands of Manresa men, was recently assigned to reside at Holy Trinity Church, Washington, D. C., yet giving retreats still. It is with a feeling of regret that Manresa parts with this cheerful, companionable priest, after his fifteen years of sturdy spiritual service on the banks of the Severn. Father Hargadon has been a real friend and benefactor of Manresa. Little do most retreatants know of the continual and generous financial contributions made by the good Father down through the years for the support of Manresa. No layman ever matched his offering. The men at Manresa will miss Father Hargadon. They will miss his genial smile, his cheery word, his little jokes, his evident

sincerity in the chapel, his kindness and wisdom in the confessional. So too will the members of the Community at Manresa miss him for the same and even more intimate reasons. At the age of seventy-three after fifty-five years of service in the Society of Jesus, this healthy, happy, holy priest begins life anew with the prayer of the Master on his lips, 'Thy will be done.' Our sincere gratitude to dear Father Hargadon from all the men at Manresa."

During those fifteen years on the Severn, Father Hargadon reached his Golden Jubilee in the Jesuit Order on August 15th, 1942. He concluded a retreat in Syracuse, New York, on his jubilee day. That evening Father reached Manresa in fine fettle after a twelve hours journey to Annapolis. Along with the good Father came his famous old travelling bag which was the backache of many a porter. On the occasion Brother Hobbs carried it up the hill from the station. The modest celebration at Manresa was held on August 17th. Interviewed at Manresa Father Hargadon gave this formula for the next fifty years, "Smile and the world smiles with you; groan and you groan alone,—unless there is some crank present."

After two years at Holy Trinity, Washington, D. C., Father Hargadon's robust health began to decline and he retired to the Novitiate of St. Isaac Jogues at Wernersville, Pennsylvania, for a year; but recovering somewhat and yearning for his apostolic contacts, he returned to Manresa-on-Severn and lived there for four more years, 1950-1954. The pages of the *Manresan* echo the joy of all at his return in the October Issue, 1950, "We are happy to announce to all our men that Father Francis B. Hargadon, S.J., has recently returned to Manresa and is now in his old room close to the chapel. Father Hargadon is not as young as he used to be and he is now in his fifty-eighth year in the Society of Jesus. However he is still very cheerful, still wears that wonderful smile and has not lost his sense of humor. We are very happy to have him with us once again and we know that all Manresa men share our sentiments. So pass the work around, men, and, as Father Hargadon does, keep on smiling".

Two years later Father Hargadon reached his sixtieth year as a Jesuit. Asked to describe those sixty years, the dear old

priest remarked, "Like a walk in the afternoon down a busy street." What a wonderful way to characterize the quick passing of his busy years as a Jesuit! Many were the affectionate prayers and Masses offered for him on this occasion.

In those less active years of his closing apostolate at Manresa, Father Hargadon's piety and trust in God were more apparent and a source of constant edification to Ours and to the Manresa Men. He grew even more outstandingly kind and sympathetic. He seemed to have only one mission in life, while it lasted, that of relieving troubled souls. For this all the talents of his generous nature were brought into play that he might gain the confidence of the men whom God destined him to help. He would reminisce too on the sacred places in the Province, notably on the religious heritage around Conewago in Pennsylvania, where the first church dedicated to the Sacred Heart of Jesus in this country was built and is still in use. He loved McSherrystown nearby, where he gave so many retreats at St. Joseph's Academy. How often he had prayed at the graves of those early missionaries and their flocks. He was wont to say that the very altars used by them breathed their sanctity and missionary zeal. In his life Father Hargadon had experienced striking proofs of God's protection. Once, while shaving in the chaplain's quarters in a convent, a force pulled him away from the basin. He resisted it; then he was violently pulled away. At that moment the whole ceiling fell and he narrowly escaped serious injury. Father was convinced that he owed this service to his Angel Guardian.

Last Days

Father Hargadon's health became so impaired that his return to the infirmary at Wernersville was imperative. There he constantly edified the novices, who visited and waited on him. Frequently he would say to the novices: "Our good mother, the Society, cares for me and cares for all." One day on getting his dinner he remarked, "Do you know why people do not advance more spiritually? Because they pay little attention to the Holy Spirit. Say a prayer often to the Holy Spirit." Every day at three in the afternoon he was wheeled to the gallery of the chapel to make his Holy Hour. In his active days, he often spent from three to four hours a day before

the Blessed Sacrament. On one occasion in a retreat he said, "Devotion to the Blessed Sacrament is the king of devotions. What is anything compared to one moment in His presence?" And he realized so fully the oneness of this devotion with that to the Sacred Heart of Jesus because the whole humanity of Christ with His Divinity is in the Holy Eucharist and from this Holy Sacrament exposed Our Lord had revealed the devotion to His Sacred Heart.

Father Hargadon's patience was marvelous despite the fact that his body became acutely sore. He would exclaim, "Everything that has happened to me is fine". He offered up his greatest sacrifice, his inability to say Mass, in a generous spirit of love for priests who do not appreciate the Mass sufficiently. He was always thanking God in his sufferings and offering his desire to celebrate Mass, hear confessions, etc., for the salvation and perfection of souls. He rejected with thanks the offer of a radio and sat instead in his chair for hours with his beads in his hands. He loved the life of Father William Doyle, S.J., of Ireland and also the diary of Father Doyle entitled, *A Thought for Each Day*. To a Scholastic, who remarked how difficult it is to make points on Our Blessed Lady, he advised, "Think for the rest of your life how Mary is your Mother". When too ill to talk to Ours, tears would well up in his eyes and he would say, "I'm sorry, I can't talk". Often, when he would discourse on his pet principles, he would talk almost wrathfully about things Jesuits should not do and seeing a person awed, he would add, "Oh, I am not angry at you."

The big decline came after Christmas of 1954 and for several months before he died, he was an inmate of St. Joseph's Hospital, Reading, Pennsylvania. He had been anointed before leaving the Novitiate. One of the Scholastics, a patient in the same room with him, observed his patience and cheerfulness in suffering. Although unable to express himself, Father Hargadon was always cheerful. Barely audible yet with a smile he would often say, "Wonderful." As his sufferings increased and with his rosary around his neck, he would exclaim, lifting up the beads or the cross, "Say an Our Father with me."

On Easter Sunday morning, April 10th, 1955, he died alone

and seemingly without a struggle, at the age of eighty-one years and sixty-three in the Society. It was most fitting that this soul, so beloved and loving and so saintly as well, this true priest of God, should meet his Master on Easter Sunday near the hour of the Resurrection, for he had so resembled Him Who said, "Peace I bring you, My peace I leave you". About five o'clock that Easter morning, the nurse had some difficulty keeping Father Hargadon in bed, for he was somewhat confused. Perhaps his most ardent love in life, the Mass, was on his mind and he desired to celebrate it on that great feast. He was finally quieted and seemed to rest. No apparent change could be detected in his condition. About twenty minutes later the nurse returned to find that Father was no longer breathing. She called the chaplain and the doctor. Father Gallagher administered the last rites. Father Frank Hargadon's passing from this life was in harmony with his way of living—just a quiet slipping away to God. May he rest in peace.

LOUIS A. WHEELER, S.J.

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ANGELS GUARDIANS

The great Peter Favre, the first priest, the first preacher, the first lector of theology of the holy company of the name of Jesus, and the first companion of blessed Ignatius its founder, coming one day from Germany where he had done great works for the glory of our Lord, and passing through this diocese of Geneva, in which he was born, related that while traversing many heretical places, he had received a thousand consolations by saluting the Angel Guardian of each parish as he approached it, and that he had been conscious of their help, in that they had protected him from the ambushes of the heretics, and had rendered several souls gentle and docile to receive the doctrines of salvation. And he said this with so much emphasis, that a lady, then young, who had heard it from his own lips, related it with extreme feeling but four years ago, that is to say more than three score years afterwards. I had the consolation during the past year (1607) of consecrating an altar in the place where God was pleased that this blessed man should be born, in the little village of Villaret, among our most rugged mountains.

ST. FRANCIS DE SALES

FATHER THOMAS J. REILLY

1878-1955

Father Thomas Reilly died on March 26th, 1955, after apparently recuperating from an emergency operation for intestinal obstruction and cancer. Few even suspected how ill he was, when, only a few days previously he had gone to St. Vincent's Hospital for treatment. He had asked to be excused a couple of times from a main altar Mass but insisted it was just a virus condition. His sense of duty, of always "marching with the army," was evidenced when, just before being stricken, he said to Brother Joseph Keashen, the Sacristan, "Keep an eye on me on the altar during Mass. I don't feel well." He completed the Holy Sacrifice and distributed Communion without incident, however.

Father Reilly's was a devoted life of close to sixty years in the Society that he had loved and served so well. Only after his death was it known how many friends he had made in the parish, especially among the poor and the sick whom he favored. He did his work simply and quietly. For twenty years, 1935 to 1955, in St. Francis Xavier's he served first as prefect of the church, and later was assistant pastor.

Frederick, Maryland

Born in 1878 in the adjoining St. Bernard's Parish, he attended the old college of St. Francis Xavier. Entering the Society in 1897 he was sent to the Novitiate in Frederick, Maryland. He thus became one of the last of the novices and juniors trained in that historic town. Strange to say, they were then, as a matter of fact, closer in years to the Civil War than we are today to World War I.

It is not surprising, therefore, that many traditions and stories, some even from eyewitnesses, were often repeated in the quaint old Southern town. Thus Stonewall Jackson was said to have inspected his troops, as they marched past, from the Novitiate doorsteps. Many wounded from battlefields like near-by Antietam and the Monocacy river and even from far-away Gettysburg were cared for and operated on in our Novitiate, turned hospital. The steeple of old St. John's Church—the highest point of vantage in the neighborhood—was used both by Confederate generals like Stonewall and by Union ones, such as Lew Wallace, the author of Ben Hur, as a look-

out in the border town that changed hands so often. Frederick's strategic importance was great, being almost equidistant from Washington and Baltimore. It was historic, also, as the birthplace of the author of the "Star Spangled Banner," Francis Scott Key, as well as Chief Justice Roger Brooke Taney, the first Catholic to hold the office who was buried in the Novitiate cemetery.

