

WOODSTOCK LETTERS

VOL. LXXXVI, No. 2

APRIL, 1957



CONTENTS FOR APRIL, 1957

SAINT IGNATIUS AS MAN	99
John LaFarge, S.J.	
THE PROPER GRACE OF THE JESUIT VOCATION ACCORDING TO JEROME NADAL	107
Thomas H. Clancy, S.J.	
RELIGIOUS MORALISM	119
Georges Dirks, S.J.	
THE SOCIAL CONSCIOUSNESS OF THE SPIRITUAL EXERCISES	127
Patrick J. Boyle, S.J.	
FATHER THOMAS RAMSAY MARTIN	133
Wilfred P. Schoenberg, S.J.	
FATHER JOHN J. KEHOE	163
Vincent J. Hart, S.J.	
FATHER FRANCIS X. DELANY	173
Eugene T. Kenedy, S.J.	
BOOKS OF INTEREST TO OURS	179

CONTRIBUTORS

Father John LaFarge (New York Province) is an editor of *America*.

Father Thomas H. Clancy (New Orleans Province) is a Tertian at Cleveland.

Father Georges Dirks (Province of Southern Belgium) was Master of Tertians for many years at Wépion.

Mr. Patrick J. Boyle (Chicago Province) is completing his philosophical studies at West Baden.

Father Wilfred P. Schoenberg (Oregon Province) teaches at Spokane.

Father Vincent J. Hart (New York Province) is director of University development at Fordham.

Father Eugene T. Kenedy is a *scriptor* at St. Francis Xavier's in New York City.

For Jesuit Use Only

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

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

WOODSTOCK COLLEGE PRESS
WOODSTOCK, MARYLAND

Saint Ignatius As Man

JOHN LaFARGE, S.J.

This Ignatian year is for us Jesuits a year of commemoration and a year of self-examination, in which we ask ourselves whether we are still faithful to the ideals of our Founder. It is a search, a renewal in our minds and hearts of Ignatian spirituality, and during the year 1956 much will be said and written about this topic. The expression in a way is a bit misleading. A great religious order does not profess a spiritual way of life entirely unique and distinct from all others. It is not something drawn up with precise formulation, sharply defined, like the charter of a juridical institution. Practically every feature of any importance in the order's spiritual life belongs to the patrimony of the entire Church. For all it is the same royal road of the Cross, the same battle of the Spirit against the flesh, the same reliance upon divine grace and the same goal of ultimate triumph. Differences are to be found more in the sum total of unwritten tradition and customary practice; in stress and emphasis. Nothing, for instance, seems more different outwardly than the life of a Jesuit compared with, let us say, that of a Carthusian monk. Yet when you talk to a Carthusian, or study the traditions of the Carthusian order, you are struck by profound resemblances to the Jesuit spirit, at points where you least expect them. It was from the Carthusians of Cologne that Ignatius' ideas on perfection found an extremely early response. It was the Carthusian Prior Gerard Kalckbrenner of Cologne who publicly took up his defense and the monks of the Cologne Charterhouse dedicated to him one of their own spiritual publications.

Indeed it is perhaps a general norm of the religious life everywhere that the more deep and intense the understanding of any one rule of life, the more readily does one sympathize with the spirit of others, each in their own sphere.

All this I have said just as a proviso, so you will not expect

This paper was one of a series read at Loyola Seminary, Shrub Oak, New York, during the Ignatian Year.

me to deliver a neatly formulated picture of Ignatian spirituality. Our subject, Saint Ignatius the Man, as you fully realize, is a vast topic, about which any number of men, especially any number of Jesuits, will offer any variety of interpretations. Just so none of the collection of portraits which his contemporaries had painted and drawn succeeded in picturing him definitively. For Ignatius Loyola was a complex character who reconciled in himself an astonishing diversity of contrasting and opposing traits. He was ardent but self-controlled; comparatively unlearned, yet one of the three or four mightiest initiators of education in the history of Christendom. He was impetuous yet infinitely patient; exacting yet delicately charitable. He was totally detached and Christlike yet entirely at home in a most un-Christlike world.

The most I can do is to select some one aspect of his personality and I do so, not as would a deep philosopher of the spiritual life, but simply as a journalist, as one who has spent most of his life reading the papers and then trying to figure out for himself what lies behind the news that is served up to us day by day. In other words, if I talk of Saint Ignatius as a man, I ask myself what general traits do I find in him which possess a special significance in our era;—or to be more precise, in view of the situation that religion and the Church itself occupy in the present world.

Ignatian Dynamism

This is why I selected the extraordinary dynamism of Ignatius as a point that seems to offer some deeper understanding of the man himself, even though it implies conflict. We do not need to elaborate the notion. We can infer Ignatius' dynamism most evidently from the vigor of the vast institution he founded: its rapid spread, its extreme versatility and universality, the richness of its appeal to modern man, the rapidity of its rebirth after suppression, its present flourishing condition, its power in resisting heresy.

There is a special reason in our time for stressing this dynamic trait. We sense uncomfortably that our faith must emphasize its dynamic character if it is to meet the challenge of the contemporary world, if it is to survive. Our faith must

conquer, or it will be conquered. It must advance or be pushed back into obscurity. The Christian faith and the Church of Jesus Christ cannot rely today upon a momentum derived from ancient impulses. The faith no longer has the support of a Christian-inspired social structure. It no longer can function as a *Gebrauchskatholicismus*, on an inherited patrimony of usage.

Faith today must meet the disrupting elements of the modern technological revolution, as well as the force of the ideologies, with their magical command of mass media: the mass of unflavored gelatine, as Edward O'Connor calls it in *The Last Hurrah*. So it is licit for us to ask, humanly speaking, whence Ignatius' dynamism?

We are considering him as man. But when we say man, we mean a multitude of different aspects, for, as we are constantly reminded, no man is an island. A man is himself, inviolably himself, yet if we wish to view him concretely, we must reckon with the influences and sources that enter into his being. These we may gather around three main aspects, seeing man, as it were, in a three-dimensional world. Two of these concern chiefly the natural order; the third, the supernatural.

Native Endowments

Consider Ignatius from the ground up, as it were: in his origin, in the roots of his being. By origin and by nature he was a man of firm, forceful character, as well as one of simple, unquestioning religious faith. The lines of his nativity and childhood were drawn in the ancient Basque country, with its great social stability, large families, industrious habits and sense of duty and loyalty. Basque faith was militant, and the youth of its upper classes were inspired by Spain's religious chivalry, just as they were by the romanticism that pervaded the drama and literature of the age. The authority and the sanctity of the Church were unquestioned. Even though the lives of many of its representatives were scant credit to it, still men and women of great holiness and learning were frequent enough to set a young man's sights to higher possibilities.

From his home and from his early influences Ignatius de-

rived an active, generous, realistic personality, and his early military training gave him a supreme esteem for courage—moral and physical. His power of decision was innate and paramount, and reflected in his words written very early in his career to Sister Teresa Rejadella: "A person who does not settle things, does not understand, and is no help." (*Quien no detérmina, no entiende, no ayuda.*)

Allied to his sense of decision was his dominant sense of finality: the absolute need to know what you are doing and why you are doing it: to foresee little things and to plan generously for great enterprises; for it was the age of enterprises: some gloriously successful, others miserable failures because of poor planning or mixed motives. At the same time, Ignatius showed from the ground up a shrewd native realism, characteristic of the Basques, the understanding of men and their ways, the penetrating power of observation that often goes with races who have had to earn their daily bread under difficult circumstances. Along with this was a certain broad humanism. Ignatius respected art and literature; he loved music and even the dance.

Our own times sorely need the Ignatian spirit of determination—not that of stubbornness or rashness, but the determination that comes to a mind that has naturally meditated on its motives and life's circumstances.

Environmental Factors

If we look at Ignatius in respect to the world around him, his environment in the widest sense, and the influences that streamed in from it, we can say that he was a child of his times, as we are of ours. It was a world of ferment, of discovery, it was an erudite "republic of letters": scientific, in the wider sense of the world; universalist and international.

The discovery of America opened up a limitless horizon for spiritual as well as military or commercial enterprise. Ignatius' own relatives, it is said, were deeply interested in these discoveries, and it is unlikely that Ignatius himself, in his formative years, would have escaped the influence of the new prospects.

With the revealing of new possibilities for the spread of Christ's Kingdom, came also a realization of the weakness and

corruption that had crept into the inner sanctuaries of the Kingdom itself: a sense of the Church's suffering from corruption in high places, as well as of the deep current of anxiety among spiritual minded men everywhere over the need of genuine reform. But the currents of reform themselves were part of the surrounding atmosphere, their errors and excesses as well as their merits. Ignatius' firm faith, and his steadfast conviction of God's goodness and mercy, revolted against the Reformers' exaggerated pessimism. Nowhere is this more clearly seen than in his masterly treatment of the problem of guilt and sin. He leads the exercitant step by step into an understanding first of the origin and nature of sin, as a world phenomenon, then as a phenomenon in our own lives. The paths of meditation induce the retreatant gently but firmly to grasp the real nature of his own guilt—not as a psychological excitement, but as a chilling fact, in view of the eternal truths of the Faith. But this very revelation of personal sin is itself the path to humble prayer for forgiveness; it leads to intimate conversation with the Redeemer, to the foot of the Cross, and finally to the reconstruction of one's own life. *Quid agam pro Christo?*

Undoubtedly Ignatius' emphasis upon certain externals of the Church, or of Catholic practice, was the response to an exaggerated inwardness, a distrust of sacramentalism, that was current at that day.

Primacy of Grace

Finally, Ignatian dynamism is to be seen in the light of the supreme determinant of his life: what came to him from above: the work of divine grace. This is a most mysterious and fascinating study. What we do know stands out in such vivid clearness. But as to so much that we do not know, we can only surmise.

Our sources are limited. Besides the Exercises, we must look to the Constitutions and to more mystical sources. These last reveal, as it were, two poles in his early experience to which all his subsequent spirituality seems to gravitate. One of these was the vision of Manresa, on the banks of the River Cardoner, which totally transformed his life. Here we have the first tremendous element in the dynamism of Ignatius'

spiritual life: his insistence upon the total transcendence of God, as the Source and as the End: the sense of the Divine Majesty, mentioned in the Constitutions 279 times. The power of this idea, expressed with force and simplicity, is seen in the power of the Exercises themselves. This idea has penetrated all modern Catholic spiritual teaching.

The other primary experience was the vision of La Storta, where he received the favor of being "placed with" the Son of God, participating in the work of the Word of God in the world. Here then is the second element in his power. The message he brings is not just the message of a great *idea*, but the power communicated by those who become identified with a Divine Person, operating through all history, and in all the world, always moving toward a vast purpose. Here the power of Ignatius is like the power of Saint Paul: *Mihi vivere Christus est.*

He identified himself with the humility of the Divine Word: with the Cross, with the pierced heart of the Redeemer. And it was an active humility. Let us look at this idea more precisely. The most revealing source we know for the work of grace in Ignatius is, unfortunately, but fragmentary: the remnant of his spiritual diary. Only this fragment was saved from the destruction that he had ordered. One feature of this diary seems of special significance, with a wide bearing upon the spiritual warfare of the present time. That which moved Ignatius immensely, moved him more than anything else, was the Holy Sacrifice of the Mass. At Mass he received his most intense illuminations, so that after it he spent two hours of thanksgiving, in spite of his careful husbanding of time.

He reflects this solicitude for the Holy Sacrifice in his careful provision in the Constitutions prescribing daily attendance at Mass and in the radical stand he took for frequent reception of Holy Communion: radical and frequent, that is to say, by the customs of those times. Repeatedly he expresses his joy at what God revealed to him at Mass. There he entered into the most profound and intimate communication with the Word of God: there he offered supreme homage to the Father; there he joined in the victim-offering of the Son, and united himself with the Heart that embraced all men. There he offered sacrifice through the operation of the Holy Spirit. He participated

in this Sacrifice as a priest set aside to represent the Church itself, in its act of supreme worship of the Father. The Mass was of the Church, in the Church and for the Church, so that, in the words of Father Karl Rahner, S.J., he was most truly "a man of the Church."

The Mass as Action

We might also note that Ignatius seems to have found as the occasion for these great spiritual outpourings not so much long hours of adoration before the Most Blessed Sacrament, as his daily celebration of the Holy Eucharist, as an action, a Sacrifice. I wonder if this is not the reason why this element of Ignatian piety has not been more dwelt upon. Of old, the typical picture represents Ignatius as a vested priest offering the Mass. That was the sense of his contemporaries and of his immediate successors. So it was here, if I may use a rather crude expression, that his religious faith made its most overwhelming impact upon him.

May this be not without meaning for us today, since the reforms in the Liturgy are helping us to grow more conscious of the power that our Faith exerts through the union of men with the Holy Sacrifice. In the Mass is both the symbol and the reality of the Church: its all-embracing universalism, its ceaseless action for the salvation of souls.

How do we reconcile, someone may ask, this mystical devotion with Ignatius' humanism and dry realism, his much commented-upon being-at-home in the world. Precisely because through his entering into the intimate life of the Saviour, he entered into the true *philanthropía*, that love of man for the good that is in man, as well as the graces that man can acquire through the Redemption. Our retreats, our colleges, our parishes, our missions, are built around this living center. The center is there, and is revered; but it must be more consciously, more reflectively known.

Ignatius, moreover, identifies himself with Jesus Christ through identifying himself with the Church, the Bride of Christ. "Believing that there is the same Spirit between Christ our Lord, the Bridegroom, and the Church, His Bride." He spoke of the "singular benefit of being united to the Mystical Body of the Catholic Church, made living and governed by

the Holy Spirit." He identified himself therefore with the work of the Holy Spirit in the world, as expressed in the Church. Hence his identification with the Father's work of creation, the Son's work of Redemption and with the Spirit's work of diffusion and sanctification.

Conclusion

Ignatian spiritual dynamism, functions, like all great dynamic spiritual movements, by reconciling apparent opposites. It blends into perfect unity and concord two contrasting elements. One of these is the mystery of God's supreme transcendence: the vast and comprehensive view of the relationship between the Creator and all His creation. The other is the mystery of the Heart of Christ, the Incarnate Word, offering Himself to the Father and laboring for mankind. The guarantee of our own participation in these divine labors is the test of humility: not for its own sake, not as self-contained ascetic discipline, but as the condition of joyful companionship with the King in His campaign, with the work of the Holy Spirit in the Church.

Hence the churchliness of Ignatius. Today when the Church is on trial throughout the world: for her very existence, in the world behind or threatened by the Iron Curtain; for her principles of justice and charity, as in her stand for these basic virtues in our communities, North and South, we need to imitate our Founder in His complete identification with the Person of Jesus Christ: with Christ's historical Person, with His sacramental and sacrificial Person, and finally, with Christ in the humblest members of His Church. But the avenue to such identification is an ever deeper identification with the Church itself: not through sensational or restless activity, but in these precious years of seedtime and training, through careful nurturing of the varied gifts God has given to each of us, through humble study and prayer.

If this Ignatian spirit is really deep planted in our own hearts, we shall find ourselves fitted, under God's grace, to be what Father Jerome Nadal said Ignatius wanted himself and all of us to be—in the words of Saint Paul—*coadjutores Dei*, God's willing helpers.

The Proper Grace of the Jesuit Vocation

According To Jerome Nadal

THOMAS H. CLANCY, S.J.

One of the happiest results of the renewal of Ignatian studies since the war has been the rediscovery of Jerome Nadal. According to Polanco,¹ he it was who knew St. Ignatius better than anyone else and his writings are furnishing many new insights into the true character and deepest meaning of Ignatian spirituality.² In these pages we would like to examine his idea of the special and particular grace of the Jesuit vocation.

The Particular Grace of the Religious Vocation

Although, according to Fr. Nicolau, there is nothing basically original in Nadal's thought, he has given an original and personal touch to some doctrines and this is especially true of his idea of the particular grace of the religious vocation and how that grace must be found in the life of the Founder.³

Thus, for Jesuits it is of highest importance to know the life of St. Ignatius "whom God took as a means to communicate that grace (of vocation) and called as a minister of that vocation. God set him up as a living example of our way of life (*nuestro modo de proceder*)"⁴

Two authorities might be cited for the soundness of that idea. The first is Pius XI who in his Apostolic Letter to orders of men, *Unigenitus Dei Filius*, said:

¹ *Monumenta Historica Societatis Jesu* (referred to hereafter as MHSI) *Monumenta Ignatiana, Epistolae*, V, 109.

² "This way of life is new, difficult to understand and difficult to practice." A. Gagliardi, S.J., *De Plena Cognitione Instituti S.J.*, proemium. Cited by B. O'Brien in the *Month* May-June, 1941, p. 237.

³ Miguel Nicolau, *Jeronimo Nadal, Obras et Doctrinas Espirituales*, Madrid, 1949, p. 464. This is the essential book on Nadal. It is cited throughout these notes by the name of the author.

⁴ Cited by Nicolau, p. 149. Note that neither this translation or any of those which follow make any pretense at being strictly literal.

And first of all we exhort religious men that each one study the life of his founder if his wishes to participate fully and know for certain the grace which flows from his vocation.⁵

The second witness is the Jesuit psychologist, Father Lindworsky:

Anyone entering an ecclesiastical order so as to live according to a rule approved by the saintly founder of that order, does not thereby automatically take over the religious aim-form of the saint, but only such external manifestations of it as are legislated for. The inspiration that animated the saint and was the most important thing in his foundation of the order cannot be transmitted by verbal formularies or an eternal refrain of conventional catch-words. This inspiration must be experienced anew by the novices and must be applied to each individual; each one must to a certain degree himself become the founder of the order, grasp the ideal of the founder and animate himself therewith, and apply it to himself and his particular conditions. Each individual member is then an order by himself, with his own aims, and his own particular method of actualizing that ideal which his order envisages.⁶

Knowledge of St. Ignatius

The conviction of Nadal's that Ignatius is the exemplar of the proper grace of the Jesuit vocation enables us to understand what we would otherwise have to brand as his insatiable curiosity about the pilgrimage of Inigo. He was one of prime movers in the attrition campaign waged by the Early Fathers to get Ignatius to tell his story in full. When finally Ignatius consented and told it to Gonçales da Câmara he ended the account with the year 1538 with the words, "Master Nadal will be able to tell you all the rest."⁷

Nadal was a member of that small group of early Jesuits who were privileged to be formed by Ignatius himself. It was a great formation if one could stand it. Ribadeneira tells us, "several times Ignatius gave him such terrible admonitions and penances that he wept bitter tears."⁸

⁵ A.A.S. 16, p. 135.

⁶ *Psychology of Asceticism*, p. 19 f.

⁷ *Autobiography*, no. 98. W. Young, *St. Ignatius' Own Story*, 69.

⁸ Cited by De Guibert, *Spiritualité de la Compagnie de Jésus*, 79 n. Cf. *ibid.*, 72-82 where De Guibert reviews the stern formation given by St. Ignatius to those closest to him. Fr. Casanovas compares three of these privileged souls in the following manner: Laynez was the brains

In his article on the morning meditation⁹ Father Leturia recounts how on the very evening of Nadal's return from his first visitation to Spain there ensued what seems to have been a rather violent argument between Ignatius and Nadal during which the latter was guilty, as he himself tells us,¹⁰ of importunity and irreverence. Result: he got a penance the following day but it was only a few weeks later that he was named Vicar General of the whole society.¹¹

Nadal's great devotion to St. Ignatius comes out in his Spiritual diary where we read such hurried and fragmentary notes as the following:

The pure spirit of Father Ignatius, united in prayer with God, by which the Society is kept going and by means of which it has received confirmation from God and every good thing.¹²

Give me, Oh Lord, the spirit of Father Ignatius, the victory over the flesh, the world, and the devil; give me his state of contemplation.¹³

P. Ignatius quasi osculans animam, et illi se insinuans suaviter et tranquille.¹⁴

The Particular Grace of the Jesuit Vocation

If, then, we take it as demonstrated that the proper and peculiar grace of the Jesuit vocation is to be found in the life of St. Ignatius the only question remaining is: where in the life of Ignatius is this grace to be found? Which of the many graces he received was the grace to which all the others were ordered?

To answer this question we must remember the testimony of Ignatius himself recorded in the last pages of his autobiography: "With him devotion, or a certain ease in finding

of Ignatius; Polanco, his right hand; Nadal, his heart. Cited by Nicolau, 3 along with other appreciations of Nadal's role as a collaborator of Ignatius.

⁹ *Archivum Historicum Societatis Jesu*, 1934, 63 f.

¹⁰ MHSI. *Mon. Nadal* II, 32.

¹¹ MHSI. *Mon. Ign. Epist.* VIII, 42-43.

¹² MHSI. *Mon. Nadal* IV, 693.

¹³ Cited by Nicolau, 412.

¹⁴ MHSI. *Nadal* IV, 720. Part of Nadal's spiritual diary or journal was published in *Mon. Nadal* IV, pp. 643-648, 682-726. Of these selections most were translated into French in *Dieu Vivant* no. 5 (1946) 39-78.

God, was ever on the increase, which devotion he had in greater abundance at that moment (1555) than in his whole life and as often as he wanted and at any moment he wanted he could find God."¹⁵ With Ignatius then as with His Divine Master the characteristic grace is to be sought in the last days of his pilgrimage. Not that we should begin there. We should live again the stages of the Ignatian way to God successively.

Novitiate

Nadal teaches that the novitiate corresponds to the Manresan stage of the Ignatian pilgrimage. There we should give ourselves over to penance and contemplation and zealous desires for the salvation of souls.¹⁶ Ignatius himself gives an indication of this in the General Examen when he sets down as trials of the novitiate experiments which correspond to his own activity at Manresa and up to the time when he began to study. Thus novices are to make the Exercises; they are to live and serve in hospitals; they are to go on pilgrimages begging their way; and so on to the trial of mean and abject offices and the teaching of catechism.

Studies

In the Ignatian vision the man thus tried by fire will be truly mortified and thus able to pursue his studies, which 'claim the whole man' with a minimum of formal prayer. Here are the words of Nadal:

Why is so little time given to the Scholastics for prayer? Because it is taken for granted that the Scholastics have been tried and proven to the point that they can study as they ought. And for them, because they know how sweet it is to pray, the big danger is not that they will neglect their prayer but rather that they will give too much time to it to the detriment of their studies. That is what happened in the case of Ignatius. I think he had to make a vow to correct himself in this matter.¹⁷

Nadal goes on to say that Ignatius found three obstacles during his years of study, namely, his poverty, his sickness,

¹⁵ *Autobiography*, no. 99.

¹⁶ Nicolau, 495.

¹⁷ *Ibid.*, 481. On Nadal's part in the settling of the question of the time allotted to Scholastics for prayer see the masterful article of Fr. Leturia in *Archivum Historicum Societatis Jesu*, 1934.

and his prayer and he took care of all three in the Constitutions. Poverty was remedied by the colleges which were the only endowed houses of the Society. Sickness was prevented by the fatherly care of superiors for the health of their subjects. The tendency to excess in prayer was checked by the stated times which were sufficient for one occupied with studies.¹⁸

Tertianship

We might ask to what stage of Ignatius' life tertianship corresponds. Nadal gives no definite answer.¹⁹ And that is to be expected since in his day tertianship had not as yet been fully organized.²⁰ But if we follow out Nadal's principles we see that the Jesuit in tertianship is to repeat and relive the experience of Ignatius in what has been called "the idyll of 1537."²¹ In January of that year Ignatius was joined in Venice by his companions who had come down from Paris. While waiting for a boat that would take them to Palestine they went to work in the hospitals. Ordained priests in June, they found that their apostolate among the poor and sick did not give them enough time to prepare for their first Masses and so they decided to go into solitude.

