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## CONTENTS, APRIL 1960

JESUIT PATROLOGISTS AT HEYTHROP .....	99
Walter J. Burghardt	
CHAPLAIN AND VICTORY IN THE PACIFIC .....	108
Samuel Hill Ray	
THE EXERCISES FOR INDIVIDUALS AND GROUPS .....	127
G. A. Hugh	
ALERTNESS TO ATTITUDES .....	149
David M. Knight	
GEOGRAPHIC DISTRIBUTION OF JESUITS, 1959 .....	157
William J. Mehok	
FATHER ARTHUR P. McCAFFRAY .....	165
Francis X. Curran	
FATHER HUGH J. McLAUGHLIN .....	169
John J. Killeen	
FATHER JOHN J. COLLIGAN .....	174
E. A. Ryan, S.J.	
BOOKS OF INTEREST TO OURS .....	177

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# Jesuit Patrologists At Heythrop

Walter J. Burghardt, S.J.

On Monday evening, September 21, 1959, about 550 scholars from the Old World and the New converged on Oxford. The occasion was the quadrennial International Conference on Patristic Studies. As in 1951 and 1955, the center of activity was historic Christ Church, the college founded by Wolsey in 1525; once again the moving spirit was the Anglican canon, F. L. Cross, famed editor of *The Oxford Dictionary of the Christian Church*. For almost a week Christ Church and University College, St. Aldate's Street and High Street, were a babel of tongues and a medley of costumes. Distinguished authorities on the early Church—men and women, Catholic and non-Catholic, cleric and lay—rubbed elbows at table, balanced unfamiliar teacups at intermission, exchanged ideas in crowded corridors. Andresen and Armstrong, Amand de Mendieta and Ortiz de Urbina, Bieler and Boyer, Capelle and Crouzel, Grillmeier and R. M. Grant, Henry and Hadot, Marrou and Daniélou, Christine Mohrmann and Beryl Smalley, Schneemelcher and Spanneut, Trypanis and Treu, Van Unnik and Ivanka, Florovsky, Jouassard, Molland, Pellegrino, Quispel, Richard, Rousseau—these and a host of others packed into four days 17 major addresses, 44 papers with open discussion, 26 reports on patristic projects, and 213 twenty-minute communications.

For the vast majority of the delegates, Saturday morning, September 26, meant separation and a scattering to the far reaches of the British Isles, to Scandinavia and the Continent, to Canada and the States, to Athens, Istanbul, Tunis, Ghana, and Sierra Leone. But the Jesuits at the Conference had been graciously invited by Father David Hoy, Rector of Heythrop College, to repeat a 1955 experience and spend the weekend of September 26-28 in leisurely discussion at the house of philosophy and theology for the English Province of the Society of Jesus. And so, that Saturday morning at 9:30, a score of the Jesuits who had attended the third Oxford Conference took an all-day coach tour, with Heythrop for ultimate destination.

Guide by predilection and acclamation was Père Edouard des Places, with beret and guide book, a Gallic glint in his eyes, and an unerring gravitation towards the historic and artistic.

### Coach Tour

Starting from Campion Hall at Oxford and heading west, we passed Witney, of blanket fame, on our left and made our first stop at Northleach, a typical upland Cotswold village in gray-gold oölite stone, with coaching inns, village green, and market cross. Here we inspected the church, fourteenth-century Perpendicular style, of a type known as a "wool church" due to its construction on a lavish scale at the time of the wool prosperity with Flanders. Riding slowly through the long, wide streets of Cheltenham, famed watering place of the eighteenth century, we reached our second goal, Gloucester, capital city of the shire, with roots in Roman times. Our interest here was Gloucester Cathedral, known as the home of English Perpendicular: the typically English exterior, in which the long line of the nave is made to play against the soaring height of the tower; the rich vaulting of the nave and choir; the extraordinary east window with its medieval glass and the coats of arms of families that fought at Crécy; the cloisters, with delicate fan tracery begun in 1351 and remarkably preserved.

At this point we turned north to Tewkesbury, an old town on the Avon near its confluence with the Severn. To lessen *admiratio populi*, the multilingual group, so varied in the cut of its jib, broke up into smaller bands for lunch. Then we took time to admire the near-perfect specimen of Norman architecture afforded by the abbey church, which dates from 1123. Because some of the brethren could not resist the charming spectacle of a wedding in an English country town, we left Tewkesbury a bit late.

Still headed north, we passed on our right Bredon Hill, eternalized in *A Shropshire Lad* ("Here of a Sunday morning/ My love and I would lie"), and on our left the Malvern Hills, immortalized in *Piers Plowman* ("On a May morning on a Malvern hillside"), to pause an hour at Worcester. Here we found once more a Norman cathedral with Gothic additions. We took in the choir and Lady Chapel, both remarkable for

the clustered pillars of the Early English period in a dark native marble; the tombs of St. Wulstan, St. Oswald, and King John; the chapter house, the cathedral close and gateway. Regrettably, we had no time for the library with its Caxton and other priceless books.

Worcester was crowded for a neighboring race-meeting as we left on our last and longest lap, much of it through Shakespeare country. Motoring leisurely through Stratford, we could pick out the bard's birthplace, the grammar school he attended, his parish church, and the modern Memorial Theatre. Another eight miles and we reached the renowned medieval town of Warwick, prettily set on the banks of the Avon. Our visit was focused on one object: the Rubens painting of St. Ignatius in Warwick Castle. To reach it we had to pass through the domestic portion of the castle, rich in the heirlooms of the Earl of Warwick, who still resides there. In the cedar drawing room, pride of place is given to the Rubens, whose radiance and freshness of treatment elicited from us gasps of pleasurable surprise; for the conventional pose and the heavy red vestments which are otherwise clichés of iconography share in the life of the fairly youthful face. Unaware of the nature of his group, the Warwick guide pointed to a companion painting of Machiavelli and remarked humorously on the strange company Ignatius was keeping, then paid handsome tribute to the throngs of devout visitors who had made the same pilgrimage during the Ignatian Year.

At this point nothing remained but a quiet thirty-five miles southward along the North Cotswold ridge, till we reached Heythrop at about 7:30 p.m. The day was too far spent for more than a late supper, Benediction in honor of the Jesuit Martyrs of North America, and an informal reception by the faculty that gave joy to our hearts.

### List of Scholars

Sunday, the 27th, was a day of work. That morning twenty-eight Jesuits gathered in the faculty recreation room for the second Heythrop Conference on Patristic Studies. The make-up of the group was quite striking. From France came Jean Daniélou, perhaps the most productive patristic scholar on the Continent; Claude Mondésert, the secretary and organizing

force of *Sources chrétiennes*, with two of his staff, L. Doutreleau and J. Périchon; M. Aubineau, of the scholasticate at Chantilly; F. Graffin, editor of *Patrologia orientalis* and professor of Syriac at the Institut catholique de Paris; Henri Crouzel, professor at the Institut catholique de Toulouse and author of the splendid *Théologie de l'image de Dieu chez Origène*; J. Kirchmeyer, attached to the *Dictionnaire de spiritualité*; and M. J. Rouët de Journel, best known for his *Enchiridion patristicum* but more significant for his decades of research into the Church's diplomatic relations with Russia.

Belgium contributed Roger Leys, author of *L'Image de Dieu chez saint Grégoire de Nysse*; Georges Dejaifve, director of the Museum Lessianum; the liturgiologist J. Vanneste; and E. de Strycker, of the Jesuit theologate in Louvain. Germany gave Aloys Grillmeier, distinguished coeditor of the three-volume *Das Konzil von Chalkedon*. Austria sent Hans P. Meyer, successor to Jungmann in the chair of liturgy at Innsbruck. From Rome came Bernhard Schultze, professor of Byzantine-Slav theology at the Pontificio Istituto Orientale; Edouard des Places, of the Pontificio Istituto Biblico, tireless investigator of Plato in the patristic tradition; and J. Bentivegna of *Civiltà cattolica*, whose primary interest is Irenaeus.

England was represented by Anthony Doyle, Master of Champion Hall at Oxford, and five members of the theological faculty at Heythrop: Maurice Bévenot, the Cyprian scholar; John Bligh, lecturer in Scripture; Bruno Brinkman, prefect of studies; Francis Courtney, professor of dogmatic theology; and Bernard Leeming, whose recent work on sacramental theology has been so widely acclaimed. Canada was served by G. Daoust, currently studying at Innsbruck. Three Americans were on hand: John F. Long, from the Pontificio Collegio Russo in Rome, a student of Oriental Church history; John G. Milhaven, engaged in doctoral studies at Munich; and the present writer, professor of patristic theology at Woodstock and managing editor of *Theological Studies*.

For various reasons, a number of Jesuit scholars who were present at the Oxford Conference could not make their way to Heythrop, and their absence was felt. Among others, we missed Charles Boyer, Thomas Corbishley, Joseph H. Crehan, Paul Henry, Engelbert Kirschbaum, Antoine Lauras, Herbert

A. Musurillo, Ignacio Ortiz de Urbina, André Rayez, Joseph P. Smith, Pierre Smulders, and Anthony A. Stephenson.

### Morning Session

The morning session had for chairman Père Daniélou—his face so expressive, head and hands rarely at rest, eyes coming alive with discovery, a scholar in love with his labor. The languages used were French and English. Two aspects of Jesuit patristic scholarship were discussed. The first was factual: what are we doing? The second was constructive: what can we do? The factual phase comprised reports on the patristic productivity of the Society in various countries. The present writer summarized Jesuit activity in the United States, concentrating on five facets: the *Ancient Christian Writers* series which he edits with Johannes Quasten; the Patristic Academy of America which he founded in 1959 with three other Jesuits of the New York Province: John J. Canavan, Robert E. McNally, and Herbert A. Musurillo; Father Musurillo's contributions, especially on Methodius; the projected Institute of Patristic Studies at Xavier University in Cincinnati; and the deep immersion of promising students in patristic scholarship at Loyola Seminary, Shrub Oak, New York.

Radiating, as always, a lovable serenity, Aloys Grillmeier outlined, with warmth and lucidity, Jesuit productivity in Germany and Austria. Here names and projects are impressive: Otto Faller, with his edition of Ambrose for the Vienna corpus; Jungmann's researches into the history of the liturgy, with the welcome news that Hans Meyer will carry the work forward; Karl Rahner, ranging from Hermas' doctrine on penance to periodic editions of Denzinger and Neuner-Roos; Hugo Rahner, moving so competently through the mystery religions, the history of Church and state, the problem of Mary and the Church, and the patristic background of the Spiritual Exercises; the Schmaus-Geiselman-Grillmeier history of dogma, which may be completed by 1962; several young men preparing for Oriental studies; the revised *Lexikon für Theologie und Kirche*, with its articles on patristic subjects, many of them authored by Jesuits; even a projected German edition of *Sources chrétiennes*.

The French contribution was sketched by Claude Mondésert, solid and knowledgeable editor and scholar, with an assist from quiet, competent François Graffin. From the sheer catalogue that fell so trippingly from their tongues, it was evident that Jesuit patristics in France is rich in achievement and promise. They spoke of *Sources chrétiennes*, the *Dictionnaire de spiritualité*, and *Patrologia orientalis*; of productions and projects by men like Daniélou and Doutreleau, Henry and Aubineau, Paramelle and Périchon, Crouzel and Guy, and the late-lamented Mariès (not to mention the research of Graffin and Mondésert themselves); of plans for a French translation of the complete works of Philo, to be rounded out by a Philo lexicon of philosophical and religious vocabulary; of growing collaboration within the Society (e.g., Le Mans, Lyons, Chantilly, Toulouse, and Paris) and with university circles (e.g., the Sorbonne and the Ecole des hautes études in Paris) and other religious orders (e.g., Solesmes); of the high interest of young Jesuits, mostly stimulated by their professors.

The Roman situation, sketched in quick strokes by Père des Places, stressed encouraging factors in three pontifical institutions: the Gregorian, with its *Orbe* and a number of dissertations on Greek Fathers; the Biblical, with J. P. Smith and des Places himself; and the Oriental, with Hausherr and Ortiz de Urbina. In drawing the Belgian picture, Roger Leys was perhaps unduly apologetic. He felt that relatively little had been accomplished since 1955, though he could point to the precious work of the Bollandists and to individuals like de Strycker and Vanneste. On the English scene, Maurice Bévenot could allude to Anthony Stephenson's research on the *Catecheses* of Cyril of Jerusalem, the *Catholic Dictionary of Theology* in preparation under Joseph Crehan, and his own work on Cyprian. Brief remarks on the state of patristic affairs in Canada and Holland brought this phase of the morning meeting to a close.

The constructive phase of the morning session centered around the question: what can we do? Better still, what ought we to do? There was general agreement that Catholic patristics has reached a critical point—for several reasons. First, the Oriental and Byzantine tradition has taken on fresh meaning in the ecumenical context of the forthcoming council.



Second, modern discoveries (e.g., the Dead Sea Scrolls and the Gnostic finds at Chenoboskion) have posed some delicate problems with reference to early Christianity. Third, and perhaps most importantly, the Fathers of the Church have become respectable in university circles. A mixed blessing; for there is danger that the field may be pre-empted by nontheologians, that philology may cease to be a handmaid, that the theological thought of the Fathers may be misprized or misunderstood, disregarded or shunted to the background. It is highly important that Catholic patrologists, by their competence and their contributions, by their skillful wedding of theology and philology, of philosophy and history, be in a position to carry on dialogue with the university. If they are not, Catholic patristic scholarship may find itself in the same plight that plagued Catholic biblical scholarship at the turn of the century: we shall be behind the times, isolated from the community of scholarship, without influence on contemporary research. We shall end up talking to ourselves.

The immediate response of the conferees—admittedly a partial response—concerned practical plans for collaboration among Jesuit scholars. Here three proposals met with general approval. The first was that we work towards a lexicon of significant theological words in patristic literature. Lively discussion of the possibilities and problems inherent in the idea made a preliminary step advisable: the publication in the newly founded *Heythrop Journal* of a list of 300 key theological terms. This list, to be produced by Father Leeming, will be subject to revision on the basis of the suggestions and criticisms of Jesuit patrologists. When the final list has been drawn up, with its divisions and subdivisions, then plans can be formulated for the lexicographical research involved and the methods of collaboration to be employed.

The second proposal repeated a 1955 project which had miscarried from faulty administration and organization: a substantial volume covering rather exhaustively the patristic notion of tradition. It will be a co-operative effort, combining the historical research of perhaps twenty patrologists, and concluded by three chapters of synthesis and theological appraisal. The editorial organization of this project has been confided to the present writer. It is expected that the book

will be published completely and simultaneously in at least four languages: French, German, English, and Spanish.

As a third measure of practical collaboration, the Jesuit Patristic Conference was voted a more permanent, less precarious existence, with Father Brinkman as secretary. In the concrete, this means that (1) Heythrop will be a center and sort of clearinghouse for Jesuit patristic collaboration; (2) a newsletter will issue periodically from Heythrop with information on projects, MSS, editions, etc.; and (3) superiors permitting, Jesuit patrologists will try to meet again at Heythrop in 1961.

Finally, two other needs were briefly noted: greater specialization in *Oriental languages* and a reaffirmation of the primacy of *content* in our patristic research.