But Brother Reilly was beginning a different kind of warfare, one that was spiritual. His Master of Novices was the famous Father John H. O'Rourke, when among twenty *primi anni* he received the habit to form part of the eighty-one novices and juniors in the Community. The catalogues of those days give some interesting statistics showing how much the Province has grown in the lifetime of Father Reilly in the Society. Thus in 1897 the total number of Jesuits in the old Maryland-New York Province—now become three—was only 594. Today New York alone numbers more than fifteen hundred. Each of the three provinces today is larger than the three combined in those days! So Father Reilly lived to see the greatest growth ever recorded in the history of the old province. The daughters have far outgrown their mother! But even though the novices and juniors together never numbered ninety in Frederick, the quality of the community between 1897 and 1901 is shown by the number of outstanding men of Father Reilly's day. Among them were four who were to become provincials, ten rectors, one master of novices and several superiors of communities. Besides these, a junior was to become the first American to head the Biblical Institute in Rome while a few were to become professors at Woodstock and Weston. Father Phillips was to win a fellowship and honors in higher mathematics at Johns Hopkins, and others, to teach with marked success in Colleges. Father Francis Kimball, for example, is commemorated by a building in his honor at Holy Cross College, while two others, Father John Toohey and Father Joseph Murphy taught philosophy for many years at Georgetown and Fordham respectively. Two other novices of the time, Father Thomas Delihant and Father Charles Connor, became most popular preachers on the Mission Band for years.

Hidden Life

In such company Father Reilly, impressionable by nature,

could not help but be deeply influenced. True, he got little acclaim in his hidden life, being content to be just a member of the "long black line," provided only the work of the Society prospered. He used the talents that God gave him.

His regency was spent teaching and prefecting at the prep schools of Georgetown and Fordham. Only those who prefect study halls and dormitories for boarders in those days, before the era of private rooms, know how onerous this work was. He won deserved praise for his four years as head prefect of the small boys in St. John's Hall, Fordham.

After ordination he was Prefect of Discipline for years at Regis High School, worked for a year at Nativity Church before being made minister of Brooklyn Prep in 1926. There he remained for nine years taking charge of the Women's Sodality and helping in the parish in addition to his work for the Community.

His last assignment, as already mentioned, was for parish work from 1935 to 1955 in St. Francis Xavier's. So his life as a Jesuit ended in the same place which he had left fifty-eight years before to enter the Order. There too he celebrated his golden jubilee in 1947. His health was always remarkably good. Only once, and that due to an automobile accident, had he spent any lengthy time in a hospital. On December 17th, 1947, returning from his sister's funeral, the machine in which he was riding was in a collision and he spent several months in St. Francis Hospital, Poughkeepsie, to which he had been brought from Pawling, New York, where the accident occurred.

Father Reilly's keen sense of humor remained with him till the very end. I visited him in the hospital the day before his operation. On leaving I asked if there was anything I could do for him. Because of his intestinal condition they had all but starved him. His answer came at once, "Yes, get me a hamburger." Like Father Lord he could joke despite his lethal affliction. He had no fear of death. Yet he must have been looking forward to his diamond jubilee only two years later. But it was not to be. That, we hope, he will celebrate in heaven along with his fellow novices of 1897!

EUGENE T. KENEDY, S.J.

FATHER JOSEPH THOMAS MURPHY, S.J.

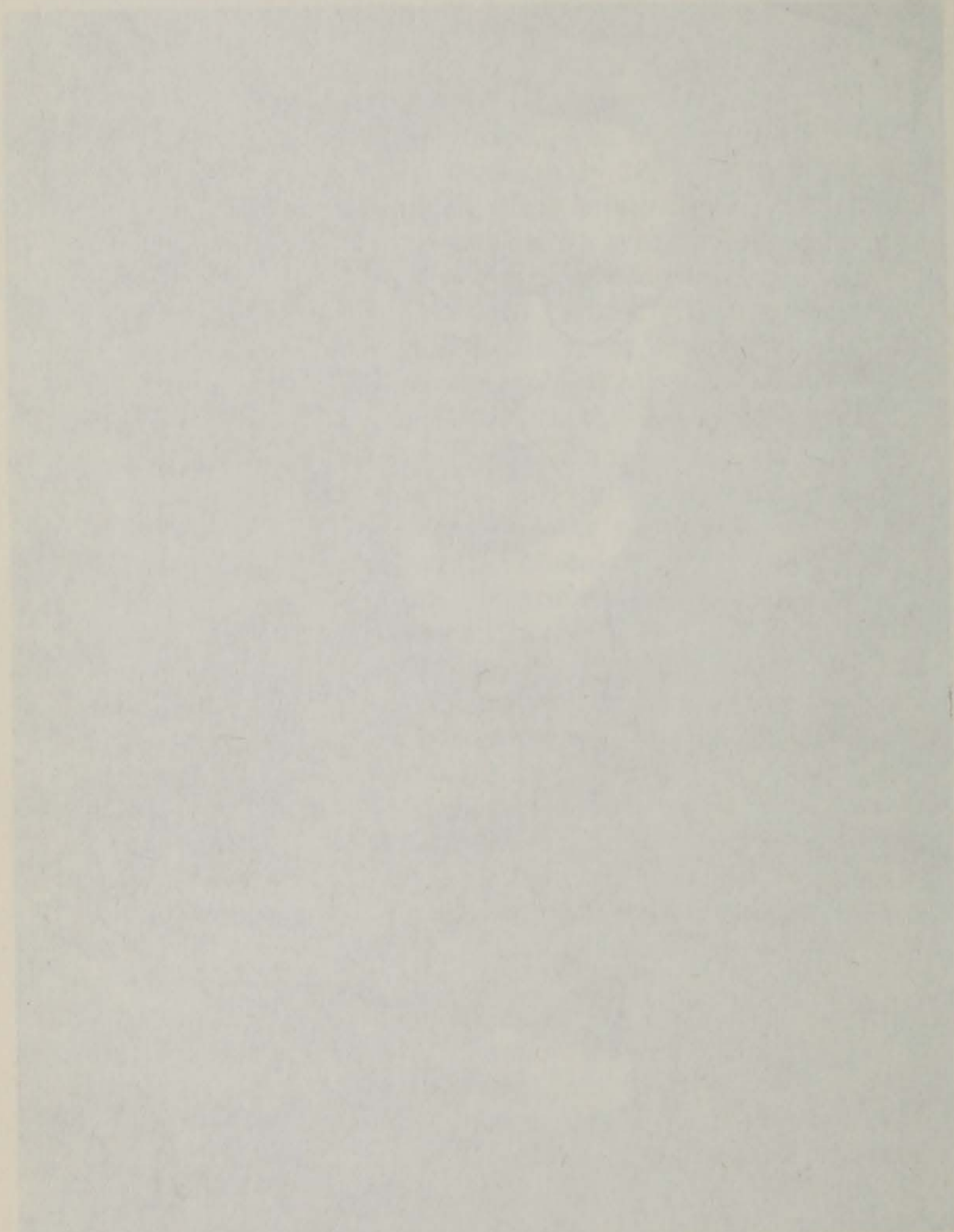
1891-1955

"God love you!" was the radiant message left with thousands by Father Joseph T. Murphy, S.J., who died somewhat unexpectedly the night of Tuesday, January 18, 1955, in Our Lady of Lourdes Hospital, Camden, New Jersey. Spoken in a rich, warm voice with a twinkling of brown eyes and a broad smile, this salutation brought comfort and confidence to many souls. It expressed his attitude toward people. "He loved people", wrote someone after his death. He spent himself unsparingly trying to bring God's Love to souls in missions, novenas, retreats and countless personal contacts.

Father Murphy would be grateful for prayers rather than words written about his life, although he made the Heroic Act long ago. It was evident in later years that he shunned publicity. He would not furnish photographs for use in publicizing a mission or novena. He preferred to let someone else, even if younger and less experienced, take charge of a mission to which he was assigned. Although realizing that God had given him a grand voice and other talents, he extolled the ability of others and minimized his own. He preferred not to return to a parish for a second mission, fearing he might not be able to give acceptable new material. Yet he was a gifted pulpit orator who could easily adapt himself to any audience. Father Murphy had his shortcomings as do all of us mortals: they highlight the virtues. Of sanguine temperament and character, strongly emotional, with a quick, practical mind and a decisive, dominating will, boundless in energy, forthright in speech and powerful in voice and presence, he was predominantly a man of action. Such a temperament and character are sometimes betrayed into flare-ups or hasty, outspoken opinions not always warranted by facts or sanctioned by prudence. It was remarkable, however, how true his quick, decisive judgments were on many issues, how prudent and welcome his advice to many souls, how instant and unsparing the help he gave, how challenging yet appealing his pulpit preaching, how effective and dramatic his marshaling of God-given powers and energy to draw souls to God! Had he lacked the decisive mind and will, the deep and powerful emotions



FATHER JOSEPH T. MURPHY



The map is a very faint illustration of a landscape, showing a wide expanse of land with some irregular shapes that might represent fields or buildings. The details are too light to discern clearly, but it appears to be a geographical representation of a specific area.

and the booming voice, he would never have been such an effective priestly workman.