"We wanted to live entirely alone, separated from all (worldly) things," wrote Favre in his Journal.²² What an excellent definition of tertianship! For several weeks Ignatius with Favre and Lainez lived in a ruined monastery giving themselves to penance and contemplation, begging their bread, venturing out from time to time to engage in the mortifying and humble ministry of preaching in broken Italian.

Every one of the early band of Jesuits looked back with fond memories on this period. For Xavier it was the time of rapid advancement in the ways of prayer. For one of their number, however, Simon Rodriguez, this year was the occasion of a desire to lead the hermit's life. The recurrence of

¹⁸ Nicolau, 481.

¹⁹ Aicardo notes that he found nothing in Nadal's instructions on the tertianship. *Comentario a las Constituciones*, V, 674.

²⁰ De Guibert says that it was only under Aquaviva that the tertianship became institutionalized. *Spiritualité de la Compagnie de Jésus*, 225.

²¹ De Guibert proposes this idea. *Ibid.* 20 n. 40.

²² *Memoriale*, no. 17. MHSI, *Mon. Fabri*, 497.

this desire in later years was to cause Ignatius many headaches.²³

For Ignatius during these days of solitude all the graces and consolations he had refused during his years of study came back.²⁴ The climax of the whole period of waiting was the vision of La Storta which plays the same role in the life of Ignatius as the experiences on Mount Alverno played in the life of Francis of Assisi. It was God taking full possession of him and conforming him to Christ on the cross. For Nadal the significance of this vision was to be found in a deep appreciation of the meditations on the Kingdom and the Two Standards. We are to follow Christ with His Cross and make up, in our service to the Mystical Body, those things lacking in Christ's afflictions.²⁵

The Formed Jesuit

Thus, after ten months of living in the *schola affectus*, Ignatius enters Rome and a new chapter of his life begins. These last nineteen years of Ignatius' pilgrimage may be considered, continuing the parallel, as the time when he exemplifies what the life of a formed Jesuit should be. During this time he reached the highest degree of union with God. Laynez, speaking of the Roman period, says:

Every day he made progress in virtue. Thus he told me one day, if I remember correctly, that the grace and devotion which he had been given at Manresa, which during the time of distractions—i.e., during his studies—he used to look back on fondly and call his primitive church, that grace and devotion, he said, was a small thing in comparison with the graces he received now (i.e., at Rome).²⁶

For the spiritual progress of Ignatius, then, the Roman period is of the highest importance. But paradoxically enough the biographies of Ignatius when they reach this point turn to the history of the Society. Nevertheless, we have two

²³ The indispensable guide to Ignatius' development during this period is the series of articles by Hugo Rahner in *Zeitschrift für Aszese und Mystik*, 1935. Some selections from these articles are translated in the first number of *Christus*.

²⁴ *Autobiography*, no. 95.

²⁵ Nicolau, 352.

²⁶ MHSI. *Mon. Ign., Fontes Narrativi I*, 140.

guides. The first is the fragment of Ignatius' spiritual diary for the year 1544.²⁷ The second guide is the testimony of Nadal, Polanco, Gonçales da Câmara and Ribadeneira on those last years.²⁸

Concerning the spiritual diary we will pause only to note the meaning of one key word, *hallar*, literally, to find. Ignatius writes:

I was in possession of a great confidence and an absolute love in the Most Holy Trinity. When I sought then to commend myself to the Trinity and to each of the persons individually, I did not find them. (*no hallando*)²⁹

In another place he writes, "I could not get the Father to show himself to me."³⁰ Literally, I could not find from the Father to show himself to me. (*No hallando en la oracion del Padre descubrirseme*).

Truhlar concludes from the study of these and many similar texts that to find God in the language of St. Ignatius means to feel the mystic presence of God, to be united with God mystically. But note that during this period he was not able "to find God" whenever he wanted.

In Actione Contemplativus

When Nadal, however, writes of the state of Ignatius' soul ten years later (1554) there is a marked progression. At the end of his life he was able to find God when he wanted. The page on which Nadal describes this great privilege is justly the most famous he ever wrote and is quoted any time he

²⁷ MHSI. *Mon. Ign. Constitutiones* I, 86-158. A more accessible edition of the diary is that contained in *Obras Completas de San Ignacio*, ed. I. Iparraguirre, S.J., Madrid, 1952, 275 ff. The classic commentary on this diary is contained in the two articles of De Guibert, *Revue d'Ascétique et de Mystique*, 1938. These articles were reprinted in book form, *Mystique Ignatienne*, Toulouse, 1950.

²⁸ Karel Truhlar, S.J. has gathered together much of this material on the last years and done a penetrating analysis of Ignatius' state of soul towards the end of his life in "La Découverte de Dieu chez S. Ignace pendant les dernières années de sa vie", *Revue d'Ascétique et de Mystique*, 1948, 313-337.

²⁹ March 2. *Obras*, p. 304.

³⁰ March 5. *Obras*, p. 308. See Truhlar *art. cit.*, 315.

comes up for consideration in the modern literature on Ignatian spirituality.³¹

We know that our Father Ignatius received from God the special and extraordinary grace of being able to pray easily to the Holy Trinity and to refresh his soul in the contemplation of that mystery. Sometimes he was led by a grace that enabled him to contemplate the whole Trinity. He was lifted up to it, united to it with his whole heart and by a poignant sense of devotion and spiritual delight. Other times he would contemplate the Father, then the Son, then the Holy Ghost. This contemplation was often given to him, but in a special degree during the last years of his pilgrimage. Not only did he know this preeminent degree of prayer—in itself a great privilege—but it allowed him to see God present in all things and in every action, and it was accompanied by a lively feeling for supernatural reality: he was a contemplative in the midst of work (*simul in actione contemplativus*), or to use his favorite expression: he was able to find God in all things. This grace which illumined his soul became known to us by a kind of light which shone forth from his face and by the radiant trust with which he worked in Christ. It filled us with a great wonder. Our hearts were much comforted by the sight of him, as we were aware that something of the overflow of this grace poured out upon ourselves. That is why we believe that this privilege was not only granted to Ignatius but to the whole Society and that the favor of that kind of prayer and contemplation is offered to all in the Society and we hold that it is bound up with the grace of our vocation. And so, let us place the perfection of our prayer in the contemplation of the Trinity, extended to the neighbor in the works of our vocation. These works we much prefer to the sweetness and consolation of prayer.³²

Let us look at a few stages of that tortured, almost Pauline page, leaving aside the aspect of the Trinity for the moment. We start off with the graces Ignatius received in prayer, *viz.* to find God in all things or to be a contemplative in action. This grace we share and to this grace we are called by our vocations as Jesuits. And this grace is extended to our neighbor when we perform the ministries of the Society with the result that we prefer those ministries to the consolations of prayer. We have come to the end of our search. Here is the proper and peculiar grace of the Jesuit vocation.

³¹ See Nicolau, 254; Giuliani in *Christus* no. 6 (1955), 193; Coreth in *Theology Digest*, III, 1, (1955), 45. Daniélou's article in *Christus* no. 11 (1956) 254 ff. is just a commentary on this text.

³² MHSI. *Mon. Nadal* IV, 651 f. and Nicolau, 256.

Ignatian Contemplation

If Nadal's interpretation is correct we have to do with a grace and a way of life that is at once an extraordinary gift of God and a practical guide in the life of an apostle, that is, one who must sanctify himself by working for the salvation of his neighbor.

As for Ignatius' right to be considered among the saints most favored by God in prayer that has been vindicated by De Guibert and many other spiritual theologians. Brodrick puts it very aptly:

Put beside St. John of the Cross or St. Theresa or Mother Mary of the Incarnation, he (Ignatius) seems at first sight like a sparrow among nightingales, but deeper understanding reveals him as belonging absolutely to their company.³³

A superficial consideration of Ignatian spirituality is always deceiving. The sobriety, almost banality of his recommendations, sometimes veils for the hurried reader a deep meaning. Père Brou points out that "St. Ignatius speaks a language that is very comprehensive, understandable in either hypothesis, the ascetical or the mystical, but sometimes more intelligible in the latter than in the former."³⁴

We see an example of this in the section of the Constitutions reproduced in the seventeenth rule of the Summary. After speaking of the necessity of having a right intention, he goes on in the second part to say, "And in all things let them seek God, casting off as much as possible all love of creatures." If we keep in mind the meaning of "finding God in all things" in the language of St. Ignatius, we discover in this second part nothing less than an exhortation to practice the *Contemplatio ad amorem* in our daily lives just as our Founder did in the last years of his life.³⁵

The Heresy of Action?

Some have been loath to preach or practice or even interest themselves in this summit of Ignatian spirituality because for them it seems too much like the old my-work-is-my-prayer

³³ *Origin of the Jesuits*, p. 17.

³⁴ *Ignatian Methods of Prayer*, p. 61.

³⁵ See Coreth in *Theology Digest*, III, 45.

error. We know that our present Holy Father has warned against "the heresy of action" on several occasions.³⁶ However, rightly understood the Ignatian ideal as described by Nadal is the best antidote to this false mysticism.³⁷ Ignatius himself in the place cited speaks of purification, "withdrawing ourselves from all love of creatures". Nor will the contemplative in action conceive that this union with God in his work dispenses him from formal prayer in all its forms: meditation, Mass, exams, vocal prayer, etc. But he will not consider his meditation as the charging of the spiritual batteries which run down during the day under pressure of work. No, his action will be for him a real continuation of prayer. He will find God, that is, be united with God, in all his actions.³⁸

In an exhortation in Spain Nadal warned, "We should take great care to follow the counsel of Ignatius and find God in all things. In this way there is great peace and consolation. But we ought to seek this grace in the spirit of the Third Degree."³⁹ In other words, we must find God in trials.

In his spiritual journal Nadal noted the following light in the third person:

A certain one understood what Father Ignatius used to say about not straining or pressing ahead in prayer. We have to go forward patiently and finally we will get to the point of being able to find prayer in anything, and this without depending wholly on our prayer or the consolations and sentiments of prayer. But he also realized that no one can get to this state unless he persevere in the work of interior purification and gives himself wholeheartedly to the ministries of the Society and unless he faithfully performs his spiritual exercises with great humility and sweetness.⁴⁰

³⁶ Pius XII warned against "the heresy of action" in his letter to Fr. De Boynes on the Apostleship of Prayer. See *Acta Romana*, 1944, 637. See also *Menti Nostrae, Catholic Mind*, 1951, p. 50. The fourth part of the Holy Father's address of Dec. 8, 1950 (*Annus Sacer*) is devoted to this same point. See nos. 19-26 in the various English translations, e.g. *Canon Law Digest* III, p. 126 ff. This allocution seems to have reference to the controversy on the spirituality of the secular priests. In this connection cf. the spirituality of action proposed by Masure (*Parish Priest*, 181 ff.) and Thils (*Nature et Spiritualité du clergé diocésain*, 286 ff.). Both these authors profess to be following Ignatian spirituality.

³⁷ This point was mentioned by Pius XI in *Mens Nostra*.

³⁸ See Giuliani in *Christus* no. 6 (1955), 182.

³⁹ Nicolau, 480.

⁴⁰ MHSI. *Mon. Nadal* IV, 691.

Prayer and Work

Note the constant union of prayer and work, mortification and work, consolation and work. These texts enable us to understand why Nadal maintains that in a Jesuit's prayer zeal for souls is the fruit of every divine visitation.⁴¹ He goes so far as to say that any kind of prayer that does not issue in a desire to help souls, though it might be good in itself, is dangerous for a member of the Society.⁴²

Don't be a spiritual man full of devotion only when you are saying Mass or making your meditation. I want you to be spiritual and full of devotion when you are working and this spiritual force and grace should shine forth in your work.⁴³

This is the kind of consolation and grace Blessed Peter Favre had as we gather from his spiritual diary.⁴⁴ He tells us that often he would ask for a grace in prayer only to receive it later on in his work. On the other hand, work done with true abnegation and with energy⁴⁵ was his best preparation for prayer and it paid off in greater ease in prayer, which in turn helped him to work better.

Pendulum or Flywheel?

Spiritual writers often seem to consider the life of an apostle as describing a pendulum-like motion. He swings back and forth ceaselessly between prayer and action. These two are taken to be totally separate and in different directions. But in the Ignatian vision the swinging becomes so powerful that it describes a complete circle in which each point is at once prayer and action.⁴⁶ We would say that the contempla-

⁴¹ Nicolau, 402.

⁴² Nicolau, 320.

⁴³ Nicolau, 321.

⁴⁴ Nos. 126 ff. in *Memoriale*. MHSI. *Mon. Fabri*, 554 ff.

⁴⁵ Whenever Ignatius or the early companions speak of action or obedience words like speed, zeal, promptitude, strength, force, energy always occur. Thus Nadal writes, "Solebat P.N. (Ignatius) dicere: Non debemus proximum adjuvare frigide et stando. Et hac simplici locutione, uti solebat, exprimebat finem Societatis nostrae: currere nimirum ferventer ad salutem et perfectionem proximi." Nicolau, 339.

⁴⁶ The circle of prayer and action is a favorite of Nadal's. See Hostie's article in *Christus*, no. 6 (1955), 195 ff.

tive in action on the Ignatian model is more like a flywheel than a pendulum. His prayer gives him great energy and zeal for his work which in turn prepares him for greater graces in prayer. The flywheel should be accelerating.

Conclusion

To sum up, then, we see how the man closest to Ignatius conceived the grace of the Jesuit vocation to be a participation in the grace of Ignatius. Among all the graces received by the founder the principal favor and the one to which all the rest were ordered is found in the last meditation of the Exercises and in the last years of St. Ignatius. It is the grace to find God in all things. By his analysis of this grace Nadal has shown us how to resolve the old duality of prayer and action into a synthetic spiritual doctrine where work aids prayer and prayer aids work until our whole life becomes a prayer.

Ignatius did not want the members of the Society to find God only in prayer but in all their actions and he wanted these acts to become prayer. He liked this method much better than prolonged meditations.⁴⁷

It would be belaboring the obvious to point out how neatly this spirituality fits our needs and the needs of the people among whom we work.

⁴⁷ Ribadeneira, MHSI. *Mon. Ign. Fontes Narrativi* II, 419.

Religious Moralism

GEORGES DIRKS, S.J.

It is not easy to work out a type of spirituality that is exactly fitted to our needs. Varied temperaments, personal experiences in the chance happenings of life by which our actions are at times too exclusively inspired, our own special interests—all these expose us to the danger of leaning too much to the right or too much to the left. Balance is a wondrous thing, and balance we must strive for with all our soul and strength as long as we live.

Recently, more than ever before, I have come to the realization that there are, even among good Christians, two quite different ways of conceiving and practicing the Christian life. These ways are so divergent that from the moment of their parting they differ greatly in excellence and in the advantages to which they lead.

The subject merits treatment but we must be careful not to indulge, merely, in facile and odious comparisons. This danger is real since the modes of life which we shall attempt to define do not exist in the pure state in any individual. We are concerned with two more or less clearly marked attitudes. As we try to characterize them, we shall inevitably put more logic and geometry into our concepts than are found in real life. The reader must take care not to forget this preliminary warning.

The Moralizer

To orientate ourselves, let us call the first of the attitudes we have in mind by its name: moralism. It is true that the

Translation by Daniel J. Foley, S.J. of the article "Le moralisme religieux" which appeared in *Revue Ascétique et de Mystique* 26, (1950), 193-201.

“moralizers”,¹ being true believers, begin by postulating God. They know that morality is based on God and that without Him it would scarcely be acceptable to us. But they waste no time in divine contemplation. They are more eager to know how they should live than to acquire knowledge of Him who gives them life and for whom they live. They consider God especially, at times even exclusively, as an exacting taskmaster. Man must spend his life trying to fulfill the desires of this dread Lord. Created by God, man depends totally on his Creator. He depends on Him both for his being and in his acts. In order to obey God, man must mold himself to docility and cultivate the moral virtues. Fortunately Aristotle has left us a handy guide to these virtues in four parts: prudence, justice, temperance and fortitude. It will be particularly advantageous for man to train and strengthen his will. He must fulfill the commandments of God, cost what it may. This obligation bears down on him constantly and this motive always governs his behaviour. Now, if man proves to be a faithful servant, his Master will reward him handsomely; if not, He will punish him for all eternity.

Let us repeat that this description of the moralistic Christian is inadequate and incomplete. In reality, his soul is much less simple. He, too, believes that God is infinitely good, infinitely merciful. He repeats this over and over to himself in order to calm his worries. He, too, knows that the first and greatest commandment is to love God and he intends to observe it. Still the affective climate of his soul is completely conditioned by the ideas mentioned above.

The True Christian

In contrast with the moralistic Christian we find—what shall we call him? He is sometimes called the mystic Christian but that is a misuse of words. Let us call him simply the Christian, the true Christian. For him, too, God is master,

¹ The word *moraliste* has in French a pejorative nuance not found in the English *moralist*. Lacking a word which will give the precise meaning of the French, we shall use *moralizer*. To avoid the possible conclusion that we are speaking of specialists in moral theology, which is not our intention, we shall insert the word in quotation marks.—Translator

primordially and ontologically. But the marvel is that this master desires also to be our Father. It is under this aspect, principally, that this second kind of Christians considers and loves God. Our heavenly Father created us in order that we might participate, by the beatific vision, in the very life of the Trinity, in divine beatitude. We are loved gratuitously and infinitely.

To the overwhelming liberalities of God, newly created man's response was one of pure egoism. Then it was that the love of God showed its true and almost incredible measure. "God plunged into the nothingness of His sinful creation in order to lead it back to Himself."² He became man and for men, who are now his brethren, he atoned and merited. The Godman who did this bears the name of Jesus Christ. Once we have realized the bewildering fact of such a love we can but return love for love. God has willed not only to arouse this love-response in our hearts, He gives it to us, a supernatural gift, when, in baptism, along with sanctifying grace He gives us a filial disposition derived from that of the Son. In the baptized, in this adopted son, not duty but loving gratitude determines all that he thinks and does. As Christ Himself said, "If you love me, keep my commandments" (John 14:15). The Christian seldom thinks of duty. He loves. He is quite willing to accept the sacrifices inevitably entailed by the fulfillment of the commandments of God, even though he feels the burden. He finds in them, more than in anything else, the means of showing his love for God. And though he looks forward to heaven, it is less and less because of the reward that awaits him there, rather it is because there he will know perfectly and possess forever the One he loves. *Non sine praemio diligitur sed absque intuitu praemii* (St. Bernard).

Such a life of love is not achieved immediately by the Christian of whom we are speaking. He applies himself to the task of realizing it more and more perfectly. It is his great concern. He knows that this life has been given him in order that he may rise above the littleness of self-centeredness and attain to the admirable generosity of love. His climb upwards is

² M. de Montcheuil, S.J., *Mélanges Théologiques*, p. 356.

not without halts and even momentary backslidings. The true Christian has moments of carelessness and weakness. But at those times he tries his best to revive his dying fervor. If necessary, he fans it with the fear of hell.

The Way of the Moralizer

Surely we have here two different types of Christian life. The moralizing Christian is dominated by the thought of duty. If he knows that he must, he plods along. If not, he hardly budes. Often enough the care of satisfying with exactitude the demands of duty develops a legalistic frame of mind, along with casuistic worries which end in scruples. Unfortunately, this is not an unknown experience! Before each act, the question is, "May I?" or "Must I?" "Is it allowed or forbidden?" "Is it a counsel or a strict obligation?" Such Christians have, obviously, made observation of the law the essence of the Christian life. We do not deny, of course, that among them there are some remarkable examples of the faithful servant, men of fidelity and even of heroism, who have forged souls of justice, honesty and energy. Unfortunately, it is not rare to find these admirable men convinced that to remain to the end just as upright and strong-willed as they are depends on no one but themselves. Despite the seductions of greed and passion, they feel self-sufficient. They will admit that God's grace is a help; they do not think that it is indispensable. They flatter themselves that characters such as theirs can withstand anything. One thinks of the prayer of the Pharisee in the Temple; which was, actually, no prayer at all. The "moralizers" pray but little and when they do, it is hardly ever to ask for help from God. Instead they seem to say, "Everything can be accomplished by will-power." They apparently do not realize that this proposition is authentically Pelagian. It is true that much is done by the will; it is even true that nothing is done without it. But our will-power is utterly incapable of making us saints. God alone makes saints, because God alone can unite souls to Himself. So it is that the voluntarists devote the greater part of their attention and their effort to the cultivation of the moral virtues, particularly to training the will.

This training produces at times enviable results. They are,

however, of a purely natural and human order. Christian perfection is supernatural. The Christian life is lived on a transcendent plane. The "moralizers" forget this fact and end up, in some instances, believing that heaven, the possession of God, is for them nothing but a conquest they have to make. In reality, it is a gift they have to receive. Since this is the case, their interior life is easily imagined: unceasing preoccupation with self. "Moralizers" are always more or less worried lest they forget this, that or the other thing; just as they are always worried about avoiding things. Pay attention to God, to His presence, to His inspirations? Listen attentively to the Holy Spirit and try to collaborate with Him? Such ideas seldom enter their heads. They might wish things were otherwise, but absorbed as they are in numerous other activities, they have no more time or energy.

Moralism and Prayer

"Moralizers" certainly will never be men of prayer. To pray is to seek God, to find Him and to talk with Him. They forget to look for God. They are looking instead for beautiful and profound ideas. With consequential logic they deduce from their ideas practical conclusions. They line up rules of conduct and think out excellent reasons for keeping these rules—forgetting perhaps the principal and most powerful motive of all: love of God. They pray little; except, perhaps, at the beginning of their meditation in order to direct their attention to God, since that in their opinion is sufficient, and at the end in the colloquy which may be true prayer. But for the greater part of the time they are studying exegesis, moral theology or psychology. They are not looking for God and so they do not find God. They remain alone. Such prayer is nearly always tedious, dry, unenthusiastic—in a word, very difficult. To continue at it for a lifetime, with ideas becoming more and more banal and trite, calls for a dose of energy which is not at all ordinary. Some have it but many do not. The latter, we fear, will abandon meditation.