### Afternoon Session

The afternoon session could count only fifteen Jesuits present, since a number had obligations to meet elsewhere in England or on the Continent. With Father Brinkman and the present writer as cochairmen, the task of this session was a critical appraisal of the Oxford Conference. We reviewed in order the seventeen major addresses and the so-called master themes—eleven groups which met simultaneously each of four afternoons to exchange information on eleven subjects of wide contemporary interest: (1) Greek Patristic Editions and Texts, (2) The Text and Criticism of the Bible, (3) Biblical Theology, (4) The Gnostic Manuscripts from Nag-Hammadi, (5) St. Augustine: Theology, (6) St. Augustine: Historical Problems, (7) Trinitarian Theology, (8) The Fathers and Philosophy, (9) Liturgy, (10) Hagiography, and (11) The Fathers and Christian Spirituality.

This essay in group criticism was highly valuable. For one thing, it compensated to some extent for the inability of any individual to attend more than a fraction of the Oxford sessions. For another, the different interests represented by the Heythrop conferees, as well as their collective competence, made it possible to summarize, analyze, evaluate, and at times supplement the Oxford sessions in uncommonly instructive fashion.

The comments of the Jesuits at Heythrop on individual

performances at Oxford are hardly in place in *Woodstock Letters*. Three observations, however, of a more general, overall character were significant enough to be reproduced here. In the first place, a strong undercurrent at Oxford, reflected at Heythrop, was critical of the programming of the Conference. Many felt that fewer papers, on problems at once precise and more significant, with more time for discussion, would be widely welcome. The conscientious participant absorbed a mental and physical drubbing, without proportionate profit. Second, several of the Jesuits were quite sensitive even at the Conference to what Daniélou has called "the university objection," the widespread conviction that the theologian, be he ever so competent in patristics, comes to the Fathers with preconceived ideas and interprets the Fathers in harmony with these prejudices. Third, on the ecumenical level, little encouragement was to be derived from the Oxford Conference. There was a gratifying cordiality on the part of many non-Catholics; embarrassing incidents were few and momentary; some Anglicans were interested in the Orthodox reaction to Rome and the council to come. But that was all.

It is not likely that a weekend at Heythrop will revolutionize the Society's efforts in patrology. And yet, it can scarcely fail to be fruitful; for it has stimulated self-criticism, removed some temptations to complacency, suggested more effective productivity through collaboration, and rekindled in us as a group the vision of the Fathers, in whose eyes the search for God's truth is a search for God Himself.

# Chaplain and Victory in the Pacific

Samuel Hill Ray, S.J.

## Commissioning and Shakedown

The commissioning of a ship is a thrill. Riveting, painting and hammering days are over. You have watched your future home take shape. You know with a secret hope that your safety is tied up with hers. Plans for the big day are progressing. Finally the ship is under her own steam and after a run out into the harbor she comes alongside the dock and the crew moves aboard. We are actually living in *U.S.S. Hamlin*, built in the Todd Ship Yards in Tacoma, Washington.

On June 26th, 1944, at 1400 the program of commissioning begins. Guests are seated above the seaplane deck and all hands assemble on the seaplane deck itself. Captain McQuigan of the Todd Shipyards turns the ship over to Captain G. A. McLean of *Hamlin*, with a speech from each. Then the chaplain blesses the ship with a prayer.

The hectic days that followed are not to be forgotten. I had no idea what a shakedown cruise would be like. I was bewildered by the process as we went up and down Puget Sound within a limited area. Next came the loading of ammunition and supplies. Then down the coast, rough at the start, calmer as we advanced, but very rough as we approached the harbor of San Francisco. Finally, the thrill of steaming under the Golden Gate Bridge. A week of loading more supplies kept us in the busy harbor. Sailing to San Pedro, we tied up alongside an old tanker that was moored to the dock. One night there was great excitement when an old man fell thirty feet down an open hatch on the tanker into black darkness, and finally with one leg broken crawled up the ladder, called for help and fainted.

*U.S.S. Hamlin, AV-15*, a seaplane tender, was to care for PBM's whose work was reconnaissance and rescue. We sailed from San Pedro, California, to Hawaii, Eniwetok, Saipan, Tinian, Guam, Ulithi, Iwo, Kerama Retto, Okinawa, and, finally, into Tokyo Bay for the occupation of Japan and the

signing of the peace treaty—an eighteen months cruise. I will pick out the more interesting happenings, especially those that did not appear in the newspapers.

### Saipan

Let us begin with Saipan. We arrived just after it had been secured and all organized resistance had ceased. There was still some scattered fighting in the hills. The first morning we took aboard the crew of a seaplane to which some Japanese swam out for a surprise attack. The plane, in the scuffle, had sunk. The Japanese went down with it.

On September 14, 1944, I visited the three concentration camps on the island. In the first there were the native islanders, the Chamorros, a clean, intelligent, moral people. All Chamorros in the Pacific are Catholic. They accepted the faith at once when the missionaries came out three hundred years ago. I saw an oil painting of the venerable Jesuit who was the first to evangelize these people. It had been saved and placed over the door of the ruined house in which Father José Tardio, S.J., and a Brother were living in the ruined village of Charan Kanoa. They were acting as liaison officers between the natives and the Americans.

There were six Spanish Sisters there also. The army had put up two tents for them in the camp and given them sufficient privacy and good food. When the Americans approached Saipan, there was some danger of the Japanese killing the Sisters. So they, seven in number, fled to the hills where they lived for two weeks under a tree. A shell from an American ship had killed one of them. The others were weakened by exposure and lack of nourishment. One of the Sisters, then sick in her cot, told me of the kind treatment given her by an army nurse from Louisiana, named Daigle. Later at the hospital I met Miss Birdie Daigle, an old friend from Opelousas, Louisiana. I acted as extraordinary confessor to the Sisters, the first they had had in many years. We had to use Spanish as the Sisters were mostly from South America.

The second camp was for Koreans. They are less clean and less intelligent, but cheerful and ready workers. They had erected a modest Buddhist shrine and the Buddhist priest

watched over it. The third and last camp was for the Japanese.

Only once did I visit Tinian. I went to the big B-29 base, climbed into a plane, flew across the channel, and seven minutes later stepped out on Tinian. I met an old friend there and came back with the commandant of the island as he returned in his launch through Saipan harbor.

We were not without our share of typhoons during this period. One unforgettable sight after the blow was to see an LST hung up on a coral reef with the waves breaking over it. Her stern anchor broke and she was washed up on the reef. The crew jumped to safety, save one who was caught in a big wave and drowned. Another aftereffect of the typhoon was the heavy drift carrying two bloated and bloodstained bodies.

### Ulithi

About 1300 on October 12, 1944, we arrived in the harbor of Ulithi. Here we were to drop anchor and rest for over two months amidst typhoons, the gathering of the fleet for the attack on the Philippines, visits to the natives, and swimming on Mogmog Island. The 88th Seabees did a real job in making Mogmog a recreation center for the fleet. Our first approach to the island had to be on rubber rafts. The coral heads and shallow water made it too dangerous for small boats. Mogmog had about forty huts, a chapel with an altar, the grave of a priest, and the grave of the chief's daughter who had been killed when we came into the atoll. One of the shells we lobbed onto the island had killed her and another had injured the chief, her father, who was taken to an American ship and given medical aid. This had embittered him against us but kindness gradually softened his wrath. Here on October 19, our first Japanese prisoner was brought aboard and detained for a few days. On October 22 I said Mass on Mogmog in a thatched hut. In spite of my best efforts one of the million flies got into the chalice after the consecration. The hut was built without nails. Twine, made of coconut fibre, bound the timber together.

The natives of Ulithi had been gathered on one island, Fassarai. There were about three hundred of them. They had

chiefs and a chief of chiefs. They were all Chamorros and Catholic. On November 7, 1944, when a typhoon had run us down the harbor to their island, Captain McLean, Commander Cronu and I went in to visit them. I blessed them and they made the sign of the cross. I could not speak their language but by signs they understood I was a priest. I gave them medals and rosaries which they hung around their necks with great pride. The men wear a sort of loincloth, the women a little skirt and the children up to two years of age wear nothing. About all I could see in the line of food was coconuts. In peace time they also have fish. I saw a few chickens and no gardens. Drinking water was rain water which was channeled into some can or jar as it ran down the side of a tree.

At Ulithi we had our first funeral. We buried Francis Bauer who had drowned off a nearby island while on a liberty party. We gave him military honors with a Requiem Mass, and we buried him on Azor Island where there already were twenty graves. Near the shore on Azor this little cemetery had been cleared by Commodore Kessing and kept in good shape. As taps sounded out over the waters tears came to our eyes. At Ulithi I also had the pleasure of meeting my nephew, whose ship, *U.S.S. Altamaha*, an escort carrier, moved in near mine. Here we also felt the fascinating terror of the sight of a burning tanker. Scuttlebutt had it that two Japanese submarines had sneaked into the harbor and hit this tanker. She lay two and a half miles away and flames rose 100 feet high, and the smoke a mile high.

On November 29th with Father Norton who had been assigned as chaplain to care for the natives, I visited Fassarai. After Father had said a nuptial Mass for three couples I said my Mass which started at about 1400. A woman led, from memory, all prayers and hymns, and the people joined in with great devotion. When I had finished Mass the congregation rose and sang in Latin the Christmas hymn, *Adeste Fideles*. When Father Norton said Mass two weeks previously it was the first Mass the people had had in seven years. The missionary who used to come up from Yap had died and the Japanese would not allow any other priest to enter the atoll. The Jesuits had a school below on Yap as well as on Ponape and Truk and the two almost naked altar boys of about

thirteen answered in perfect Latin throughout the Mass. These people are a marvelous proof of the power of the rosary to preserve the faith. For seven years they were without Mass and of the Sacraments, they had only baptism and matrimony. But daily they would gather and recite the rosary in common.

Our rest at anchor was broken at times when we went outside the harbor to practice firing. We were proud of the accuracy of our gun crew, and especially of our gunnery officer. I recall how Mr. Massey, "Guns" for short, used to laugh and tell how he wanted permission to knock down the stack of the sugar mill on Saipan. It towered over the ruins and had been riddled by hundreds of bullets. He wanted to send a shell right down from the top and blow it to smithers.

My greatest thrill in the harbor of Ulithi was the first Midnight Mass aboard. At 11:45 we began singing Christmas carols. Then I preached for the benefit of all. Most of the ship's company, both Protestant and Catholic, was present, about 525. At the second Mass I distributed 253 Communions. Just at the stroke of midnight, while I was vesting, the bugler, atop the highest deck blew the old Christmas hymn "Silent Night." It etched out over the clear, warm, starlit sky and sea and air. Many an eye grew dim with tears thinking of home and of God.

### Saipan Revisited

Back in Saipan I resumed saying Mass on ships previously visited. There was *U.S.S. Fulton* where my old and dear friend Reverend Dr. Black was chaplain; he, in turn, resumed Protestant services for the boys of my ship. There were also *Spark* and *Whippet*, my favorite tankers.

Again I visited Charan Kanoa, the ruined village and concentration camps. We found that the Chamorros were living in the ruined houses that had been previously occupied by the workers of the Japanese sugar mill. Father Tardio now told me more of his story. On Dec. 12th, 1941, the Japs started repressing his activities. The Sisters were not as free as formerly to come and go among the people. We learned, too, that the people had recently chosen a mayor from among themselves with five commissioners. These officials have been



installed with due ceremonies by the American general. The new mayor, a devout Catholic, spoke seven languages. He spoke to me in good English. Because of his knowledge of languages the Japanese had kept him in house arrest for two years before the American occupation.

On February 1, 1945, the crew from a visiting submarine came to the *Hamlin* to offer a Mass of thanksgiving for an extraordinary escape from the Japanese. The following week I went aboard another submarine to say Mass before they set out on their first mission. In the narrow passage where I said Mass I could not help but think of "Praise the Lord and Pass the Ammunition," for I could have reached out and touched four torpedoes.

On February 8th I had a chilling scare. I had gone over to *U.S.S. Cape Newenham* to say Mass which was scheduled for 1600. So I went before noon to leave my Mass kit on the ship and then proceed to the recreation park for a swim. Aboard *Newenham* I met Tom Kenedy, the son of the publisher P. J. Kenedy, and he persuaded me to take lunch first. Then he would go with me and we would return together in time for Mass. We had our swim and were returning afoot when we spied *Newenham* sailing out from the docks. "There goes my ship," Kenedy exclaimed, "She was not due to sail till tomorrow morning. I am the navigator and I should know." "Yes," I answered, "There goes my Mass kit. It is the only one I have and I should know that too." We hitched a ride to the port director's office and were told at first that she was sailing for San Francisco. Our hearts sank. Later we learned to our relief that she was moving to a berth in the outer harbor and would not sail before morning. We hastened to my ship for further transportation and I said Mass aboard *Newenham* at the scheduled hour but with a reduced attendance.

We touched at Guam for a couple of days. A tour of the island showed us the ruined cathedral in the ruined city of Agaña. The government by now had constructed dwellings for the natives. They consisted of thatched roof and board siding. From the educational service here I was able to get a few text books for my Spanish class on *Hamlin*.

### Iwo Jima

Here was our real view of thundering, bloody warfare. The sight that greeted our eyes on that morning of February was horrible. High winds had kept many of the ships from dropping anchor. As we moved about we could see the fierce attack of the Americans and the stubborn resistance of the Japanese. Constant bombardment during seventeen days and nights was nerve-racking. On the first morning, as "Chips," the chief carpenter warrant officer, and I stood out on deck watching the show, bullets began to sing and spatter in the water closer and closer. At the sight we melted into the nearest hatch. On the second day casualties began to pour aboard. Five thousand marines were killed on this island, with twenty thousand casualties. It is claimed that twenty thousand Japanese were killed here. Their caves throughout the island were a powerful defense. But the flame-throwers played havoc with the men in the caves.

The marines have been criticized for the great price in life paid for this island five miles long and two miles wide. But Iwo had to be taken. The 1200 mile trip of the B-29 from Saipan to Tokyo and back was a little too far even for the powerful bombers. So many of the B-29's had dropped into the water on the return trip that some of the pilots refused to go up. We needed an auxiliary base for the return trip from Tokyo. As we lay off the shore under Mt. Suribachi we buried over the side of the seaplane deck, William E. Hoffman, marine staff sergeant from Chicago. On Friday, February 22, 1945 at 1035 the American flag went up on the top of Mt. Suribachi. The word on the air to all present brought us out on deck to look up at it.

On Tuesday the 27th a press plane arrived, anchored at one of our buoys, took on fuel, copy and photos, and then flew off. Here we had all the terror of warfare: the sight of the flame-throwers, dead Japanese floating by, wounded marines, covered with black volcanic dust and blood, coming aboard for treatment, the roar of firing from all types of ships, the swish of star shells at night, exploding ammunition dumps, shrapnel splashing around the ship, one of our own PBM's sinking near the shore in the shadow of Mt. Suribachi, a four inch shell

crashing into our own stack and wounding four of our men but refusing to explode. Only three days later did we know that it was a shell that had hit us. It cut a large hole in the stack, rolled over on the catwalk and was discovered in a routine inspection three days later. It was dented in the nose but all there. It was American, not Japanese. The gunnery officer noted the number of the shell and heaved it gently over the side. We breathed a prayer of thanks. What might have been! This must have given rise to the report in Saipan that *Hamlin* had been hit and all hands lost. We leave Iwo Jima on March 8th and touch Saipan and Guam for brief stays.

### Kerama Retto

Eventually we arrived at Kerama Retto, naval repair base in the East China Sea, seventeen miles west of Okinawa where we were to stay three months. Our two AV's and four AVP's arrived in convoy. Evidently we had surprised the Japanese, for they left us alone and free from suicide scares for about six days. We found three hundred suicide boats hidden in deep receding caves. Some Americans tried to start these boats and were killed when they exploded. They had been set as booby traps. They were rudely constructed, about seventeen feet long with a torpedo forward and TNT aft. The engines which had no reserve gear, were of American make. These little ships were to rush out and dash into one of our fighting ships to cripple it. The odds would be in the favor of the Japanese whenever they struck.