Early Life

Joseph Thomas Murphy was born in Wilmington, Delaware, October 31, 1891. He was the tenth, and next to the last, child of Thomas A. Murphy and Maria J. Ready. Both of his parents were born in Ireland, emigrated separately to the United States, settled, met and married in Chicago, Illinois. The oldest daughter was baptized in the Jesuit Church of St. Ignatius. His father, somewhat older than his mother, had early schooling with the Augustinians and had acquired a great love for his faith and for the Church. This was shown later when he was a trustee of his parish and held office in the St. Vincent de Paul, the Holy Name and Temperance Societies. After the birth of the third child the Murphys moved to Wilmington, Delaware, where Joseph was born. There, at St. Mary's he was baptized, made his First Holy Communion and received Confirmation. There too he attended parochial school.

About this time the Oblates of St. Francis de Sales opened the Salesianum High School in Wilmington. Young Murphy enrolled. Enrollments were scarce in those days. He graduated in 1909 with three others, received honors and a gold medal for religion, and delivered a highly praised commencement address. During high school he took private lessons in elocution as well as in playing the piano and organ to acquire skills which came into excellent use later in his Jesuit life. Noteworthy too that two others of the four graduates also became priests, one an Oblate of St. Francis de Sales and one a Vincentian.

How did one who had so little contact with the Society of Jesus become a Jesuit? His devoted mother always thought that she played an important part in that decision. Years before in Chicago, when unmarried, she met a Patrick A. Murphy who became a Jesuit and later went to Woodstock. During a visit he made to Chicago she told him jokingly that she was going to enter religion. On his return to Woodstock he wrote her a beautiful letter, long treasured in the family, advising her to select a regular confessor and to read certain

things on the religious life. After her marriage the family was friendly with Patrick A. Murphy, S.J. When young Joseph decided to become a priest and a Jesuit he discovered that Father Murphy was at Marquette University and started a correspondence with him.

There were, however, more immediate influences contributing to his vocation. At an early age he decided to become a priest. His father died when he was twelve. He chose Holy Thursday, 1906, to tell his mother that he wished to be a priest after his graduation. As graduation in 1909 came near he asked permission to accompany two members of St. Patrick's choir who planned to go to St. Andrew-on-Hudson for retreat. About this time Father Louis S. Weber, S.J., was giving a retreat to Ursuline Nuns nearby. Hearing that young Murphy was going to St. Andrew's he visited the family to talk with the boy and give him some encouraging advice. Then he made it his business to be at St. Andrew's during the retreat. On his return trip to Wilmington Joseph stopped in New York City to see the Jesuit Provincial, Father Joseph A. Hanselman, and make application for entrance into the Society. Father Provincial referred him to the Fathers at the Church of the Gesu, Philadelphia. A talk with them produced the suggestion that he spend a year attending a special class at St. Joseph's. This he did. When the year was completed he entered the Novitiate of St. Andrew-on-Hudson, August 13, 1910.

Jesuit Training

From 1910 to 1917 Father Joe went through the usual training of a Jesuit. At the novitiate in Poughkeepsie he was happy to have Father George A. Pettit, S.J. as his Master of Novices. When he reached the rhetoric year of the juniorate he thought himself fortunate to have Father Francis P. Donnelly, S.J. as his professor. After the two years of juniorate he went on to Woodstock College, Woodstock, Maryland, for the usual three years of philosophy.

During these years his musical talent came to the fore. As a novice and junior he had the privilege to go along with the priest to a near-by mission in order to play for Benediction. When Cardinal Farley paid a visit to St. Andrew's, the young

Jesuit from Wilmington took part in the academy given in the Cardinal's honor by rendering Chopin's *Polonaise* on the piano. At Woodstock he played the piano frequently for the Scholastic orchestra. Whenever there was need of an organist he was glad to sit at the keyboard.

Regency began for him at Georgetown University Prep where he taught a class, assisted with the prefecting and acted as moderator of the orchestra from 1917 to 1919. He composed the music for Georgetown's *Blue and Gray*, for which Leo P. Burke, '20, wrote the words. In 1919 he went for a year to Regis High School, New York City. The next scholastic year 1920-21, Mr. Murphy went to Baltimore to teach in Loyola High School, then on Calvert Street. In addition to teaching a high school class, French and elocution, he was moderator of the dramatic and debating societies. At the end of the year the students presented *King Lear* under his direction, and on that occasion a full orchestra helped to present for the first time the new Loyola anthem, *Men of Loyola Hail*, his composition both in words and music.

After four years of teaching and extracurricular work in the regency Mr. Murphy returned to Woodstock College for his four years of theology. He was ordained on the feast of the Sacred Heart, June 27, 1924, in Dahlgren Chapel at Georgetown University by Archbishop Michael J. Curley. The newly ordained priests of that day were not permitted to return to their home cities for their first solemn Mass. Thus it happened that Father Joe offered his in the chapel of the Holy Cross Academy, Dumbarton Heights, Washington, D. C. His mother, four brothers and two sisters, as well as two sisters-in-law, were with him on this consoling occasion and were guests of the Sisters for breakfast.

Priest at Work

Father Murphy finished his course at Woodstock in the Spring of 1925. Two years intervened before tertianship. The first of these was spent at St. Peter's College, Jersey City, New Jersey. While teaching a high school class and acting as moderator of the debating society Father Murphy helped in the church, accepted twenty Sunday calls, gave a novena in honor of the Immaculate Conception and a triduum

for Children of Mary, a Novena of Grace at St. Michael's, Jersey City, a Lenten course in Rahway, New Jersey, a Knights of Columbus sermon, an address at a N.C.C.W. banquet, etc. The following year he was student counsellor in St. Francis Xavier High School in downtown New York. Some estimate of his zeal and unsparing labor may be gained by noting that during this year at Xavier he directed all school Sodalities and the Knights of the Blessed Sacrament, was extraordinary confessor for two convents, gave seven novenas, six retreats, two tridua, two Lenten courses, one Three Hour service and one baccalaureate address. He conducted also the weekly Xavier devotions, heard five thousand confessions, and spent August helping on Randall's Island. At the end of the year there were seventeen vocations to the Society of Jesus. He journeyed to St. Andrew-on-Hudson, Poughkeepsie to begin tertianship in September, 1927.

The pattern of his priestly life is evident. After tertianship, he resumed more active priestly work when he was assigned to the Brooklyn Preparatory School in 1928 as student counselor and moderator of the Sodality, the League of the Sacred Heart and the Knights of the Blessed Sacrament. At the end of this scholastic year there were five vocations to the Society of Jesus. Two other events marked this year, one of them sorrowful. Shortly after school opened he was called to Wilmington because of the serious illness of his mother. On November 2, 1928, she was stricken with a heart attack and, annointed by her priest son, expired peacefully in his arms on November 6. The other event was the pronouncement of his final vows in Brooklyn, February 2, 1929.

In 1929 Father Murphy was transferred to the Gesu, Philadelphia, to remain there until 1937. He served as parish priest, moderator of the parish Sodality of the Blessed Virgin, chaplain at Lankenau Hospital, director of the Jesuit Seminary Fund drive, and, from 1933 to 1937, as a teacher in St. Joseph's High School located there. His great work was in preaching and directing the Sodality. Some four hundred single women were members of the Sodality and met in the church every Tuesday evening, except during the summer months, to say the Office, hear a talk and assist at Benediction. Father Murphy was popular here also as a confessor and

preacher, and was known for his great kindness and his faithful attendance on the sick. Perhaps sixty percent of the socialists who later married asked him to be the officiating priest at their marriage. While at the Gesu a generous parishioner gave him \$8000 for a burse for the education of a Jesuit and wished it named, "The Joseph T. Murphy Burse".

In 1937 Father Murphy was given notice to take up his residence at the rectory of Our Lady of the Wayside, Chaptico, Maryland, and be pastor of St. Joseph's Church, in nearby Morganza. St. Joseph's had a mixed congregation, white and colored, with two separate schools. The place was run down, the tabernacle needed renovation, vestments were old and worn, the ceiling of the church was in need of repair and the church itself of paint, and the cemetery nearby was overgrown with weeds. He got the men of the parish to clean up the cemetery. He called on his many friends in convents to provide new vestments and altar linens, then burned the old ones. The Good Shepherd Nuns of Peekskill, New York, sent him a splendid organ. The church was painted, the ceiling previously repaired. The pastor could be found, for example, making screens to keep flies and insects out of the Sisters' convent. His flock was dispersed over a large area. Therefore, there was plenty of pastoral work for the shepherd. Tobacco growers in the parish were selling their product through a commission merchant and reaping little profit. With characteristic decision and helpfulness Father Murphy talked to the growers and worked out an arrangement to have them sell their tobacco at auction to agents of tobacco companies in near-by warehouses, at a considerable profit. This arrangement was later copied by others. His friendliness and zeal appears in another incident. Driving along the road he saw some of his colored parishioners trudging along to church for confession. When he overtook them, he invited them to ride. To which in amazement came the reply, "Father, nobody ever asked us to ride in an automobile!" One day Father John F. Cox, S.J., director of the Mission Band of the Province dropped in for a visit. Sitting on the porch at Chaptico he asked of Father Murphy, "What are you doing down here?" When the answer was given, he continued, "You shouldn't be down here. You ought to be on the Mission Band. I'll see to it that you are put on the Mission Band." Father

Murphy enjoyed his work at Morganza. He spoke of his assignment there as an act of Divine Providence to give him a knowledge of how to administer the affairs of a parish.

Mission Band

Father Murphy was assigned to the Mission Band in 1941 with residence at Old St. Joseph's, Philadelphia. For fourteen years until his death he remained a member. He joined the Band at a time when there was need of reviving and extending its work, especially after the separation of the Maryland Province from the New York Province of the Society of Jesus in 1943. There is no doubt that his power as a preacher contributed much to that revival and extension.