It is to be feared as well that this moralism will develop but little generosity. It can and does produce men of duty—a point we have already conceded. Those who follow the moralizing approach will do what is necessary. They may

even do more with a view to disciplining themselves and training their wills. But to do this for God, in order to resemble Christ, the type of Christian living, does not seem quite reasonable to them. In fact it belongs to a world which is not the "moralizer's" world. It presupposes another sort of soul. To do one's duty is to do much; but, from the Christian viewpoint, it is not enough. Love goes far beyond the demands of duty and Christianity wants to make us live by love. What we really reproach the "moralizers" with is not the task of moral education to which they rightly, though at times overzealously, devote themselves, but rather the fact that they devote themselves to this task exclusively. What we miss is what they do not do, what should be added to their program of training for Christian living. Moralizing is an attitude which is both incomplete and insufficient. It neglects or omits the very essence of Christianity, the practice of charity. "The training of the will is timely. But were we not all baptized in the name of the Most Holy Trinity in order to live the life of divine sonship by the grace of Christ and in the Holy Spirit? Something very important is at stake. Too many souls have suffocated in the prison of religious moralism. We have worked too hard for twenty years trying to re-learn from St. Paul, St. John and all the great Christians the true foundations of Christianity, not to be upset when this freedom is questioned once again."³

True Charity

The "moralizers" would certainly find in charity the necessary energy to realize their ideal in life, but charity would transform them. Instead of a life dominated solely by the feeling of duty, Our Lord came to arouse and stimulate in those who wish to follow Him a life inspired, as His was, by the love of the Father. Genuine Christian living flourishes in an atmosphere which is different from that of moralism. This life is man's response to the marvelous love which God has for him. The response of a free, intelligent being can be naught but love. The movement of the human soul to God is fundamentally something natural: the élan of a nature made

³ P. Doncoeur, S.J., *Etudes*, June 20, 1923, p. 701.

for God and realizing in a greater or lesser degree that God alone can fill the void it is. Now baptized man also possesses supernatural and filial charity which flows into him from the plenitude of Christ and which the Holy Spirit pours forth in the souls of believers. We have grace to love God. We must exploit both this natural tendency and this grace. Nor should we cavil about the word love. We are not thinking here of sentimentality or a passing infatuation. Love is a serious thing. To love is to have toward a person—we only love people—such a profound inclination of the will that we are ready to do anything for that person. So it is that Christ loved His Father. So it was that the first Christians loved Christ. This bond of the first generation of Christians with Jesus has been compared, with admirable insight, to the love between affianced couples. The vital intensity, the generosity in giving, the happiness and flowering of the whole personality, which nascent love normally produces, are what one observes in the first disciples. There was feeling in this love certainly. We have only to remember Peter and John. But there is much more in love. There is an imperious upsurge of the depths of being; depths, whose supreme activity is love; and there is a united effort of the vital forces, especially of the superior forces, in a giving which decides all of life that remains. And all this is elevated, sublimated by supernatural grace. By this grace, derived from Him, Christ comes into us to love His Father, prolonging in us and multiplying through us the love He has as God's Son; so much so, indeed, that the Christian must say with Paul: "It is no longer myself alone; in me it is Christ who lives, who loves." Obviously in the degree that this state of soul is realized in him, the Christian passes beyond the stage of legalistic and casuistic care. He does not have to worry about whether or not he is fulfilling the minimum required by law or whether he is doing more than is required. He loves God, he loves Jesus Christ; and consequently he must do, although he does it freely and with an increasing "naturalness" all that God wants him to do. *Ama et fac quod vis*, said Augustine. Love and everything you do will be good. True love implies the determination never to limit oneself to what has already been done. He who judges that he had done enough to prove his love and refuses to do more, when more

is possible, merely proves that he does not love. One of the properties of love is to consider not what has already been done but what remains to be done for the beloved.

We cannot attain to this degree of fervor right away. What is true of human love is also true of our love for God. Union once established must still be perfected. To this end the principal thing is practice. This is done negatively by freeing the soul of all that would compete with charity or oppose it. It is precisely here that the principles of moralism can be applied effectively. But the love of God, just as any other love, must be cultivated in a positive manner and by direct means. The first of these means and the most indispensable, since it is almost love itself, is to keep steady company with the beloved. We must increase and deepen our personal contacts with God. "My God," prayed one who aspired to love, "grant that you may be a person to me today." Another: "Lord, the first grace I ask of You is that my relationship with You may be personal." It is clear that this is the decisive attitude, the core of Christianity. Moralism has forgotten this and therein lies its principal defect. In any case, to be religious is to be in personal contact with God. Now our relations with God answer our most profound aspirations only if they are personal. In Christianity these relations must be loving, filial, imitative of the Son, Our Lord Jesus Christ, whose members and brothers we are by grace. Without some contemplation these relations with God are impossible. That is the very essence of prayer, since prayer is nothing more than a conversation with God. We must go far beyond those all too intellectual meditations in which at times we do not think of God at all, or at least, we think of Him very little.

Epilogue

A moral theologian comments on the above article as follows:

"1) Excellent on the 'True Christian.' 2) A bit harsh on the 'Moralizer.' After all one who does his duty is loving God: 'If you love me, keep my commandments.' But perhaps this harshness was inevitable given the viewpoint. 3) Well worth publishing."

The Social Consciousness Of The Spiritual Exercises

PATRICK J. BOYLE, S.J.

Often in the past the Spiritual Exercises of St. Ignatius have been the target for adverse criticism, and today is no exception. The question has been raised: Do not the Exercises foster social isolation, a withdrawal of the individual from all contact and interaction with his fellowmen? Such a charge has serious implications. For any social institution which does not promote social consciousness is considered today dated and useless. It is our purpose to defend the Exercises against this charge and to show that they are in complete agreement with the modern movement of social consciousness.

We do not wish to give a general abstract synthesis of the Spiritual Exercises nor to form something of a weak correlation between them and social life. It is obvious that the more one makes himself like to God, the more social conscious he will become since in his neighbor he will see God. St. John writes in his First Epistle, "If any man say: I love God, and hateth his brother; he is a liar" (IV:20).

St. Ignatius in the meditations of the Second Week says that the object of the Exercises is the perfect imitation of Christ. He writes, "Here it will be to ask for an intimate knowledge of Jesus Christ, who has become man for me, that I may love Him more and follow Him more closely." In other words Ignatius wants his retreatants to become other Christs. Just as Christ was patient, he wants them to be patient; just as Christ was charitable, he wants them to be charitable; just as Christ was social, he wants them to be social.

No one would say that Jesus Christ lacked the social graces. He was socially well balanced and eminently social-minded.

From the beginning of His public life to His death on the cross Christ had a very definite interest in His fellowman. He dined with the Pharisees, was present at the marriage feast of Cana, preached to and fed five thousand people. His entire doctrine promotes and demands social contact. In no way can Jesus Christ be classified as a social hermit or as anti-social. It follows, therefore, that, since the Spiritual Exercises have as their end the perfect imitation of Christ, they cannot but promote social consciousness.

Although such a correlation between the Exercises and social life is valid, nevertheless it is considered by some to be too abstract and implicit. For they argue that every instrument of the Church, which perfects an individual, has a like correlation. We wish to show explicit and concrete examples of social consciousness in the Spiritual Exercises.

Social Contact

At first glance it would seem that the Exercises do foster social isolation rather than social contact. This seems obvious from the way St. Ignatius emphasizes the relationship between the exercitant and his Creator. He has the exercitant withdraw from the world around him, forget his external occupations and friends, and concentrate on God. This, however, should not be classified as social isolation. The reason for such a withdrawal from creatures is to get a better perspective of them in relation to the final end. The exercitant will go back to them, but he will have a different attitude toward them, a more well-ordered attitude.

From the very first meditation of the Exercises Ignatius imprints upon the mind of the exercitant that he is a social being, that there are other creatures, living and non-living, who inhabit the earth. These other creatures are to help him obtain his final end. "The other things on the face of the earth are created for man to help him in attaining the end for which he is created." In other words Ignatius says that these other creatures, living and non-living, have a purpose in life and that the exercitant is to make use of them. He is not to withdraw into his own little cosmos, completely isolated from reality. Man is not to be a hermit. He is to use creatures; but he must be careful. He is to use them only in so

far as they lead him to God. "Hence, man is to make use of them in as far as they help him in the attainment of his end, and he must rid himself of them in as far as they prove a hindrance to him."

In the Contemplation to attain Divine Love Ignatius gives creatures a new function. He has the exercitant use creatures as a ladder or stepping stones to God. He tells him to see how much God does for him in creatures. "This is to reflect how God dwells in creatures: in the elements giving them existence, in the plants giving them life, in the animals conferring upon them sensation, in man bestowing understanding." He also tells the exercitant to see how God labors and works for him in creatures. "This is to consider how God labors and works for me in all creatures upon the face of the earth, that is, He conducts Himself as one who labors."

From the preceding examples it is evident that creatures play an important part in the life of an exercitant. The Exercises do not advocate total abstinence. It is completely unjustified, therefore, to accuse them of fostering social isolation. Indeed, the opposite is true. The Exercises foster social contact, a healthy social contact. For the Exercises so teach the exercitant to value creatures that he avoid exalting them above their station.

Social Interaction

Let us now consider another aspect of the Spiritual Exercises. Granted that the Exercises do foster social contact, in what way does social interaction between the exercitant and his fellow social beings take place? We have stated that the exercitant does have social contact with other creatures, that he uses them in order to obtain his final end. But is this the only type of interaction? A non-reciprocal interaction? Does the exercitant have nothing to offer to these other human creatures? The immediate answer is evident. Any one who so strives to follow Christ that he become an *Alter Christus* desires not only his own salvation but also the salvation of his neighbor.

Many examples of Christ's zeal for souls are found in the Gospels. "Come after me, and I will make you to be fishers of men" (Matt., IV:19). "I came not to call the just, but

sinner to penance" (Luke, V:32). "Going therefore, teach ye all nations: baptizing them in the name of the Father and of the Son and of the Holy Ghost" (Matt., XXVIII:19).

In like manner St. Ignatius pours such desires for the salvation of souls into the mind and heart of the exercitant. In the Kingdom he explicitly mentions and urges this zeal for souls. "To all His summons goes forth, and to each one in particular He addresses the words: 'It is my will to conquer the whole world and all my enemies, and thus to enter into the glory of my Father'." If the exercitant, therefore, wishes to follow Christ, he must be willing to fight for Christ.

How many of the great missionary saints, such as St. Francis Xavier, St. John de Britto, and others, have been inspired with zeal for souls by such passages as these:

How the Three Divine Persons look down upon the whole expanse or circuit of all the earth, filled with human beings. Since they see that all are going down to Hell, They decree in Their eternity that the Second Person should become man to save the human race.

This will be to see the different persons: first, those on the face of the earth, in such great diversity in dress and manner of acting. Some are white, some black; some at peace and some at war; some weeping, some laughing; some well, some sick; some coming into the world and some dying.

Here it will be to listen to what the persons on the face of the earth say, that is, how they speak to one another, swear and blaspheme, and so on. I will also hear what the Divine Persons say, that is, 'Let us work the redemption of the human race'.¹

¹ H. V. Gill in his book, *Jesuit Spirituality* (Dublin, 1935, page 39), states that the salvation of one's soul is inseparably bound up with zeal for the salvation of the souls of others and that this zeal is a striking feature of Ignatian spirituality: "In the Foundation Exercise it was stated that 'Man was created to praise, reverence, and serve God, and by doing this to save his soul'. The salvation of my own soul must come before everything else, but as the argument of the Exercises is developed it becomes evident that the salvation of my own soul is inseparably bound up with zeal for the salvation of the souls of others. Did I ask for a proof of this, Ignatius would merely say that this is what Christ did. Directly or indirectly, the object of the Exercises is to form apostles, whose overwhelming interest in life is the salvation and perfection of souls. The personal sanctity at which I am to aim includes as an essential element the sanctity of others. This is indeed an altogether striking feature of Ignatian spirituality. The director of a retreat, in the first place, has in view the salvation and perfection of the exercitant, who in turn, if he has

Another place where social interaction in the Spiritual Exercises is encouraged is the Two Standards. There the Lord of all the world chooses and sends His disciples into the world to spread His doctrine among *all* men, no matter what their state or condition. There He recommends that they strive to help *all*.

It is sufficiently evident, therefore, that the Exercises are not antisocial in tone. I must admit, however, that I have not explicitly integrated the entire Spiritual Exercises with social life, nor is such an integration necessary. A retreat is a time for a man to talk things over with his Creator, so the main emphasis is rightly on the individual. Such meditations as the Three Classes of Men, the Three Degrees of Humility, and others, although they pertain strictly to the individual, implicitly pertain, nevertheless, to society in so far as they make the individual a better citizen and member of the community.

Therefore, one can say that every meditation found in the Exercises can be, either explicitly or implicitly, integrated with social life. Consequently that opinion which sees the Exercises as fostering social isolation is completely unfounded. Very Reverend Father John Baptist Janssens in his letter, *On the Social Apostolate*, says: "Hence it follows that the Spiritual Exercises, conducted for the owners and managers of industry and also for workingmen, must be reckoned among the *most effective means for promoting this social-mindedness.*"

grasped the full spirit of the Exercises, returns to his normal life with the determination not only to save his own soul, but by every means in his power to help others not only to save their souls but to become apostles, too."

CRYSTALLIZATION

It is fascinating to observe how the life-story of Ignatius moves not only towards the spirituality of the Jesuits but also towards the structure of the Society of Jesus with all its novelties, fascinating to see his own experiences finding crystallization in the Society's constitution. Ignatius had made a pilgrimage barefooted to Jerusalem and had tended the sick in the hospitals; the Jesuit novice, in a novitiate lasting two years instead of the hitherto customary one, had, so far as was practical, to serve for a while in public hospitals and make a pilgrimage begging his way. Ignatius, though never a great scholar himself, had spent more than ten years as a university student; in the Society of Jesus, the novice who perseveres his two years does not immediately become professed in the Society, but spends a long period, perhaps ten years or more, as a Scholastic in study or teaching under religious vows and under a vow to become professed in the Society if and when his superiors so decide. This completely novel and original provision in the organization of a religious order—the insertion of an unspecified period of study between novitiate and profession—was much criticised at the time. It was, nevertheless, the foundation of Jesuit efficiency in teaching, catechising, study and controversy. It was with the prestige of masters of the renowned University of Paris that Ignatius and nine disciples—none of whom were Italians—descended on Italy; and it was only the Scholastics best equipped intellectually who were finally admitted as professed Fathers with solemn vows into the body of the learned Society which did so much to restore the intellectual prestige of Catholicism.

Again, before the Society was actually formed but after the ten companions had all taken their degrees and been ordained priests, they had worked for a year or so, two by two, in the cities of North Italy helping bishops and clergy and putting their practical efficiency to the test. So the Jesuit Scholastic, after ordination, undergoes for a year a third period of probation, or tertianship, in which after his years of study, his spiritual life is refreshed and renewed before his final place in the Society is fixed for him. One further point in which the history of Ignatius is mirrored is the constitution of his Society. In 1534 the saint and six companions while still at Paris took a solemn vow to work in poverty and chastity for the glory of God and the good of their neighbour, in the Holy Land if possible, but if not, then in immediate obedience to the pope. It was to the pope that the formed Society of Jesus ultimately offered itself. So, the professed Fathers who take what is called the fourth vow do not take a vow that was invented as an afterthought but one which was involved in the very root of the Society from the first.

H. O. EVENNETT

Father Thomas Ramsay Martin

1881-1954

WILFRED SCHOENBERG, S.J.

The Crimean War in the mid-nineteenth century was an ill wind for many, but hardly so ill that it could blow no good to the farmers tilling Scotland's County Haddington just below the Firth of Forth. The War brought a rising market in wheat and since Haddington produced an abundance of that commodity, it was unusually prosperous. Its principal town, also called Haddington, was a royal and parliamentary burgh on the banks of the Tyne, seventeen miles east of Edinburgh and several hundred north of London. Like Edinburgh it was a corn exchange, second only to that trade-center itself. It also shared Edinburgh's wool and cattle prosperity at a time when Shorthorns from Lothian countryside met little competition from Texas or Australia. To recommend it to travellers, it boasted of a town hall, with an elegant tower of one hundred and fifty feet, and many ruins of castles.

There was another feature, too, a bizarre one if you will, but also a tempting one for travellers of a certain type, that is the ancient human remains which could be easily uncovered in any digging. Exposed as it was, Haddington suffered many invasions through the centuries, and such great numbers of humans had been slain there that it was impossible to dig in any place without finding their bones.

The river Tyne meandered gently past Haddington and fell into the sea at Tynemouth where a fine variety of trout lurked in the racy waters and salmon sometimes came to feed. Counter to the river in the town itself were two main streets, High and Market, with bridges crossing the river to Nungate where John Knox was born in 1505, and where old and ruin-

ous houses were turning to dust, though they were still occupied by immigrant Irish laborers. The Irish had come to share Haddington's war-born prosperity because they, too, had been in the way of an ill wind.

The Earl of Haddington, lord of the county, resided at Tynninghame House, a pretentious modern mansion, as distinguished from castle ruins, on an eight thousand acre estate not far from the city. About the Earl there is little to be said, except that he was the second largest landowner in those parts, that he kept a stable of fine horses, and that he retained in his service a certain Mr. Charles Martin who was head gamekeeper for the County. Martin, as time and the Martin line unravelled, because the great grandfather of an American Jesuit of some fame.

Mr. Martin's mother was Isabella Ramsay Martin, granddaughter of the MacDonalds, and member of the clan of the same name. She was a stout Presbyterian, sober and godly in the best MacDonald tradition, and she passed her godliness on to her own descendants in the same way she had received it, without questioning its origin or tainting its purity. Her husband too, had been head gamekeeper for the Earl, and her father-in-law before him. Gamekeeping, like Presbyterian sobriety, was in the Martin blood, though not so deep that Catholicism or the spirit of adventure could not reappear.

And now Isabella's son Charles was enjoying the family legacy, the faith, the home, and not least of all, the Earl's gamekeeping. It would appear that these occupations kept him busy, particularly the latter, because at the time there was an excess of wood pigeons, which abounded in flocks so vast that they threatened Haddington's prosperity.

Appalled perhaps by the irony of a struggle with pigeons, Charles' own son left the Earl's estate and became attached to Her Majesty's Revenue Service, Her Majesty being Queen Victoria. In this capacity, betraying his restlessness, he travelled the length and breadth of the British Isles. His lately acquired wife accompanied him, and on one of the many journeys, gave birth to a son they called Tom, at West Salton, not far from the old Martin home. Other children came to keep Tom company, but not till the little family had sailed to America to make its home in Massachusetts.

Wanderers

In America the Martins first settled at Quincy, and finding this unsuitable to their tastes, moved first to Clark's Island, and then to Plymouth overlooking the stormy and rockbound coast where the Pilgrims landed. It would be pleasant to say they stayed there, but they did not. They moved with monotonous regularity, and the boy Tom grew into young manhood without taking root. Periods were spent in Boston, in Toronto, where Mr. Martin apparently had distant relatives, in Brewer, Maine, and elsewhere. Eventually they returned to Plymouth, which is surely a recommendation, if one is needed, for the salty old seaport which even natives call quaint.

While they had lived in Toronto, that splendid Tory stronghold, Tom had joined the Military Cadets, and had, by persistent efforts, risen to the rank of captain. When his family returned to Plymouth, he resigned his captaincy and re-enlisted with the Standish Guards, Third Regiment, Fall River, which was stationed at Plymouth, and served in this unit as armorer under Colonel Borden. Here he became an expert in ballistics. When he finally left military life, he opened a gunsmith business and set himself up nicely by inventing a marine sight, which was used for many years on Springfield rifles. From this point on he prospered in a modest way, and before he was fifty, he had become famous among riflemen the world over, not only for his skill as a marksman, but also for his inventive work in which he had no contemporary equal.

Meanwhile he had taken two irrevocable steps; he had become a Catholic and he had taken a wife. Turning his back on John Knox, he was received into the Church by a Jesuit at Immaculate Conception Church, Boston, and was confirmed soon afterwards. He took his new religion seriously, defending it, when the occasion arose, with fearless loyalty, but a shade of the old Calvinism remained. He was a stern man till the day he died.

For his wife he had taken a Boston girl whose name of Kelly reveals all there is to know about her, the lineage of the Kellys in Ireland, and migration when a crisis was reached

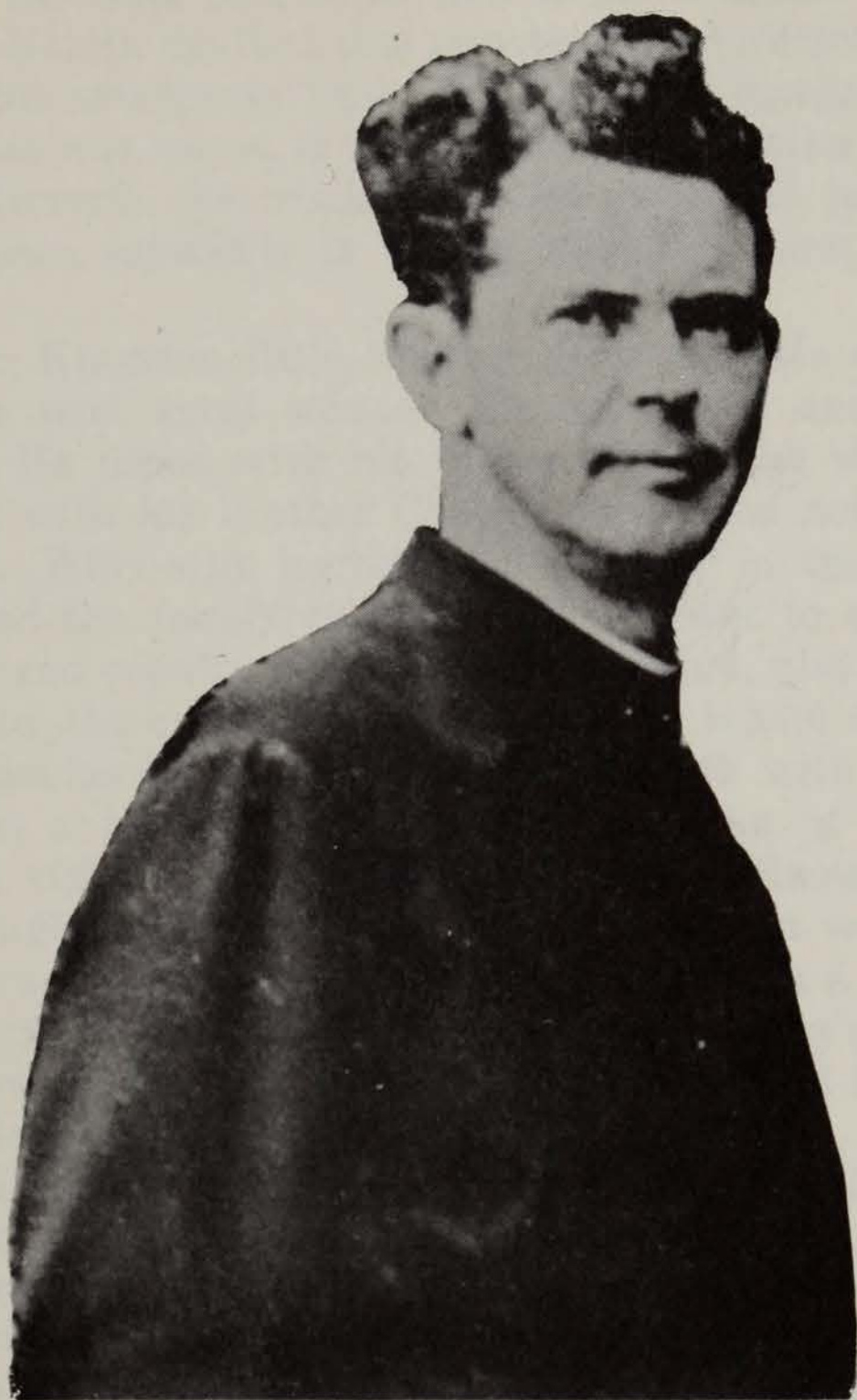
in a tenant's hovel near the barren potato vines. Catherine Agnes Kelly was Boston Irish, a member of the class which outlived its tormentors and had its revenge by becoming a Boston aristocracy. Years later Catherine's son Thomas Ramsay Martin would speak about the persecutions of the Boston Irish with an unaccustomed touch of bitterness in his voice. No doubt Catherine herself bore marks of the injustice to her people. In any case, her faith was not weaker for the treatment, but stronger. She was always a devout Catholic with a warm love for the Mass and the priesthood.