We also had our share of kamikaze attacks. We were indignant when the press reported that these suicide planes were not a threat. When we saw our crippled ships and all the dead soldiers and sailors, we knew they were a serious menace. When I arrived at Kerama Retto there were forty-five graves on the island of Zamami. When I left three months later there were 805, mostly victims of suicide planes. On Holy Thursday, March 29, 1945, I buried Joseph A. Mariano, of Brooklyn, a soldier of the 77th Division. He had stepped on a booby trap on Zamami, was carried to *Chandeleur*, but died aboard of wounds received. As we went to the island we had to transfer the body from the motor launch to an LCVP, and finally to an amphibious truck that rolled up on the land

and to the cemetery. We were impressed with the native tombs that lined the shore. Later, on closer inspection we found that these tombs were dug into the hills and were about twenty feet square inside. The outside was covered with brick or granite, and over the grave ran a sort of fan-shaped cement cover that must have been constructed against erosion. A walled garden lay in front of the tomb. Vases and dishes were placed before these tombs and the natives would bring food and flowers and place them in these receptacles so that the returning spirits might enjoy them. We learned later that the natives buried their dead in the earth for three years and at the end of that time when the flesh had decayed they dug up the bones and placed them in ornate urns of varying sizes which were placed in the tombs I have just described.

The invasion of Okinawa, seventeen miles east of us began on Easter Sunday, April 1st. On the afternoon of Easter I heard the confessions of the 77th on the beach. The house in which I heard these confessions was a one story structure with walls of polished wood and partitions of paper. The red tile roof bore its protecting deity in the form of a stone dog. It was a prefabricated home brought in from Formosa or Japan proper. It was surrounded by shrubbery and a stone wall about four feet in height. The front wall, however, was of woven bamboo. The kitchen in the back room had an open hearth which gave the house its smell of stale smoke. In the side yard was the open toilet and stone stalls for the animals. Lice filled the sleeping mats that were about two inches thick. Lantana, castor bean and mulberry grew abundantly about the house. A cylindrical well and a cylindrical baking oven stood near the house. These were of stone and cement. The village of Ana nearby was picturesque with its shaded alleys and bamboo trees, banyan, pawpaw and small palms.

### Kamikaze Attacks

With the advance of April the kamikaze attacks increased. Sometimes twenty-five raiders came through our area at a time and the threat kept the men up for twenty-four hours at a stretch. We realized that the Japanese must be desperate when they resorted to these attacks. One suicide plane pilot

bailed out and dropped into the ocean. He said he had lived too long in the United States to want to commit suicide. In April when I said Mass on an altar which had been erected in the Zamami cemetery there were 280 graves. Of these, forty were army boys, and the rest navy with truck loads of bodies being brought in every day—a ghastly spectacle. I blessed all the graves and prayed for the dead. I said Mass on the destroyer *Leutze* which had been badly hit. Three men were trapped below. One was killed and three were missing. The crew was in a highly nervous state. *U.S.S. Purdy* had taken a torpedo that had killed fifteen and injured twenty-seven. Sixty-one men were present for Mass and fifty-eight received Communion. Today I met Father Vincent Nels, a Precious Blood priest from Chicago. He was on *Pinckney* which was hit by a suicide plane and put out of commission.

Like the other chaplains, I served the small craft as much as possible. For instance on April 23rd at 1545 *LCS 21* came alongside. I rode out in a small boat to meet her and climbed aboard. Ensign Riley and Lieutenant Childs received me. I heard confessions and said Mass for seven and gave five communions. Often there would be Mass for a group of destroyers that were tied together. I said Mass on *Oceanus*, a repair ship, for its crew and the crews of the ships alongside, *Wilson*, *Bryant* and *Rodman*.

Meeting old friends was always a joy as when Father Joe Maring, chaplain of *U.S.S. Norton Sound* pulled into the harbor just aft of my ship. Trips to the beach were interesting. One day I carried a bundle of cheap jewelry with me and asked Colonel Doyle if I could have the fun of giving it to the natives. He was delighted and suggested I take some to a native girl in the tent hospital. I found the doctor and we went together to visit her. She was of a wealthy family but had lost her home and relatives and would not cooperate. She had not smiled the whole time she had been in the hospital. So we stood by her cot and showed her some of our trinkets and jewels. She turned her head away. The doctor tried to put a blue necklace around her neck. She brushed it aside. Then we suggested that the other women in the hospital look at the jewels and pin some on her and on themselves. Soon her curiosity got the better of her and she began to

admire the colors. Finally she smiled. Later the doctor told me it was the turning point and that from that moment she was amenable to treatment.

### Long Watches

In Kerama Retto we suffered the weariness of long watches at general quarters. The kamikazes were after us constantly. My ship was not struck, thank God, but ten ships near by were hit and seriously crippled when not burned and sunk. The first prisoners we took aboard were two naked Japs who waved to a passing boat in the harbor, surrendered, and were brought aboard our ship. We took them to a stockade that was erected on Zamami.

On the morning of May 6th I was scheduled to say Mass on my ship at nine o'clock and then go across to the next ship, *St. George*, for Mass at ten-thirty. It was two minutes to nine. I was fully vested and ready to start when general quarters sounded. All rushed to battle stations. When I got out on deck I could see *St. George* burning. A suicide plane had sneaked in on her, killing three and injuring twenty-nine. My Mass on *Hamlin* was delayed until ten o'clock and only at six-thirty in the evening was I able to say Mass on *St. George*.

May 11th was a field day. In the area we downed one hundred and ten planes that day. One destroyer shot down twenty-three while receiving two suicide planes and three torpedoes. It was abandoned but recovered later. We began to see by these desperate efforts of the Japanese that they were getting weak.

May 17th was a day of spiritual work when I went over to destroyer *England*. The crew had not had a chance to go to confession for four months. I sat on a stool in a little room and the boys filed in, greasy, shirtless, bearded, timid, many not knowing their act of contrition. Two men made their first confession and communion. They had been prepared by a Catholic officer aboard. Alongside was *U.S.S. Hadley* that had taken three suicide planes and one torpedo. Twenty-nine of her men had been killed and fifty-two wounded. I heard the confessions of the men of these ships starting at 9:30 in the morning and finishing at 1:45, with half an hour for lunch.

One morning I set out in foul weather gear for Mass on

Tokashiki, the longest island of the group. An LCM took us across the harbor around the end of the island into the open sea, then into a smaller harbor of a Japanese village where the scenery was pretty but weird. A detachment of the 77th was there. I jumped off the boat to a broken seawall; then waded to shore. I heard confessions in one tent and said Mass in another. It rained all day. Here I met a Lieutenant O'Connell who has three brothers priests. News came while I was there that this group was to be transferred to the front lines on Okinawa. This was a gloomy prospect which all took with a show of cheerfulness. A unit of colored troops was to take their place. When the colored troops arrived that afternoon it was the first time that the Koreans who were working for the American army had ever seen black men. They asked the Americans to explain who they were. An interpreter tried to make it clear. As I left the island a native carried me piggy back and another carried my Mass kit. The latter proceeded to hoist the kit up to what appeared to be a ledge above his head and then let it drop ten feet onto the engine below, breaking some of the contents. The one carrying me treated me more intelligently.

### Search for a Grave

One afternoon a message reached the ship that a Marcus Felten Taylor had been picked up out of the water by a small craft that came alongside distressed *Pinckney*, and that he had died aboard. I went over to Zamami in the pouring rain that afternoon to locate his grave. I found two Taylors, but not the one I sought. I returned to the ship to verify the message and discovered that there had been some confusion in marking his grave. I returned to the cemetery to find Marcus, Felten Taylor. I corrected the name on the cross to read Taylor, Marcus Felton. He had been struck by an exploding bullet during a raid over our ship. As he was in a state of shock, he had to be transferred to *Pinckney*, a hospital ship, that was due to take him back to his wife and children in New York. *Pinckney* was hit the second night he was aboard and he was a victim. The purse and message of sympathy sent to his bereaved wife from the men aboard *Hamlin* were characteristic of the great heart of the American boys.

One afternoon as I was coming back across the harbor from saying Mass on *LST 999*, I spied *Shubrick, DD 639*. She was terribly damaged. I recalled that twelve days previously Lieutenant Noonan had asked me to say Mass aboard her. He had to return to her first and find out her shipping orders. I awaited his call. Soon came a message: "Sorry, cannot complete arrangements. See you next time." This was the next time. I hastened soon thereafter to lend moral aid to the frightened crew. The men from *Shubrick* and *Butler* kept me busy with confessions for three hours.

My trip to say Mass at Geruma on June 18th was rather hazardous since our LCVP had to pass between two islands that were lined with Japanese machine gun nests. After Mass there I crossed the harbor to say Mass on the lower end of Tokashiki. Here was a group that one evening spotted a Japanese plane heading for the senior ship in the harbor. They sent word that an enemy plane was coming in. The reply came that it was a friendly plane. Then the senior ship was hit. The boys called over and said, "How did your friends treat you?"

June 21st was a tragic day. *U.S.S. Whiting* at 6:15 P.M. was struck by a suicide plane. It scorched her side but made no penetration. Five men were injured. None killed. Also at the same time *Curtis* was badly damaged by a Jap plane. There were sixty-one casualties—forty-one dead, including the Catholic chaplain and the senior medical officer. When the bodies were buried on the second day the stench was indescribable. The men who attended to the burial of our boys deserve great thanks for their work. On the 25th we offered a special Mass for all these men. Present were four Catholic chaplains, three Protestant chaplains, and the officers and enlisted men of both the army and the navy.

The only time I really was seasick was one afternoon when Lieutenant Quinn invited me out to a YMS to say Mass. After a forty-five minute ride in stormy weather we reached this small craft. I went into the small, hot and rolling wheelhouse. Six men who had not had a chance for over four years to receive the Sacraments, were waiting to go to confession. After hearing them and preparing the altar I felt *it* coming on. I struggled through, determined to complete the Mass and give



communion to these men. Drops of cold sweat stood out on my brow. I concluded Mass and then made for the open.

### Okinawa

On July 14th we left Kerama Retto and rolled into Chimu Wan, the bay east of Okinawa, at three o'clock the same day. Here we lost one of our PBM's that sank just off our fantail. Here, too, we had to dodge another typhoon by putting out to sea till it passed by. My first visit to Okinawa revealed some interesting items. There were 350 chaplains on the island. Six hundred jeeps had disappeared during a short period in a system in which anybody's jeep belonged to everybody. When General Buckner was killed, Father Redmond got to his body and prepared it for burial. Near where the bloody and horrible battle of Shuri had been fought, there was a ruined church with a steeple and a cross and a Japanese gun mount by the side of the road. The very rocks were blackened with smoke and ripped asunder; strewn about the fields were broken Japanese and American tanks.

One Saturday afternoon was another tragic day. Lieutenant Turner who sat next me at table had gone out on his PBM that afternoon and due to a heavy load he porpoised three times at the take-off and then went down. Only three of the crew of twelve came out alive, an explosion wrecking the ship below the surface. The last body was found six days later thirty miles away and was identified only by the name on the belt. I buried all these men in the cemetery on Okinawa. Each time we went to the cemetery it was practically a day's journey in a truck or ambulance, so far were we up the island from the cemetery.

The feast of St. Ignatius was celebrated with Chief Askew and Father Joe Maring, S.J., chaplain of *Norton Sound*, and in visiting Father Cahill and Father Fleming at Kin, the marine airfield on the nearby beach.

On Friday, August 10, 1945, in the evening, the news broke that Japan had made peace offerings under the condition that the Emperor be retained and his sovereignty continue. Firing from the beach brought our ship to general quarters. Yet no enemy was in the territory. We finally learned that the men on the beach were so jubilant they fired any ammunition they

could lay hands on. In the indiscriminate firing, seven of our men in various areas had already been killed, and the senior officer present had to issue orders to all hands to cease firing.

August 15th, the feast of the Assumption, ended the war that broke out on the feast of the Immaculate Conception. My Mass, the twentieth anniversary of my ordination to the priesthood, was offered in thanksgiving for the end of the war. We set out for Tokyo that afternoon. In the evening, a group of the men gave me a surprise party in the library. The next morning we awoke to find ourselves back in Chumi Wan, Okinawa, to drop *Norton Sound* and pick up *Cumberland Sound*. We set out again, Tokyo-bound, late in the morning. On the 18th at about 0645 we passed off the starboard beam the extraordinary rock known as Sofu Gan, or Lot's Wife. It is a black rock rising 326 ft. high like a statue out of water, more than twenty fathoms deep. My story of the rock on the PA system brought many from their bunks to see it. In the late evening we met parts of the 3rd Fleet. For the next ten days we circled and circled 300 miles off the coast of Japan. On the fifth night of this exasperating but necessary waiting there was some compensation in a brilliant moonlit night with four hospital ships all aglow, and the thought that it was no longer a bomber's moon. There would be no kamikazes tonight. On the 28th we awoke to see the Izzu Islands off Japan. There looms the mainland and Fujiyama rises majestically ahead of us. We are near Honshu, the main island of Japan.

O Shima, the active volcano island, is on our port side. Its top is covered with grey volcanic dust. We sail into Sagami Wan and drop anchor at about 1100. The shore line is rocky, broken by bathing beaches. Hills rise slowly to mountains and Fuji is out on the horizon before us. We spend hours searching the shoreline with our binoculars. The American might of ships is gathering in the harbor. On the night of the 28th, lights for the first time in months appear on our bow and stern. Fear of attack is gone. On the 30th we sail out of Sagami Wan and into Tokyo Bay. To port lies the naval base of Yokosuka, where the marines are landing. The air is hazy and the water muddy. Yokohama lies ahead and Tokyo is barely visible beyond.

On Sunday, September 2nd the peace pact was signed on

*U.S.S. Missouri* which lay astern of our ship. On the 3rd I visited *U.S.S. Iowa* and then moved in to the beach. On the way I went aboard Japanese battleship *Nagato*. It was the last of their battlewagons and was badly damaged. I landed on Japanese soil for the first time as Chief Davis of *Iowa* went with me to find Father Charles A. Robinson, S.J., of *U.S.S. Missouri*. We went to the marine hospital at the Yokosuka naval base and also to headquarters. On the beach I met Chaplain Mannion, Chaplain Hentheim and Dr. Gilmore. Coming back I stopped to see Chaplain Hardie La Cour who was on *U.S.S. Piedmont* tied at the dock. On the trip out, I passed the Japanese submarines that were being salvaged. They had a cruising radius of 25,000 miles and carried a hangar for two planes. We saw midget submarines that were rusting on the beach. When we saw the run-down condition of a first class naval base such as Yokosuka was supposed to be, we realized that the Japanese had been fighting a long time on nerve. The shore line of Honshu was lined with a series of caves dug out for defense in case the American troops attempted to land. Had we landed, we would have eventually overpowered them, but we would have lost thousands. Thank God the war ended when it did. The atomic bomb was not the cause of the end of the war but the occasion.

### Cardinal Spellman

On September 5th, Wednesday, I motored into Tokyo. With me were Father Charles Robinson of *Missouri*, Father Paul L. O'Connor, S.J., of *Missouri*, Father La Cour of *Piedmont* and Warrant Officer Pat Young of my ship. On September 12th, Dr. Roach and I visited Yokohama and Tokyo. I met Archbishop Spellman of New York and Father O'Connell, a Josephite who had been on retreat with me at Grand Coteau, saw the British consulate, International Red Cross, and the American consulate in Yokohama, and then the frightful ruins of Tokyo. It was said that Tokyo was eighty percent destroyed and Yokohama about the same. Yokohama had a population of eight hundred thousand and Tokyo six million.