While giving missions, novenas, retreats, tridua and occasional sermons, he had invitations or assignments in the territory of the three archdioceses and twelve dioceses which are coextensive with that of the Maryland Province of the Society of Jesus, from the lower half of New Jersey to North Carolina. On occasions his voice was heard in the New York area, in the Midwest, and even farther afield. He preached in cathedrals, in large and small churches in cities, towns and villages, and gave retreats in convents, colleges and schools, and in retreat houses for laymen and laywomen. Three years in succession he gave the freshman retreat at Loyola College, Baltimore. He preached the Three Hours in the Blessed Sacrament Cathedral, Altoona, in St. Matthew's Cathedral, Washington, as well as in Old St. Joseph's, Philadelphia and St. Ignatius, Baltimore, and St. Alice's, Stonehurst, Pennsylvania. His voice was equal to the largest church, without a public address system, which he preferred not to use. Often he expressed the desire to visit the South, if that could be arranged, and there go from church to church instructing Catholics and influencing non-Catholics in that region where priests are few.

Father Murphy was a successful missionary. Some did not like his style of preaching. Most priests and the people did. No sacred orator can always be at his best in the drudgery and emotional exhaustion of a mission, with its early rising and late retiring, the daily preaching morning and night, and the daily sessions of confessions. Father Murphy was no ex-

ception to this. The effectively powerful voice could at times become too powerful, the barbs pointed at human sins and follies at times perhaps too pointed. But he had usually the power to draw people to make a mission and keep them intently interested when they came. His effectiveness is shown by the numbers he attracted to missions, by the constant trek of sinners to his confessional and by the numbers harassed by marital and other problems who sought an interview with him in parish rectories.

In analyzing his effectiveness, attention must be given to his physical and mental equipment and to his spirit of faith, of justice, of zeal and of charity. He had a good mind which did not lose itself in abstractions. He had the knack of translating speculative truth into practical use for souls and their needs. Practical, highly emotional and close to the people, he knew them and their way of thinking, could talk their language, knew their foibles and failings which he could point out vividly, strongly and even humorously. His lively imagination and powerful voice enabled him to express himself in stirring phrase and pull out the stops of human emotions somewhat as he did when he sat at an organ. He knew the tricks of the orator's trade, and used them. Not insincerely. For he was zealous to awaken in souls the spirit of faith, of love of God, of love of Our Lord in the Blessed Sacrament and of His Mother Mary. Father Murphy worked tirelessly during a mission in preaching, in the confessional, and in dealing with people's problems, but was ever solicitous to spare another working with him from too great a burden of labor.

For the matter of his preaching he drew from the Scriptures, from history, philosophy and theology of which his written sermons and conferences indicate he had a good grasp, from his knowledge of human beings, from his personal experiences which provided dramatic illustrations, and especially from the Exercises of St. Ignatius. He would say, "I just give them the Exercises." He did present almost the bare truths of the Foundation or the Kingdom in a way many others could not hope to imitate. Then he would make his applications. Of course, he used the matter required for mission instructions on confession, commandments, etc. He often said, "What they need today is instruction." But there are

different ways of instructing. One is the rather quiet development of the topic with sufficient exemplification. His was a very effective dramatic way.

A few observations concerning his method of preaching will complete the portrait. His style was direct. He looked at his audience, talked to them, talked with them. Much of his preaching was animated conversation: questions, observations, pointed jibes, frequent repetition to make them remember, humorous remarks or imitations. He might have his audience listening intently to his dramatization of a story or give them relief with a laugh as he imitated in voice and gesture their easily recognized foibles. He understood well the feminine mentality and could portray in voice, in gesture and in action their failings as he brought them into dramatic focus. On the other hand, when addressing men, he would be strong, clear, brief, pointed, manly. Just as readily could he adapt himself to the mentality of youngsters and hold their attention with his remarks, his imitations, his facial expressions. When he conducted the mission service for the blessing of infants he could do so with such unction and fatherliness that mothers would feel proud of their role in life and of their children. His gestures were graceful, his presence always dignified. Most of the time he preferred to stand or move just inside the altar rail. Walking down the aisle when men or women said their beads aloud or sang the hymns, and leading with his resonant voice, he could make them into a unified praying and singing congregation. One might sum it up by saying that he threw himself wholeheartedly into his task with all the powers God gave him, yet never without dignity. He said Mass and gave Benediction with great devotion. People saw in him the devout, devoted priest. His personal contacts with people made a deep impression on them. He was not one to talk about his contacts, his converts, the sick he visited and the people he helped. But they were many.

Illness and Death

In the year 1954 Father Murphy had a painful recurrence of an annoying back condition. He had suffered from this sacroiliac condition through many years. He had consulted doctors and secured special shoes. When at home in Old St.

Joseph's he used to sleep in a bed into which hard boards had been inserted. One can only imagine what trouble he must have had in such attacks as he shifted from bed to bed in different rectories and institutions to which his work called him.

The recurrence of the attack in 1954 found him quite bent over. Prevailed on to see a specialist he underwent traction in Our Lady of Lourdes Hospital, Camden, New Jersey, which he entered June 1 and left June 8, feeling much better and wearing a brace. About this time a heart condition was discovered which seemed linked with hypertension. It did not seem serious but he was advised by the doctor to refrain from all strenuous preaching. This order he followed, restricting himself to week-end calls and an occasional talk or triduum or light retreat. Though he rested at Old St. Joseph's, he did what he could to help the superior, Father Thomas J. Love, and the treasurer, Father John J. Brown, with their mail. Father Love himself, had a critical heart condition and needed assistance. On Sunday morning January 2, failing to get a response to a knock, Father Murphy entered Father Love's room only to find that he had arisen and fallen back with a fatal heart attack. Father Murphy anointed him. The experience must have been a shock to him. Later he is reported to have said, "I'll be the next one." From then on he had temporary charge of the community and the task of the funeral arrangements. Habitually unsparing of himself, he was all action in doing what had to be done, even serving table and washing dishes when help was short.

About six o'clock Friday morning, January the fourteenth, Father Murphy rapped on the wall of his neighbor, Father John J. Brown. Father Brown entered the room and found that Father Murphy had what seemed to be a bad heart attack, but was sitting up in a chair. He gave him the last rites and summoned a doctor. Soon Father Murphy was in an ambulance on his way to the hospital. He seemed to expect death. But quiet and rest in an oxygen tent quickly brought down his high pressure, suggesting that his attack may have been caused by hypertension. Though he was not in a critical condition, his relatives were notified. Reverend Father Provincial William F. Maloney paid him a visit on Monday, January 17, was startled to find him in an oxygen tent, and feel-

ingly told him how much he appreciated and thanked him for the good work he had done for the Society.

That night about ten o'clock, January 17, he had a sudden attack and pulmonary collapse. The next morning the doctor said that the prognosis was grave, but it was uncertain what would happen. It turned out to be the last day of Father's life. His younger brother, Francis, remained in the hospital that day. That evening he was joined by another brother, Dick, and his wife, Nan, who had hurried from Cleveland. They talked to the patient, helped a nurse to arrange him for the night, and finally left the room about nine-thirty. The doctor then gave them the impression that the patient's condition, though uncertain, did not seem critical, and that they could safely go to their hotel. Earlier that evening Father Murphy had looked often at a crucifix on the wall and then asked that the rosary be put in his hands. The nurse reported that Father Murphy, who had told her that afternoon that he was not afraid, prayed much and uttered ejaculations such as "Jesus, Mary and Joseph" and "O Mary conceived without sin". A special nurse entered the room at eleven o'clock and found the patient's color poor, the respiration shallow and the pulse imperceptible. She summoned a doctor. At eleven-ten the doctor pronounced him dead. He had died of heart failure with congestion of the lungs to which hardening of the arteries and hypertension contributed.

Many friends, including sodalists of old at the Gesu, came to Old St. Joseph's to pay their respects. The funeral Mass was attended by many Jesuits, diocesan priests, relatives and friends. The Most Reverend Joseph McShea, D.D., Auxiliary Bishop of Philadelphia, gave the last absolution. Burial was in the cemetery at the Novitiate of St. Isaac Jogues, Wernersville, Pennsylvania. Father Murphy, with his decisive mind, dominating will and oratorical ability might have become a very successful man in many walks of life. Long ago, however, he set his heart on living and dying for Christ.

FERDINAND SCHOBURG, S.J.

Books of Interest to Ours

TRULY NOTABLE

The Mystery of the Woman. Edited by Edward D. O'Connor, C.S.C.
Notre Dame, Indiana: University of Notre Dame Press, 1956.
Pp. x-150. \$2.75.

This important book contains three theological and two historical essays. The former concern the Marian dogmas which have engaged the particular attention of theologians. In "Theotokos: The Mother of God," it is the thesis of Father Walter J. Burghardt, S.J., that the significance of the divine maternity in 431, when it was equivalently defined, lay in its relationship to the *physical* Christ; and that its added significance today lies in its relationship to the *mystical* Christ. In other words, the significance of the divine maternity in fifth-century Ephesus lay primarily in this, that it furnished a fresh insight into the person of Christ, into Christology, into the fact of the Incarnation; its added significance in twentieth-century America lies in this, that it suggests a fresh insight into the work of Christ, into soteriology, into the task of redemption. In his effort to penetrate the divine design of redemption and Mary's role therein, Father Burghardt starts with the patristic affirmation that Mary is the Church, or a privileged type of the Church; he shows that she represents "the believing Church, the whole community of Christians, hierarchy and laity, in so far as it hears the word of God and welcomes it within." At the moment of her fiat, the substance of the mystery of the Church to come was realized in her. "The Church is a collective Mary, and Mary is the Church in germ." This beautiful and profound doctrine is further illuminated when considered in the light of the fact that Mary's motherhood was virginal. "The denial to man of any initiative in her fruitfulness must, if it be Christian, stem from a woman's total dedication to God, a complete openness to the divine, receptivity to God and to God alone." For Mary and the Church, it is only by reason of virginity thus understood that they can achieve fertility. It was by Mary's total response to God's invitation that she became the mother of His Son. It is by prolonging this response that the Church forms Christ in individual souls. Moreover, these lovely truths are further clarified by Mary's Immaculate Conception, her personal sinlessness and her glorious Assumption. "Mary conceived without sin is Mary redeemed, and Mary conceived without sin, Mary redeemed, prefigures the whole community of the redeemed, fashioned without sin from the lanced side of the Crucified." In Mary's personal sinlessness "we discover in its ideal state the sinlessness which is of the Church's essence, yet is realized not at once, but from day to day, till humanity be gathered up in Christ." The consummation of the redemption operated by the Church, which will have place only when the body is transformed and the whole man, body and soul, confronts his Creator in an eternity of knowledge and love, "finds its first purely human realization in Mary assumed into heaven, body and soul."