Catherine bore five children, Isabel, Charles, Elizabeth, Thomas Ramsay, and Katherine, the youngest. Her period of confinement before the birth of Thomas Ramsay was a particularly painful one and the doctors almost despaired of saving the child. At one point, when all hope was gone, the Kelly spirit asserted itself, and the trusting mother turned to Our Lady. She dedicated her unborn son to the Mother of God. Her confidence was rewarded for Thomas Ramsay was safely delivered on the Feast of the Assumption, 1881.

Like his mother he was born in Boston, one aspect of his heritage which gave him great satisfaction. He was born near Dorchester Heights, where the evacuation of the British took place during the War of Independence; another cause for satisfaction, not because he was anti-British, but because he was always history-conscious and deeply moved by what concerned his country's beginnings.

This new little Tom in the Martin household was not accepted with calm equanimity as the three earlier Martin children had been. Mrs. Martin, at least, expected unusual developments in the boy and the older sisters, too, were led to believe that Tommy was not ordinary and that probably some day he would be a priest. It is hard to say what the father thought, and anyway, he had his guns to distract him. He was on hand when the little child, six days old was taken in a carriage to old St. Peter and Paul's in South Boston, and there baptized.

When little Tom was still too young to know the difference, his father purchased a new home in Kingston, not far from Plymouth. It was an isolated home made remote by a half-mile of wood and orchard on either side, a feature which



FATHER THOMAS RAMSAY MARTIN

delighted the elder Martin as well as his daughter Elizabeth. But Mrs. Martin disliked this remoteness. Accustomed to the city and the neighborly Irish, she found the loneliness a penance. What was worse, it was two-and-a-half miles to church, not a deterrent, she would say, but an added hardship in getting there, especially in winter when the snow was knee-deep.

Here in Kingston little Tommy grew up. He discovered, sometimes with great wonder, the usual joys and crises of boyhood. He fished with his father and in the winter time he skated with his brother Charlie on a pond not far from his home. Willy-nilly he helped his father in the vegetable garden and the family orchard, and he went to school in a New England country schoolhouse: one room, plain, and surmounted by the ominous bell. Tom got to school at times in pioneer fashion by travelling back and forth with the woodcutters on a logging sled drawn by a yoke of oxen. An American vignette: chubby-cheeked Thomas Ramsay Martin perched high on the wood between two solemn woodcutters, as they are drawn ponderously by oxen through a New England forest. New England was in little Tommy's blood, as Ireland was in his eyes, and his father's Scotland in his mild and gentle laughter.

When Tom was seven his mother prepared a little birthday party and invited neighbor children to share it. No doubt there were plenty of goodies on hand—not much is remembered about that—but still vividly remembered is the incident about the dove. As Tom and his companions were merry at the table, a pure white dove suddenly appeared and lightly rested on Tom's shoulder. For a breathless moment, when no sound was uttered, the dove hovered, then flew away as it had come. Mrs. Martin, already alert to possible wonders, made inquiries around the countryside, but found no one who kept doves. Nor did she ever find a trace of the little creature they had seen. Too sensible to jump to conclusions, she noted the day, Feast of the Assumption, and waited anxiously for further developments.

When Tom was ten, business made it necessary for his father to move back to Plymouth. They lived there only about a year, but Tom lost no time in getting acquainted with the

history of the area and in putting this knowledge to profit. He acted as a guide for tourists. This was much more to his taste than weeding carrots and he entered into it with boyish eagerness. He had read and memorized many of the solemn inscriptions on local tombstones, and with mischievous delight, he led his Boston clients to and fro among the stones, reciting for them the more eccentric of the epitaphs. Finally as an added feature, he paused for a long time at Pilgrim Monument where an old hearse lay in the last stages of ruin. The tourists were always sobered by the hearse, more so it would appear, than by the tombstones. There was also a museum at Plymouth, Pilgrim Hall, where a model of the Mayflower was featured, along with other Pilgrim relics. Here, Tom, with his blue eyes dancing, put on a real show for visitors. He had an exceptionally good memory and a wonderful stock of stories and he used them all to give eager Bostonians their money's worth.

Vocation

The following year the Martins moved to Rockland and Tom got a paper route. He won the hearts of everybody, cranky old ladies as well as sweet young things. The old folks often talked about him and remarks were passed to his mother that he was "destined for something special." Indifferent to all this, Tom enjoyed Rockland. In due time, he entered its high school and enjoyed that, too, particularly his classes in Latin and Greek, in which he proved to be an outstanding student. When he graduated in 1898, it was announced that he had maintained the highest average in the history of the school. This seems to have left Tom cold. His mind was taken up, not with the past, but with the future; and the future was a question mark. As far as Tom himself was concerned, his mind was made up. He had read a *Life of St. Aloysius*. This had settled his doubts, if there had ever been any, and he had announced to his family that he was going to be a Jesuit, because he wanted "to give his whole life to God." Furthermore, he added that he wanted to go to the missions.

The news had pleased his mother, but came as a thunderbolt to his father who had other plans. Tom's family was an

unusually affectionate one and his father was determined to keep it together. He was a strongly religious man, though somewhat jealous of anything that could break up the family. This missionary business, then, was all wrong, and if Tom really wanted to be a priest, he should join the diocesan clergy and remain near home. Relatives and friends sided in with the father and did their best to dissuade Tom from his plans. There were some who urged him to go to Harvard where he could make a career in the classics, of which he was very fond. "Become a professor," they said, "and remain in New England. Surely a good son should respect his father's wishes." The storm lasted for months. Tom yielded only as far as taking an entrance examination for Harvard, then he got a job. Since he felt somewhat obligated to help out with expenses in the family, he informed his father that he would work for a time, while remaining at home. After that he would do what God wanted him to do.

Meanwhile he had got acquainted with Father Thomas Gasson, S.J., who was the Rector of Boston College. Father Gasson understood perfectly. He arranged for special evening classes so that Tom could keep up in the studies, and gave him every encouragement. Tom took all his troubles to him, and his sins as well, for he went to confession to him regularly. In Father Gasson he found the strength and direction he needed. It was Father Gasson who suggested that Tom apply for the Rocky Mountain Mission where he could be a missionary and still live within reasonable distance from Boston. It was also Father Gasson who made the arrangements with Father De La Motte, Superior of the Rocky Mountain Mission, and placated Tom's relatives, especially his father, who finally yielded and gave a reluctant approval.

Off for the West

By October, 1902, everything was settled. Tom kissed his mother good-bye and left by train for the Novitiate at Los Gatos, California. His trip across the continent was uneventful in the adventurous sense, but for Tom, who was extremely inquisitive, it was the adventure of a lifetime. He arrived in San Francisco, on Sunday, November 2nd, and hustled up to St. Ignatius Church for Mass. He was expected, and break-

fasted, and shown the magnificent church and college which were the pride of San Francisco. Little did Tom realize, as he explored the vast building and new gymnasium that it would all be destroyed in less than four years.

After his tour Tom left for the Novitiate. It was a two hour trip by train down the peninsula to the end of Santa Clara Valley where Los Gatos guarded a pass in the Santa Cruz Mountains. A Brother from the Novitiate, in the best Novitiate buggy, met him at the depot with the curious greeting "How do you do, Brother Martin", and then whisked him over the tracks and up a narrow winding road along a canyon. The Brother did not say much till the road climbed abruptly, then leveled off in the middle of a grape field. Many of the grapes, the Brother said, pointing to mouldy clusters on the vines, had spoiled because the rains were early. Apparently this was a disaster, and Tom nodded solemnly. He could see the Novitiate now, a little higher and in bold relief against vineyards covering the hills directly back of it.

Today Sacred Heart Novitiate is an imposing building, more or less E-shaped, and symmetrical to the casual eye. Its whiteness glistens in the sun and its decor of palm trees casts dark shadows which from a distance look like a frieze. Decades have added many wings to the original structure till its proportions have become most agreeable.

When Brother Martin first saw it that November day, it was box-shaped, like a frosted cake of four layers, too high for its breadth and too ornate for its plain surroundings. It lay on a shelf halfway up the foothills of the Santa Cruz Mountains, overlooking the valley, which at that time was a forest of prune trees stripped bare by autumn winds. The town of Los Gatos huddled in a ravine below, sheltered by an unusually high and broad hill which blocked the southern horizon for the Novitiate and directed one's gaze eastward across the valley to Mount Hamilton and Lick Observatory.

In 1902 Los Gatos was not a friendly town. Its simple folk, misguided by an apostate priest who had become a Protestant minister, were very bigoted, especially toward Jesuits, and they peered up at the Novitiate above and muttered dark things about the priests dwelling there. The few Catholics in the district were scattered, for the most part, on farms.

They had a tiny church in the town, where novices taught catechism on weekends, and performed as general factotums when occasion demanded it. To these activities the Master of Novices, Father Giacobbi, solemnly dispatched them, like Our Lord sending out disciples two by two. Father Giacobbi was also Rector and on his frail shoulders lay the burden of stabilizing the finances of the house, which he did by developing and expanding the vineyards.

Novitiate Days

Brother Martin met Father Giacobbi as he alighted from the buggy. He was welcomed with a fatherly amplexus, and a barrage of questions about his trip, his state of health and his readiness to begin religious life. Father Giacobbi's old world charm and Italian effusiveness warmed him inside. He liked it. He also liked his new companions who lost no time in telling him that the Long Retreat, already delayed by the grape season, would begin in a few days, and that a large statue of the Sacred Heart was expected any day now. It was hoped, they said, that it would be set up in front of the house before the heavy rains came.

It did not take Brother Martin long to get adjusted to Novitiate life. The house, which at first had appeared to him to be silent and inscrutable, took on life, and he became a part of it, and a very jolly part of it at that. There were fourteen other novices including three lay brothers, and all but two of the Scholastics were in the first year. Brother Zacheus Maher, destined to be American Assistant, was in second year. In Tom's own year there were two others who distinguished themselves: Walter Fitzgerald, later Bishop of Alaska and David McAstocker, noted author.

The Sacred Heart statue, nine feet high, arrived on the sixth, and work was immediately begun on a base. It was cautiously moved into place on November 11th and was dedicated two days later, on the Feast of St. Stanislaus, which was also the fourth day of the Long Retreat. Since the fourth day is usually on death or hell, we may presume that the distraction of the dedication was a welcome one.

The retreat ended that year on December eighth and Brother Martin learned for the first time what normal novice

life was like. With his companions he picked olives on cold December and January days and laid them in trays; he gathered ferns; he plucked chickens for first-class feasts; he taught catechism in the little churches in the valley, and he hiked in the hills, sometimes as far as Mr. Doody's wee cabin surrounded by vineyards atop a neighboring mountain. He also attended Father Master's exhortations. Father Master was the spiritual furnace in the house, and flames from his heart penetrated them all.

Villa on Tuesdays was high in the redwoods, a thousand feet above the estate which subsequently became Alma College, and about five miles from the Novitiate. Healthy novices walked it, but an old horse-drawn wagon was provided for fetching victuals and the less vigorous of the brethren. Many are the stories about that horse and wagon. It was said to be more dangerous, at least on the downhill trip, than a ride in a balloon at the Santa Clara county fair.

Besides the villa, there were other diversions to break the monotony. For instance there were the days when they picked prunes. And there was the arrival of the famous Father René from Alaska on a soggy March day when rains threatened to wash roads away. Father René had suffered his own adventures in a gold-rush country and he told of them with characteristic French élan. Then there was old Father Nestor's accident when the horse ran away with him. And there was the brush fire in July when everyone was celebrating America's independence exactly one hundred and twenty-seven years after it began. These were all memorable events, though not momentous. The latter, too, would come.

On the Feast of St. Stanislaus, 1904, Brother Martin's Novitiate was officially over and he pronounced his first vows. A solemn high Mass was sung that day, in honor of the saint. Brother Martin had already moved to the juniorate, where Father James Malone was doing his best to teach Latin to the juniors. There seems to have been a feeling among the juniors then that Father Malone was too steady a driver, especially in Latin memory. He himself could recite reams of Latin, even in old age, though it must be admitted that his memory sometimes failed him in other matters. Father Malone, who was also dean of studies, frowned upon novels,

even classical ones. He permitted a volume of Thackeray or Dickens during Majors, but that was the limit. Despite these exacting ways, the juniors sincerely loved him and took a great deal away from his classes. He had a halo of a certain type of culture about him, a kind of holiness that one associates with men who have lived long and lovingly with books. He was devoted to Greek with a peculiar, almost inspired affection. Father Malone influenced an entire generation of Scholastics.

The juniorate, Brother Martin discovered, was not wholly unlike the noviceship. There were a good many routine classes, along with events like prune picking, visitors from Alaska and rebellious horses. Today one reads the diaries recording them all with a sense of tranquillity, forgetful, perhaps, of the stern monotony which the novices and juniors experienced. Monotony was the test then, as it is now, and the year 1905 at Los Gatos was particularly monotonous.

Earthquake

Different was 1906. That was the year of the great earthquake, when the community was so badly shaken for a period of six weeks that the year remained in everyone's memory as most terrifying. It began on Wednesday, April 18th. At five o'clock in the morning the Novitiate bells jangled as always and Jesuits all over the house scrambled to their feet for a new day. There was the usual rush to the chapel. At exactly five fifteen the quake started. The walls swayed, statues in the chapel tottered and fell to the floor with a terrifying crash. A large chimney buckled and a shower of brick plunged through the roof to the floor of the kitchen. As the earth continued to rock, walls groaned. It was like the crack of doom and there were some who thought it was. Most fled from the building into the open yard where they were speechless with terror. One junior, Brother August Busch, who was sick, had to be carried out. He was laid in the cloister and a priest was summoned to assist him.

All this happened in a few minutes; then there was a deathly stillness, that uncertain calm which usually follows some upheaval in nature. Father Thornton, the new rector, came to reassure his community. It was all over, he said.

He was going to say Mass in the chapel. Everyone should attend and receive Holy Communion in thanksgiving for his deliverance.

He started Mass at the main altar, and another priest started at the side, while members of the community pulled themselves together and opened Missals in a vain attempt at being casual. Most had one eye on loose bricks hanging over the altar, and uneasy minds speculating where they would fall. Suddenly the quake started again. After a moment of hesitation the novices and juniors scurried out, leaving two behind to serve the Masses, which were finished a little sooner than usual.

This time more serious damage was done. The two top floors were crumbling and the whole building was badly cracked. It was plainly uninhabitable, so the community began preparations to live outside. Breakfast was served in the cloister, and the Rector said that everyone should relax and take a walk in the hills to calm down. The older juniors and Brothers, he said, would move what was necessary out of the house, and all would take to living outdoors, as Jesuits had often done before, though seldom in such a lovely climate as California.

All day the shocks continued, while Brother Busch's condition grew steadily worse. Toward evening a report arrived that a tidal wave had destroyed San Francisco, but as darkness fell, the angry red sky to the north denied this piece of fiction. San Francisco was burning. What had happened? How many of the forty-three Jesuits there were still alive? Los Gatos Jesuits wished they knew. They went to bed that night in the cloister, but did not sleep. Birds twittered in the vines above them, then settled down in silence, and not a sound disturbed the peace, but the sky in the north told of terrors and of the need for help for an uncertain number of Jesuits.

Brother Busch died on Friday afternoon. As soon as it could be arranged, he was buried at Santa Clara. There was definite news now about San Francisco: it had been destroyed. A national disaster had been declared and the National Guard was on duty to prevent greater loss of life. The Jesuits at Los Gatos could scarcely bring themselves to talk about it.

St. Ignatius Church was gone and St. Ignatius College—the work of fifty-five years wiped out in a single day.

On May 4th papers announced that there had been seventy-three series of shocks since April 18th. There would be more, it added. As the tormented earth gradually quieted down, the Jesuits started repairs. Juniors and novices took bricks down and cleaned them, and the architect came to tell them what to do next. He said the upper floors had to be rebuilt and the rest of the building braced. It could have been a lot worse. The big loss was Brother Busch, over whose grave was a headstone and name—which would forever be a reminder of a departed companion and the terrible days of the earthquake.

To the Northwest

In August, five juniors prepared to leave for teaching assignments, and Tom Martin was among them. By this time he had reached his physical prime, though, understandably, he was thinner than usual. Tom was scheduled for Gonzaga College. With Dave McAstocker he took a boat from San Francisco to Seattle, then crossed the mountains to Spokane by train. He was assigned to teaching first-year boys, which meant, then as now, nervous little fourteen-year-olds with unaccountable tendencies to chatter. Thanks to Father Kennelly, there was good discipline.

With approximately two hundred boarders on the campus, Tom seldom found life dull, though it must be remembered that an exciting time then was not our idea of high adventure. Monotony was broken with exhibition baseball games by visiting teams and more frequently by debates. Occasionally the whole school went out to St. Michael's Mission on the outskirts of Spokane, where the Brother served them coffee and crackers, and at least once, they rode by streetcar to Manito Park where everyone was allowed to take a smoke. Smoking was a rare privilege and one is led to believe that most boys would have gladly traded their table dessert for a week for a cigar.

Tom taught only two years during this period then moved over to "The Sheds", as it was called, an old college building across the campus. This was the philosophate of the Rocky

Mountain Mission. It was no Louvain, although some of its faculty would have brightened any campus. Father Giacobbi was now teaching metaphysics, though not very successfully. It would appear that he disliked Schiffini, the standard text of the era, and that he improvised too much and that he dictated his lessons. All this was quite distressing to his scholars and great were the lamentations.

It would be wrong to suppose that Tom was much disturbed by the excitement about Schiffini. It amused him, but he was never taken in by clashes of the sort. He rose above them, keeping the good will of both sides. He helped many of his companions through the course, distinguishing himself for his kindness as well as for his ability to penetrate subtle problems. You might say he was a master of the distinction and a wit besides, so no one should be surprised at his popularity in a philosophate. As a philosopher Tom lost his appendix, an operation which in those days was a crucial test. When they put Tom back together again, they made a mistake or two, for he was troubled with adhesions the rest of his life. The seriousness of the episode may be deduced from the fact that he was hospitalized from March 27th till May 31st. When he returned home, the Minister wrote in the diary: "He looks well and is very happy to be among his brethern again."

During Tom's second year, 1909, the Rocky Mountain and the California Missions became a Province with the name of California and with Father Goller of Gonzaga as its first Provincial. Though this development was known long before, official letters did not reach Gonzaga till September 8th, the day of the change, when they were read at table.

In 1911 Tom was sent to Los Angeles, to the *Collegium Inchoatum*, for another term of regency. He traveled to Southern California with three other Scholastics by boat from Seattle. At Los Angeles on July 31st of that year, Father Richard Gleeson was installed as head of the new school, with six Jesuits, including Tom, in his community. The new school was the successor of a Vincentian foundation that had fallen, after fifty years, upon difficult days. Loyola was begun, like a good many of our universities, as a high school, in some small houses, while a new building was being readied. The

college department, already projected in 1911, did not materialize for sixteen years, but the high school prospered from the beginning. Much credit for its development must go to its Rector, who busied himself gathering funds and making friends, but the others did their part too. Father Tomkins, the Minister, was particularly solicitous about the Scholastics who enjoyed the informality of living in several houses, and especially the Spanish food provided. Pioneering had its compensations also.

Woodstock

In 1914, after three years at Loyola, Tom left for Woodstock and theology. He had been scheduled to go to Innsbruck, but happily for him, the war interfered. On the way he visited his family in Boston, an experience never forgotten by any of them. Tom's sister Elizabeth recalled it in 1954 when she wrote: "Never in all my life, and it is a long one, have I heard such deep love and devotion as was in that one word 'Mother' when Tom greeted her after twelve years."

At this time, Tom was a little plump with just a trace of a double chin to shame him. He parted his bushy hair on the right, and when he stood talking to someone, he held his hands behind his back. He wore glasses and behind them his eyes glowed rather than sparkled, windows of a calm soul, not a stormy one. Not even his family would say he was handsome, but there was a warmth and a stability about him that impressed everyone. His sisters, not to mention mother, were very proud of him and they often told him so. They repeated what they had heard from certain Jesuits, that he was very smart and that some day he would be a great man in the Order.

So Tom arrived at Woodstock, which was a Woodstock of traditions, mellow and long, and holy as well. There were the garden walks, lined by shade-trees already venerable with age. There was the pergola overlooking the river where Scholastics wistfully watched Baltimore and Ohio trains disappear beyond the bend. There was Woodstock Church, solid stone and woodsy-looking, processions, and altar boys, the Donovans, the Peaches, and the Murrays. There was the lagoon, where at times you could skate, and the shrine of Our

Lady of Lourdes against a hill. There were swimming holes and a swinging bridge, and, of course, philosophers, too. And a good many other Jesuits besides.

In Tom's first year, Woodstock had two hundred and seven Scholastics and forty-four Brothers and faculty members. The house was firmly but graciously ruled by Father Hanselman who later became America's Father Assistant. It is worth noting that there were two other future Fathers Assistant in the community: Father Zacheus Maher and Father Vincent McCormick. Both were Scholastics.

Woodstock satisfied Tom completely. He liked studies and Woodstock was richly provided with scholars to teach him. He relished friendship and Woodstock was crowded with friends who were very kind to him. With others from the West, he felt that Woodstockians were particularly hospitable to Westerners, either because of the long distance from home or because of the openness and simplicity for which they were noted. Whatever the case, Tom was delighted by the special concern shown for him and reciprocated by giving himself entirely. They called him Ricky Martin, and as Ricky he was long remembered for his modesty and intelligence, but above all, for his genuine spirit of brotherliness.

Tom took his share of the academic burdens. In his first year he defended in *De Ecclesia*, and listened the same evening to a paper called "The Surface of the Moon." On other occasions, Tom participated in debates, read papers and so on. Perhaps his greatest academic conquest was his membership in Father Drum's academy for the study of Syriac.

Ordination came in due course, on June 28, 1917, with Cardinal Gibbons as ordaining prelate. On the following Sunday, Father Tom, as his family now called him, sang his first solemn Mass in St. Leo's Church, Dorchester, Massachusetts. By now his father was happily reconciled to his status as a Jesuit, and his mother almost swooned in ecstasy. After the Mass a formal breakfast was provided. Here the Martin clan gathered, the immediate family and countless relatives, some of whom had once tried to persuade Tom not to be a Jesuit. Before them all Tom was fully justified and the breach of the past was closed forever.

Return to the West

Tom's last year at Woodstock was an anti-climax. The day of his *Ad Gradum* came and passed without notable incident, and Tom left for Boston for a last visit with his parents who were then living with his sister Elizabeth. After his visit, when he boarded the train for Seattle, his mind was filled with forebodings about mother and father. Both were failing noticeably, and his father, suffering from a badly infected foot, was almost an invalid. Tom was never to see either of them again. About a year after Father Tom returned to the West, his mother died suddenly. The shock was great, but Tom never let on to his companions, nor did he ask to go home to bury her. He loved his mother deeply and attributed to her many special blessings.