On Saturday the 15th, Archbishop Spellman said Mass at 1000 aboard *South Dakota* in Yokosuka harbor. In the skipper's gig, four officers, four enlisted men, and I met the arch-

bishop at *Piedmont* landing promptly at 0930. He had the captain's quarters aboard *South Dakota* and was due to dine at noon with Admiral Halsey. At 1000 promptly the archbishop began the Mass with about a thousand present and afterwards shook hands with all comers. His memory for names was phenomenal!

On Tuesday, September 18th, a typhoon struck us at about 0600. By night all was calm and Fujiyama was even more beautiful backed by the Japanese sun and the pink clouds. On Thursday the 20th I went by boat to Yokohama, fifteen miles distant, carrying sugar, soap and candy for the Jesuits in Tokyo. In Yokohama near the dock I boarded a trolley for the railroad station and took the train to Tokyo. This was a bit venturesome since I did not know the way and just asked as I went along. At Tokyo I got off and began asking for Yotsuya. Finally, after contradictory directions, a Japanese took me downstairs and up to another platform whence trains departed for Yotsuya. As I rode along on this electric train, the only American in the car, and surrounded by a crowd of Japanese, it suddenly occurred to me that they could slit my throat and throw me into a ditch. But we had been assured that the Japanese would not harm us under the present conditions. I got off at the seventh stop, Yotsuya, went up the stairs and walked two blocks to Sophia, the Jesuit university. I met the Fathers there and had many questions to ask. As I sat down to coffee, I helped myself to a portion of sugar that was produced in a small jar. The coffee tasted very bitter. "This is rather coarse sugar," I remarked. "Yes," he answered, "but it is American sugar." Skeptically I tasted a pinch of the sugar and found it was Epsom salts given me, of course by mistake. As I started out on an evening walk with Father Joseph Roggendorf, we met Archbishop Spellman in an auto, accompanied by Father William Nern and Colonel Snyder, and with a young Japanese guide. We dismissed the guide and conducted the party to the Yokokuna Shrine. "This," said Father Roggendorf, "should have been bombed out first for it was the center of fanatical propaganda." The suicide pilots were told that their spirits would be enshrined here forever. A short drive brought us to the college of the Religious of the Sacred Heart. We found it a scene of sad de-

struction. All the buildings had been destroyed except the chapel and that was damaged. We saw a light in this building and, stepping over scattered debris, made our way to it. We found one religious only, a native Japanese, Mother Monica. She was living there with a servant girl. She told us that the rest of the nuns had been obliged to go to Omura, thirty miles north of the city, but were expected to return in a few days. The Archbishop left a message for them, including a special blessing from the Holy Father and also a cash donation.

### Japanese Fare

The next day began with Mass in the domestic chapel at the altar of the Japanese Martyrs at 0600. For breakfast I had coffee with no sugar, black bread with a trace of butter. At noon it was potato soup, fresh tomatoes, potted ham, coffee (no sugar) and for dessert a piece of brown bread covered with a sauce of cream and sugar. Returning to the ship that evening with Commander McKeel and Commander Connor, we took Father Roggendorf back for an overnight stay on our ship. He ate dinner with the captain that night and saw steak, white bread, butter, and ice cream for the first time in years. The men on the ship plied him with questions about Japan and the Japanese.

On September 26th I visited Yokohama to see the Sacred Heart Church which was built in stone after the devastating earthquake of 1923. Here I met a young native secular priest and native seminarian. The seminarian had no shoes. I visited at the hospital the Missionary Sisters of St. Francis. They had a twenty-five bed hospital in the international settlement and when the war broke out they were interned in the yacht club. They slept a few nights on the concrete floor of the club. When the Mother Superior protested, they were given cots and after three weeks allowed to go to the country to live. We found them very courageous women. When they came back to their hospital, they found it in wretched condition. Even the electric fixtures had been pulled from the walls. From the roof of the hospital I could see the charred ruins of the convent and school of the Sisters of Notre Dame of Namur. The flames from the valley had caught and burned their buildings. We could see also the convent of the Sisters

of the Precious Blood. I was afterwards to meet two of these Sisters in New Orleans. Nearby I could see the British embassy and the home of the president of Standard Oil. Later I visited the school of the Marist Brothers of Dayton, Ohio.

On the 27th with Mr. Young, Mr. Dougherty and Dr. Roach, I visited the Waragayas, an industrialist family in Kamakura. Father Roggendorf had arranged the meeting. It was a typical Japanese home. We drank tea in the garden. As we ate under the arbor I used chopsticks to the best of my ability. The dinner consisted of squash, tomatoes, beets, stems of sweet potatoes, greens, lettuce, rice à la Japanese, and, of course, tea. A present of American food made up for the family's loss. We also met Mr. Morimura, a wealthy Japanese chinaware manufacturer with a store on Fifth Avenue in New York, and his wife; also a Mrs. Yano, who had travelled the Occident and the Orient; a Mrs. Abee who had lived in Boston; and two little girls, Rosy Aido and Marian Yuki as well as our hosts, Mr. and Mrs. Waragaya. After dinner we visited the great Buddha and the Goddess of Mercy. This Buddha is considered a masterpiece of Japanese art. The village, untouched by the destruction of war, has about 250 shrines in it. It is very picturesque. From Mrs. Yano I learned how the Japanese looked on us. She said that the common people were delighted because it gave them hope of liberation from the oppressive militarists; the industrialists were content because they felt that General MacArthur would give them a square deal; the militarists hate us.

On returning to my ship on October 1st, Father Leonard Goode, chaplain of *New Jersey* came along and spent some time hearing confessions aboard the ship. The Jesuit, Father José Herreros, also accompanied us. He and I tried to arrange for the return to Saipan of Father Hygino Berganza who was the superior of the Jesuit Mission of Carolines and the Marianas, and had been for the past ten years. He had come to Tokyo six years previously and had been told to wait awhile before returning. This while had lasted six years. The outcome was that the navy would permit him to return to Saipan for only one month and after that, because he was not an American, he was to be put out of the mission in which he had labored for twenty-five years. It was similar to the policy

in regard to Guam where nearly all the people are Catholic. When a chaplain was appointed to supervise the education of the children, they appointed a Baptist. When it was pointed out that the position should be held by a Catholic, the protest was ignored.

On Thanksgiving Day, 1945, I learned that my relief, Father Edward M. Tulley, was on the beach awaiting transportation to the ship. On Friday at five P.M. I was aboard the *U.S.S. Muliphen* a navy cargo ship. It pulled out the next morning. We made the great circle in fifteen days through rough seas and high winds that blew off the ice fields of Alaska. I was determined to be home by Christmas, reached Fort Lauderdale, Florida, on December 19th, 1945, and said Mass at midnight at home on Christmas.

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## The Exercises for Individuals and for Groups

G. A. Hugh, S.J.

In what follows we have very definitely no notion of attacking group retreats as such. We merely wish to examine the historical question: did they begin during the lifetime of St. Ignatius.

There is an initial difficulty about vocabulary in all this discussion. The name "group retreat" is clear; and if one person makes a retreat privately this could be called a "private retreat." What if there is no retreat at all, only the exercises given according to the eighteenth or nineteenth annotation? Shall we call them "private exercises?" It would seem to be the best name. "Individual exercises" as a name might be misleading, since it seems to put the "individuality" not in the person but in the exercises themselves.

Today unquestionably group retreats are the thing. Have they not even been recommended as preferable to private ones by Pope St. Pius X (*Haerent animo*)? How we should like

to be able to call such retreats "Ignatian exercises" and to justify this by showing that St. Ignatius himself not merely approved of them as a kind of mission, but recognized them as his exercises! Do not try to console us by saying that St. Ignatius did approve of group retreats and even wrote a circular letter recommending them! When I first read this, in one of Père Brou's books on the Exercises, I was amazed; because in the whole of the Exercises, and the whole of the Directory, there is no allusion to a group. The Exercises and the Directory obviously envisage individual exercitants all the time. If St. Ignatius encouraged grouping for retreats, how does it happen that this has left no trace in the Directory published forty-three years after the Saint's death?

If we were looking for a directory for retreats at the present day we should expect a word or two, if not about mass psychology, at least about how to handle an audience, various types of audience. And we should be most grateful for specimen timetables, outlines of talks and conferences, or even fully printed lectures. Not a word of all this in our Directory! Instead, it tells us to meditate on what we are going to say, if possible! Other suggestions in the Directory seem to be quite off the mark, as for example when we are told it would be a good idea for the instructor to go to the exercitant's house to give the points, though it would be better for the exercitant to retire to a country house or monastery where he would be more secluded.

### A Legend

In the whole book we cannot find one word which presupposes a group retreat with points given to the group in common, rather than what we may call "private exercises." Even where it speaks of the Exercises given to religious and to Jesuits, where you might expect the group idea, you will not find a trace of it. In fact in the famous Chapter X, No. 6, it is obvious that each member of the community is getting points by himself. For if any one is in need of more "purgation" he will have to be kept longer in the First Week: impossible in a community retreat. The Directory seems never to have heard of group retreats. The Exercises given to the members of a community individually cannot be called a group



retreat, and there is no other reference to anything approaching the nature of a group that we can find. Yet the idea that St. Ignatius knew and approved of group retreats is to be found not only in Père Brou, but also in *Our Colloquium*, in an American life of Father Lainez, and probably in other books. It almost looks as if we had the rare privilege of looking on at the birth and growth of a spiritual legend. For it is only a legend; and Père Brou's assertion, which I think is the original one, has arisen from two misunderstandings, one of a letter, the other of an episode.

The letter is that written in 1554 to Father Leernus and sent round later as a circular to the whole Society. We print it in an appendix. In it there is no hint of grouping any exercitants but only of giving the simpler Exercises to more and more. Even women should be given them, but they ought to come to the church for them. The implication is that the men receive them at home or perhaps in rooms in a Jesuit house. There were no retreat houses. Does this look like groups? Why must the women come to church? Was it because they were in larger groups? No, but rather because they were not!

Now for the episode. It has dazzled Père Brou by its brilliance and we can easily forgive him for misinterpreting it. In 1540 Blessed Peter Faber and Father Lainez gave the Exercises to many people in Parma and almost all in the city made them; whence it would be natural to conclude with Père Brou that here we have to do with group retreats. How could two men give the exercises individually to the population of a city in the space of a year or two? Yet they did give them only to individuals; and the whole city made them!

Read the accounts by Orlandini and Polanco, and the letters of Faber and Lainez themselves (in Appendix) and you will see how. Some significant points follow:

Polanco: "They began to give the Spiritual Exercises to certain men and chosen women and *these began to give them to others*. This went so far that at one and the same time there were a hundred making the Exercises, and with extraordinary fruit."

Orlandini: "As each worked diligently at these Exercises, he was easily able to persuade others to make them; and not only that, but, immediately becoming a master in the art, he *gave them*."

Lainez: "The Exercises grow from day to day. Many of those who have made them *give them to others, one to ten, another to*

*fourteen.* And as soon as one nestful is finished another begins, so that we see our children and our children's children to the third and fourth generation."

Was it not wonderful? How many of our exercitants today give the Exercises to others?

Where we might most readily have expected group retreats would be in monasteries and convents. But read the account of how the Exercises were given in one such community in Parma. It was a big community, eighty nuns, relaxed, not grossly immoral, but with no poverty, no common life, each nun living like a lady of the world. Father Lainez was invited to give some lectures, for which he was famous. Then the convent tailor, of all people, suggested to one of the nuns that she should ask for the Exercises. He had been given them himself by a Jesuit novice, Don Paulo. A lady who had also made them supported his testimony and before long the nun began the Exercises with Father Lainez. Soon there were fourteen more. Did these fourteen receive the Exercises all together in the chapel, with Father Lainez giving them lectures on the said Exercises? I do not think so. Fifteen or twenty minutes to each nun, I should imagine. And not from Lainez. After the first talk, the work was turned over to the novice, Don Paulo. More and more nuns kept coming (a proof that the fourteen did not exercise as a group). The older ones held off longer. And the result of the Exercises? You can read it in a letter of Lainez:

"I could not describe the fruit they have won, in knowledge and tears and change of life. All these nuns want to live in common and deprive themselves of all their little treasures. Such a one wants to give her wardrobe to the infirmary, another her coffer to the sacristy. They do not want to gossip as formerly. They are most content with the religious state and most obedient to all. They have settled their quarrels and are all set on conquering their will and their temptations, and on continuing the prayer and the fasts and disciplines of the Rule. And finally they seem to themselves to be in Paradise; and with good reason, as it seems to me."

Similarly with the monks of a neighbouring city, Piacenza, who asked for the Exercises. Had this occurred in our time one would have gone to their monastery and they would all have made the retreat as a community. Not so then. Blessed

Peter Faber invited them to come to Parma and make the Exercises. They came, two by two.

Similarly, to digress from this Parma episode, with the monks of Tendillas in Spain. They were very relaxed, poor men, and wanted to pull themselves together. They had heard of the almost miraculous power of the Exercises. And did they invite any Father to come and give them? No, they chose one of their number as a guinea pig, sent him to the nearest town where there was a Jesuit. This monk, a character, made the Exercises, and came back such a changed man that they all wanted to imitate him. And so each went off to do the Exercises in turn. Of the further history of that monastery and how the Provincial scattered these monks over Spain to infect the other monasteries with their holiness, all this you can read about in Orlandini or in Diertins.

It is a commonplace in our day that, "Of course we do far more work nowadays with our group retreats. Those individual retreats could reach only a few." The Parma exercises should make us pause and wonder.

Blessed Peter Faber is credited with helping to arrest the Reformation in Germany, and it was by means of private retreats, or rather by private Exercises without retreat, since very often his exercitants began to preach while still making them.

How did the early directors produce such astonishing results? Nowadays we do not expect our exercitants to go and give Exercises to others. Much less should we expect them to be so successful that *their* exercitants should exercise others, and so on "to the fourth generation." How do you explain it? The towering personality of Faber and Lainez? A very special outpouring of divine grace? The simplicity of the Exercises they gave, those of the eighteenth Annotation, easy to learn, easy for learners to teach to others?

Maybe all three causes were operative; but notice the last one, and read Blessed Peter Faber's letters again. What were the Exercises which he gave up and down the Rhineland? Usually "those light Exercises," at most the First Week; hardly ever more, even with priests and learned men from whom he expected great fruit. He did not have time to give more, except to a very few like St. Peter Canisius, being

always on the move. And it was these simpler Exercises that aroused such enthusiasm. It was they that helped stop the Reformation!

### Number

Giving the Exercises individually, how many exercitants would you take at a time? Blessed Peter Faber mentions that he had three at one time, giving them an hour each. Soon after St. Ignatius' time there is great praise for Father Landini, who is giving the Exercises to as many as fourteen or fifteen while doing the work of the mission. About 1590 when a draft of the Directory was being passed round for comment and suggestions, one Father asked how many exercitants would it be prudent to take on at once. Would four or five be a maximum, if one already had his hands full as a teacher or minister, for example? (Ser. 2a 1080) Obviously there is no question of group retreats yet.