Father Ferrer Smith of the Dominican House of Studies in Washington, D. C., in the second of the theological essays presents an inspiring discussion of the Immaculate Conception. First he studies the devastation caused by sin. Sanctifying grace was "the channel allowing the passage of the infinite goodness, the infinite love of God. Through it would pass riches without end and eternally. Through it God would pour out divinity, pour out Himself. By sin man damned up that channel, closed off that source of enrichment." Next Father Smith gives some beautiful paragraphs on grace as the love of God. "All creation is, and literally, a divine love song." We are loved infinitely. Grace "breathes of beauty as a flower in the midst of the desert and the beauty is the beauty of God. Grace is love and the fruit of love; grace is life and life everlasting." Christ died that Mary might never know the slightest stain of sin. Mary was moulded to undreamed perfection by the love of God and the Passion of Christ. Finally Father Smith discusses the strangeness and remoteness which some might notice in Our Lady. He concludes, "If we do not know Mary in her fullness, do not love her in her sublimity, do not imitate and take her to ourselves, the fault lies, not in her, but in our unwillingness to see, in our unwillingness to give ourselves to God."

The third of the trilogy of theological essays written by Monsignor George W. Shea of the Immaculate Conception Seminary, Darlington, New Jersey, is an explanation of the solemn definition of the Assumption by Pius XII and shows an extraordinary mastery of the literature on Our Lady. The insights into the basic importance of the dogma for our times by the rejection of naturalism and angelism are especially noteworthy. The essay on "Our Lady in our Land" by Daniel Sargent recalls his earlier distinguished work in this field whereas Father Eugene P. Burke's final essay is a brief but moving one on Our Lady at the University of Notre Dame. In a distinguished foreword, Father Theodore M. Hesburgh, President of Notre Dame, explains the origin and purpose of this truly notable production.

EDWARD A. RYAN, S.J.

THE PERFECT STORY

Perfect Friend, The Life of Blessed Claude La Colombière, S.J.
By Georges Guitton, S.J. Translated by William J. Young, S.J.
 B. Herder Book Co., 1956. Pp. xxii-440. \$6.00.

Once again, Father Young has performed a valuable service for English readers by his translation of the life of Blessed Claude La Colombière, S.J., from the French of Georges Guitton, S.J.

Though it is true that La Colombière's principal role was to be an apostle of devotion to the Sacred Heart, readers will also be grateful to Père Guitton for opening up to them the other facets of La Colombière's career. He was a distinguished preacher in a century and country

of distinguished preachers; he was an accomplished humanist; an incomparable spiritual director; an able superior; a victim of the Titus Oates Plot in England; a patient sufferer. And though Père Guilton deals with each of these roles in a competent way, the reader cannot but detect that what we know of La Colombière from the sources is a mere shadow compared with what we do not know.

Yet the Jesuit La Colombière can be more easily known. His spiritual notes, many of his letters of direction, his sermons—in fact, six large volumes of his own writings—remain. From these Père Guilton has chosen judiciously. He has discovered the true La Colombière and has presented the interior man adequately. It is for this, rather than for the narrative story, that the book should be read. La Colombière was a great ascetic. He deserves far more recognition, respect and imitation. God makes use of human instruments in working out His inscrutable will. Surely, then, the spirituality of La Colombière must have played some part in moulding this devotion, recently termed by Pius XII “a true synthesis of the whole Christian religion.” By a study of his own writings, we may come to understand his influence on the devotion.

FRANCIS X. MOAN, S.J.

DISPASSIONATE

The Dead Sea Scrolls and the Originality of Christ. *By Geoffrey Graystone, S.M.* N. Y.: Sheed and Ward. Pp. 117. \$2.50.

It is indeed a rare phenomenon in a country addicted to booing the “egg-head” when anthropological erudition makes a “big hit.” Yet it is undeniable that the excavations at Qumran and the discussion of the Dead Sea Scrolls have done just that. Aside from numerous articles in journals destined for the elite of the scholarly world, two books (*The Scrolls From The Dead Sea* by Edmund Wilson and *The Dead Sea Scrolls* by Millard Burroughs) have brought the story of the excavations and their possible repercussions upon Christian history to the attention of a wide cross section of the reading public. Indeed, a person who does not have at least a nodding acquaintance with the Dead Sea Scrolls might well find himself at a loss in polite conversation today.

This popularization is, however, a mixed blessing. As Father Graystone points out in this volume, there is a tendency to draw unwarranted conclusions from the data so far deciphered, conclusions which might lead the less critical reader to believe that Christianity is but an historical outgrowth or a concretization of the religious temper of the Chosen People just before the advent of Christ. This volume (originally a series of articles in the *Irish Theological Quarterly*) is an attempt by a Catholic biblical scholar to clarify the problem of the Dead Sea Scrolls and their relationship with the genesis of Christianity and to submit to scholarly scrutiny other works on the same subject.

We are indebted to Father Graystone for a dispassionate attempt

to examine the "facts" and the "conclusions drawn from them" in a style that is at once both scholarly and readable. Even a brief perusal of the volume will indicate the author's constant endeavor to prescind from argumentative apologetics and to illumine the facts involved in the case. Perhaps one might not find himself in complete agreement with the author concerning the *degree* of indirect influence on "the peripheral elements" of the New Testament literature, but this would be an incidental difference of opinion within a much wider context of agreement about essentials.

R. M. BARLOW, S.J.

COMPLETE AND CAREFUL

Dictionary of Scholastic Philosophy. *By Bernard Wuellner, S.J.* (Milwaukee: Bruce Publishing Co.), 1956. \$4.25.

Father Wuellner's *Dictionary* is a complete and careful compilation of all the terms that are customarily used in the philosophical manuals, along with their accepted definitions and, occasionally, certain logical schemata which show the relationships between the various preferred usages of the same term. The definitions fall into two general classes: the first merely gives the manual definitions; the second includes references to the primary sources, particularly the works of St. Thomas and Aristotle. Most of the definitions would be more serviceable, had examples been appended. As it is, the undergraduate student, for whom this dictionary has been designed, is not liable to find some of the definitions helpful. Take for example, *analogous concept*: "a concept that represents a nature that is known not immediately but by an incomplete comparison with some better known nature that is only partially like the object of this analogous concept." Or again, *virtual quantity*: "some quantitative measure of a quality according to the objects to which a power or principle refers or to which it can or does attain, or according to the rate of action." Examples would help to clear up some of these obscurities.

Many a teacher, however, will not look with favor on the suggestion that his students need a dictionary in order to understand what he is teaching them. It may very well be true in certain cases that the students do need such an aid. But the solution in such cases would not be a dictionary but a new teacher. For it is supposed that a teacher of philosophy tries to have his students understand, not words or terms, not even Scholastic thought as such; rather to understand some real experience which he is analyzing philosophically *with* them in class. He does not aim at "proving that (the) definitions do *correctly* express what a nature or activity is;" but rather, as Father Wuellner properly explains under the entry for induction, to assist the students to make the proper induction from their own experience. And he who induces

does not prove; he "sees" and understands, and precisely in his own world and in his own times.

Father Wuellner, however, does not subscribe to any of the possible misuses mentioned here. On the contrary he is fully aware of the difficulties that face the tyro in philosophy and has designed this dictionary as an instrument to be intelligently used in solving some of them. No doubt that so used this dictionary will not be without value. It will be up to the teacher, however, to insist on such intelligent use at the risk of abandoning the attempt, always a difficult one at best, to have the students think through a problem. He will find them memorizing definitions instead. They may do so faithfully, even successfully; but the end result will be that they may learn to agree on the meanings of terms but may overlook the more important achievement of agreeing on reality.

H. R. BURNS, S.J.

ON THE SCRIPTURES

The Catholic Companion to the Bible. *Edited by Ralph L. Woods.*
Philadelphia, J. B. Lippincott, 1956. Pp. 313. \$3.95.

Anthologies naturally tend to offer kaleidoscopic impressions of their subject. By way of exception this anthology on writings about the Bible spreads a mosaic before the reader. The editor has selected authoritative, interesting, provoking passages on Sacred Scripture, written by Catholics throughout the centuries. He has arranged his material in orderly fashion: Part One dealing with the nature, value, and authority of the Bible; Parts Two and Three with the Old and New Testaments. Modern writers, exegetes, theologians, philosophers, as well as Fathers and Popes have been included: Augustine, Jerome, Thomas; Leo, Benedict, Pius; Lagrange, De Lubac, Jones, Griffith, Maritain, Heinisch, and a host of others. This volume beautifully pictures the ageless Catholic reverence, love, and appreciation of the Word of God entrusted to the Church.

Mr. Woods sets for himself a modest goal which he attains. The book is meant to be a companion and guide for the thoughtful Catholic who is reading Scripture habitually, or for the first time. It is purposely devoid of the technicalities germane to a scholarly study but does succeed in "placing the Book in the full context of Catholic faith and teaching." Short, devotional quotations abound throughout the work. The spiritual reality of Scripture, its symbolism, inspiration, inerrancy, canonicity, and various historical points comprise the first part. Then a few Old Testament problems are handled, together with the religious value of Genesis and the Prophets. The redemptive role of the Jews and of Mary climax this section. Part Three covers historical, geographical, literary, and apologetic questions connected

with the New Testament and devotes a few pages to each of the Gospels, to the Acts, Paul, Peter, and the Apocalypse.