Meanwhile he had begun tertianship at Los Gatos. His instructor was Father Michael Meyer, who had but recently assumed the office. It was commonly believed that Father Meyer was brusque and perhaps a bit bossy, but these qualities, if real, were balanced by an unfailing kindness, which showed itself spontaneously, whatever the occasion. He had never caught on to American ways, an aspect of his personality which amused his Tertians. Many were the Father Meyer anecdotes circulating Los Gatos and spreading out in ripples of laughter throughout the Province. Tertianship for Tom was a series of unending details—he was sub-beadle—and weekend supply calls, which were integral components of Father Meyer's training. During these few brief months Tom had his only experience of ordinary priestly work with souls. The rest of his life he spent in houses of study, working exclusively with Ours.

He began this life soon enough, as soon as June scattered tertians in four directions. Father Tom was assigned to teach in the Juniorate. On the second of the following February, Father Tom pronounced his final vows at the same altar where he had pronounced his first. If the Novitiate, with its vast new wing, had grown in the interim, Father Tom, too, had grown. He was now in his full spiritual vigor, ready for new tasks which were soon placed before him. He was made Rector at Los Gatos.

He disclosed this fact to his father in a revealing letter.

July 25, 1921

My dear Father,

Last Friday a telegram summoned me home from San Francisco to assume the superiorship of the Novitiate. This appointment came from our Reverend Father General at Rome. It's the same position Fr. Gasson held at Boston College—the only difference being that here we have none but Jesuit students and novices in our college. You may recall from my last letter that I had a suspicion of this appointment. It is now a reality. It seems so strange to be writing this letter from the room into which I was ushered on my first arrival at Los Gatos nearly nineteen years ago. If anyone had told me on that day that years hence I myself would be at the head of this institution, I would have accounted him a mad man. The purely natural sense of pride I may feel is swallowed up by a deep sense of my own unworthiness and of the magnitude and importance of my burden. If in any way I am fit, let me here, dear father, bear testimony to my dear old father on earth and my loving and beloved mother in heaven, who were God's instruments in shaping my career and moulding my character. My sense of gratitude is far too deep for words. May God reward you in my stead.

Ever your "Boy out West",

Tom

As Christmas approached, Father Tom wrote again to his father.

Dec. 17, 1921

Dear Dad,

I am anticipating my Sunday letter as I foresee a very strenuous day tomorrow. Another reason is that I very much desire that you get a word of Christmas cheer from your boy out West before the 25th. Tomorrow or Monday I'll try to get off a few words of greeting to Charlie and the girls. But this letter to you includes all who bear the Martin name. May God bless you and keep you in His holy love and peace! And may we not forget our dear mother from whom we all learned the finer meanings of Christ's message. May she, dear heart, rest in eternal peace. And may we be found worthy to join her when our day is over. What consolation flows into my heart every time I recall her dear face. How much I owe to her. She is still my mother for I feel her maternal guidance now more than ever before.

Tom

There were reasons for concern about Mr. Martin's health. His infected foot was very painful now and it was impossible

for him to get around. Trying her best to console him in his loneliness, his daughter Elizabeth nursed him and arranged for the parish priest to bring Holy Communion every First Friday. Father Tom, eager to carry his share of the cross, wrote regularly, "Face the Sun".

July 2, 1922

Dear Dad,

Your recent letter was full of delights to me, however I must correct you on one point, to wit that you are an old man who can interest no one. Put that thought out of your mind. It's too sombre, and does not at all agree with good sane sunshine philosophy. That you get lonesome is to be expected. Who doesn't at times feel that way? But try your best to keep your mind filled with memories of dear ones. Now I'll leave it to you: isn't this a good sensible prescription? And the best of it all is that you do not need to go out to the druggist to have it compounded. All ingredients are within easy reach. Now, Dad, mix up a good measure of this wonderful elixir, and keep the bottle close at hand. Lizzie's great devotion to you is an unfailing source of consolation and joy. She is truly the valiant woman of the Scripture, "whose value is above gold and all material possessions." Give her my love and tell her how proud I am of her. As for myself I am going out to the summerhouse with our young men to stay as superior for two weeks. I had hoped to get them someone else, but I guess they will have to put up with me again. Now don't forget my prescription, and think of me always as

your boy,

Tom

Nov. 28, 1922

My dear Father,

A few hours ago I offered up the holy sacrifice of the Mass for the repose of my dear mother's soul, and although grief is not absent from my heart today, yet, to be truthful, I feel the sentiment of gratitude to God for having given me such a mother much more than any sorrow. As I have told you before, sorrow is somewhat selfish. And what gain is there in the thought of loss—how much better, how much more enobling the thought of what we had during all these years. Hence my message to my father and brother and sisters is to renew our gratitude to the good God and to convert all grief and sorrow into an ever increasing realization of the great blessing in our lives our mother has been to us all. You will please tell Charlie and the girls that I remembered them all in my anniversary Mass, but most of all did I pray for you, dear father, that God may bless you. With my own poor blessing to all,

Tom

A few weeks later, Mr. Martin wrote a tender letter.

Beloved son Tom,

Here Thanksgiving has passed with its reunions and feasts and I trust some thanks to the good Creator who has blessed us all. We had a very fine day here. Lizzie had an old-fashioned dinner. It was just like the ones your dear mother used to get up, when as one family we used to bring smiles to her dear face, by our vigorous approval of her cooking. God bless her memory and may the Holy Mass you offered up for the repose of her soul, bring her what you so lovingly asked for. Like you, memories and thoughts of her bring to my mind a sense of relief, rather than sorrow, just as if her face was turned in a loving smile to me. My dear boy, I hope you understand how much your old father values your dear letters. They have given me loyal love and strength *often* when I have needed it and I have felt the practical faith implied therein, fully as much as you could desire. Therefore I hope you will understand that any regret I may have had in past days over your decision to pass your life as a soldier of God, has been fully compensated for by my joy at your success and devotion. The Lord knows best, my dear son, and we all find that He does *in all things*. Your old dad is always thinking of you with love in his heart, for the dear son that never had a cross word for his father, or mother, but always a kind one and a helping hand. Remember this my boy, when I am gone, it may soothe your grief and pain.

Lovingly and sincerely,

Your Father

In June, 1924, Mr. Martin died. Father Tom, sorely disturbed, decided not to attend the funeral. He had been required as Rector to inform one of his Juniors that the Provincial had refused a similar permission, so now without further formalities, he did what he asked others to do. He bore his sorrow cheerfully, not even his closest friend knew what it cost him.

Mount St. Michael's

On June 11th, 1925, Father Tom was appointed Rector of Mount St. Michael's in Spokane, succeeding Father William Benn. No doubt he reflected dolefully on the prospects of six more years of responsibility, but moving to the Mount had its advantages too. He would leave behind the tangled red tape of the winery in Prohibition days and the serious problems of finance because of the cut in income. Not that

St. Michael's was a sinecure. It too had problems, in fact knottier problems than Father Tom dreamed.

A New Englander forever, Father Tom preferred the four season weather of Spokane to the milder climate of California; so he looked upon his return to the Northwest as a kind of home-coming. He was installed on August 4th. The Scholastics, fresh from villa and their annual retreat, were cordial in their welcome. They told him that the Mount building, new to Father Tom, was a bit crowded, and that the swimming pool, lately begun under Father Sauer's direction, had best be finished before the frost came. Could Father Rector speak to Father Sauer about speeding things up, perhaps in time for September swimming? The pool was finished in September, on St. Michael's day after a Pontifical Mass by Bishop Schinner. As the water poured in Father Sauer had a crew busy leveling the fields for baseball and handball, while Brother Giraudi and his helpers waited to see what dirt they could salvage for flower gardens.

By the time that everything was settled to the satisfaction of all, Father Tom began to wish he was back in Los Gatos. Like other houses of studies, the Mount, for its Rector, was a succession of disputations, music academies, minor crises like flu epidemics or brush fires, distinguished visitors and improvements. Father Tom took them in stride. There was an amazing amount of activity during his rectorate: unusual developments like improvements at villa and the building of the large west wing, not to mention minor works and societies, which flourished with unprecedented success. The philosophers, incorrigible pranksters that they were, had a nickname for their Rector, which referred to his curly hair. They called him Kinky, which carried with it more affection than blame. If Father Tom ever knew his nickname, he ignored it as calmly as he ignored the snakes brought home from Pot Holes by biology majors.

At the Mount Father Tom developed several trifling idiosyncracies that became legends. One was his habit of forgetting a rubric at Mass when he was on the verge of exploding about something. Sometimes he forgot the Kyrie, or the Gloria; and when it was noticed, everyone took cover. Invariably after breakfast on such days, a culprit was sum-

moned, queried and sentence pronounced with great dispatch. Father Tom could conduct the whole proceedings in a manner that left nothing obscure.

The duties of Rector did not keep Father Tom out of the classroom. He taught Hebrew, which in those stern days was a required subject for all, like geology and astronomy. No doubt Father Drum's Syriac course served the Hebrew professor in good stead. Father Tom, expert in teaching languages, developed his own grammar, and most cheerfully pounded vowel points into reluctant philosophers' heads. Characteristically, he was happiest when doing so.

During his term at the Mount, big things were happening in the Province, which had grown to 800 men and had a Novitiate with eighty novices. Father Piet, the Provincial, with the approval of Father General, began preparations for a new Novitiate in the northern half of the Province and for a division of the Province itself. Property for the Novitiate was purchased at Sheridan, Oregon, about sixty miles southwest of Portland, and the California provincial's headquarters were moved from Portland to San Jose, California, so that the new Oregon provincial could eventually take over the old quarters. On Christmas Day, 1930, the Oregon Vice Province, called The Region of the Rocky Mountains, was canonically established with Father Walter Fitzgerald as the first Vice Provincial.

Though a new province was being formed, it was hard to tell which was actually the new one. Historically, the new Vice Province had founded the California Mission, in 1850. The Vice Province retained the residence of the Provincial, and was exactly ten men larger at the time of the break. California retained the name. At any rate, the new Vice Province acquired Province status in thirteen months, on February 2, 1932.

Sheridan Novitiate

Six months before this, the Sheridan Novitiate was formally established. Father Tom Meagher, novice master at Los Gatos, was sent with twelve second-year novices to take possession of a hurriedly constructed bungalow atop the Oregon hill. Father Nathaniel Purcell, architect of some ability, was

summoned to act as temporary superior and to supervise construction of a permanent building. The new Novitiate was given the name of St. Francis Xavier after the first novitiate established on the Pacific Coast by Father De Smet, scarcely forty miles away on the banks of the Willamette.

Work on the new building was begun on April 13, 1932. Father Meagher turned over a shovelful of reddish clay and read a number of prayers from the ritual, while novices sang hymns to St. Joseph: "Bleak sands are all round us, no hope can we see." When they finished, workmen who had been standing curiously by, reached for their tools, and the project was under way. The first Mass in the new building was celebrated on the Feast of the Sacred Heart, 1933, in a temporary chapel on the third floor. The same day, the novices moved in, though the building was little more than a damp, concrete shell. Finishing, even furnishing, would have to wait till there was money to pay for them.

Meanwhile devoted friends of the Society, the D'Arcy family of Salem, Oregon, arranged for the construction of a chapel wing as a memorial to their mother. This project led to prolonged litigation between the D'Arcy family and the contractors and ended Sheridan's building developments till Father Tom was already twelve months in his grave. As a consultor of the new Vice Province and Province, Father Tom knew well what was going on, but he could scarcely have guessed that he would be Sheridan's first Rector. That fact was not revealed till November 16, 1932.

Father Tom could hardly console himself, when the news was broken to him, with the reflection that very few Jesuits have the opportunity to become rectors of two different Novitiates. So it will be Sheridan, he thought grimly, recalling the countless consultations during which the subject of Sheridan's poverty had been weighed. One might just as well be appointed president of an insolvent bank, as be made Rector of Sheridan, for there were many debts and few resources.

Father Tom did not make the trip to his new residence till July, 1933. As he rode through the little town of some fifteen hundred, named for an Indian fighter of considerable fame in the region, he could see the Novitiate building in bold relief against the western sky. It crowned an eminence, something

like a fort, overlooking a highway and small river running along Yamhill Valley. It appeared to be massive. A large cross clearly seen for many miles surmounted the concrete structure which was 369 feet long and four stories high in the middle section. Like Los Gatos, when he first saw it, it was box-like and plain, a supermarket without lights.

The road to the building crossed Novitiate hay fields and Rock Creek bridge, passed a prune-dryer and an assortment of prune trees, then ascended the hill abruptly at an angle, coming onto the Novitiate from the rear. It was a picturesque ride, particularly on a July day. Mountain ridges farther west, bordering on the Pacific, glowed with the sun along their crests and deep forests darkened their eastern slopes. Near at hand, cattle grazed in the shade of old oaks; and the last quarter-mile between two rows of windswept apple trees ended suddenly on the summit, where one could look out across grain fields and orchards far to the east where peaks of the Cascades were covered with eternal snow. "Most beautiful view from any Jesuit house in America," one Eastern Jesuit had said, a lovely place to retire in old age. But Father Tom was not retiring.

We do not know what he thought that day when he stepped out of the car that had brought him. We do know he was not afraid, not even of the poverty. In fact, he often said in later years, "Poverty is Sheridan's greatest blessing." It took a brave man to face what he had to face July 13, 1933. As superior he was responsible to the Society and the Church for approximately fifty young men with another fifty due in a matter of two weeks. He had no means to support them except the few cows, the orchard and about eight hundred acres of poor soil that turned into gumbo in wet seasons and in dry, cracked wide open in little cakes like those you see around sulphur springs. He had no adequate water supply, no furnishings for the house, no books for scholars, no credit to borrow on, and it was just five months after the bank holiday. One thing he knew for certain; he could not expect his community to live on the view, which for all its charms, would not put a single loaf on the table.

Fortunately for all concerned, Sheridan had many friends. Mothers' clubs in Missoula, Spokane and elsewhere hurried

to their aid with clothes and furnishings. Father Peter Brooks of the Missouri Province shipped books. St. Ignatius Mission sent cattle. Friends in Yakima donated loads of potatoes, carrots and apples. The D'Arcys provided holiday dinners. Perhaps most touching of all was a truck-load of groceries gathered at Christmas time by boys of Seattle Prep.

Meanwhile the Jesuits at Sheridan were not idle. The Brothers were working hard trying to make the most of the farm, while novices cut firewood in the forests and juniors stripped forms from the building and made furniture with the lumber. Father De Smet and his companions on the Willamette had never worked harder and lived more simply than the pioneers of Sheridan. It was all a gallant gesture, but at times seemingly inadequate. More than one crisis arose, when the Rector's faith was sorely tested and there was talk of sending the novices to their homes. Though each time the disaster was averted by the arrival of additional help, all could see clearly how slender was the thread on which the fate of the house hung.

One can easily understand how, in the circumstances, Father Tom developed a rather strict view of poverty. It became a critical issue with him, and he punished offenders with some rigor. When he saw waste or when someone asked for an unusual permission, he bristled. Yet he was not a stingy man. He was simply conscious of his personal poverty and the community's indigence.

Father Tom's term as Sheridan's first Rector was not all worry. He taught Greek which he loved, and he filled boxes with notes on the authors he explained. He became an authority, though he published nothing. "If things had been different," he told a junior, "perhaps I'd know some Greek today. But they made me a superior. There has been no time for study and I know very little." Greek could interest him so intensely that if a junior went to his room anytime during the day, Father Tom would give a long dissertation on the subject. He taught Greek in Latin, using English only rarely to explain some difficult construction, and when a junior failed to answer questions in Latin, he snapped, "Male sonat! Proximus frater!" We have his grade book for the Greek classes, a treasure if there ever was one for the painstaking record

it is. Father Tom took his Greek very seriously, much more so than the juniors did.

In 1937, while Father Provincial Fitzgerald was away, Father Tom acted as Vice Provincial for some months. He kept his Greek classes by commuting between Portland and Sheridan. When, the next year, he was elected to attend the Procurator's Congregation in Rome, some speculated humorously about his commuting again. But once there was enough to coax him away: his family in Boston, and Christian as well as classical Rome where his curiosity would enjoy a holiday.

He left for the Congregation amid the lamentations of his Greek students, who made a joke out of it. His family welcomed him in Boston. They were especially impressed that he had been chosen to go to Rome "on business of the Order", which apparently for them implied a great and mysterious undertaking, perhaps an epic like the Jesuit invasion of Elizabethan England. It is gratifying to see in this awe of the Martins a deep love and esteem of the Society. Sharing this with their brother Tom, brought them closer together, which is often the case with Jesuits and their families. On his return from Rome, Father Tom stopped in Boston again, and with his sisters visited for a last time the historical landmarks he loved: Paul Revere House, the Old North Church, Hall of Flags in the State House, and Bunker Hill Monument. When he bade them good-bye that autumn of 1938, he was sure he would never see them again in this world.

Mellow Years

The following year, Father Tom was replaced as Rector by Father Francis Gleeson, presently Bishop in Alaska. Father Tom stayed on as spiritual father and teacher of Greek. Thus he began in his fifty-ninth year, what appears to be the most fruitful period of his life. For the next fifteen years he was the mellow Father Martin, gentle or stern, but always himself, forthright, devoted, and delightfully inquisitive. Whatever else, he was always the center of interest, whether saying graces before meals one step ahead of the community, or recreating with the Fathers by simultaneously carrying on conversations, slitting pages of new books and

working crossword puzzles. "It's a sin to miss recreation with him", one Father remarked. "He tones us up for a whole day."

The novices and juniors during this period saw much of him. Wrapped in a tarnished green-black coat that seemed to defy all efforts to destroy it, he stepped briskly about, interested in everything that was going on. In one hand he carried his breviary and at intervals he paced back and forth, saying his Psalms with relish. When he approached a group he paused to inquire as to the state of things, what, why, and who knew how. Then with a smile of satisfaction he was off again, on the lookout for another project. Projects amused him immensely, especially highly imaginative projects. One got the impression sometimes that the wilder the schemes, the more pleased he was. Perhaps most of his satisfaction in these sometimes bizarre discoveries derived from his own relief at no longer being responsible for them.

He loved to argue, though it must be admitted, he seldom had a chance to do so. His quick analysis invariably ended the dispute, while novices or juniors leaned on their tools, dumbfounded. An example of this was a discussion about novice masters and canonization. Just as Father Tom approached one novice opined that the first step for canonization in the Society seemed to be to become novice master. Father Tom objected, "First step is baptism!" Such incisive, pithy comments became legendary. He would say, "Six sentences are enough for a half-hour talk by the simple stratagem of repetition." When a Novice suggested that some lives of saints were overdrawn, he answered, "They are not written in ink but in syrup."

Despite his wit, his Greek, and his gift for government, Father Tom's fame really rests on his community exhortations. Looking back, one is inclined to wonder why he was so popular as a speaker. He was not a rhetorician like Bishop Sheen, and he had no great gift of eloquence. In a church pulpit he would have been listened to, though probably soon forgotten. But in a Jesuit chapel he belonged. He was affective. He reached the heart by his unobtrusive simplicity and directness. The time when we were most aware of him as Father Martin was when he gave his exhortations, and even then, somehow, we were aware of Father Martin speaking

rather than of Father Martin. And when we discussed his remarks the next day, we were seldom conscious of the personality, but only of his message. Yet his remarks were very personable. It would be a mistake to think they could have been effective without the warm personality behind them.

When Father Tom was giving exhortations he was more obviously Christlike than at any other time. Like Our Lord he spoke about familiar things, the homey trifles we all knew, plum puddings, bars of soap, prune-picking, Latin endings, and so on. Nothing was too trivial, nothing without meaning. And like Our Lord, he used Scripture often and realistically. He used its power. St. Paul was a great favorite and when asked why he liked St. Paul, he responded immediately: "St. Paul was a man's man, and a good theologian too."

One phrase of St. Paul especially pleased him and he used it often. "When I was a child. . . ." There was a certain childlikeness about Father Tom, particularly when he spoke. There was a boy's sense of wonder in him, a tremendous preoccupation with the marvels of the created world, which both amused and inspired. That's the odd part about it: we could laugh at Father Tom; his foibles were really delightful, but his very foibles inspired us. They revealed a genuine man.

Golden Jubilee

In November, 1952, much against his will, he assisted at a celebration for his golden jubilee. For the occasion, Father General sent congratulations, the program read, "Happy 12½ Olympiads," and a banquet was spread. After the strawberry sundaes were consumed, songs were sung and spiritual bouquets were presented. Then there were speeches. Father Tom accepted all the praise—perhaps suffered is the right word—then he himself rose to speak. In a moment he adroitly turned all the praise and attention from himself to the Society. As he went along, one no longer thought of him; one thought of the Society, and of thanksgiving to God for St. Ignatius. What are we ourselves, after all?

Someone said, later, "It was the most eloquent talk I have ever heard or hope to hear. Time will never dim the impression he made on us, not so much by what he said, but by what he *was*, as he stood there, self-effacing, genuine, magnificently

great in his own littleness." Often in the past, in his triduums, he had used the expression *pauperculus*, poor little man. Who was Father Martin? *Pauperculus*. Fortunate, indeed, to be a member of the Master's household. When he finished, most felt like beating their breasts.

And thus, Father Tom aged before our eyes; his hair, still bushy, turned gray; his step lost a little of its sureness; his trips around the grounds became less frequent. Always afflicted by the effects of the appendectomy years before, other minor ills now befell him. In July, 1953, he developed throat trouble. He went to Portland to have it cared for, the first time he had been away from the house for three years. He seems to have suspected at once what it was, for in August he started keeping a medical diary, which he called "Data". His entry for Sept. 21st says this: "Saw Dr. Bailey who tells me what it is." It was cancer.

A grim struggle followed. The house diary records it, step by step:

- Oct. 4th. Father Martin returned to Portland for more relief. He has kept smiling, but when asked, "How is your throat?", he answers, "Quite inflamed."
- Oct. 29th. Father Martin back here again. His throat and head sound quite choked; much pain; very cheerful, though.
- Nov. 5th. Father Martin back for treatments in Portland. In great misery but cheerful. He knows that his cancer is malignant.
- Nov. 12th. Father Martin back. His breathing and swallowing difficult.
- Nov. 16th. Father Rector drove Father Martin to the hospital in Portland. He had not been able to eat or drink without great pain. Even with pills he slept poorly. Had to receive a quarter of a small Host from another celebrant.
- Jan. 5th, 1954. Father Martin returned here quite shriveled.
- Feb. 4th. Father Rector annointed Father Martin. He has gone down from 180 to less than 140 pounds. He is quite brave in his pain. When the doctor remarked that most people in his state were terrified and whimpering, he answered that our religion teaches us to accept pain.

While the diarist was recording the official version, Father Tom in his "Data" was faithful to his own. As weeks passed, he was more concerned with keeping accounts of visitors and events around him than of treatments. About the hospital he was becoming quite a celebrity. A cancer specialist brought

young doctors in to examine the peculiarities of his case, and Father Tom greeted them cordially. On his hospital chart there was a special notice: "Question the patient closely. He won't ask for anything."

When the doctor had exhausted all known means to stop the cancer, he went to tell Father Tom. "I went to his room very depressed," he said later, "wishing I could think of something encouraging to say. You know, Father Martin cheered me up. He laughed and joked about the future." But the future was not long. Father Rector announced the fact after a visit in mid-April. "Father Tom is sinking fast." Cancer had blinded one eye and deadened the hearing of one ear. It was closing his throat. Still he did not complain.