What clinches the matter, it seems to us, is the correspondence between Father Aquaviva and a German novice master in 1584. The novice master, Father Crusius, has stumbled on the bright idea of giving the Exercises to three or four novices together. We have done this three times already, he informs Aquaviva, and with the happiest results. They reap the fruit of mutual edification in following the order of time of the Exercises. They are more emboldened to speak out about the fruit of the meditation than if each one had to render an account by himself to the novice master. The Germans especially are very shy when alone with the director. When they hear others talk out concerning spiritual things, they are not so shy. Also they meditate better when they know they will have to speak about it before others.

Rather astonishing. We should have thought quite the reverse. Whatever about freedom of speech in the privacy of a tête-à-tête with the director, we hardly expect personal revelations in public in our modern group retreats. We should be surprised to hear the voice of someone from the chapel telling us about the success or failure of his meditation. Yet, after all, our "leadership courses" are rather like Father Crusius' retreats, and so are the Chinese Communists' "little groups". The reason perhaps was that the points in those

days were not the big thing in the retreat that they are now. The Exercises were more interviews than points. And so if you made the retreat collective it was the interview that became public. But this is a digression.

Father Crusius goes on to say it is easier for the director to put his heart into the work, if he has an audience of more than one. What is the custom in Rome? And in any case may he, Father Crusius, give the exercises in common, if not always, at least sometimes, if several enter the noviceship together; so that he may give the exercises to two, three, four, five or even six together? "The Provincial is not for the idea because he regards it as new and bothersome. Whether it is new or not I do not know. At least some Fathers have done it. In the meantime I will obey the Provincial and only give the exercises individually."

Aquaviva frowned on the innovation. He answered that it was impossible, not only because it was against the common usage but because different people needed different Exercises. Putting a number through the same Exercises would be ruinous. Also the idea of several reporting on their meditations in public would lead to their dealing only in generalities, without coming down to personal difficulties. If there were not enough directors to go round without grouping the novices, then the only remedy was to shorten the time given to each. "That is what we do in Rome."

Father Crusius did not consider himself beaten yet. He returned to the charge; but Aquaviva was adamant. The seventeenth annotation must be taken seriously. The director must be *au courant* with the agitations of the exercitant's soul and vary the Exercises accordingly. Impossible in a group. So the group idea was crushed for that century.

Incidentally we may make two remarks which go to show how long it was before collective retreats won the day. In the middle of the eighteenth century Benedict XIV, recommending religious to make the Exercises, urges them to go to Jesuit houses for that purpose. Obviously he did not have in mind the migration of whole communities. If the community were to go on retreat as a body, their own house would be quite suitable. As late as last century in the rules of the Jesuit novice master there was no suggestion of collective

retreats, but rather the contrary. In those rules individual novices seem to begin and interrupt and end their Long Retreat without any reference to their fellow novices.

### Decline of the Private Exercises

St. Ignatius was not long dead before the Exercises began to fall off. The printed book remained and there were zealous men eager to give the Exercises well. But the swing of the first years was gone. St. Charles Borromeo owed a tremendous lot to the Exercises and there must have been many of the great personalities of the time who were powerfully influenced by them, men like Valignani, Aquaviva and many others, but we do not find such astonishing results as in the days of Faber, Lainez, Villanova, Salmeron, Strada and that generation. In 1700 Diertins compiled a history of the Exercises from Orlandini and one or two others. It has remained a classic. It is full of one marvel after another. But it stops short significantly at the death of St. Ignatius. Subsequent editors have tried to continue it and they have got together some indications of useful work done, but nothing very exciting. Their sequel makes very poor reading after the blazing pages of Orlandini. The history of the exercises up to St. Ignatius' death is amazing, exciting, mysterious, miraculous; after St. Ignatius' death as a rule it is humdrum.

Already before the end of the century the common disappointment is voiced by Father Fabius de Fabiis, S.J. "The memory of our holy Father is still fresh", he complains, "and yet there is hardly one among us who knows the art of giving the Exercises perfectly." Father Miron, a contemporary of the Saint and one of the most prominent figures in the Order, is equally emphatic. Father La Palma similarly, after 1600.

St. Ignatius was a hero, as Dr. Maranon says, in the sense of a godlike man, straining to transcend our human limitations, such a dynamic personality as made the ancient Greeks think of a man who had a god for father or mother. No obstacle could stop him. He was the man beside whom Francis Xavier and the other companions seemed like children. God had given so many gifts to this one man, Ignatius: hardness and tenderness, mystic vision and uncommon shrewdness, an apostolic spirit and an amazing power of introspection—the

list would never end. Is it any wonder that succeeding directors fall far below his standards?

The Directories of this period subsequent to St. Ignatius are very interesting compared with St. Ignatius' own. There is a subtle change of tone in them, a change from the fresh, direct, confident and uncompromising directions of St. Ignatius to a timid, diffident, uncertain, groping attitude. Give the man the *Fundamentum* and let him think about it for a couple of days, says St. Ignatius. And do not disturb him. Let him find things for himself. But the Directories later come along and give anxious directions. If the man is getting bored . . . if he has not enough to think about . . . And quite rightly I might say! Yes, I am as timid as those Directories. I am not cast in the heroic mould of St. Ignatius!

Similarly with the particular examination of conscience. St. Ignatius gives the method without a shadow of doubt about its practicality. Father Gagliardi, one of the best commentators in the following years, comes along and remarks how our holy Father has a habit of mixing up essentials with non-essentials: the lines and dots are not essential to the particular examination: be afraid of them therefore. No doubt Gagliardi was confirmed in his view by experience. And he may be right; but it seems to me that it does not matter what you take up; if you are diffident about it, your distrust will be confirmed by experience.

The tumble down from the serene confidence of St. Ignatius was beginning in the saint's own lifetime. With his characteristic deference to the opinions of others, he let them put in their sage provisos. For instance he allowed them to add meditations on death, judgment, etc. if the exercitant did not find contrition with the First Week meditations. Men had not the same confidence in the efficacy of the Exercises. They were like unskilful artists. A good artist produces his effect with one or two bold lines. A poor artist uses a hundred lines and produces no effect. The permission to add on meditations "if the Exercises were not enough" became a rule for most directors, not a permission. The Exercises never were enough.

Another little indication of timidity, very small but enough to show the change of mentality, is the addition of the word "about". In the time marked for reflection, for example, St.

Ignatius just says "for a quarter of an hour." The Vulgate edition says "for about a quarter". In this as in many other ways the Vulgate is inferior in vigor to St. Ignatius' text.

Bernhard Duhr has written a big *Geschichte* of the Society in Germany, a splendid work. He speaks of the Exercises at some length. In the very beginning Blessed Peter Faber produced marvellous fruit by their means, and his exercitants in turn did likewise. He attributed the good done in Germany more to private Exercises than to any other form of apostolate. But turn to later volumes. The Exercises continue to be given, but with what success? "Nicht bedeutend," is Duhr's comment. "Insignificant."

### Group Retreats Begin

Around the middle of the seventeenth century, at Vannes in Brittany a house was given for retreat work. Père Huby started giving private retreats with great success. The work began to grow beyond his power to cope with it. People dropped in any day and every day for an eight-day, or longer, retreat and were served as they came.

Then an idea began to take shape in Père Huby's mind. Why not fix a day for beginning each retreat and give the Exercises in common to all who began on that day? It seems so obvious to us, but it was revolutionary then.

So the priests in all the parishes around were informed of the new arrangement. Anyone who wanted to do a retreat must come on the first or third Tuesday of the month. The Tuesday came and, without any further arrangement, from a hundred to two hundred fifty exercitants would turn up. One never knew beforehand how many, but it did not go lower than a hundred nor higher than two hundred and fifty.

Such an arrangement seems fantastic to us. How did they manage the catering? It was done by laymen who supplied meals at fixed prices, the Jesuits merely exercising control, and escaping both financial worry and suspicion. No money seems to have been asked or given for lodging or upkeep.

All classes came together. Priests came with their parishioners. This had the double advantage that the priests were edified by their parishioners and that the parishioners overcame their shyness more easily when they had a priest to



bring them along. Rich and poor made the retreat together. In any one retreat you might have fifty priests, fifty civil servants and professional men, seventy or eighty agricultural laborers, and so on. Père Huby remarks that things which you might be afraid to say to one category for fear of offending them, the very things they needed most, you could say without fear of offence to such a mixed audience and let those who needed apply them to themselves.

All these people received the material comfort and food they were accustomed to. The hotel people supplied better meals to the rich and charged more, simpler meals to the poor and charged less. Some of the laborers even had their meals brought in by their family. Such are the proprieties of life in Europe even to this day. And silence did not suffer. Similarly there were private rooms for some, while on the top floor there was a row of mattresses, one touching the other, for laborers.

On the Tuesday evening the idea and method of the retreat were explained. Then all adjourned to the chapel for a conference. A beautiful translucent picture of the Agony was placed over the altar illuminated by lights shining through it from behind. Each day of the retreat a different picture was thus used. The rest of the chapel was in complete darkness.

The exercitants rose at five and there were five conferences every day lasting about an hour each. The first three quarters of an hour were given in a hall. Then they passed into the chapel kissing a crucifix which was on the way and the director led a fervent colloquy.

Priests and other educated people were free to stay in their rooms or come to the conferences as they chose; and they always chose the latter. There were four Jesuits for private interviews and in addition some of the exercitant priests were asked to hear confessions, without interfering with their own retreat.

Père Huby proposed a definite objective for his retreats: that all should go out of them into a new world, a world all bathed as it were in the golden light of God's love. After eight days they did go away delighted and spread such a good report that more and more came.

Père Huby's example was soon imitated in other parts of France and retreat houses sprang up in many localities. Some of them served only sixty or eighty retreatants at a time. Also Père Huby's astonishing method of mixing all classes in the retreat frightened some of the directors and they organized group retreats as we have them now. To this Père Huby would never agree. In theory, he said, they seemed right, but in practice his system worked better. One lady, who had founded an order of nuns expressly for retreats, tried to explain that laborers and gentry spoke different languages in her part of Brittany. But Père Huby was adamant. The two systems went on side by side with great success. Blessed Julian Maunoir was the most notable of those who gave retreats to one class at a time. He would assemble 500 laborers in the open in a retired place. They would bring their own food, eight days' rations. The additions of the Exercises were explained to them at the beginning. The regular conferences were given. They slept where they could. Silence was rigorous all the time, even when they went off for the night. These retreats with a difference were a tremendous success. Blessed Julian had a band of priests to help in the heavy work of direction and confessions.

In Italy before the end of the century the French lead had been followed. Padre Etti had his own system, rather theatrical for our taste. Chapel shuttered and in darkness; only the crucifix is illuminated. Padre Etti appears with a halter around his neck, utters the prophetic words: "We have given years to the world, let us give days to God"; words which are repeated at the beginning of each exercise. You may say it does not sound quite Ignatian. Well, perhaps not. But too much emotion is not so bad as too little and there is tremendous insistence on emotion in the Exercises.

It is nearly a century before we read of the movement spreading to Germany. When it did start in 1751 it took a homely German form. The whole village went on retreat, led by the lady of the manor. It was not just a mission, mind you. The people came up to the church the first morning, had the ten additions explained to them, all about silence and penance and seriousness. They went through the exercises and kept silence in their own homes which for that week became like

so many little monasteries. The fruit of the retreat was evident in the glad hearts and the singing of hymns during work in the fields all over the countryside. The Society was suppressed not very long after. We hear no more of such retreats. Perhaps it was only that one village could have done such a thing anyway.

And the question comes up again: which is better, the group retreats or the private exercises? It is like the question about instructing converts, is it better to take them singly or in groups? Impossible to judge from experience. It tells both ways.

Could it be that the spirit of individualism was at its peak in the time of St. Ignatius, that it began to decline immediately after, and has reached its lowest point now? To put it another way, could it be that our sense of solidarity, the knowledge that Catholics are all one body in Christ, that mankind is one family descended from Adam, is now more vivid and living than formerly? If this is so, more than one consequence would follow. Not only are we justified in attending almost exclusively to group retreats, but also in giving more prominence to the Rules for Thinking with the Church and stressing such topics as the Mystical Body, and the Mass. In doing so are we straying beyond the limits of the Ignatian exercises? Consult La Palma. He would seem to approve wholeheartedly of giving whatever you *see* to be suitable. This, he would say, is what I call giving the Exercises of St. Ignatius.

### Conclusion of this Discussion

From all that we have written and from the ideas which I am sure have burgeoned in your mind as you read, what emerges? We should say:

First, that private exercises need not be onerous. See, you need not prepare forty minute talks: you need not rack your brains to adapt the Kingdom or Hell to a congregation; you need not spend more than half an hour in a whole day with an exercitant. True, you are less stimulated by an audience of one than by one of a hundred. But it is not you who need to be lively, it is he. You have only to "narrate faithfully," and help the exercitant "with care and charity and prayer." And the fruit may be great.

Second, in group retreats a ten minute interview may be worth more than anything else. In fact Padre La Palma would seem to say that it is this one short tête-à-tête which really is "the Exercises," if it is skilfully done.

Third, that if you come across a vocation in the course of such an interview you could invite the person back for private Exercises. It is for such that the Kingdom is meant.

## DOCUMENTS

### The Parma Exercises

#### 1. *Polanco's Account.*

The same year (1539) towards Autumn Fathers James Lainez and Peter Faber were sent to Parma with the Cardinal of Sant' Angelo. First they gained authority with the more important and learned people by lectures on sacred subjects and excited a thirst for sermons. Then the sermons followed and they stirred men and women of all classes in a marvellous way and set them on fire for a reformation of life. Then the Fathers collected the harvest by hearing confessions on the days, and even during the nights, before feasts. The Spiritual Exercises also began to be given to certain men and chosen women, and those who had exercised themselves began to propose them to others. This went so far that at one and the same time there were a hundred doing the Exercises, and with singular fruit. Besides many parish priests and other priests who were communicating the spiritual instruction they had received to others, not a few young men of the greatest promise were called to the way of life of the Society by the Lord. Among them was Father Jerome Domenech a canon of Valencia, then a young fellow. As he was passing through Parma he happened to meet the Fathers in the hotel and he was induced to do the Exercises. He decided to enter the Society, and began to help very many others immediately by means of the same Exercises. There was also Father Paul Achilles, already a priest, who began to work strenuously as a confessor and a giver of the Exercises.

J. de Polanco, *Vita Ignati Loiolae et Rerum Societatis Iesu*, I (Madrid, 1894), 82.

#### 2. *Orlandini's Account.*

(Among those who promoted frequent Communion was) Julia Zerbini. In her own room where she was confined to her bed by continual diseases and sicknesses, she discovered the sweetness of the Ignatian Exercises. She began imparting these Exercises to the ladies who came frequently to visit her . . .

Meditations were proposed as Exercises to many men and even to women with good results. As each one worked at these Exercises diligently he was easily able to persuade others to make them, and not alone

that, but becoming a master himself gave the Exercises immediately. This went so far that at one and the same time a hundred people and more are said to have been making the Exercises. As a matter of fact even parish priests and other priests, from pupils suddenly becoming masters, began to reform the people's ways according to the rules of the Exercises.

N. Orlandini, *Historia Societatis Iesu, Prima Pars* (Rome, 1614), 59 f.

3. *Letter of Lainez of June 2, 1540.*

The Exercises grow from day to day. Many of those who have made them give them to others, one to ten, another to fourteen. And as soon as one nestful is completed another begins, so we see our children and our children's children up to the third and fourth generation. And altogether there is such a change in the life and customs of all, that it is something to praise God for. And some persons from among them who have been called by Our Lord have died with such fortitude and gaiety, and calling upon Jesus, that it is enough to edify anyone. And those who are sick have a patience far other than they were accustomed to have in their other sicknesses. And this much about seculars.