Since the editor intends to make Scripture more meaningful by emphasizing its spiritual content, one can perhaps overlook the omission of several exegetes with a more up-to-date approach. This omission is especially noticeable in the part dealing with the New Testament, but it seems to have been unavoidable. For the sources of this volume have been limited to books written in English or translated. Periodicals and the vast amount of material in French have been left untouched.

PHILIP J. CALDERONE, S.J.

THE EIGHT DAY RETREAT

Eight Day Retreat Based on the Spiritual Exercises of Saint Ignatius Loyola. *By Rev. Francis X McMenemy, S.J.* Edited by Rev. William Grace, S.J. Bruce, Milwaukee: 1956. Pp. x-218. \$4.00.

The familiar problem of adapting the Spiritual Exercises to the exigencies of an eight day retreat is admirably met in this little volume. It is not a set of instructions or a latter day *Directorium*; it does not speculate upon the theological implications of Ignatian spirituality; it is not a textual study. Rather it is one man's simple method of giving the Exercises in eight days. That this method has met with remarkable success needs no mention here. The very name, Francis McMenemy, has become in the minds of a generation of American Jesuits synonymous with a good retreat. Father McMenemy's notes on the Exercises, long circulated in typed or mimeographed form, have brought his admirable spiritual insights to many Jesuits who did not have the good fortune to have made one of his retreats. This little volume is the first edition of his retreat notes in printed form. It has been painstakingly edited, so that the structure, the thought and even the style has lost none of its original flavor.

Father McMenemy follows the customary sequence of meditations as presented in the book of the Exercises and his points for meditation are fine examples of the traditional approach to the Exercises. Occasionally, however, such short treatments as those on the supernatural life, on purity of conscience, and on poverty and chastity are added as an interpretation of the Exercises themselves. Outstanding even in this uniformly excellent volume are his treatment of the Principle and Foundation, the Hidden Life, the Crucifixion and Death of Christ, and the Contemplation for Obtaining Divine Love. Retreat Masters should find in this book an invaluable source of ideas and of inspiration for their work. It is to be recommended, also, to the Jesuit priest who makes his own retreat as a practical handbook on the Spiritual Exercises.

R. M. BARLOW, S.J.

THE LITERAL APPROACH TO THE EXERCISES

Los Ejercicios de San Ignacio. Explanacion y Commentario Manual para formar Directores de Ejercicios y para la oracion mental diaria. By Antonio Encinas, S.J. Santander: Sal Terrae, 1952. Pp. 816.

Father Encinas is not a newcomer to the field of Ignatian spirituality. He brings with him rich knowledge and long experience in the *Ars Ignatiana*, from his long years as a tertian instructor and retreat master. This volume has been published in a twofold edition: one for priests and religious in general and the other for Jesuits, with comments and application particularly suitable in Jesuit life. The first impression is favorable. One is particularly struck by the extraordinary clearness of the printed text, which uses at least five different sets of type. Furthermore, there are excellent summaries at the end of each meditation. Unfortunately one looks in vain for an alphabetical index and a bibliography, two fundamental appurtenances of any scholarly book of this type. Needless to say Father Encinas like a true Spaniard and son of St. Ignatius follows the text of the *Spiritual Exercises* literally, too literally. Why, for example, should we feel constrained to cling to that division: persons, words, actions? Can such artificial vivisection really hope to produce a scene true to life, where we imagine ourselves to be present? Admittedly St. Ignatius was not a man of fertile imagination, as is clearly seen from his writings. Is it not better, then, to follow his spirit, rather than his letter, if he asks us to represent to ourselves the scene as though we were actually present? In this connection one might compare the dry, artificial applications of the senses which are offered in this volume with the accomplished masterpieces of such artists as Father Longhaye and the unsurpassed Father Meschler. The difference will be immediately evident.

The title is somewhat misleading, unless there is a second volume to follow. For the book contains only thirty-two meditations and makes little mention of such important items as the Additions, the Annotations or the various rules which are so important as interpretations of the corpus of the Exercises. It seems strange that, while much that forms an integral part of the Exercises has been omitted, Father Encinas should, on the other hand, have added much of his own thought, not to be found in the *Spiritual Exercises*. Reference is made especially to the complicated schemes and elaborate diagrams on daily self-analysis.

BERNARD M. WELZEL, S.J.

SUPERNATURAL CONTEMPLATION

An Ignatian Approach To Divine Union. By Louis Peeters, S.J. Translated by H. L. Brozowski, S.J. Bruce, Milwaukee, 1956. Pp. xiv-114. \$3.00.

The present volume is a translation of the first edition of the author's *Vers l'union divine par les Exercices de S. Ignace* (Beyaert, 1924).

Since a second enlarged edition of this same work has appeared in French, it is something of a mystery why the smaller first edition was chosen for the introduction of Father Peeters to the English-speaking world. Still it must be admitted that this translation expresses the author's thesis with sufficient clarity and, incidentally, spares the reader the rather distracting answers to objections. The inner finality of the Exercises constitutes the master theme of this book. This finality is manifest not only in the text of the Exercises, but also in the intention of their author. In support of this idea, the life of St. Ignatius is studied, and the text of the Exercises is submitted to scrutiny. No gift of supernatural contemplation, the author maintains, exists, that does not find its place and its development in the Spiritual Exercises. In spite of the controversy the book touched off, the solidity of its exposition is attested to and the thesis is given full approval by Father de Guibert in his recent historical work on the spirituality of the Society. For the most part the English is good—certainly true to the author's thought. There are a few awkward turns of phrase, at least one dangling participle. Every Jesuit will thank the translator for making available a powerful vindication of the Ignatian way, and a spur to its persistent pursuit.

ROBERT J. SUCHAN, S.J.

DOCTRINE AND PEACE OF SOUL

Inward Peace. *By Raoul Plus, S.J.* Westminster: Newman Press, 1956. Translated by H. Ramsbotham. Pp. 131. \$3.00.

In his usual readable style Father Plus presents us with a short book on the theory and practice of Christian peace. The first part of the book treats the nature of peace and its dogmatic groundwork: faith, hope, and love. The theory unfolds through the use of the anecdotic quote and pertinent excerpt from spiritual diaries and secular biography. In the second section the author considers the strange case of Angélique Arnauld. In her search for peace this strong-minded lady of Port Royal never completely assimilated the shrewd advice of St. Francis de Sales. The approach of the book is on the popular level. It does not pretend to be a psychiatric manual. Rather it is a swift-moving spiritual guide which traverses the pertinent areas of Christian revelation with an eye open to the inner experiences of various souls, from Michelangelo to Péguy. Since the book draws much of its interest from these glimpses, the reader may find them all too brief and fleeting. However, they make for interesting and animated reading.

JOHN J. HEANEY, S.J.

The Two-Edged Sword. An Interpretation of the Old Testament. *By John L. McKensie, S.J.* Milwaukee: Bruce, 1956. Pp. xv-317. \$4.50.

The purpose and precise nature of the Old Testament is here explained by an expert. We plan to publish a longer review of it later.

MEDITATIONS ON THE SACRED HEART

In Retreat With the Sacred Heart. *By François Charmot, S.J.* Westminster. Newman Press, 1956. Pp. x-226. \$3.00.

This strikingly unusual volume is a collection of meditations on the Sacred Heart. Its appearance in a year which has seen official commendation given both to the devotion to the Sacred Heart and to the author of the *Spiritual Exercises* is indeed felicitous. The attention of the reader is immediately arrested by the mode of expression which the author uses to develop his spiritual insights. For this volume is written somewhat after the manner of the Psalms in a type of rhythmic prose that is peculiarly adapted to foster devotion. Still, it must be insisted, this is not a pious book in the pejorative sense of that word. On the contrary, the uninstructed layman will find some chapters difficult. The first two meditations, for example, discuss the foundation of the devotion to the Sacred Heart—the relation of the Sacred Heart to the Trinity. This teaching, it will be remembered, was emphasized by Our Holy Father in his Encyclical, *Haurietis Aquas*. The poet, the theologian, the priest—for all, this book will have an appeal. Both religious and laity will find the meditations helpful in supplementing a retreat. Sister Maria Constance's translation is so well done that one is almost led to believe that this is not really a translation at all.

R. EUGENE MORAN, S.J.

 THE CHRONICLER AND THE KING

The Life of St. Louis. *By John of Joinville.* Translated by René Hague from the text edited by Natalis de Wailly. New York: Sheed and Ward, 1955. Pp. 306.

This third volume of the *Makers of Christendom* series, under the editorship of Christopher Dawson, presents a modern English translation of John of Joinville's popular life of St. Louis, King of France. The book falls into three parts, the longest of which lies between two shorter parts of a very different character. This middle section contains the memoirs of John of Joinville, when he was overseas with the King. At the beginning and end are shorter sections concerned with the virtues of St. Louis. Excellent annotations by the translator fill in the background of the story. For those desiring a contemporary account of the actual life of the medieval Crusader, these memoirs of St. Louis's first Crusade will prove most satisfying. Joinville is a frank, honest writer and is at his best as an eyewitness, whose experience gives him an opportunity to speak of Louis's courage, charity or humour; of his hasty temper; his extreme severity and even his petulance. What emerges from the reading is the personal virtue and faith of St. Louis. Even in captivity, his dignity and integrity so impressed his captors, that some of them in jest proposed that he should be their next Sultan. There is no cor-

ruption of great power here but a stirring example of Christian faith by the noblest character of all the Crusaders.

J. J. GOLDEN, S.J.

CONVERSION TO UNION

The Three Stages of the Spiritual Life. *By J. Grimal, S.M.* Translated into English under the direction of Joseph Buckley, S.M. Milwaukee: The Bruce Publishing Co. 1956. Pp. I- v-117; II- v-144; III- v-114. 3 vols. \$8.00.