In late April, a new Provincial took office, Father Henry Schultheis. Before his departure for the Provincial's meeting, he visited Father Tom. "I'm going back to Boston, Father Martin, for the Provincials' meeting. I will see your sisters." At the words, Father Tom came out of his comatose condition and haltingly spoke. "My sisters! Tell them I love them. I am dying. I may be dead before you see them. Tell them not to feel bad. I am ready to go to God. Good-bye, Father. I am so tired now."

A few days later, on May 8, 1954, he quietly died at 8:40 in the morning. The news reached Sheridan immediately. When the bell tolled, one of the juniorate professors paused in his lecture, led his class in prayer, then resumed class as before. Father Tom's exit was as unobtrusive as his life had been.

Things are different at Sheridan now. More water has been discovered on the property, within a stone's throw of the house, bricks have at last clothed the old concrete shell, and expansion has provided better dining and living quarters. Father Tom, were he to see it now, would be astonished. He would pry and poke into all the new corners, relieved to think that Sheridan, after twenty-two years, had at last finished what was begun in his time, a dream realized, a seed burst into flower. And as he would look into the face of the lovely flower, he would still be able to say: "Poverty is Sheridan's greatest blessing." Despite new buildings, it will always be that way.

Father John J. Kehoe

VINCENT J. HART, S.J.

A gentle rain was falling in the graveyard at St. Andrew's on July 21, 1956, as Father Laurence McGinley, S.J., President of Fordham University, sprinkled the box containing the body of the Reverend John J. Kehoe, S.J. One of the priests who had been Father Kehoe's subject as a member of the mission band said, with obvious emotion, "Good-bye, Father John, and thanks for all you did for the members of the mission band." That expression of gratitude comes as close as any expression will ever come in paying tribute to a sterling priest of God whose heart was big enough for everyone, whose generosity was well known to all, whose kindness was something you took for granted.

For Father Kehoe's greatness was not in oratory, nor in the classroom nor in his ability at composition nor in understanding abstruse points in theology, philosophy or the sciences, but in the warmth and effectiveness of his generous personality. His was the rare gift of creating on the spot a feeling of affection and cordiality. The opportunities he had to meet people were numerous, due to the nature of his work at Georgetown and elsewhere. Invariably, one always heard the same remark, "What a wonderful priest he is."

It was in Father Kehoe's make-up to be perfectly natural. He loved people and enjoyed their companionship. People were his hobby. He never had any particular interest in things. What individuals did interested him more than the thing done. He was primarily a human person, enjoying the companionship of old and young, by groups or individually, possessing the rarest of gifts—that of being able to keep in contact with hundreds and hundreds of people, creating the simple impression on each that this individual was his closest friend. He always had time for the person he was with. Since he, likewise, possessed an understanding of the limitations of

human nature, it was understandable why so many attested to his charming priestly characteristics.

Boyhood

Father Kehoe was born in New York City on November 24, 1895 and baptized in the Church of the Immaculate Conception on 14th Street where his father was a trustee of the parish. His mother died when he was five years of age and he frequently reflected on that early loss, noting that he scarcely remembered her. He used to comment on it, always at the proper occasion, in inspiring others with a tender love of their mothers, while still living.

Father Kehoe's father died in 1908, when Father John was in his thirteenth year. The great respect he had for his father was due to his father's devout life. He had gone to the 5 o'clock Mass every morning before reporting to his contractor's office. The entire family, together with all visitors, Catholic and non-Catholic, recited the family rosary every evening. This love of the rosary stayed with Father Kehoe till the end. In his days at Georgetown and at Fordham it was his custom to go out for an evening walk and say Our Lady's rosary on the campus.

John's lone excursion into delinquency as a child—still the topic of family hilarity—concerns his stealing of one of his father's dump carts and encircling the neighborhood demanding "a penny a ride". He did not get very far, for a knowing policeman corralled him and took him to the station house, phoned his father to come and get the stolen cart and his delinquent son; which his father did. Years later Father Kehoe would reflect on this incident and say with a jovial tone in his voice, "Did I get a licking that night!"

After the death of Father Kehoe's father, Monsignor Edwards who had been stationed in the Immaculate Conception Church on East 14th Street assumed guardianship over him and it was Monsignor Edwards' stern task to review with John his report card and his activities during four years at Fordham Prep (1910 to 1914). The guardian was not the kind of man to be fooled. You either did your work or you did not. Father Kehoe frequently referred to the dreaded monthly report card, how he would approach the Monsignor with fear

and trembling to have the report card signed. He was also assured of a lecture. Guardianship was not a perfunctory task for Monsignor Edwards. He had a duty to perform in watching over the young boy and he fulfilled it in masterful fashion. There was always a reverential awe on John's part for the worthy priest.

Jesuit Beginnings

The pattern of his life in the Society followed that of the Scholastics of his generation. From the time of his entrance into the Society of Jesus at St. Andrew-on-Hudson, Poughkeepsie, N.Y., on August 14, 1914, till his death on July 18, 1956, he tried to have in his make-up the personal characteristics of kindness, devotion to duty and the paternal aspects of government he noticed in his master of novices, Father George Pettit, S.J. He looked upon Father Pettit as the ideal superior and endeavored to model himself in his government of others along the lines so characteristic of that great man. Frequently, did he refer to Father Pettit's treatment of the novices of his day and to the sense of humor in Father Pettit's actions or accomplishments. To him, Father Pettit was the authority and, in later years he felt he could stress a point the better by using the simple phrase, "As Father Pettit used to say."

Father Kehoe took his philosophy course at Woodstock College from 1918 to 1921 and began there to manifest the great love he had for the Brothers of the Society particularly for Brother John and Brother Charley. Those were the days of the First World War and he interested himself in the garden and considered himself quite an accomplished farmer. There, also, he developed his own art of cooking, begun in St. Andrew's as a junior and continued for long years afterwards whenever the occasion arose. He was always at home on a picnic, ready to assume the responsibilities of the open fireplace and did a thoroughly masterful job at it, as his contemporaries will attest. On frequent occasions in his priesthood he went down to the kitchen to get ready a quick dinner for someone or to help in the preparation of special haustus for his community.

The Scholastics of his generation were to him "a great crowd", an expression he used on many occasions thereafter whenever he referred to his associates at Buffalo, Georgetown, Kohlmann Hall or Fordham. The "crowd" had a good time, or was tired or needed a break, or was working too hard.

Mr. Kehoe was sent to Canisius High School in Buffalo in 1921 to teach first year High and had three wondrous years there. One of his responsibilities was the altar boys. In his capacity as moderator of the Sanctuary Society, he came in frequent contact with the revered Brother Sandheinrich who for years thereafter stoutly maintained that, "Mr. Kehoe was one of the finest scholastics I ever saw." A characteristic of his years then—a quality which never deserted him—was his ability to get up on time regardless of the hour when he got to bed. During the hay fever season in his Scholastic days, and in the years of his early priesthood, he frequently spent almost the entire night sitting in a chair gasping for breath.

Mr. Kehoe returned to Woodstock in 1924 to begin his course of theology. He was not one to get a particular relish from study yet he was most conscientious in doing his theological course, being careful to chat with some of his more brilliant contemporaries if the matter at hand was not clear to him. His theological notes were voluminous, carefully worked out and memorized thoroughly. He could never be discursive, nor could he read around a point in theology, but he knew every thesis solidly. While examinations were a constant burden to him and he became excessively nervous over them, yet he never went into an examination without prior assiduous study. He kept his theological notes for almost twenty-five years, destroyed them with reluctance for their yellowing pages recalled to him the very fruitful four years at a place he loved dearly and would return to whenever the occasion warranted it. Father Kehoe was ordained at Woodstock by the Archbishop of Baltimore, Most Reverend Michael J. Curley on June 23, 1927.

First Years as a Priest

The first years of his priesthood were spent at Canisius College, Buffalo, where he was dean of men and moderator of athletics. His work on the mission band during tertianship

(1930-31) had given him an early love for preaching. The head of the mission band at that time, Father John P. Gallagher, wanted Father Kehoe to become a member of the band, so successful were his missions during Lent. True to his nature, Father Kehoe had every sermon written out and memorized—a custom he kept for many many years, for he had no trust in himself in spontaneous oratory. He liked his Lenten work and offered himself to Father Gallagher for the apostolate of preaching. The activity of parish missions appealed to him and the early rising and the late retiring would never bother him. It was an interest, however, that came in handy years later when he became secretary for missions and retreats. Father Kehoe returned to Canisius College in Buffalo after his tertianship in 1931 to begin, as he thought then, a life's work in that city. He had spent two years prior to tertianship there and returned to where he had acquired a host of friends and was beginning to be somewhat of an authority in inter-collegiate athletics.

Actually, it was Father Aloysius Hogan, president of Fordham at the time, who first took note of Father Kehoe's extraordinary ability in getting along with the various elements that make up the sports world, particularly the reporters, the coaches and the opposing teams. Father Hogan had drawn up a detailed analysis of the athletic situation at Fordham at the time, told the Provincial how easily it could be handled by Father Kehoe and requested that he be sent to Fordham in 1932. At that time, Georgetown was faced with a more difficult athletic situation which demanded urgent attention. To Father Hogan's dismay, Father Kehoe was assigned to Georgetown in the summer of 1932. For the next twelve years Georgetown became the love of his life. He had never been to a boarding college. It took him several months to convince himself that he was capable of handling the many situations that arise in a boarding college. Fortunately for him, Father Vincent McDonough, who had dominated the discipline at Georgetown for years, was still there and could, very kindly and willingly, guide Father Kehoe in his early weeks on the Hilltop.

His heart, thereafter, beat for Georgetown. To a great number of the boys of his time he became Mr. Georgetown

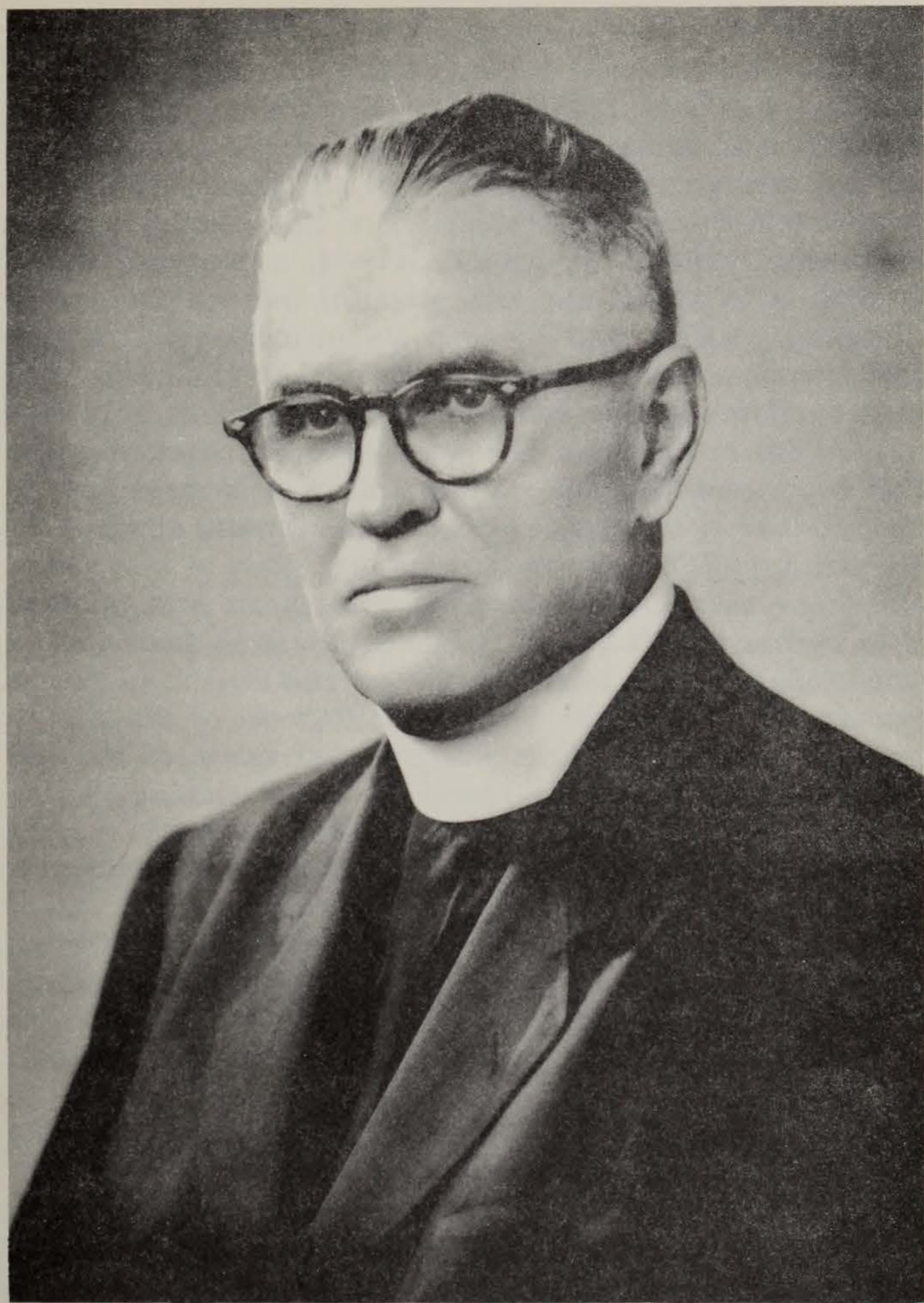
and was kindly referred to as Big John or Black Jack. To the men of Georgetown he never slept, for he would never leave his office until every student was accounted for and he would invariably be present to say grace for them at breakfast time. While he had the happy facility all his life of getting along on a few hours of sleep, the students of Georgetown took it for granted that "Big John never sleeps."

Success in Athletics

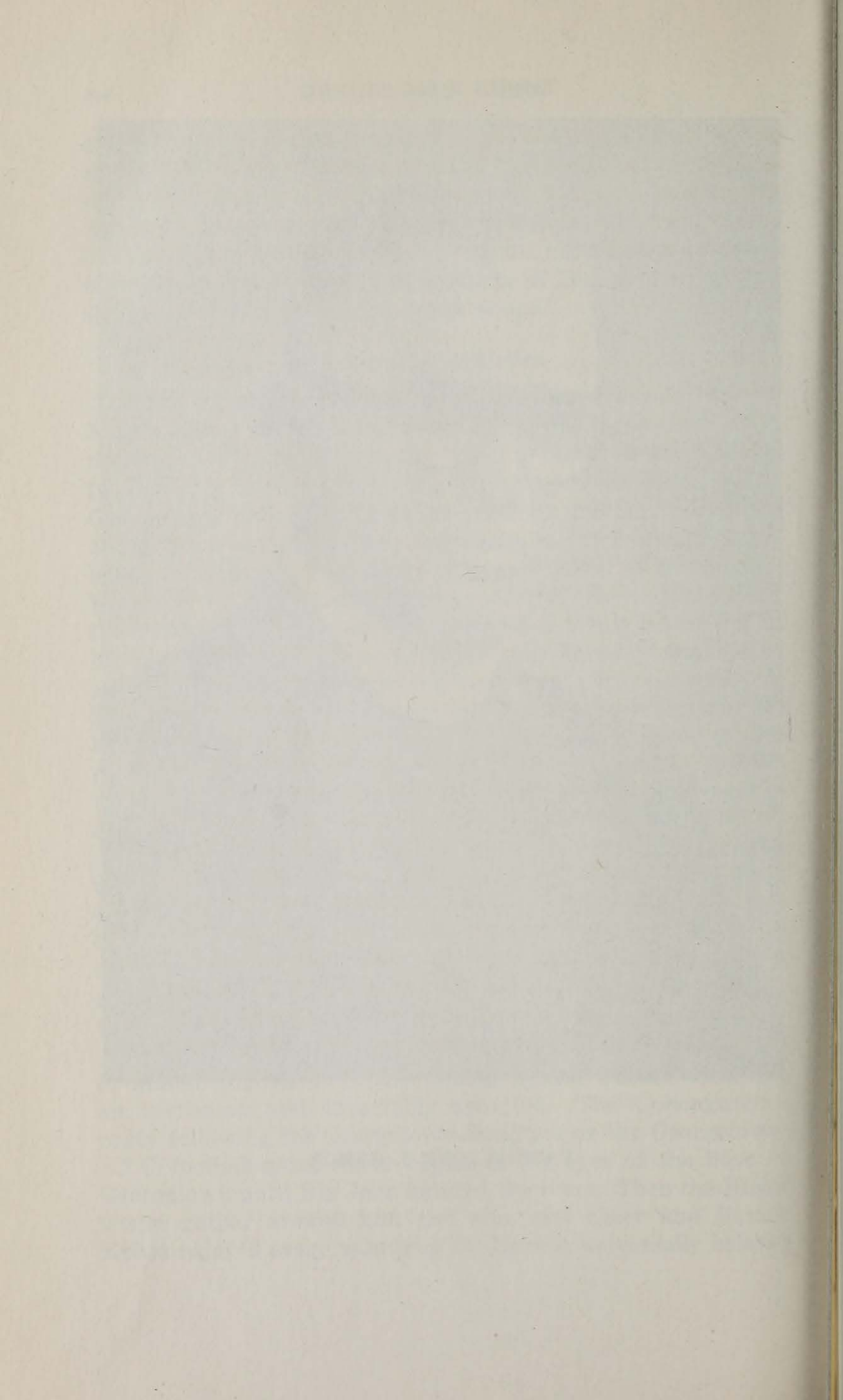
Not an athlete himself, it was surprising what vast interest Father Kehoe created in athletics at Georgetown. He was, in no small way, responsible for their re-birth on the Hilltop. In the days before World War II there were developed at Georgetown, under his direction, teams in football, basketball and golf of national reputation. To him intercollegiate athletics, on a proper basis, were part and parcel of college life. He hated professionalism and hypocrisy. He watched over the athletes as if they were his own sons. While it was not in his nature ever to be severe or stern, he could assert his authority and manifest his displeasure in a way sufficient to humiliate any prima donna attitude of a star performer. He learned quickly at Georgetown the generous spirit of the place and during his twelve years as moderator of athletics, he gave to any Jesuit at Georgetown or elsewhere any number of tickets requested for any athletic event.

The Georgetown boys of his time used to say of him that nothing ever shocked or surprised Father John, which, in their manner of speaking, was a high credit to his priestliness. In college parlance a priest who understands the foibles of college life and has the judiciousness to minimize them is a superior priest. Such was Big John to the boys of Georgetown.

He became a tradition at the place. If there was a gathering of alumni anywhere in the United States, Father John got an invitation and invariably accepted. The Cohonguroton party following the Georgetown-Fordham or the Georgetown-NYU football game never began in the eyes of the boys of Georgetown until Big John entered the room. Then the Hoyas would gather around him and sing and cheer and Father Kehoe enjoyed every minute of it. He was universally beloved



FATHER JOHN J. KEHOE



by the Hoyas. Without exaggeration it can be stated that no Georgetown boy ever said an unkind word to or about Father Kehoe. The boys knew he worried about them and it was not an unknown thing that they would on occasions take advantage of that disposition. He would tell them later on that they had not fooled him. This was what was said about him, in part, in the *Georgetown Alumni Magazine*: "Unlike Father Mac whose flair for the dramatic was well known to all who attended Georgetown in his time, Father Kehoe possessed a natural timidity which seemed to overflow into a nervous state bordering on concern and even worry over the welfare of his boys. Without exception they hold him high in the treasury of their memories, as one who at all times understood their needs, their interests and their problems. It is said that one of his boys in sheer appreciation of what Father Kehoe had done for him, financed in later years a four year scholarship so that some deserving lad might enjoy the advantage of an education at Georgetown. The death of Father Kehoe comes as a shock to Georgetown alumni throughout the country. He was by every measurement a Christian gentleman and an outstanding Jesuit. A friend of our alumni in the true sense of the word, it was his warm and understanding nature which helped to generate much alumni good will over the years. As president of the Georgetown Club of New York in its infancy, I had the priceless experience of discussing with Father Kehoe a number of alumni problems. I found him eager for constructive suggestion. He always welcomed it, considering it as he used to say 'the hallmark of a friend, not an enemy'. For these and other rare characteristics, our alumni respected and loved him and will miss him keenly, while praying fervently for the happy repose of his soul."

Father Kehoe was always attentive to the sick. In his early days in the priesthood at Buffalo he went every morning at 5:30 to say Mass at a hospital close to Canisius College. Hardly a day passed during his twelve years at Georgetown that he did not visit Georgetown Hospital at least once a day, whenever anyone from Georgetown was there. This attention to the sick he kept high in his primacy of duty throughout his entire priesthood, and in particular, as superior at Fordham. It was his daily afternoon custom to visit any hospital in the

metropolitan area where any member of his community was a patient. He saw to it that every Jesuit when sick had everything he needed.

New York City

It was to Father Kehoe the end of an era when he was transferred from Georgetown to 84th Street in New York City to become director of the mission band. He had been thirty years a Jesuit and this was his first assignment in New York City. By all natural standards he disliked his assignment. It took him away from the hubbub of campus life, from the multitude of things that kept him busy at Georgetown, from the many bothers which in his heart he loved. In the beginning he felt like a stranger on Park Avenue. Still he had his work to do. There were missions to be cared for and retreats to be assigned. Gradually he became a master in his new office, began to appreciate more and more the heroic sacrifices of the Jesuits on the mission band and felt he was doing more fruitful work for God as an apostle of the typewriter, than as dean of men. In promoting the efforts of the members of the band, in satisfying the requests of bishops, priests, superiors of religious communities and others for retreats and missions, he became enthusiastic over the work of the members of the band—though, from his conversation it was obvious he missed the excitement of a college campus. He directed the activities of the mission band from 84th Street for two years and on January 1, 1946 he was made province secretary for retreats and missions and brought to Kohlmann Hall. He was made superior of that community on March 10, 1947 and continued in that office until his transfer to Fordham as superior of the community on September 8, 1953.

To the members of the band Father Kehoe represented paternal government in its finest expression. As one of them said, "He could never do enough for you." It was a source of constant concern to him that he was working the members of the band too hard. They, in turn, could not do enough for him for he was constant in kindness and endeavored to see to it that each member of the band had everything he needed for the work at hand. His high point of nervousness was always during the novena of grace. He was more than ordi-

narily fearful that something might happen to disturb his well conceived plans for the carrying out of the work of the tertians and the members of the band. It was during these harrowing days that he was envious of those who could take things more easily and philosophically. Frequently did he comment on the zealous generosity of the men on the mission band. "They are great Jesuits", he use to say, "I can't do enough for them." In his heart, he thought he saw fulfilled in them the ambition he had as a tertian.

The Community of Kohlmann Hall stoutly maintained that Kohlmann Hall was the finest place in the Province to live in during Father Kehoe's term of office. He endeared himself to every member of that community, particularly to the Brothers, and in a special way to Brother Ramaz. "This is the house of typewriters", he used to say. "We never get away from the grind but we have a joyous community."

He brought to the superior's room at Fordham the same characteristics that endeared him to the boys of Georgetown and the Jesuit community at Kohlmann Hall. He was always available, anxious to help in whatever way he could in the vast work of the University.