Apart from that Our Lord has opened a new field for work in the monasteries of nuns. Because a monastery of the Order of St. Benedict, the richest of this land, sent to ask me to preach to them once, and I went and preached to them six times, to them alone in the presence of their chaplain, and always of things pertaining to the religious state and in the midst of this two people went to inform them about the Exercises and ask them to make them, namely a cousin of the abbess, a lady in the world, and the second a tailor of the monastery, to whom Don Paulo had given the Exercises. And Our Lord moved them in such a way that at the last sermon one of them said she wanted to speak to me, and there come after her as many as fourteen and say they want the Exercises. And I without more ado give them one exercise and arrange for Don Paulo to give them to them. And so it was done. Already seven have made their general confession to me, and others will follow, every day its own, because they are subjects of the Bishop, and the vicar gave me leave for it and the abbess also gave them leave. I could not describe the fruit they have won in knowledge and tears and change of life. All these nuns want to live in common, to deprive themselves of all their little treasures. One wants to give her wardrobe to the infirmary, another her coffer to the sacristy. They do not want to gossip; they do not want costly litters as formerly. They are most content with the religious state, most obedient in all; they have settled their quarrels, they are all set on conquering their wills and their temptations, and on continuing the prayer, fasts and disciplines of the rule. And finally they seem to themselves to be in paradise, and with good reason as it seems to me. They have had very great contradiction to bear both from the confessor, an ex-friar, and from the older nuns. Thank God the abbess has always been on our side and the vicar not against us. At present even the confessor hides his opposition and

the others keep quiet. Even the most contrary are now almost for beginning. So in that monastery we hope for great fruit.

In another monastery I have given two sermons and Don Jerome gave the Exercises to their confessor and the confessor is now giving them to the majority of the nuns, and they have begun their confessions with sufficient fruit.

Two other priests who had made the Exercises set out at that time through some villages and heard the confessions, it is said, of more than two hundred people in two days, and they do the same every feast day here with similar fruit.

Don Jerome left a Spaniard in the Exercises; he is persevering in them; he has not made his mind up yet except that he says he will do what I tell him and that if he did not feel so fainthearted he would follow us, if we accepted him.

### Piacenza

1. *Letter of Lainez of September 16, 1540.*

About the Exercises: we have begun with four or five priests. Would that they were either hot or cold! Other secular people have made their general confessions with some part of the Exercises.

2. *Letter of Lainez of November 18, 1540.*

Many important people have promised me that they will make the Exercises and two Canons have begun, one of the cathedral and another of another principal church. Besides there are other good priests among whom there is one who has his mind completely made up to go with us to Rome.

3. *Letter of Lainez of December 2, 1540.*

Many priests have been impelled to make the Exercises. More than twelve began . . . and two of them are determined to leave the world in poverty, etc. . . . Others of the most important people both priests and seculars have promised me they will make the Exercises. The only thing lacking is time and strength.

*Lainii Monumenta*, I (Madrid, 1912), 4 ff.

### Faber on Parma

*Letter of December 4, 1539. (About a young canon, probably Jerome Domenech, who is making the Exercises, wishes to join the Society, is opposed by his uncle.)*

1. We thought the Canon should have left for Montepulciano last Saturday. But as we received your letter last Thursday in which you said that the uncle was already on the road, we did not dare to let him go lest he meet him. We hid him fearing some constraining command should come to him. So the uncle did not find him here, at which he was very vexed with me. But we exhort him to make the Exercises, promising him a sight of his nephew on this condition, and waiting to see whatever might win his good graces.

He spoke to the Cardinal in presence of Master Lainez, saying it

seemed to him his cousin could not be in our company with a good conscience. . . . The Cardinal replied in so very Christian a manner and conformable to all perfection that Master Lainez had no need to reply.

Of the Exercises also the said uncle spoke, but wholly in good part, saying even that they were good and holy, and that he knew persons of great quality who approved of them. And here he named Cardinal Contarini, saying that he had made them; so that all those complaints of his have ended by giving more information to the Cardinal, so far from doing any harm. Finally the uncle said he did not want to take him away from here if he was content to remain, but at least he wanted to see him and speak to him about some things. And so the Cardinal asked Master Lainez that we should bring him here to speak to his uncle.

So I went off this morning to a place ten miles from here where the Canon had gone and he was in the house of a gentleman there. This gentleman is determined also along with two of his best friends to make the Exercises if I or any of us want to go there. So that this exile of the Canon has brought about a chance of great fruit. However I only slept there one night. And as we arrived here we found that the uncle had set off for Pavia to visit a lady who he said he had heard was a saint. We expect him back in four days. May it please the Lord to make him return with more of a mind for the Exercises, although he said already he could not make them here and that perhaps he would make them in Rome. Here we look to your practical ability and spirit of negotiation. He is determined to leave the world; that is, his business; and retire somewhere to serve God. We shall see what will happen when he returns from that lady: and if she is not sufficient we will show him another here in Parma, who has not eaten a thing of this world since the fifth of July except the Blessed Sacrament. She is quite young, married and well off, and she has already made a great part of the Exercises, which are given to her by the one who exercised himself separately, who is her confessor . . . Master Francis brother, please ask Inigo for me to give the Exercises to Esbrando himself.

2. *Letter of March 21, 1540, to Ignatius de Loyola. Compendium by Fr. Polanco.*

We are well and working in the Lord's vineyard as much as we can and more than we can, on account of the harvest being great, as the fruit goes on growing both in preaching and in confessions and communions. I have two of the principal gentlemen of the country in the Exercises. In the practice of frequent communion there are two noble ladies, one of them being the countess of Mirandola, who communicate every Sunday, with many other ladies of the city; and the majority of them have made the Exercises and have got great good out of them. All parts of the country have been much stirred. We found that last Sunday many went to communion; that everything has been much reformed.

3. *Letter of March 25, 1540, to Pietro Codacio and Francis Xavier.*

Now at the end of Lent most of the preachers have begun to warn the people against frequent communion, but without any result, because it seems the more they talk the less they are heeded.

About the Exercises now we cannot speak in detail, because there are so many who are giving the Exercises, that we do not know the number. Everyone wants to make them, men and women. As soon as a priest has been exercised, he gives them to others, etc.

4. *Letter of September 1, 1540, to Ignatius and Codacio.*

Indeed, some parish priests are giving the Exercises to their subjects. We taught the commandments in the very beginning when we came to Parma; and since then they have been spread so much by way of exercitants, men and women, by means (also) of the schoolmasters among whom are some who have even given the first Exercises to many of their pupils who were fit for them. Similarly there are some ladies who have made it their duty to go from house to house and teach girls and other women who are not free to go out, and always before anything else they give them the Ten Commandments and the seven deadly sins, and then what is necessary for the general confession. Fruit: already in Parma a person is considered nothing if he does not go to confession at least once a month.

About priests, the number and quality of those brought back to a good life by the Exercises, all of whom go on persevering, some (just) not turning back, others bringing forth fruit with others from day to day. All this the Canon (Jerome Domenech) will tell you, because I could not write it.

The sermons also have done another great part of the good, beyond what we can know, and not alone our sermons, those of the two of us, because there are three others who have made the Exercises and have preached through the whole country; in such a way that ten or twelve of the principal places have been stirred to all good. I will not repeat the good which has been accomplished in Sissa without any trouble, where Don Orlando is, who does nothing but preach, give the Exercises, hear confessions and teach boys: it happened one feast day he preached in three and four places.

#### Faber's Exercises in Germany

1. *Letter from Worms, December 27, 1540, to St. Ignatius.*

With a dean of this city I have arranged to begin the Exercises tomorrow. He has been vicar general of this place for a long time and also inquisitor. At present not wanting to hold office any longer, on account of not seeing how he can exercise the pastoral office among sheep which are so fond of the wolves that they do not feel the deadly bites and are already dead; especially as the Lutheran doctrine is being openly preached etc. . . .



2. *Letter from Worms, January 1, 1541.*

In the other letter I have written to you about the dean, who is in place of the bishop here in Worms, although he has now dropped the duty for a time, on account of not seeing how he can cope with it, and who is making the Exercises; and this evening he told me that two others want to make them if I can give them. Also the blind Doctor (Robert Wauchop, Bishop of Armagh) today told another dean of the cathedral church that he should make them also and he promised very willingly.

3. *Letter from Worms, January 10, 1541.*

My exercitant, the dean of St. Martin, is going on doing better from day to day, not being able to keep from exhorting others, many whom he knows, to make the Exercises. Yesterday as I went to see him he told me he had preached a sermon to many men of this city, who happened to be congregated in a certain place, and asked him to do so, among them being some Lutherans, who heard him with good profit, and one of the chief of them promised him he would go to confession and return to the doctrine of Holy Mother Church, according to what his forbears did. This past year he has converted more than forty, and he has now more hope to draw many, I do not say of the heresiarchs, but of the city people, among whom there is one who has been out of the church twenty years.

4. *Letter from Speyer, January 25, 1541.*

With the departure of so many from Worms I do not know if there is anyone so sincerely discontented as that dean of mine of St. Martin. He had already finished the first week of the Exercises, all except the general confession, which I think he will have made since with the blind Doctor, who is there still. It is something to praise God Our Lord for, the fruit that good dean produced, even in moving others who were as hard as stones, so that many even in this city (Speyer) who had heard of our way of acting through his letters now desire to make the Exercises.

5. *Letter from January 27, 1541. List of people who want to make the Exercises, including Dr. Cochlaeus.*

The emperor's gout has delayed us a bit. I, seeing that delay, have begun to give the Exercises to the vicar general of this place; we shall be able to finish the examens at least.

6. *Letter from Speyer, February 5, 1541.*

Eleven days ago I began to give the Exercises to the vicar general of the bishop . . . He has made all the Exercises of the First Week. He has got more good out of the First Week than I can say; so much that he was tempted to go off with me. He is very learned and has been twenty years in this office. He is very sorry that I have to go away like

the other dean, of Worms, who had also made the Exercises of the First Week.

Many gentlemen of importance have offered themselves of their own accord and partly through the Doctor (Ortiz), offered themselves I mean to make their confession to me and to give me some hours . . . The Doctor is conquering himself greatly here in visiting certain persons, inciting them to confession and to do the Exercises. I have explained the idea of the Exercises to so many people of importance now that the business is well advanced.

7. *Letter from Regensburg, February 25, 1541.*

Yesterday I began to give the Exercises to a gentleman of the court, a doctor in canon law and a very important person. This morning I began with the ambassador of Portugal for a similar conversation, he desiring it of his own accord and asking me to begin on Monday explaining things to him for an hour or two. There are many others, and more than I can comply with, who desire my conversation, knowing for what effect (for the Exercises). Dr. Cochlaeus, who is here on the part of the King of the Romans and of whom I wrote from Speyer how we had begun with him, has not arrived yet; I do not want to miss him. Another also, an abbot, asked me in Speyer to begin conversations for the Exercises. But none of these want the Exercises according to the the first and principal method (Twentieth Addition). All are content to give me, over and above the time of explaining the points, an hour and a half.

*This is an interesting comment on the Nineteenth Addition, viz., that the hour and a half is exclusive of the time of the interview.*

The Doctor has to speak this morning to the Duke of Savoy openly to ask him to make the Exercises, there being no doubt that he will. But do not talk about these persons in Rome as they might be indignant.

8. *Letter from Regensburg, March 12, 1541.*

With my prince, the Duke of Savoy, I am in very intimate conversation, having arranged to visit him very often . . . The ambassador of Portugal occupies an hour of my time every day, and another hour is taken up by a gentleman of his Majesty's chapel, who is called Don Sanchez de Castillo. This morning I began to give another hour to Dr. Cochlaeus, who is one of the German Catholics sent to represent the King of the Romans. He wanted to begin in Worms but did not have time.

9. *Letter from Regensburg, March, 1541.*

With an abbot I am going through the Exercises about the general confession with the greatest satisfaction to him and to me. They call him Abbot Felice Morone. He is a person of great qualities. But I do not want this talked about for fear of trouble.

10. *Letter from Regensburg, April 5, 1541.*

The confessions prevent me from keeping more than three in the Exercises of the third order. (*Faber divides the Exercises into three orders, the best being for him the full exercises, and he calls this sometimes the first sometimes the third order. The three orders would be: the full exercises according to the Nineteenth or Twentieth Addition; the First Week; the examens and first method of prayer.*)

11. *Letter from Regensburg, April 20, 1541.*

I am so much burdened with confessions, which I cannot refuse, that I have had to leave my exercitants, and I have not been able to accept many others who wanted to begin. Dr Cochlaeus, Don Sancho de Castillo and the Abbot Morone, by name and by many other titles Felix, these three I say I have had to leave, although I put none of them in the rigorous elections of the Exercises of the first order. They remain in their states of life with great desires of serving God Our Lord, both in themselves and others . . .

Dr. Cochlaeus is now going among some Germans in order that they may make the Exercises. With the prelates of Germany also he speaks of spiritual things; although he does not get much good out of some of them, because they think the particular good of some is of no importance.

12. *Letter from Regensburg, May 3, 1541.*

Dr. Cochlaeus has given me another German, a licentiate in theology, representative of the Bishop of Strassburg. He is a person of great ability for spiritual things in spite of his great learning. I have another also, nephew of the last king of Granada, a secular, who told me yesterday that he was very determined to take and try all the Additions to see if he can find tears in his exercise which he does without fail in the morning. Cochlaeus began two days ago to give the Exercises to a German bishop, the Bishop of Meissen . . . and Don Sancho de Castillo also has another secular in the Exercises.

13. *Letter from Regensburg, May 28, 1541.*

All these Spanish gentlemen are ready to make the Exercises: I do not mean the Exercises of the first rank but all the rest. Dr. Cochlaeus has already brought his exercitant, the Bishop of Meissen, as far as the general confession, which he is making today; he is extremely satisfied with this first part of the Exercises. The Irish Doctor also (*El Dr. Escoto*) has brought his three up to the general confession; that is to say the Bishop of Speyer, a doctor and an abbot.

Don Sancho de Castillo, my first-born in the Exercises in this court has taken a pair of Spanish gentlemen; however he cannot get them into shape as he would like in order to go forward, and it is because they do not feel themselves so honored with him, he being a novice.

Abbot Felice has made a notable reformation. So they have even written to Rome about him, saying he has turned to be a Theatine . . .

That German licentiate after having taken the foundations of the general examination fell sick, and he is still sick. To the ambassador of Portugal and similarly to the son of the Duke of Medinaceli I have given the general examen and no more because there is no possibility of more in this place.

*These letters are in Fabri Monumenta (Madrid, 1914).*

#### Letter of St. Ignatius to Fr. Leernus

1. *Letter of February 3, 1554, later sent as circular, June 18, 1554.*

About the Spiritual Exercises Our Father has commissioned me to say there should be a record in every group of what you thought right to adopt with men and also women. (But let the women come to the church to make the Exercises). He means the Exercises of the First Week, leaving them some method of praying according to their capacity. And this is not meant to be with any restriction of persons, provided they take a few hours in the day for that effect. In this way the utility of the Exercises can be extended to many, up to the General Confession and some method of prayer as has been said.

And Our Father says that every week he wants you to write if anything is being done about the Exercises, that is how many are getting them or how much they are moved to make them, as also of the number of the scholars. To give the Exercises in full to many is not necessary. They should be given only to persons who are very capable, as to some who would be fit for the Society or other persons of importance. To such they would be an extraordinary help, and your time would be well spent in them.