Father Grimal's three volumes correspond to the traditional three stages of the spiritual life. The first volume treats of the true conversion of heart and the obstacles to this conversion; the second, of the soul's progressive domination of deliberate venial sins and the practices of virtues; the third, of the intimate and almost constant union of the soul with God through affective and effective love. As stated in the preface of the first volume, this posthumous translation of Father Grimal's three little French volumes is meant as a testimony of affection for him as well as of admiration for his writing. It seems that these volumes are not directed to any particular audience. Each has ten or more chapters, which themselves could become books. Thus, brevity does not permit the author the clarity of exposition necessary for the beginner whereas the advanced might complain of over simplification. It may be because of this lack of development of each chapter that the reader finds himself disagreeing with the author.

B. MAYO, S.J.

J. FOGELSANGER, S.J.

READING THE BIBLE

Reading the Bible—A Guide. *By E. H. Rece and W. A. Beardslee.* Prentice-Hall, Englewood Cliffs, New Jersey, 1956. Pp. 188-vii. \$3.75.

The authors have designed this book "to make possible an intelligent discussion of the meaning of the Bible." By presenting a sketch of the geography of Bible lands, an outline of Hebrew history and brief analyses of the books and authors of the Bible, they succeed in giving in a small space an introductory knowledge of the growth and development of the Bible and a familiarity with its purpose and content. Because this Guide was written by Protestant authors for Protestant readers, it will prove to be unreliable for Catholics. For example the introduction to the study of the Bible (Chapter One), contains two misleading pages touching on the inerrancy and authority of Scripture, and on the Bible as the Word of God. Chapter Two, a history of the translation of the Bible, creates the false impression that the Church was opposed on principle to the spread of the Bible in an English translation. For a

Catholic, too, much in the chapters dealing with the New Testament will prove unsatisfactory. The portrayal of the development of the leadership of bishops in the Church as a purely human phenomenon is hardly satisfying. Another blemish is the rigid presentation of the documentary theory in explaining the origin of the Pentateuch.

JOSEPH J. SMITH, S.J.

DOCTOR, HOSPITAL AND CATHOLIC MORALS

Medical Ethics. By Edwin F. Healy, S.J. Loyola University Press, Chicago, 1956. Pp. xxii-440. \$6.00.

The author who gave us *Moral Guidance* in 1942, followed in later years by *Marriage Guidance and Christian Guidance*, has now written *Medical Ethics*. His purpose is to provide a textbook for Catholic medical schools, and a reference work for Catholic hospitals. This double purpose has been amply fulfilled. Each of the eleven chapters, which begin with the fundamental ethical principles, and end with the spiritual care of patients, receives a clear and full treatment. Thus, for example, the perennial problem of abortion is treated at length, and a problem of special interest today, psychic hermaphroditism is clearly explained in the light of morality. After the various principles are exposed, they are pinpointed by several examples or cases wherein a definite problem is given, a solution is offered, and an explanation of the solution is added. These cases should be most helpful in teaching. Each chapter has an up-to-date bibliography of pertinent books and periodical literature. A twenty-three page index at the end of the book makes reference to particular problems easy. A subsidiary aim of the book is to provide a handy source of ethical information for non-Catholic doctors who may wish to find out more about the moral principles which their Catholic patients follow. This aim is also ably met, both by the clear, documented explanations of the Catholic positions, and the genuine respect for doctors of all faiths which is evidenced in Father Healy's book. For the convenience of physicians there are printed at the end of the book the declarations of ethical principles of three influential groups in the United States: the Catholic Hospital Association of the United States and Canada; the American Medical Association; and the American College of Surgeons.

EDWARD L. MOONEY, S.J.

SOUL AND BODY

Mind And Body. By Pedro L. Entralgo. New York: P. J. Kenedy. 1956. \$3.50.

Pedro L. Entralgo is the Rector of the University of Madrid and the professor of history of medicine in the University's Medical School. He

has written widely in the fields of psychology and psychotherapy. The present volume is a fascinating one dealing with the historical changes in the concepts of disease, relating these to Judeo-Christian culture and particularly to Christian thinking. Entralgo points out that in the higher primitive cultures human individuality developed to a marked degree and the spiritual life became more complex. Eventually there was recognition of the dignity and efficacy of thought to the point where the hero of individual action, the knight-errant, could be supplanted by the hero of individual reflection, the thinker. With this change came the development of the feeling and idea of guilt. Personal responsibility became an acute sensation. Closely allied to this development of personal responsibility was the early concept of illness as noted in the Assyro-Babylonian cultures. Disease was primarily sin or moral impurity and diagnosis consisted in something akin to examination of conscience. Treatment was by expiatory rites. This led to a concept of the moral unconscious which is evidenced by pre-expiation of omissions in the ritual of religious services. The Homeric Greeks divided the immediate cause of illness into two consecutive realities, the first being physical, and the second moral, namely impurity. Homeric therapy therefore included the physical katharsis and the religious treatment of epidemic diseases. Greek medicine led to a consideration of disease as being "by nature", and suggested that Hellenic and, indeed, all Occidental medicine had an inherent defect: the fundamental and dangerous limitation of adhering too strictly to human nature, or corporeal consideration.

The school of Greek naturalism led to broader interpretations and indeed in this era Entralgo limits katharsis to three specific meanings and interpretations:

- a) A religious ceremonial cleansing from a moral standpoint.
 - b) The intellectualized conception of Plato and Aristotle of katharsis as a psychologic operation producing temperance by the employment of appropriate words.
 - c) The strictly medical concept of katharsis as medicinal purging.
- These had a common origin and were relatively interdependent in the age of Greek naturalism. Entralgo carefully defines the two types of medicine co-existing in Greece in Plato's time. These included theological medicine which was a technical art and was the medicine for the aristocratic; whereas the non-physiological based on faith was primarily for the people. Psychosomatic pathology in its current meaning could have existed in Greece and indeed the Greeks came close to this potentiality, for some brief notes of Plato and Aristotle indicate that the cathartic action of the spoken word was appreciated. Galen, a victim of the limitations of Hippocratic nosology, could not rise to the point of evolving this concept. Pathology according to Galen could not become biographic or personal.

With this background Entralgo launches into the description of the impact of Early Christianity upon these concepts of illness in the treatment of psychological and moral inner life of the individual. The Christian world was trans-natural or trans-physical in its frame of reference.

The allusions in the New Testament to disease and to medicine are in part metaphorical, presenting faith in Christ as the way to attain health, in part literal relating to the actual circumstances, and in part deal with the didactic teaching of the duties of a Christian in relation with the sick. Entralgo carefully goes into the matter of demoniacal possession as recorded in the New Testament and eventually concludes that, as in the case of miracles, possession should be considered possible and creditable only when the understanding of the case is beyond the knowledge and power humanly attained. Entralgo carefully traces a path of medicine to the days of the Early Christians pointing out how Tatian would permit the pagans to use medicinal remedies but not the followers of Christ. The Early Christian attitude toward disease is brought out as an acceptance, a means to obtain grace. The author points out that the first hospital was founded by St. Basil of Caesarea about the year 370 A.D. Of particular importance for us is the great role that the love of fellow men played in the care of the sick in the Early Christian days. The first part of the book is extremely well written, carefully annotated and widely illustrated with copious references from the Bible, from the classics and from the writings of Early Christians.

The author then turns to disease in Occidental medicine and covers rather quickly the range from Salerno to Freud. The somatic concepts of medicine which evolved during this era, the great descriptive era for the diseases of the body, are touched on briefly. Entralgo then treats the work of Freud and his immediate predecessors like Charcot and Janet. Freud is discussed in reference to the concepts of neurosis at the time and Entralgo indicates that the major points in the psychoanalytic contribution to medicine are:

1. The absolute necessity of dialogue with the patient.
2. The appreciation of instinct as a component of human life.
3. The discovery of the existence and significance of the different forms of psychological factors.
4. Consciousness of the influence which mental life exerts on bodily movements, and *vice versa*.
5. The successful attempt to assign the illness to its proper place in the total biography of the patient.

The author looks upon the contributions of Freud as emphasizing the value of some of the excessive personalism of ancient Semitic medicine and credits him with having brought to fruition the possibilities of primitive Christianity. Freud in his work has added an anthropological turn to western pathology so that the patient has come to be considered a person. Entralgo's work is most fascinating but there is considerable de-emphasis of somatic medicine throughout the book. This, of course, would be in the line with what the author set out to do.

Certainly Entralgo with his broad grasp of medicine and its history must be fully aware that somatic medicine had to evolve to a sufficient degree to permit psychological medicine to achieve its own great heights. Entralgo's beautiful work is a milestone in the development of cultural and scientific trends in medicine.

FRANCIS M. FORSTER, M.D.

NEW ETHICAL THEORIES: AN EVALUATION

True Morality and Its Counterfeits. *By Dietrich von Hildebrand with Alice Jourdain.* New York: David McKay Co., Inc., 1955. Pp. ix-179. \$3.00.

This is the second volume of a trilogy, of which *Christian Ethics* was the first. In the main it sets forth two major deviations of present morality, circumstance or existential ethics, and sin mysticism.

The authors present fairly and in detail the valid contributions of these new ethical patterns. They are praiseworthy reactions against the attitudes of the Pharisee and the self-righteous. Situation ethics points up the inadequacy and superficiality of the moral bureaucrat for whom the only obligations are purely legal ones. It has its origin in the sincere desire to find the will of God. Sin mysticism rightly protests against the better-than-thou condemnation of the sinner by the proud.

The deficiency of sin mysticism, however, is that it "projects into sin a kind of mysterious depth, a halo of humility, as though sin itself were a protection against pharisaism" (p. 95). The prime manifestations of this moral trend are found in the novels of Graham Greene, Mauriac and others. Such writers picture the tragic sinner, v.g., the Catholic married to a divorced person, as more noble and moral than his proud and mediocre critics. Granted that such a sinner may indeed possess a superior moral nobility, he is so not because of his sin, but rather in spite of it. The book develops at length in what this nobility consists, then with rare clarity and cogency acutely analyzes the errors and absurdities of the new mysticism.