For a year prior to his death he complained that he did not feel well. A thorough examination at St. Vincent's Hospital, New York City, at Easter-time 1956, did not reveal any abnormal disturbances. It became obvious, however, to the members of his community that he was ill. He began to lose weight and color. His eyes became sad and his expression forlorn, so different from his usual jovial countenance. Nervous by nature, he became more and more solicitous about his health. He was convinced that something was vitally wrong. He sensed in the numbness of his hands and legs and in the throbbing of his heart that his once rugged frame could not carry the burdens, as was its custom. He decided on June 27th that, "He could not stand it anymore" and went to St. Vincent's Hospital.

His end came with startling suddenness even to the nurses, Sisters and the doctors at St. Vincent's. He had been sitting with some of the other patients at St. Vincent's after dinner on July 18th. Sister Philomena had come in with evening medication. Father Kehoe took his. Sister had scarcely re-

turned to her desk when there was a shrill cry from one of the patients and upon her immediate return to the room Sister noticed that Father Kehoe had slumped in his chair. It was 6:45 p.m. Dr. Brawner was at Father Kehoe's side in a matter of minutes as was also Father Fitzgerald, Chaplain at St. Vincent's. Dr. Brawner pronounced Father Kehoe dead at 7:00 p.m. In all probability, Father Kehoe had died in a matter of moments.

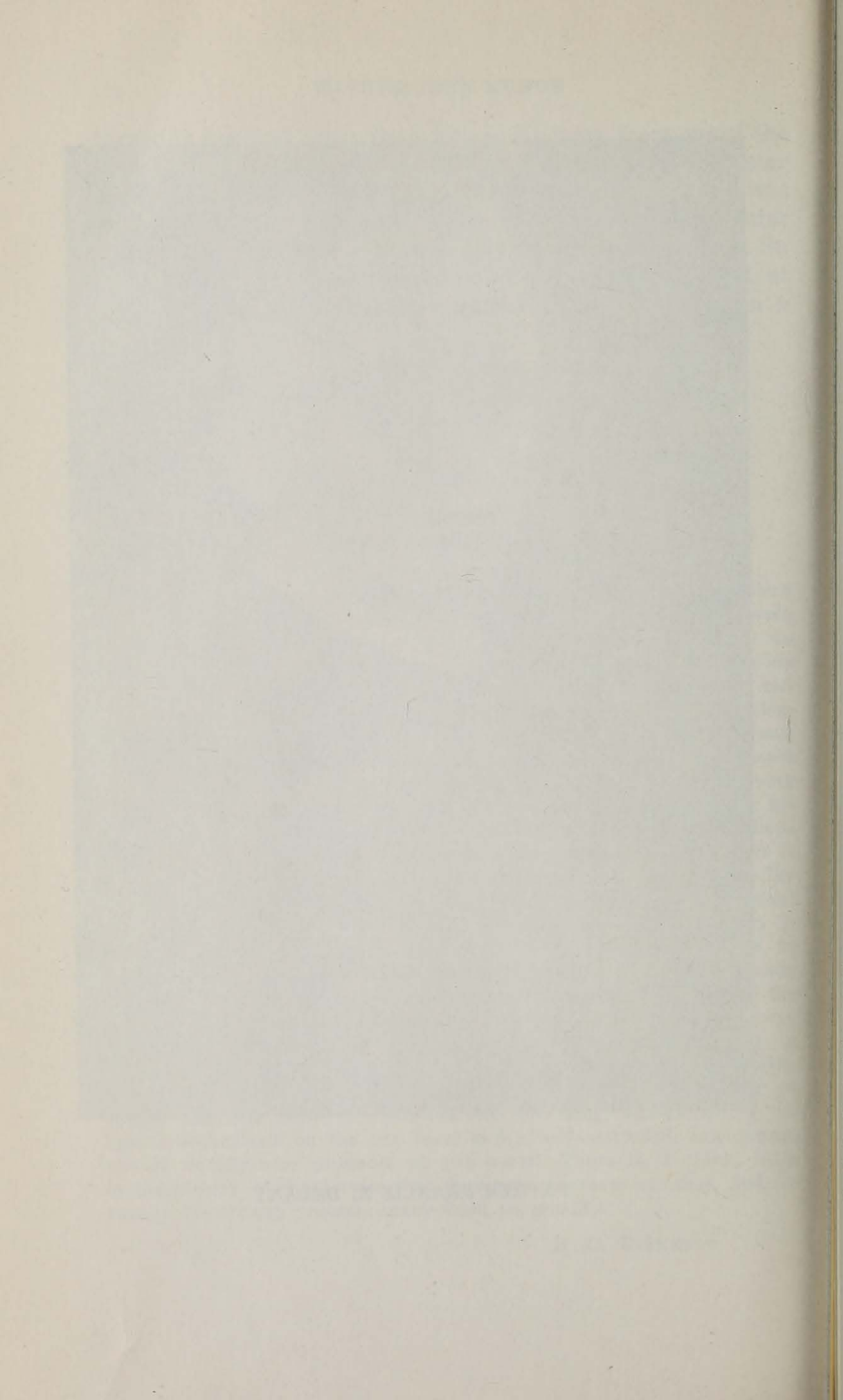
CENTRAL AND SINGULAR

The Society of Jesus has been both central and singular within modern Catholicism. There are those who have sought to drive a wedge between Ignatius himself and the later spirit of his followers—to set up an opposition between Ignatianism and Jesuitry. A living organization that develops and adapts itself through the course of time to new circumstances must always give rise to the query: how far is the development legitimate? The problem is not confined to the Society of Jesus. Would St. Benedict, would St. Francis, have recognized the legitimate descent of all the different forms and traditions of the institutes deriving from them? It is true that within fifty years of St. Ignatius' death his company had embarked upon tasks involving political, social, perhaps even ethical implications unforeseen by him. It is true, also, that it was not until the generalship of Father Acquaviva, the first Italian general of this international body, who ruled it from 1581 to 1615, that the wheels of organization and control began properly to operate in what became the full normal, routine way; and we need, perhaps, to do some more thinking about the significance of his generalate taken as a whole. But there is no doubt that the elaborate Constitutions of the Society were the work of Ignatius himself and that they knit the Society together firmly and permanently, informing its spirit in the way in which he desired, just as his Spiritual Exercises fashioned its spirituality. There had been achieved in St. Ignatius of Loyola himself an unique marriage between whole-hearted, unrecking, self-sacrificing religious enthusiasm on the one hand and a self-controlled, calculating, almost worldly-wise prudence on the other. There is, I think, little in the history of the Jesuits that does not, somehow or other, find its root in his strong, protean, many-sided personality.

H. O. EVENNETT



FATHER FRANCIS X. DELANY



Father Francis X. Delany

1875-1956

EUGENE T. KENEDY, S.J.

Father Frank Delany died April 24, 1956, after a short final illness in St. Francis Hospital, Poughkeepsie, N.Y. He was the third of his fellow novices of 1897 to miss by less than two years the elusive diamond jubilee in the Society which he would have reached in 1957. He had been hastily removed to the hospital from the Novitiate only a few days previously, but had been in failing health for a long time.

In his eighty-first year, strangely like St. Ignatius' "Letter on Obedience", Father Delany's long life may be said to have "ended where it began", because he died not far from the spot on the shore of the lordly Hudson where he first saw the light of day more than four score years previously. Born in Newburgh, New York, about fifteen miles below Poughkeepsie, but on the opposite bank, where his father was a prosperous shipbuilder, he attended St. Patrick's parochial school and graduated in 1889. It is hard to realize that in that year Pope Leo XIII was still living in Rome, Bismarck in Germany, and in England Cardinal Newman as well as Tennyson and Gladstone.

From parochial school Frank Delany entered Georgetown Prep in Washington, D.C., having himself taken care of the correspondence about the arrangements that had to be made. At the completion of his high school course he spent four years in Georgetown College and graduated in 1897. A few months later he was received into the Society at the old Novitiate in Frederick, Maryland. His unassuming, tactful kindness to me in helping "to break me in" to the mysteries of the noviceship when I entered a year and a half later showed how his spiritual training had already transformed one of the most popular, though not overpious, students of Georgetown into an all but ideal religious. He was the manductor at the time.

Later in life I was under him as Superior in Jamacia, as well as rector of Xavier in New York, where he demonstrated his ability in governing, coupled with a keen insight into human nature. This latter gift was shown in other ways as well, for example, in his success as retreat master to the Scholastics at Woodstock on more than one occasion.

At the completion of his course in philosophy he was honored, along with two other Scholastics, Harding Fisher and Coleman Nevils, by being assigned to inaugurate the new Loyola School in New York. There he spent the entire period of his regency as a high school teacher. How carefully the first faculties were selected, and their calibre, are evidenced by the fact that of the eight or nine Scholastics who taught there during Frank's time, four were to become rectors later of Georgetown, Fordham, Xavier in New York, and Loyola College in Baltimore. The first headmaster was Father James P. Fagan who became in later years general prefect of studies of the old Maryland-New York Province. In Frank's last year the headmaster was Father Patrick O'Gorman, later Vice Provincial of the incipient New England Province where Father Harding Fisher was master of Novices, before he became rector of Fordham University. Loyola School had been started to stop the trend among wealthy Catholics toward such schools as Berkeley, Cutler, Irving Institute, Columbia Institute, Poly Prep and St. Paul's. During his five years at Loyola Frank Delany helped to check the enrollment of Catholics at non-Catholic colleges by persuading most of the graduates to enter the then poorly attended Catholic colleges.

Jamaica

Ordained at Woodstock in 1911 by the famous Cardinal Gibbons Father Delany began his long forty-five years of priesthood. He taught at St. George's in Jamacia for two years before he made his tertianship at St. Andrew-on-Hudson during 1914-1915. He was the prefect of the Tertian Fathers. At the completion of his tertianship his first assignment was Kingston, Jamaica. After teaching for a year he was made prefect of studies and discipline at St. George's College. In 1920 he rose to the position of superior of the entire mission. This included, in addition to the College, the

magnificent cathedral, the finest building on the Island, the Catholic hospital, St. Anne's and Holy Rosary parishes in Kingston, besides a dozen and more parishes with resident pastors and some chapels with non-resident priests, scattered in the bush throughout the Island. There were also three large convents of Sisters to be cared for along with their pupils and patients.

But his greatest worry, if he were of the worrying kind, was the decidedly bad financial condition of the entire Mission in 1920. World War I had just ended and left its scars; times were hard and the cathedral that had cost about 200,000 pound-dollars was deeply in debt, and many of the people were desperately poor. Father Delany had to depend to some extent on gifts from friends at home, the Propagation of the Faith, etc., because the Mission was scarcely self-supporting. The yearly tuition at the then small St. George's College was the equivalent of but forty dollars in our money. And the cost of everything for the missionaries had risen appreciably.

Bishop Collins, probably the most loved and respected man on the Island, had just resigned. By popular subscription from Catholics, Protestants and Jews a purse of about \$20,000 was raised for him. Some said that had he not publicly asserted that every shilling of the donation would be turned over to pay the debt on the cathedral he would have received much more. They wanted him to keep it for his own use.

Shortly after Father Delany became Superior the entire debt was liquidated, and the Mission began to slowly develop into its marvelous growth of today. It happened this way. Bishop Collins' ambitious plans that had nearly led to bankruptcy proved, paradoxically, a blessing in disguise. The cathedral and by far the best hospital, government or otherwise, on the Island were built by him at the extremely low pre-World War I costs. They could scarcely be replaced for double the amount he paid. Everything in the way of building materials skyrocketed in value when peace was restored. Such is a sort of bird's eye view of conditions in Jamaica when Father Delany, after five years as teacher and Prefect of Studies, became superior for five successful years (1920-25) before returning to the United States. Bishop Collins was succeeded in 1920 by Bishop O'Hare. The latter sold an

excellent fruit plantation, bought more than a generation previously by Bishop Gordon for about the equivalent of \$5,000 in American money, to one of the main competing fruit export companies for a price between \$200,000 and \$300,000. At one stroke all debts were paid off.

Father Delany remained ten years in the tropical heat and poverty of the Island, experiencing, too, the effects of the disastrous earthquake that leveled much of Kingston, including the previous cathedral and parochial school. His next assignment was as treasurer of his old Alma Mater, Georgetown College, where he remained from 1925 to 1927. As a business man he excelled. During the next six years he was rector of St. Francis Xavier College in New York and pastor of the church. He had his financial difficulties there also because the church, built years before, was deeply in debt. The parochial school had to be supported by the annual bazaar that lasted a full week. This barely covered school expenses. We next find Father Delany at St. Peter's in Jersey City as procurator, director of the Jesuit Seminary Fund and parish priest from 1933 to 1944. Nearing his golden jubilee, he was moved to Brooklyn.

In the community at Brooklyn Father Delany acted as librarian and house confessor. To these were added the duties of moderator of the Confraternity of Christian Doctrine and the Young Ladies' Sodality. In this way he was active in parish affairs and endeared himself to the young people. In 1947 he celebrated his fifty years in the Society and shortly after he suffered a stroke from which he never fully recovered. In 1955, he was sent to the Novitiate of St. Andrew to end his days as house confessor.

Despite the multiplicity of his executive duties Father Delany had his scholarly side. His name appears a number of times in the *Catholic Encyclopedia*, under such articles as *Raccolta*, *John J. Scheffmacher*, *Gerard Schneemann*. The only history in English of the Church in Jamaica came from Father Delany's pen in 1930. In clear, readable prose he traced the developments of the Mission, sketched the lives of many of the priests and brothers, and published many pertinent documents. The title of the work is: *A History of the Catholic Church in Jamaica, B.W.I.*

In glancing back over his life several things particularly stand out as admirable. Joined to a winning personality he possessed what have been aptly called the three social dimensions of understanding, generosity and compassion. And he was consistent, practicing what the poet compares to a jewel because of its rarity and value. No one ever heard him complain or criticize in any way the exceptionally wide variety of duties or occupations assigned him. And everyone liked him. He had been teacher, prefect of studies and discipline, mission superior, treasurer, rector, parish priest.

Cardinal Newman once said of the Society that, it has a practical and immediate work to do and goes about it in a practical way. Each Jesuit must be ready, in other words, to go wherever and whenever the need arises. They must pool their resources for the common good. So, in humble imitation of his patron, namesake and model, Francis Xavier, who went to the East Indies, Frank Delany spent the best years of his life in the West Indies. In both cases the teamwork of his Order required it, and what seemed foolishness to some, in the event, proved wisdom.

* * *

HINTS TO YOUNG TEACHERS

FATHER HENRY KEANE, S.J.

A teacher must be a disciplinarian because the first essential in teaching is that a teacher must secure a hearing. He must never become a mere suppliant in a classroom: he must be master. Some people are born disciplinarians, but most people with common sense can learn discipline. Remember that the spirit and atmosphere of a school are all on the side of authority. Start with a new class by being strict and not lax. If you are lax at first, you will never get any work out of them. Be quiet, self-restrained, uncommunicative and strict at first. Why? Because you cannot take your authority for granted. You cannot trust to your strength of will and knowledge of the world. You may be lulled into feeling you have got a grip on a class, because they are quiet and deferential at first. (But it would do you a great deal of good if you could overhear them after school discussing you.) You can hardly overdo reserve at first, since you must look around and observe both the individual character of each pupil and the feelings of the whole body. And while you are taking the measure of the class, be very certain that the class is making a careful study of you. Be chary of

speech. Of course, answer questions politely, but in a few words. Avoid conversation. All depends on this. Do not chat with the boys. You cannot be too cautious of this, since you cannot chat without coming out of your shell. Puzzle them by your reserve till they say: "We can't make out our new teacher." Are you to be on the defensive the whole year, or like a stranger to your class? No. It is just to make their relations with you simple, confiding and cordial without the least danger to your authority that at first you must raise your authority above reach of all assault.

If you are given a class which has got out of hand, remember that the first month is the most important. Be quiet and firm from the beginning. Make up your mind to be hated. "Let them hate provided they fear." Pile on the work, and insist on it. If a teacher has a strong desire to be popular, the sooner he suppresses the desire the better for himself and for the school. Desire of popularity is a curse. A teacher should never aim at being an equal with boys. First of all, it cannot be done, and secondly the boys will eventually despise such a man. The way to be popular is not to seek it. A teacher will be really popular only if he is respected. Boys respect people who do not run after them. They respect people who make them work.

They respect teachers who have a sense of duty and who work hard themselves, who keep their temper in check, and who are always polite. Boys know in their heart of hearts that their parents have sent them to school to work, and boys like being made to work. Boys secretly like being kept in order; one reason for this is that they can look forward to and enjoy recreation time all the more.

Be ruthless with the mob, but very kind to the individual.

If you have to scold a boy privately, do not lecture him while he listens in sullen silence. Make him talk, by asking him questions.

Never issue ill-considered general rules. They are often inconvenient to remember and to carry out; and if you do not carry them out, the class will notice.

Do not use up all the severest punishments at first. Grade them.

Let punishment fit the crime and the criminal.

Never threaten something definite unless you mean to do it. But a vague threat is useful at times.

When you are going to have a "row" with a class, be quiet, calm and firm. Self-restraint always gives an idea of latent power.

After scolding a class, do not carry on school as usual. Give the class some private study so that they may reflect on what you have just said.

Remember that the boys you are now teaching will soon be able to think about you with the thoughts of men.

We do not praise people enough. Encourage a boy. Never tell him he is no good. Praise him judiciously.

Books of Interest to Ours

BRILLIANT TRANSLATION

The Word of Salvation. *Translation and Explanation of the Gospel according to St. Matthew by Alfred Durand, S.J., and the Gospel according to St. Mark by Joseph Huby, S.J., Translated into English by John J. Heenan, S.J.* Milwaukee: Bruce, 1957. Pp. xxviii-937. \$12.50.

The title of this beautifully printed book indicates the spirit in which it was written. It was composed by Catholics for Catholics—to aid them in understanding and profiting by the reading of the sacred text of the Gospels. It does not contain replies to attacks but a simple and tranquil exposition of the Word of God. There is no dallying over technical discussions of the text or its interpretation. The point of view is that of the general reading public and not of specialists.

This does not mean that the writers are not conversant with biblical research. On the contrary they are well aware not only of the problems but of the various solutions advanced. Their plan has been to choose solutions which will be least likely to hinder readers in finding in the Gospels substantial nourishment for faith and piety. Theological and mystical considerations have been added when they were of a nature to aid in the appreciation of the text. The result is a volume which can be read as an interesting, even captivating, spiritual book.

Each chapter of the Gospels in question is presented in a good translation. The historical context is briefly sketched and a running commentary provided. The interpretation is not verse by verse; rather sections of chapters are explained as units in a continuous narrative.

Despite the similarities in the Gospels of Matthew and Mark, the present commentaries are by no means repetitions the one of the other. Each section, which, if published separately, would form a substantial volume, has marked individuality. Father Durand with true competence faces the difficult task of explaining Matthew. He follows the Vulgate rather closely and aims at presenting the riches of the Gospel text with but a modicum of reference to theology and mysticism. Fine examples of his art are to be found in his explanation of the Kingdom of God (pp. 104-106), the faith of Peter (pp. 282-286) and the Resurrection (pp. 489-499). The message of Jesus and the contents of the Gospel of Matthew are presented with historical awareness and exegetical precision.

Father Huby, for his part, relies more on the Greek text and makes more use of the writings of the Fathers and commentators. We find

references here to Tauler, *The Imitation of Christ*, Renan, Newman, Pascal and many others. Fine examples of his penetrating method are found in the discussion about the brethren of Christ (pp. 596-599) and on the eschatological discourse (pp. 816-835). Theological considerations lead the author to the facts of Christian life, not in the way of so-called practical applications but by a vivid presentation of the principles which are implicit in the Gospel.

Father Heenan has accomplished the difficult task of translation in his usual brilliant fashion. The French form has been removed so skillfully that there is probably not a Gallicism in the book. At the same time the translator has taken no liberties with the text which is faithfully reproduced. This book will be especially appreciated by seminarians, religious and priests. At the same time it will offer profitable reading matter for the multitudes who are eager to ponder the Word of Salvation.

E. A. RYAN, S.J.

POET OF IMAGE

Sculptured in Miniature. The Collected Lyrics of Charles J. Quirk, S.J. With a Foreword by George N. Shuster. New York: George Grady Press, 1956.

"If good poetry be worth writing," Quiller-Couch observes, "the attempt to write it must be worth making: nor does it need a Socratic dialogue to prove that the more numerous they are who engage in the attempt the fairer will be the prospect of *somebody's* succeeding." The text suggests some reflection. The wonder is not that there are only two Jesuit poets whose reputations endure in the English-speaking world, but that, with so few journeymen, we can claim even Southwell and Hopkins.

Father Quirk's little book is a gentle reproach to so many others of Ours whose spring freshets of verse dwindled and died, just as the handball and tennis of scholasticate days were given up for the role of spectator and sideline oracle. Here are the best of an unspent stream of epigrams, quatrains, sonnets, which for more than forty years have glinted and glowed in the pages of American and foreign magazines, and have been gathered into six slender books.

Though most at home in the quatrain, (The book is dedicated to Father Tabb.) Charles Quirk has made a more notable contribution in the larger poem. He is a poet of image: metrics he carries lightly, and he does not always respect the narrow tolerances of the sonnet. The pictures in the sonnets are his best work:

What lurks behind this topless height of sky,
Blue piled on blue, surging up through the dark,
Stretching beyond the swirling silver spark
Of the last star? What epic pageantry

Of creation's genesis must lie
 Outspread which little man would now embark
 To calculate, encompass, and to mark
 By means of this, his telescopic eye!

Here is the best of the quatrains:

The Worm

No longer need to hide your head,
 Proud may you say, "Ah, once was He,
 God, not compared to beast or man,
 But me."

FRANCIS SWEENEY, S.J.

A NEEDED SERVICE

The Protestant Churches of America. By John A. Hardon, S.J. Westminster: The Newman Press, 1956. Pp. xxiv-366. \$5.00.

Father Hardon of the West Baden faculty has rendered American Catholics a needed service. We all need to know at least superficially the reality of the Protestant churches in our land. They are so many and so diverse that it is no easy thing to understand the religiosity of the great numbers of non-Catholics who surround us. There are indeed excellent handbooks on the churches, e.g., the late F. E. Mayer's *The Religious Bodies of America* (St. Louis: Concordia, 1954), Frank S. Mead's *Handbook of Denominations* (New York-Nashville: Cokesbury, 1951), and Elmer T. Clark's *The Small Sects in America* (New York-Nashville: Cokesbury, 1949. 2d ed.) However, Catholics have certain questions in mind which will not spontaneously present themselves to non-Catholic investigators. Hence a Catholic's survey of the Protestant churches was badly needed. We must thank Father Hardon for meeting this need.

H. has had a good acquaintance with Protestant church-structures for a number of years. He has worked industriously to find the genuine positions of the various churches. He does not consult out-of-date sources.

There are limitations to the work. This is no criticism of the author, because a small handbook must be severely limited in many ways. To ask the writer to do more than he intended to do is an unfair petition. The virtue of H.'s book is the fact that it gives us so much in so brief a compass. We should be especially grateful for his indications of the liturgies used by the Protestant churches, even though such indications are schematic and jejune.