And let Your Reverence not wonder that Our Father recommends the Exercises with such insistence, because among the means which the Society uses this one is very proper to it, and by it God Our Lord has been greatly served in innumerable souls. And the greater part of the good subjects today in the Society have been led to it by their means. So it seems to enlarge it with more good subjects this is the best way.

And for married people and other seculars or religious persons also the Exercises are very useful, especially the First Week. And that is all about that.

This letter is in *Monumenta Ignatiana* VI, 281.

# Alertness To Attitudes

David M. Knight, S.J.

The difference between the popular and technical meanings of scandal has been so often pointed out that an article on this subject may seem superfluous. But I believe that a lack of reflection on this distinction causes one of the great problems of the religious and non-religious life in our day: the dearth of people who truly and thoughtfully conform to the ideal of Christianity or of their religious institute, and the corresponding multiplication of restless people for whom conformity to anything is a suffocation.

## Shock and Scandal

We constantly hear that to be scandalized and to be shocked are not synonymous. But the saying, "A good religious is never scandalized," has practically come to mean, "A good religious is never shocked." The first time a newly professed religious encounters someone violating a rule without any apparent chagrin, he is liable to be asked with a certain condescension, "Does this scandalize you?" The implication is that, if it does, he is not really mature in the religious life. And in the literal sense of scandal, this implication would be justified. But in the sense really intended, being shocked or surprised is taken as a sign of immaturity and weakness. To be scandalized means to suffer spiritual harm whereas to be shocked simply implies that one is disappointed in the unexpected action of another. In this sense a good religious is never scandalized but may well be surprised.

Now the point is that those who are shocked by the violation of a rule are seldom scandalized by it; while those who more or less take these violations for granted are quite often, in fact, though they would hate to admit it, being scandalized. To be shocked may indicate a certain lack of experience with the fallen state of man, but it also testifies to a clearly envisioned ideal. To see someone who professes that ideal acting against it without apparent regret appears illogical and puzzling—and this very lack of comprehension is also evidence

that he who does not understand is accustomed to acting according to principles; if he accepts an ideal, he lives by it to the best of his strength; any other attitude is to him unintelligible.

On the other hand, he who accepts it as more or less normal that a religious should except *some* rules from his habitual observance (After all, superiors do not always understand the situation, and little things generally do not touch the essence of the vows.) is quite possibly able to accept this either because his ideals never were high (He never really engaged himself to follow the religious life in its fulness.) or because he has lowered them upon coming into an environment where a more broad-minded interpretation seems the order of the day. In the latter case, though his pulse has never once doubled its beat through shock or surprise, he has been, in the literal sense, scandalized. Such a person quite possibly lived by his rules in the novitiate because no lower concept of obedience was presented to him; those who violated the rules did so only occasionally, on impulse, through weakness, and usually gave evidence that they considered these violations abnormal; the goal of perfect observance was not questioned in itself. But when this same person finds himself in an environment where perfect observance is rarer and the machinery of public insistence less omnipresent, he tends to take his cue from what he sees around him. Practically speaking, the level of observance in the house where he finds himself will determine the level of his ideal. Such a person is not shocked; he is scandalized.

### Explicitly Accepted

And to a certain extent, it is precisely because he is not shocked that he is scandalized: to the extent that is, that his imperturbability is based, not on a preparedness for the mediocrity of man, but simply on a lack of explicitly accepted ideals. It is this lack of explicitness in the adoption, and retention, of ideals that is at the root of the scandal that leads to mediocrity. The really mediocre man (who is such in ideal, and not merely in practice, to leave room outside the definition for those who are weak but striving,) is ordinarily such because his ideals are determined from without, by what he sees around him, rather than from within, by his own reflec-

tion on and deliberate election of the full way of life proposed in his institute. Thus the mediocre man is precisely the man who is not *inner-directed*. His objective level of perfection may be high—think, for example, of a mediocre member of a strict religious order—but it is not on the level of the institute, which remains in part exterior to him, for he has never made its ideals his own.

Occasionally such a man may pass for a nonconformist—because he dispenses himself from the observance of the community and does so in the name of individuality. If he is really choosing his own spiritual path, then we can admit he is inner-directed. His fault is to refuse all direction, even that of the institute he has made his own. But more often it is not the individual who is nonconformist, but rather a group of conformists who have scandalized each other into a common *modus vivendi* contrary to that prescribed by the rules. Independents are seldom included.

At this point two lines of reflection are open to us: the first on the value of conformity; the second on the need for non-conformity.

### Value of Conformity

Conformity has the ring of a bad word nowadays, precisely because it seems opposed to the ideal of inner freedom, inner direction, proper to a free and adult human being. No one wants to be a pawn, even of the holy rule, and one whose life seems to have been stamped in the same press as a thousand copies of a rule book risks the appearance of a pawn; he moves at another's voice, written or oral.

What such a view overlooks is the fact that conformity to any religious institute cannot possibly be a dead thing, a robot-like *laissez aller* for life in the direction the novice master pointed one. Spiritual writers compare the state of perfection to a swim upstream. Now this struggle is on the intellectual level as well as on the voluntary. No one can foresee in the novitiate all the implications of the religious life; year after year new situations, new problems, new temptations present themselves, and all of these require reflection, interpretation, and choice. To follow the rule throughout an active life is roughly equivalent to following a charted course around

the world in an airplane with no more instruments than a map and a compass: it is possible only at the cost of continual calculation and correction. To pitch the map out the window may seem at the time a liberating action, but in effect it is a renouncement of the original course and of the labor and responsibilities of navigation. It is the failure to retain one's inner freedom and direction in the face of continuing difficulties.

In the religious life the difficulty consists largely in maintaining alertness to *attitudes*. An attitude is something that ordinarily lies unrecognized at the base of a judgment or choice; its influence is not overt. We judge because of our attitudes, but we seldom explicitly refer to them in judging. Thus attitudes are equivalent to a headstart in a given direction; they enable us to skip the first few steps in the process of making a judgment or choice. This is both their strength and their danger. For attitudes are not always good; and, what is worse, they are not always recognized. In our day, perhaps more than before, if the existentialist reaction is any index, the pressures tending to change man into a group-directed automation are multiplied: communications media and the organizations using them to impose surreptitiously specific attitudes are but one example; more dangerous is the influence of daily conversation—itself the product of unrecognized attitudes. The point is that a religious, like the rest of the world, unconsciously tends to form attitudes that are based on no rational choice, but simply reflect the level of opinion around him. The falsity of these opinions, where it exists, is not so much in what is said in the course of their expression, but in what is not said. Criticism of superiors, for example, based on perfectly true observations but without any reference to the supernatural aspects of providence or obedience, can make a religious sour and rebellious without the need of one false word. A sufficient amount of pleasantries can sap the importance of serious subjects; and so on. The difficulty here is that most men, even fervent religious, seldom refer explicitly to supernatural principles in the course of a light conversation; hence the danger that our daily converse will present us with pictures that are true in what they present, but misleading because of what they do not present.



If we are not alert, these pictures will tend to form our attitudes. And if the attitudes themselves are not noticed, the result is a gradual naturalization of our judgments and the loss of a supernatural outlook. Where these influences are recognized as influences, intellectually questioned, and faced in the interior of one's own soul, their danger is no greater than that of a cross-wind in navigation. Where they are consciously matched against one's accepted ideal they will probably not scandalize. But if that ideal is in itself hazy, and the religious is not intellectually alert enough to check the attitudes that form in his soul, they can stifle the interior life and the inner freedom that is its fruit.

### Value of Nonconformity

Hence the value of nonconformity. True conformity to the spirit of one's religious institute almost demands a certain spirit of nonconformity with regard to the attitudes and practices that surround one. Nonconformity here means neutrality rather than opposition. Perhaps the spirit intended would be better described as a sense of personal responsibility towards Our Lord. This can be carried to extremes, of course, and we should never forget that the community's interpretation of a law, or of an ideal, is a recognized guide, particularly for younger religious. But we should also not forget that the community's true interpretation is not always visible in the opinions lightly expressed in public. A religious may have many interior doubts about a course of action he accepts without question in group conversation, just as a superior may, for various reasons, permit many things in the community which he recognizes as undesirable. And likewise, as noted above, it is not rare for a religious to dissimulate a motive that is lofty or even heroic, and give the impression that he is following a natural inclination when he does something that goes beyond common practice. Whether this latter tendency is good or bad does not concern us here; the point is that it is often misleading and can lower the ideals of one who accepts statements at their face value. Therefore a religious should be alert not to think as the group *appears* to think without first weighing this conformity.

There is another type of conformity which is less often

questioned because at first glance it seems to be a virtue. This is conformity to the practices allowed by superiors themselves. There is a tendency to classify under the general heading of obedience or common life both that which the superior commands and that which he permits. Sometimes a religious feels guilty if he does not make use of a superior's generosity in matters of recreation, etc. If such a religious lacks sufficient appreciation of the value of community gatherings, community charity, etc., one may rightly object. But let us assume that this value is fully appreciated in the individual's judgment and in his interpretation of the superior's will. Often the tendency is to make the guarantees of obedience cover permissions as well. The implicit reasoning process is: "A religious can never incur spiritual harm by obeying; but the superior permits this; therefore I cannot incur spiritual harm by accepting it." The fallacy is obvious when one adverts to the argument: to permit is not to command, but to leave free—and responsible. A permission withdraws any obstacles which the institute may place against an action, but it does not neutralize the bad effects that may follow from the action itself. God is not bound to give a man any extraordinary graces to protect him from his own imprudence. He uses the concession by his own choice. In most cases there is not even question of a positive *desire* of the superior that every individual use the concession. In any case the superior's judgment is not infallible (Higher superiors are constantly correcting the decision of lower superiors to obviate the harm that might follow from them.) and if a subject must refuse to obey even a command because there is evident sin in it, *a fortiori* he must more frequently refuse to make use of a permission because of its negative results on his spiritual life. Nothing can excuse the subject from his responsibility to *reflect* and to *choose*. Unfortunately, many religious tend to blur the distinction between commands and permissions, and simply renounce any duty to *think* about what is permitted.

### Minimal Life

The result is a general migration towards the mediocre; and for obvious reasons: a superior must consider the weak as well as the strong; he must pitch his decisions to the general

level of the community; and, mistrustful of his own judgment, he often inclines towards leniency. Furthermore, a concession once made is very hard to withdraw. The result is that concessions tend to accumulate and the minimal life that one can legitimately lead in the community becomes less and less austere. The effect of this on the average of austerity in the house, if fortunately not automatic, is nevertheless normal enough to give pause.

For example, consider two areas which overlap considerably: poverty and entertainment. How many religious could face a person called poor in current American speech and claim the same description for themselves? In terms of personal ownership, independent use of things, and even of money spent, wholesale prices and common facilities helping to cut costs, the title is undoubtedly justified. But in terms of *the material things a religious enjoys*, a large number would not have the nerve to make the claim. The fact is that in many religious communities the poverty of the individual is practically that of a child in a moderately well-to-do family: he must ask for what he wants, but he will usually get what he asks for. He has no personal experience of privation. This statement is too involved to be adequately treated here, but for those who have felt that their standard of living does not allow them to say they are poor in the ordinary man's meaning of the term—in the sense, for example, that the domestics who work for their community are poor—it serves to pose the question: can a religious accept all that is commonly available in his community without sacrificing the ideal of his religious profession? The superior may well provide heat in the winter, fans in the summer, clothes adapted to various kinds of weather, transportation that is convenient, meals that are tasty, working conditions that are comfortable and vacation opportunities—and this according to the needs and resources of the community. The superior can hardly do anything else: his community is made up of some people who suffer extremely from cold or heat, some who have delicate stomachs, some who are inclined to nervous tension, some whose work demands certain conveniences, etc. But it is a rare religious who combines in his own person all the various needs which the superior must allow for in the community. If an individual

makes use of what is available only according to his real needs, his personal life may be in the actual sense poor even though he has at his disposal an ensemble of temporal things no truly poor person has access to; and this because the poor, too, can generally supply their particular needs—at the cost of sacrifice in other particulars. I submit that most religious would find their needs diminishing if they had to make real sacrifices in order to supply them. But if a religious simply takes what is available, without deliberately and individually planning for himself within the community a life deprived of many things that might truly be considered needs, one wonders about his ideal. In a certain and sufficiently qualified sense, one might almost say he has been scandalized by his own misunderstanding of what permissions imply of personal responsibility. Complacent in the fact that he is following common life, asking for no exceptions, and taking no more than what is made available for all, he might cease to aim at the ideal of religious poverty. He takes his standard of living from his environment, without exercising individual choice; and his poverty is mediocre. In many cases the ordinary man would not recognize it as poverty at all. This does not, of course, touch the Old Testament beatitude: *Beatus vir qui post aurum non abiit*, the essential glory of all religious in this matter.

### Entertainment

The same process might be applied to entertainment. Without developing this theme, we might question whether the reasons that determine a superior's regulation on radio, television, movies, pictorial magazines, etc., are valid in the same degree for every member of the community. If not, then each member has the responsibility of determining how much use of these facilities is compatible with the perfection Christ, through his institute, demands of him. To do simply what the community does may be to renounce the perfection to which he is called. The fact that a superior permits certain entertainment in the community does not mean he believes the full limit of his permission is compatible with the ideals of the institute for every particular member. For example, the recommendation to use creatures insofar as they help, and to abstain from them insofar as they hinder one in view of the

end one desires, may well require different responses from different members of the community—and this merely to be faithful to the spirit of the institute. To relegate such choices to the domain of purely personal devotion or supererogatory mortification, as if all permissions were *de facto* according to the spirit of the Institute for everyone, may well amount to refusing the ordinary perfection to which one is called. It is certainly not the meaning of common life.

Common life, prescinding from its technical meaning with regard to poverty consists in living together under obedience, according to the directions of the institute. It does not mean abandoning reflection whenever the superior, through permissions, allows a certain amount of self-determination. To canonize common life in the sense of following the community even where the community is left free to follow its own choices is to give up the ideal of inner-direction. It can render one less open to the inspirations of grace, less apt to penetrate deeply or to follow perfectly the ideals of the institute, and its final result may well be mediocrity.

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## Geographic Distribution of Jesuits 1959

William J. Mehok, S.J.

The explanation of this geographic tabulation of members of the Society of Jesus is basically the same as that found in previous surveys. (*Woodstock Letters*, Vol. 88, No. 3, July 1959, p. 293; *Memorabilia Societatis Iesu*, Vol. X, Fasc. VII, Martio 1958, p. 171; Vol. X, Fasc. XDI, Maio 1959, p. 315) This account, therefore, will not repeat what is found there but will add a few new observations.

Regarding Table 1, our attention had been called to an error in listing the number of Jesuits living in the Soviet part of Germany, and a correction has been made this year. Likewise, Alaska was declared a State during this period and is now included under the United States. Barbados no longer belongs

to the territory of the mission of British Guiana, but Burma was opened as a new Jesuit mission. Column 6 gives the total number of Jesuits from another province, and column 5 tells how many of these are *not* applied to the province in whose territory they dwell. As is seen from the row marked "Place Unknown," there is still a discrepancy of twenty between "Ex aliis provinciis" and "Extra provinciam." The reason for the difference is that persons, even if they live outside the territory of their own provinces, need not necessarily live in the territory of another province or at least be included in this latter's catalogue.

Table 2 brings out certain interesting relationships. Considerations of space necessitated joining Oceania to Asia and Group II and "Dispersi" to Europe. The discrepancy of fourteen Jesuits between "Prospectus Societatis Iesu Universae, Ineunte Anno 1959" and row "A. Adscripti" is explainable by the fact that this survey is of necessity based on province catalogues, whereas eight provinces give figures that conflict with the "Prospectus." The equation which holds in the first part of this table (and which should be verifiable in every province catalogue) is:  $A + B = C = D + E$ .