Circumstance ethics is far more than the perennial discrepancy between principle and practice, code and conduct. It denies the applicability of principle and code to moral life; or rather, it dispenses with all but the one moral norm of conscience. The virtuous man need only do what his conscience dictates in the concrete situation in which he finds himself. Law and ethical rules cannot be applied because each moral situation is entirely distinct from every other. Each moral decision is based on a unique set of circumstances and is the result of a confrontation of the "I" of the person with the "I" of God. Only the sincere intention with which man follows his conscience before God is of any ethical import. God is not concerned with our actions. Thus situation ethics in its more radical tenets is moral subjectivism, nominalism and relativism, all in one.

But do not look for a complete or thoroughly scientific analysis of existentialist morality in this work. There is no indication of the relation between ethical theory and existentialism as a philosophy. In fact the authors hold that neither circumstance ethics nor sin mysticism "are philosophical theories, but rather lived, existential approaches to moral problems" (p. 5). There is no mention of Jean Paul Sartre and but a footnote reference or two to Kierkegaard. Only one or other of the pertinent papal pronouncements are cited. The book would profit by a bibliography and an index. It is not documented in the proper sense of

the word. Perhaps its restricted length does not permit so adequate a treatment of the subject.

Despite these shortcomings *True Morality* deserves to be read as a supplement to the terse statements of the Holy See concerning situation ethics. The papal allocutions give the basic skeleton of the theory. Hildebrand and Jourdain give it flesh and blood. The book should go a long way toward convincing the pseudo-Christian existentialist of the radical untenableness of his position and awaken Christians to a purer appreciation of the beauty of genuine morality.

ROBERT H. SPRINGER, S.J.

THE SCIENTIST AND RELIGION

Science and Christian Belief. By C. A. Coulson. Chapel Hill: The University of North Carolina Press. 1955. Pp. ix-127. \$2.50.

This erudite little volume contains the McNair Lectures delivered by the author at the University of North Carolina in 1954. Dr. Coulson is a renowned theoretical physicist and is professor of applied mathematics at Oxford University. In these lectures he sets himself to answer the perennial question: Can a place be granted to religion in the scientific age in which we live? The answer comes back as a resounding "Yes." The book makes it clear that the author is a man of deep religious convictions; his scientific works show him a scientist of no mean ability. The problem of science versus religion has evidently been harmoniously resolved in his own life. He here discusses in detail a solution to the problem.

Coulson states that the opposition to religion shown by many great scientists may be due in part to a false approach of the Christian to science. A dichotomization of experience and of existence, an assumption that science and religion are mutually exclusive, the postulation of some special action of God to fill the gaps in our scientific knowledge are all part of this wrong attitude. Coulson then discusses the nature of scientific method and truth and comes to the conclusion that "on the basis both of its actions and its search for truth, and of its mode of working and its presuppositions, science must be described as an essentially religious activity."

The book offers an interesting synthesis, and contains many valuable insights. For example, the author strongly champions the fundamental unity of science and faith, and he brings out forcibly the part the imagination must play in scientific research. However, the synthesis is not completely satisfactory. In all fairness we should realize that the author is not a professional theologian, and we must admit that he does not seem to be attempting a proof of God's existence or attributes from reason. His definition of religion seems to have little relation to what the word ordinarily denotes.

Despite these reservations, however, we must again warmly praise the book as a deeply sincere attempt to reconcile what so many preconceive to be irreconcilable: religious faith and scientific knowledge.

PAUL J. MCCARTHY, S.J.

A CLASSIC ON THE CATHOLIC FAMILY

The American Catholic Family. By *John L. Thomas, S.J.* Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1956. Pp. xii-471. \$7.65.

The publication of Father Thomas' book on American Catholic families has been eagerly awaited by all who are familiar with the articles he published while the book was in preparation. Father Thomas has not disappointed us. His book is a masterpiece of the sparkingly clear cultural analysis we have come to expect from him.

The basic question posed by this book is deceptively simple—and a little startling. How can the American Catholic family remain Catholic in America? No individual can dissociate himself from the culture which surrounds him, coloring his attitudes, interests, beliefs, his entire personality. Nor can the American Catholic family. It is strongly influenced by the varied, somewhat contradictory, changing phenomenon known as American culture. Thus the complexity and the pertinence of Father Thomas' question becomes more apparent when put in cultural terms: how can a more or less loosely defined cultural subsystem (Catholic families) retain its ideology and the institutionalized values derived from its ideology, when it exists within a dominant culture wholly or partially at variance with its ideology and value system?

Taking as a social fact the existence of an American Catholic minority who are Catholic and who wish to remain Catholic, Father Thomas explains the inner logic of the Church's position on marriage; this explanation embraces a large part of what can be called Catholic culture. Thus Catholic ideology takes a fixed position on the origin and the end of man, his nature and his relations with God. This ideology emerges in institutionalized values, v.g., family, church, state, economic order, etc. To implement these values, Catholics must have a coherent pattern of individual and social action; otherwise the institutions are weakened, and the ideology becomes obscure in Catholic life. Father Thomas' treatment of this section of his book is so lucid and well organized that many social scientists will probably recognize clearly for the first time just what the Catholic Church is and what it is trying to do.

Parts IV and V of the book are entitled "Family Breakdown" and "Programs for Survival." In the former, Father Thomas uses his own research into the factors influencing the breakup of Catholic marriages in the Chicago archdiocese. His immediate source was the records of the archdiocesan separation court, a unique and unusually reliable data source for sociological analysis. The result is a well balanced picture of divisive factors in Catholic marriages.

Father Thomas has written an excellent book, a classic of its kind. It should be required reading for Catholic college students. For Catholic teachers and parents, for priests and seminarians, the book is invaluable. For marriage counsellors it provides necessary background and a wealth of practical insight. For sociologists and anthropologists, it is a book of major scientific importance, and has been recognized as such in the professional journals.

ROBERT J. MCNAMARA, S.J.

THE HOUR OF THE LAITY

The Role of the Laity in the Church. *By Msgr. Gerard Philips.* Translated by J. R. Gilbert and J. W. Moudry. Chicago: Fides. 1956. Pp. 175.

This book gives evidence of real progress in the theology of the layman's role in the Church. It is the best work on its subject in English and is likely to remain one of the most valuable for years to come. An added worth comes from the hundreds of references given to books and articles of the last ten years in this field. It attempts to give briefly the theological foundations and consequences of the layman's role in the Church. While conciseness is a happy keynote of this book, it is sometimes overdone. It is especially fortunate that a professor of ecclesiology undertook this synthesis: the Church seems to be the best focal point for it. In the book this point is never lost sight of in the maze of details. The sections devoted to Catholic Action and the lay apostolate cut through some recent confusion to get at the theological core beneath them. Many will find that the chapter on a lay spirituality is about the most stimulating.

KENNETH C. BOGART, S.J.

MSGR. CARDIJN SPEAKS

Challenge to Action. *By Msgr. Joseph Cardijn.* Chicago: Fides, 1955, Pp. 148.

The inspiration of Msgr. Joseph Cardijn has meant a great deal to the specialized movements of Catholic Action, and has long been a moving force behind the rapid expansion of the Young Christian Workers and Young Christian Students. His name is something of a byword among those who have even a passing acquaintance with the lay apostolate. Now we have his chief addresses collected and translated. These addresses were not meant to be collected in book form. Though they read well, they repeat fundamental ideas. The first three talks in the book, among the latest chronologically, express those ideas best. It is impossible to miss the urgings of apostolic charity that rise from deep within the soul of Msgr. Cardijn. Some American readers will have difficulty in

appreciating the European background of some remarks made in the book, and all may wince at a few jarring translations: "Marial", "Entry forbidden", "mates". But all should make the acquaintance of the man who spoke this book.

KENNETH C. BOGART, S.J.

JESUIT EXPLORER

Garlic For Pegasus. The Life of Brother Bento de Goes, S.J. *By Wilfred P. Schoenberg, S.J.* Westminster: Newman Press, 1955. Pp. x-214. \$3.50.

Were it not for the subtitle, this book could easily be taken for a stray volume from the home economic shelf, instead of a stirring narrative of a sixteenth century Jesuit, an adventurer and ex-soldier from Portugal. Pegasus, the winged horse of classic myth, is used to epitomize his epic odyssey over the roof of the world to the Cathay of Marco Polo. Garlic, however, strikes a more pedestrian note, for it was actually used to sustain life on the taxing journey. Rubbed into festering gums and fed to the pack horse, it was supposed to retard circulation and thus prolong energy on those dizzy heights.

If the author had not assured us that "this biography is authentic to the extent that the critical works on the subject have been carefully followed," we might believe that the journey had been concocted by a Hollywood scenarist with a bent for mad adventure. For three years Brother de Goes, in the disguise of a Persian merchant, was without Mass or Communion and at the end, on his death bed in Su-Chou, he was bereft, like Ignatius and Xavier before him, of the solace of the Last Sacraments. Yet, before he died, he was able to whisper to Brother Fernandez, who had come from Father Ricci: "God is very good to me. For many years I have not wilfully offended Him." This is indeed a remarkable book about a remarkable man.

EMMANUEL V. NON, S.J.

Commentarii Ignatiani 1556-1956. Volume XXV of the *Archivum Historicum Societatis Iesu*. Rome: Institutum Historicum S. I. 1956. Pp. 615.

This is one of the most significant of the many periodical tributes to St. Ignatius. Twenty-nine distinguished scholars, non-Jesuit and Jesuit, have written on Ignatius' kin, life, fame, the sources of his life, the Spiritual Exercises, and the Constitutions. The article by B. Schneider, S.J., on the vow of obedience to the pope is deserving of special notice.