There are two difficulties involved in the confection of a book like the one written by H. The first is that no matter what the author may say about the churches individually and no matter how many sources

he relies on, many members of those churches will insist that the description of their church is neither accurate nor adequate. Confessions, constitutions and books of discipline undergo changes when they descend to the level of the concrete congregations. The bookish reality of the church is quite unlike its lived reality.

The second difficulty inherent in H.'s enterprize is the Catholic's attitude to Protestantism. H. obviously wants to be fair and objective. He tries scrupulously to rely exclusively on the witness of the churches themselves. But it is so hard for us Catholics to be thoroughly sympathetic with the Protestants and in consequence we unwittingly describe them with some degree of disdain. H. controls this tendency but by the nature of things he cannot overcome it entirely.

GUSTAVE WEIGEL, S.J.

BREADTH OF COVERAGE

Encyclopedia of Morals. Edited by Vergilius Ferm. New York: Philosophical Library, Inc., 1956. Pp. x-682. \$10.00.

Some fifty contributors, most gracing the chairs of leading colleges and universities in this country, some scholars reporting firsthand their anthropological findings from the field, here pool their lore to present a scholarly source work. Both moral theory and practice are covered. The treatment is for the most part historical and anthropological.

This is not the typical one-volume encyclopedia, four lines to an entry and boasting knowledge *de omni re morali*. It contains approximately sixty articles of from three to fifteen pages in length. Breadth of coverage is commendably sacrificed for thoroughness. Most of the major religions of mankind are treated, as well as most of the great moral philosophies from Zoroastrian in antiquity to the theories of John Dewey today. Though the entries are relatively few, the work is cross-referenced in detail, so that it is truly an encyclopedia, not just a collection of essays.

The book is remarkably unbiased from the Catholic viewpoint. A half dozen Catholic institutions of higher learning are represented in the roster of contributors. Aquinas, Augustine, the Jesuit theologians, Alphonsus Liguori speak their piece along with Kant, Hegel and Marx. The topics handled by non-Catholic scholars aim to, and by and large succeed in, presenting fairly the Catholic position. Nor are alien "isms" proposed with polemic ardor or without due criticism. This book may be safely placed on the library shelf without worry about it being a forbidden book.

But it is not the Catholic topics which will particularly interest our readers, since we have primary sources at hand. Rather it is such subjects as the epistemology of ethics, current Soviet morality and

existentialism that catch the eye. The *Encyclopedia* is worth consulting, if for no other reason, to learn the non-Catholic concepts of morality. The term, as used off the Catholic campus, is quite broad and somewhat nebulous, though even nebulae are capable of some precision. Thus we find entries on Tolstoy, Dostoyevsky and Dante, who are supposedly moral philosophers of note.

Disappointments there are. The article "Moral Philosophy in America" makes no mention of the rise of interest in scholastic moral philosophy in the United States in recent decades. Too much space is devoted to the morals of primitive peoples.

Summing up: this is good Vergilius Ferm, a useful reference work.

ROBERT H. SPRINGER, S.J.

INTERESTING HISTORY

The Holyday Book. By Francis X Weiser, S.J. New York: Harcourt, Brace and Company, 1956. Pp. 217. \$3.00.

This final volume of Father Weiser's trilogy on Christian feasts concerns the season of Pentecost and a selection of saints' feasts. As the liturgical movement gains momentum, this lively yet reverent chronicle of the origin of our religious feasts and customs should inspire a more fruitful and joyful celebration of the holydays. Besides presenting a wealth of historical detail in an interesting manner, Father Weiser makes an important contribution in clearly distinguishing the solid foundation of our religious practices from superstition. His introductory discussion of folklore, legend and their relation to pious practices is excellent and very timely. The reader may well be surprised at how much false propaganda concerning the so-called pagan origins of many Christian customs has become common knowledge. Equally surprising is the historical background of the feast of Thanksgiving—a celebration well rooted in Catholic practice even before the Reformation. A brief reading of the appropriate passages of this book and its companion books throughout the liturgical year should help introduce the spirit and meaning of each feast into our own lives and homes.

W. SCHMITT, S.J.

AN EARLY PERIODICAL

Les Mémoires de Trévoux et le mouvement des idées au XVIIIe siècle (1701-1734). By Alfred R. Desautels, S.J. Rome: Institutum Historicum S.J., 1956. Pp. xxvii-256.

At a time when periodical publications play such an important part in the apostolate of the Society, one cannot fail to read with genuine

interest this well-documented study of the first Jesuit experiment in the field. Founded in 1701 by the Parisian Jesuits, the *Mémoires de Trévoux* (named after the town where they were first printed) undertook the task of keeping their readers abreast of current literary and scientific developments, mainly through condensations of books, to which some comments were occasionally added. Amidst various vicissitudes, the *Mémoires* appeared regularly until the suppression of the Society by the Parlement of Paris, in 1762. The present study confines itself to the first thirty-three years of their existence. A second volume is in preparation.

Father Desautels analyses successively the positions taken by the editors towards the philosophical trends of their time (mainly the schools of Descartes, Malebranche, Locke and Newton), the moral and pedagogical problems, the theological controversies and the question of Christian apologetics. Numerous quotations, accompanied by a discreet but penetrating commentary, throw much light on the subtle influence exercised by heterodox trends on a Catholic intelligentsia. They also betray the growing helplessness of the clergy's intellectual elite, to which the *Mémoires'* editors unquestionably belonged, in face of the steady progress of rationalistic secularism during the eighteenth century.

To the credit of the *Mémoires*, Father Desautels mentions their enlightened approach to the problems of exegesis. Their sympathy towards Richard Simon was, however, denied much of its expression by precise directives, the rigidity of which left nothing to be desired. External opposition likewise checked their defense of probabilism and of the liceity of Chinese rites. Definite shortcomings are also noted: an excessive cult for ancient simplicity in matters of doctrine, a good deal of corporate prejudice in literary judgments, a too frequent inability to face the real issues with competence. In the author's view, this can be explained, to a certain extent, by the inadequacy of a formation primarily directed towards the education of youth in colleges. This should not, however, obscure the fact that, by and large, the *Mémoires* do offer a fairly accurate reflection of the state of Catholic thought during the decades preceding the French Revolution. Against such a background, some positive aspects are brought into sharper relief. In short, the author deserves our gratitude and congratulations for making available to a wide public these echoes of one of the least known, but not the least instructive, periods of the Society's history.

P. LEBEAU, S.J.

CRITICAL AND READABLE

Historia de la Provincia de la Compañia de Jesus de Nueva España, Tomo I, Libros 1-3 (Anos 1566-1596). *By Francisco Javier Alegre, S.J. New edition by Ernest J. Burrus, S.J. and Felix Zubillaga, S.J.* Rome: Institutum Historicum S.J., 1956. Pp. xxxii-640. \$6.00.

This volume, another in the series of the *Bibliotheca Instituti Historici S.J.*, is the first of a four volume work. Fathers Ernest Burrus, S.J., and Felix Zubillaga, S.J., both of the Institutum Historicum S.J., have continued their valuable work on Jesuit mission history in Mexico and the Spanish settlements in the United States, with a new edition of the history of Jesuit work in New Spain up until shortly before the expulsion of the Society from Spanish dominions in 1767.

Francisco Javier Alegre, a Mexican Jesuit humanist of the eighteenth century, was deputed by superiors in 1764 to write a history of the Province of New Spain which would be in accord with the more critical historical standards then coming into vogue. By 1766 the first draft had been completed and work begun on the revision, so that it would have appeared in 1767, had not the Jesuits been expelled from Mexico. The manuscript saw publication only in 1842-43.

Since this edition is quite rare, Fathers Burrus and Zubillaga have prepared the present edition to make available a source very important for the history of the Society, not only in Mexico, but also in southwestern United States, Florida, the Philippines, and parts of Central America and the Antilles, all of which at some time belonged to the Province of New Spain. The history of Alegre has been judged by historians to be one of the best of its time for this field. He showed considerable critical spirit for his day in the use of his material, and displayed a judicious treatment of the miraculous element which plays so large a part in other religious histories of the period. Moreover, as official historian of the Province, he had access to all the archives, and it is evident that he made good use of his resources, frequently letting the documents speak for themselves, and thus preserving many precious ones, which would otherwise have been lost to the modern historian. Yet in his efforts at critical history the humanist in Alegre is not lost, and the history is colorful and very readable.

In the present edition the editors have by their ample historical notes supplied for the defects due to the unfinished state of Alegre's work, indicating his sources, giving brief biographical sketches of the persons appearing in the history, and, where necessary, correcting or clarifying the affirmations of the original. Likewise they have presented much helpful background in their introduction, and a judicious selection of key documents in the appendix, as well as an extensive bibliography and a detailed index of the present volume.

Thus the editors have made available in a far more useful edition, an important book on Jesuit history, in Spanish America, and indeed, on the general history of Spanish North America.

JOHN N. SCHUMACHER, S.J.

APOCALYPTIC

The End of the Modern World. *By Romano Guardini.* Translated by Joseph Theman and Herbert Burke. New York: Sheed & Ward, 1956. Pp. 133. \$2.75.

As Romano Guardini advances toward the culmination of a life of thought, his works have become ever more apocalyptic in tone, as evidenced from the title alone of this essay. The uncompromising and revolutionary sweep of his vision, since it is expressly tentative in character, is not meant to disturb the critical mind. However, the broad strokes, ruthlessly painting the unconditional demands of the times to be, do unsettle the complacent.

Incisively, Guardini outlines mankind's shifting ideals from Classical times through the Middle Ages to contemporary humanity, each age presupposing the norms and ideals of its past. But not so the age of future man, on the brink of which we stand. While the Middle Ages synthesized Classical science in the light of Christian revelation, and while modern man built his culture on the inherited values of the very revelation he denied, the future man will declare this secularized Christianity to be sentimentalism. More honest, he will clear such ambivalence from the air.

What moral and cultural ideals will fill this void? The monstrous growth of man's power, exercised over nature and other men, will create a new fundamental norm. Insofar as men can help increase this power, they will have importance. As individual personalities, they will be meaningless. Insofar as nature can be formularized and manipulated, it will be intelligible. As mystery and as reflection of transcendence, it will be without meaning. The Christian will not find a world which presupposes and compromises his beliefs, but one which judges them hostile because completely incomprehensible. The lines are clearly drawn. The stakes are as fundamental as existence. The non-Christian ethos and the assent to the call of God stand in absolute opposition. The challenge: will the Christian surrender in freedom and through faith to God's unconditional demands? Guardini's English-speaking followers eagerly await the translation of his further analysis in his latest essay.

EDWARD V. STEVENS, S.J.

 COMPARABLE TO ANY

The Recruitment and Formation of the Native Clergy in India. *By Carlos Merces de Melo, S.J.* Lisbon: Agencia Geral Do Ultramar 1955. Pp. 358.

For those not particularly interested in the trials and conflicts of the Portuguese Padroado and the early difficulties of the Sacred Congregation De Propaganda Fide, there is the disappointment that Father de Melo ended his study with the nineteenth century. However, especially

in his introduction, the author presents a clear and detailed survey of the roots of many of the problems still confronting the Church in India.

The principles and methods of the early Portuguese missionaries were inspired by the principle universally accepted in Europe at that time: *Cujus regio, illius religio*. In practice, there was no tolerance for the Hindus and Mohammedans, whereas special privileges were granted to the new converts. The first effective weapon in breaking down the barrier between the pagans and the Church was the donning of the saffron tunic of the local sannyasis by Father Robert de Nobili. But the lack of knowledge of the vernacular, especially seen in the absence of sermons in the native tongue and the use of signs in the confessional, greatly hampered the spiritual growth of the newly baptized. Of 422 apostates in the years 1650-1653, not a single one had been instructed by the native clergy. The problems of adaptation and of the vernacular remain difficult problems today.

In his conclusion, the author states his opinion that India may have centuries to wait until she passes out of the jurisdiction of the Sacred Congregation. Without mentioning their relatively small numbers, he assures us that the Indian clergy can stand comparison with any other clergy in the world. Thus, by God's own mysterious ways working for four centuries, with the raising of Archbishop Valerian Gracias to the ranks of the cardinalate, the Church in India stands on the threshold of a new era.

JAMES N. GELSON, S.J.

AVOIDING EXTREMES

Joseph Most Just. *By Francis L. Filas, S.J.* Milwaukee: Bruce, 1956.

Pp. ix-141. \$3.50.

In his latest book, Father Filas, prominent Josephologist, treads the fine line of theological sureness and solidity, avoiding two extremes which are the usual result of Josephine theology's meagre sources. He treats without excessive caution such controversial subjects as Joseph's immaculate conception, freedom from sin, and assumption into heaven, but always in the light of the carefully weighed opinions of Church doctors and theologians. At the same time wild speculation is avoided by a judicious use of the argument from analogy or fittingness. Establishing as the foundation of Josephine theology Joseph's position as husband of Mary and foster father to Jesus, Father Filas deduces theologically only the graces, privileges and holiness that this double vocation strictly demands. Thus in concise and summary form, yet with an unction only true piety could inspire, Father Filas presents the Scriptural and magisterial teaching, the thought of the great theologians and doctors, and the very latest liturgical enactments concerning the Church's Universal Patron. It is regrettable, however, that these variegated theological and papal pronouncements were incorporated ver-

batim and successively into page after page of text. Had their content been assimilated into the author's own narration with the direct quotations relegated for the most part to the footnotes, the reader would not be baffled by the disconcerting unevenness of style and abrupt transitions which must attend a technique of direct quotations.

EDWARD V. STEVENS, S.J.

FLUENT PORTRAYAL

Theodore Dwight Woolsey, His Political and Social Ideas. *By George A. King, S.J.* Chicago: Loyola University Press, 1956. Pp. xiv-305. \$4.00.

Theodore Dwight Woolsey (1810-1889), eminent Greek scholar and earliest American-born theorist and writer in the field of political science, served his college (Yale) and his country through an half century of turbulent social and political development. As student, tutor, professor and later, ninth president at New Haven, Woolsey's academic brilliance joined with a mature, practical judgment proved invaluable in stemming the tides of human passion during collegiate and international conflicts. His intervention during the *Alabama* dispute, immediately following the Civil War, probably averted another bloody breach in Anglo-American relations.

Father King sympathetically treats his subject in a fluent, well-documented portrayal that will interest students and professors alike in a patriot whose prominence and contribution might otherwise be lost in the archives of political science research.

OWEN E. FINNEGAN, S.J.

COMPLETE AND EXCELLENT

Morals In Medicine. *By Thomas J. O'Donnell, S.J.* Westminster: Newman Press, 1956. Pp. xvii-266. \$3.75.

To compose a textbook that will handle the difficult problem of widely varied religious and educational student backgrounds is far from an easy task, but Father O'Donnell has done just that. Written in close collaboration with medical specialists and expert theologians, this book has been thoroughly tested in actual practice at the Georgetown University school of medicine and the Georgetown University hospital before it was submitted to the publishers. It is well for the non-student reader to keep in mind, as the author mentions in his introduction, that this book is primarily a textbook to be developed at length as needed in the lecture hall. Otherwise the fundamental truths and basic principles of ethics, moral theology and canon law, found in chapters one and two, will seem too highly concentrated and schematic.

In substantiating and justifying his conclusions to cases, the author has made constant recourse to the latest publications both in the medical and in the moral field. An indication of his thoroughness is his treatment of the moral aspects of mutilation (chapter four), especially of the distinction between the use of ordinary and extraordinary means for the preservation of human life. The author develops the definitions of those consecrated terms from the treatment of sixteenth century moralists to twentieth century experts, showing how these notions are to be applied today. Current problems are presented as they face doctors now and are solved according to time honored principles adapted to, but not compromised by, the present age. Therapeutic abortion, sterilization, sterility testing and professional secrecy are just a few of the many thorny problems which are capably handled and explained in the light of Catholic teaching in this book. *Morals in Medicine* is not only a clear, complete and excellent textbook in its field, but it is also a reliable and up-to-date reference volume. It is well worth the price to any practicing physician or hospital chaplain.

J. JOSEPH HOFMANN, S.J.

ACCURATE SUMMARIES

Papal Social Principles. *By Thomas J. Harte, C.Ss.R.* Milwaukee: Bruce Publishing Co., 1956. Pp. ix-207. \$3.25.

This is an age of digests and summaries, as the author well points out in his introduction. Perhaps no field of scholarship feels more keenly the pinch of trying to keep up with the literature than the social sciences. A real service, then, is offered by Father Harte in publishing this guide to all the major papal social pronouncements from Leo XIII to our present Holy Father, Pius XII.

The book's purpose is to present neither the text of the papal statements, nor a commentary on them, but an outline summary of their contents, with a brief but important note on the historical setting and special conditions which occasioned the papal pronouncements. Anyone familiar with papal statements on any given subject, is only too well aware of the absolute need of understanding their *context* in order to correctly evaluate their true meaning.

The papal pronouncements are grouped in eleven rough headings, such as "Economic Life," the "Family and Education" and "Catholic Action and the Lay Apostolate." Under economic life *Rerum Novarum* and *Quadragesimo Anno* are introduced, outlined, and given excellent selected bibliographies, all in the short space of eighteen pages. Thus the practical utility of this book is to offer brief, accurate summaries of what the Popes of the past century have said on social problems.

In the introduction, after first explaining the various forms of published acts of the Holy See and their classification according to content, the author goes on to discuss the moral authority of the papal social

pronouncements. Perhaps some would question certain statements here, as for example: "the possibility of doubt or debate ceases when the Holy See has spoken definitively" (p. 10). While this, taken in context, is undeniable in theory, its practical application in the present subject matter could well be questioned. In many instances, it would seem the Popes have issued encyclicals on socio-economic questions, not only to restate pertinent principles from the natural law and divine revealed doctrines, but especially to encourage initiative and discussion among qualified Catholic scholars as to how these principles could be made operative in the present day world. The amount of debate constantly going on among Catholic sociologists and economists would seem to indicate that there still is a very wide field for discussion and debate, at least upon the practical implementation of the papal principles.

References are supplied after each outlined pronouncement to the original source in the *Acta Apostolicae Sedis*, to various English translations, and to standard commentaries where fuller bibliographies are available. An excellent general, selected bibliography is appended, which contains the major English works on the social problem and related matters.

J. ROCHE, S.J.

THE WHIRLWIND IN ASIA

One Front Across the World. By Douglas Hyde. Westminster: Newman Press, 1956. Pp. 270. \$3.50.

The withdrawal of the Western powers from the East has led to the emergence of the New Asia in which a half dozen nations still grope for stability in the confusion produced by the impact of westernization on the ancient culture of the East. The confusion has created a power vacuum in which Communism grapples with Christianity for the soul of Asia. In a graphic survey of conditions from India to Korea, viewed first-hand on his recent trip through the Far East, Douglas Hyde indicates the efforts Catholic missionaries are making to fill that vacuum in Asia. It is a book that may well make Catholics feel proud of the heroic work being done by the missionaries of the Church in the East. Douglas Hyde's front line fighters are Irishmen, Germans, Frenchmen and Americans, but all of them bear the stamp of the Church and all of them stand on the rock of Peter.

It is to be regretted that Douglas Hyde was content with second-hand reports from the Philippines, and did not actually visit the one country where the picture is perhaps most consoling. Save for that one defect, he has done an excellent job of presenting an interesting and highly readable account of the Church's battle for Asia. Mr. Hyde has chosen to tell the story of men and people, of Father Philip Crosbie's quiet heroism and of Father McGowan's parish on the edge of the free world north of the thirty-eighth parallel, rather than of movements or

philosophies. But the conclusions he draws are no less valid than those of the historians.

The process of creating the proper social order in Asia may well rival the herculean task of emptying the ocean into a hole in the sand, but Mr. Hyde's book shows that the missionaries have not been afraid to begin the task. Sociological revolution is inevitable in Asia. It is imperative that the missionary and the Church control the revolution or chaos will revolt in the East as well as in the West. As Addison said so well, "He who rides in the whirlwind directs the storm."

JOSEPH A. GALDON, S.J.

FOR ALL CATHOLICS

The Gospel According to St. Mark. *With an introduction and commentary by C. C. Martindale, S.J.* Westminster: Newman Press, 1956. Pp. xxxii-177.

Making use of the more recent yet conservative interpretations of Catholic scripture scholars, Father Martindale presents here an almost verse by verse commentary on the second Gospel account. His scholarly and devout observations and rather frequent recourse to the Greek in the inspired pericopes shed refreshing light on some of the obscure or inaccurately translated phrases of the Douay version. In his brief informative introduction he emphasizes the precise nature of the Gospels and the role of spoken tradition in their formation, the testimony of tradition to Mark's authorship, and finally gives in general outline Mark's doctrine. This commentary is the first volume on the individual evangelists in the well-known Stonyhurst Scripture Manuals for school use. Yet, classrooms aside, it can serve as a very fine introduction for all Catholics interested in enriching their appreciation and knowledge of the New Testament.

PAUL OSTERLE, S.J.

TOWARD UNDERSTANDING

The Spirit and Forms of Protestantism. *By Louis Bouyer.* Westminster: Newman Press, 1956. Pp. xi-234. \$3.75.

The Newman Press has performed a valuable service for the advancement of American Protestant-Catholic understanding in presenting this translation by A. V. Littledale of Rev. Louis Bouyer's *Du Protestantisme a L'Église*. Only a person raised a Protestant who later became a Lutheran clergyman and spent several years in the ministry before becoming a Catholic and a priest of the French Oratory could write with such evident sympathy and understanding. Rather strict adherence to the sentence structure of the original French makes the translation

at times a bit clumsy, if not inaccurate, but any discomfort is soon forgotten in Father Bouyer's analyses.

After a brief introductory message by G. de Broglie, S.J. about the current need for such a book as this, Father Bouyer thoroughly evaluates the positive principles of the Reformation. For well over half the book, with filial insight he discusses Luther and the *Sola Gratia* and Calvin's *Soli Deo Gloria* (a unifying or separating principle?), treating each doctrine in its proper historical context. In the same section, the effects of these doctrines on Protestant life and spirituality to the present day are drawn in detail. Passing on to correlative topics such as the sovereignty of God, justification by faith and personal religion, and the sovereign authority of the Scriptures—all are treated as positive elements which in themselves could have brought a richness to traditional Catholic doctrine. But heresy lay in the negative elements of the Reformation and the inevitable corruption and decay of positive principles. To a dismal why the author points to the philosophy of Occam and the nominalistic air that the Reformers breathed. "If the grace of God is such, only on condition that it gives nothing real; if man who believes, by saving faith, is in no way changed from what he was before believing; if justification by faith has to empty of all supernatural reality the Church, her sacraments, her dogmas; if God can only be affirmed by silencing his creature, if he acts only in annihilating it, if his very Word is doomed to be never really heard—what is condemned is not man's presumptuous way to God, but God's way of mercy to man" (p. 152). Quite naturally then does the book close with an appealing chapter on the Catholic Church as necessary to the full flowering of the principles of the Reformation—the eternal insight that cost him so much. A note by Father de Broglie on the primacy of the argument from Scripture in theology is appended.

A thoughtful reading of this work by priests and seminarians, whose knowledge of Protestant thought has so often been drawn from the polemical arguments so characteristic of most theological textbooks, will be rewarding. A constructive, sympathetic understanding and appreciation of Protestantism cannot help but bring many non-Catholics to the realization of the completely unfortunate negations of the same Protestantism. God's grace must do the rest.

JOHN J. McDONALD, S.J.