The sum of "*Applicati*" and "*Non-Applicati*" in Table 2 is equal to "B. Ex Aliis Provinciis." (E.g.  $2,326 + 4,981 = 7,307$ ) *Mutatis mutandis*, "Degentes" and "Novices" are subdivisions of row "E. Degentes" at the beginning of the table.

Rows F to I of Table 2 need some explanation, and this can best be given by exemplifying them by column "6. Total". In the most recent catalogues representing the entire Society, the total number of rectors and superiors listed in the section "Ordo Regiminis Superiorum" is given in row F as 1,167. It would be convenient did this represent an unduplicated list of immediate superiors such that every Jesuit were subject to one and only one of them. For several (even legitimate) reasons there are duplications. Furthermore, certain provinces fail to list some superiors who should appear there. Hence, a correction must be supplied by adding row "G. Omissions" and subtracting row "H. Duplications" to get such an unduplicated list of 1,154 most immediate superiors. ( $1,167 + 25 - 38 = 1,154$ ) It is to be emphasized that certain duplications are required by the catalogues, as in the case of the

rector-president-religious superior type of control. In such cases the chief ranking officer is considered as representing the one community.

Of these 1,154 immediate superiors, 843 have charge of at least one school (either belonging to the Society or not) and 311 do not have control of any school. The last line is a quick index of the relative size of Jesuit communities. Thus, the average Jesuit rector (superior) has about 30 (29.7) members in his community including himself.

Table 3 is given because in any survey based on province catalogues the question arises: "What is meant by *Ineunte Anno* 195-?" The rows tell us when the province catalogues were printed and the columns tell us when at least five copies were received in Rome. Briefly, the average printing date is November 17, 1958 for I.A. 1959, and the average delivery date is December 19, 1958. These averages are not very helpful because a survey cannot be completed until the last catalogue is received sometime in August.

The larger provinces print their catalogues early, so that reports on one-half the Society's membership were in Rome by December 11, 1958 and two-thirds by February 23, 1959.

Sufficient time has elapsed to check up on a formula for predicting the number of Jesuit priests. (*Memorabilia Societatis Iesu*, Vol. X, Fasc. VI, Ianuario 1958, p. 146) The discrepancy between the actual and expected number this year is 64. ( $18,043 - 17,979 = 64$ ) A test applicable to such comparisons tells us that this large a discrepancy can, in repeated applications, occur between 30% and 50% of the time. This fact makes a difference of 64 by no means a rare occurrence. It is easily explainable by normal chance fluctuation, and the formula is therefore still valid.

This is not the place to go into a detailed account of Jesuit education, but a few words on the overall change this year against last are in place. This year twenty-eight more rectors than last are in control of schools; and the total enrollment in all schools administered by Jesuits is about 900,000.

The percentage increase for several educational phenomena in 1959 over 1958 is given in Table 4. Since the Vice Province of Madagascar has included in this year's catalogue a large number of schools which formerly existed, but were not re-

## DISTRIBUTION

ported, separate columns are given to cover both contingencies. The column excluding Madagascar is more characteristic of what can be expected from year to year. These facts are immediately evident: reported school enrollment is increasing faster than the number of Jesuits, and the method of reporting schools is still in a state of flux.

Table 1. Geographic distribution of 34,279 members of the Society of Jesus, and of 7,307 Jesuits living in the territory of Provinces not their own. Year beginning 1959.

COUNTRY and CONTINENT	JESUITS LIVING IN COUNTRY				FROM ANOTHER PROVINCE:	
	Priests 1	Schol- astics 2	Broth- ers 3	TOTAL 4	Not Ap- plied 5	TOTAL 6
ENTIRE SOCIETY..	18,043	10,464	5,772	34,279	4,981	7,307
Algeria .....	34	2	1	37	0	1
Belgian Congo .....	193	62	75	330	8	81
Cameroons .....	6	4	1	11	0	1
Egypt .....	31	2	7	40	0	9
Ethiopia .....	16	3	3	22	0	1
Fr. Equat. Afr.....	32	4	10	46	0	12
Madagascar .....	185	34	73	292	0	55
Mauritius .....	5	0	1	6	0	2
Morocco .....	9	1	1	11	0	1
Mozambique .....	17	3	10	30	0	0
Réunion .....	3	0	1	4	0	1
Rhodesia-North .....	57	8	15	80	1	27
Rhodesia-South .....	72	8	21	101	2	16
Ruanda-Urundi .....	14	2	0	16	0	9
Un. of So. Afr.....	17	0	3	20	0	0
AFRICA (15) .....	691	133	222	1,046	11	216
British Honduras .....	29	6	2	37	0	14
Canada .....	664	301	161	1,126	60	90
Costa Rica .....	3	0	0	3	0	1
Cuba .....	79	52	81	212	19	41
Dominican Rep. ....	34	4	12	50	0	14
El Salvador .....	36	19	19	74	5	23
Guatemala .....	15	3	5	23	0	8
Haiti .....	10	0	4	14	0	0
Honduras, Rep. ....	13	0	0	13	0	3
Jamaica .....	70	9	4	83	0	3

1) Priests, 2) Scholastics, 3) Coadjutor Brothers living in country indicated.

4) Total number of Jesuits living in country indicated.

5) Number of Jesuits living in this country who are members ("adscripti") of a province other than that in whose territory they are, and who are NOT applied to the province in which they live.

6) Total number of Jesuits living in the country indicated who are in the territory of a province to which they are not ascribed.



## DISTRIBUTION

161

COUNTRY	1	2	3	4	5	6
Mexico .....	258	275	120	653	121	143
Nicaragua .....	21	7	16	44	0	18
Panama .....	12	5	6	23	0	6
Puerto Rico .....	17	6	2	25	0	5
United States <sup>A</sup> .....	4,149	2,845	645	7,639	1,450	1,812
AMERICA, N. (15) ..	5,410	3,532	1,077	10,019	1,655	2,181
Argentina .....	173	168	66	407	49	69
Bolivia .....	39	25	30	94	4	11
Brazil .....	497	320	328	1,145	136	257
British Guiana .....	47	1	1	49	0	0
Chile .....	120	73	56	249	31	57
Colombia .....	244	308	132	684	58	66
Ecuador .....	95	151	48	294	66	74
Paraguay .....	21	7	11	39	0	5
Peru .....	53	56	44	153	5	13
Uruguay .....	43	26	16	85	2	18
Venezuela .....	85	30	63	178	2	41
AMERICA, S. (11) ..	1,417	1,165	795	3,377	353	611
Burma .....	5	3	0	8	0	0
Ceylon .....	70	8	13	91	2	16
China-Mainland .....	94	0	42	136	0	0
China-Taiwan .....	143	13	22	178	0	45
Hong Kong .....	59	5	1	65	0	7
India .....	1,136	759	358	2,253	521	861
Indonesia .....	147	73	33	253	0	53
Iraq .....	31	12	1	44	0	2
Israel .....	2	0	3	5	5	5
Japan .....	188	124	29	341	14	203
Korea-South .....	7	2	2	11	0	1
Lebanon .....	90	10	26	126	6	36
Macau .....	11	1	4	16	0	1
Nepal .....	10	5	0	15	0	7
Philippines .....	280	200	49	529	12	158
Portuguese India .....	25	5	5	35	0	4
Portuguese Timor .....	4	0	0	4	0	0
Singapore <sup>B</sup> .....	7	0	0	7	0	2
Syria .....	10	1	0	11	0	0
Thailand .....	6	0	0	6	0	1
Vietnam .....	9	0	1	10	0	1
ASIA (21) .....	2,334	1,221	589	4,144	560	1,403
Austria .....	274	128	75	477	141	183
Belgium .....	747	435	116	1,298	128	160
Denmark .....	26	2	4	32	1	6

<sup>A</sup> Includes Alaska.<sup>B</sup> Includes 2 priests living in Federation of Malaya but attached to the Singapore community.

## DISTRIBUTION

COUNTRY	1	2	3	4	5	6
France .....	1,301	357	163	1,821	352	481
Germany-East <sup>C</sup> .....	57	0	5	62	3	5
Germany-West <sup>D</sup> .....	583	354	198	1,135	244	278
Greece .....	19	0	3	22	0	0
Ireland, Rep. of .....	283	172	63	518	34	35
Italy, Trieste .....	1,404	354	626	2,384	723	763
Luxembourg .....	5	0	0	5	0	1
Malta, Gozo .....	31	44	40	115	1	3
Monaco .....	3	0	1	4	0	1
Netherlands .....	348	193	92	633	16	19
Poland .....	274	189	138	601	69	86
Portugal .....	125	115	111	351	0	1
Spain .....	1,524	1,555	1,005	4,084	594	725
Sweden .....	12	0	2	14	0	1
Switzerland .....	95	5	20	120	8	19
Turkey-Europe .....	2	0	1	3	2	3
Un. King.-England .....	388	204	69	661	69	83
U. K.-Wales .....	39	0	13	52	14	15
U. K.-Scotland .....	35	1	6	42	0	0
Yugoslavia .....	106	67	74	247	0	1
EUROPE (23) .....	7,681	4,175	2,825	14,681	2,399	2,869
Australia .....	164	114	25	303	3	13
New Zealand .....	6	0	0	6	0	0
Pacific Islands .....	24	4	10	38	0	13
OCEANIA (3) .....	194	118	35	347	3	26
"Dispersa" .....	161	14	93	268	0	1
GROUP I (88) <sup>E</sup> .....	17,888	10,358	5,636	33,882	4,981	7,307
<i>Territory of province (v.p.):</i>						
Bohemia (1955) .....	76	53	52	181	0	0
Romenica (1957) .....	9	3	8	20	0	0
Slovakia (Approx.) .....	67	49	60	176	0	0
Place Unknown .....	3	1	16	20	0	0
GROUP II <sup>F</sup> .....	155	106	136	397.	0	0
GRAND TOTAL .....	18,043	10,464	5,772	34,279	4,981	7,307

<sup>C</sup> Includes Soviet zone of Berlin.<sup>D</sup> Includes West Berlin.<sup>E</sup> GROUP I: All figures as given in province catalogues I.A. 1959 except Vice-provincia Peruviana which is marked "Anno 1958" although published June 1, 1958.<sup>F</sup> GROUP II: Figures given here lack certainty. 1) They are not based on province catalogues I. A. 1959. 2) Jesuits of the three provinces (viceprovinces) are assumed to be working in their own territory except 61 (47 Priests, 3 Scholastics and 11 Brothers) who are distributed throughout GROUP I.

DISTRIBUTION

Table 2. Geographic distribution of 34,279 members of the Society of Jesus according to different classifications. Year beginning 1959.

CLASS	Africa 1	America— North 2	South 3	Asia, Oceania 4	Europe, Etc.* 5	TOTAL 9
A. Adscripti .....	900	10,277	3,260	4,125	15,717	34,279
B. Ex Aliis Prov.....	216	2,181	611	1,429	2,870	7,307
C. Numerantur .....	1,116	12,458	3,871	5,554	18,587	41,586
D. Extra Prov. ....	70	2,439	494	1,063	3,241	7,307
E. Degentes .....	1,046	10,019	3,377	4,491	15,346	34,279
<i>B. Applicati:</i>						
Ba. Priests .....	117	396	175	462	354	1,504
Bb. Scholastics .....	61	41	14	354	16	486
Bc. Brothers .....	27	89	69	50	101	336
Ba-c Total .....	205	526	258	866	471	2,326
<i>B. Non-Applicati</i>						
Bd. Priests .....	3	566	54	163	1,108	1,894
Be. Scholastics .....	7	971	276	347	1,135	2,736
Bf. Brothers .....	1	118	23	53	156	351
Bd-f Total .....	11	1,655	353	563	2,399	4,981
<i>E. Degentes</i>						
Ea. Priests .....	691	5,410	1,417	2,528	7,997	18,043
Eb. Scholastics .....	133	3,532	1,165	1,339	4,295	10,464
Ec. Brothers .....	222	1,077	795	624	3,054	5,772
Ea-c Total .....	1,046	10,019	3,377	4,491	15,346	34,279
<i>E. Novices</i>						
Ebl. Scholastic .....	14	754	233	256	758	2,015
Ecl. Brother .....	21	90	83	65	181	440
Ebl-cl Total .....	35	844	316	321	939	2,455
F. Ordo Regiminis....	72	276	138	198	483	1,167
G. Omissions .....	3	9	1	7	5	25
H. Duplications .....	8	14	5	4	7	38
I. Institutions .....	67	271	134	201	481	1,154
<i>I. Institutions</i>						
Ia. Educational .....	59	211	108	185	280	843
Ib. Non-Educational...	8	60	26	16	201	311
Ia-b Total .....	67	271	134	201	481	1,154
E/I SJ's per Inst....	15.6	37.0	25.2	22.3	31.9	29.7

\* Etc.: Includes "Dispersi" and "GROUP II."

## DISTRIBUTION

Table 3. Comparison of dates of printing and delivery of 73 province (viceprovince, independent mission) catalogues. Year beginning 1959.

DELIVERED PRINTED	1958		1959				7 TOTAL
	Sept. Oct. 1	Nov. Dec. 2	Jan. Feb. 3	March April 4	May June 5	July Aug. 6	
<i>1958:</i>							
May-June .....		1					1
July-August ...	1	2					3
Sept.-Oct. ....	10	14					24
Nov.-Dec. ....		15	12	2			29
<i>1959:</i>							
Jan.-Feb. ....			5	1			6
March-April ...				1	5	1	7
May-June .....					1	1	2
July-Aug. ....						1	1
TOTAL .....	11	32	17	4	6	3	73

N. B. By date of printing is meant the date printed in the back pages of province catalogues as such. By delivery date is meant that on which at least 5 copies of the catalogue were received in the General's Curia in Rome. All catalogues listed here are marked "Ineunte Anno 1959" except one which was printed in June and received in December.

Table 4. Percentage increase for entire Society of Jesus in 1959 over 1958 for selected characteristics pertaining to Jesuit personnel and schools administered by Jesuits.

PERCENTAGE INCREASE FOR:	MADAGASCAR	
	Excluded 1	Included 2
Total number of Jesuits .....	0.8%	0.8%
Number of educational institutions <sup>A</sup> .....	3.3%	3.4%
Number of schools <sup>B</sup> .....	3.4%	23.8%
Total enrollment .....	3.4%	11.6%

<sup>A</sup> I.e. rectors and superiors who have under their charge at least one school.

<sup>B</sup> Integral units of an institution distinguishable principally by level and type of instruction offered, ownership, and category of students enrolled.

# Father Arthur P. McCaffray

Francis X. Curran, S.J.

So often and so well had Father McCaffray made and preached the *Spiritual Exercises*, and so thoroughly and un-deviatingly had he carried out the principles of those *Exercises* in his life, that he seemed to be a living embodiment of the spirit of St. Ignatius. The frequent sight of his small, spare figure kneeling bolt-upright before the Blessed Sacrament suggested a soldier, rigid at attention before his King, "prompt and diligent to accomplish His most holy will." His life bears witness that to every request of His Divine Master his answer was a quick and whole-hearted "Yes."

Born in the city of Brooklyn to Jane Peck and Arthur S. McCaffray, on July 4, 1876, the hundredth anniversary of the Declaration of Independence, in his later years he would fondly recall that he was a centennial baby. The opening of the Brooklyn Bridge in 1883 made possible and comparatively rapid the trip by horse-car from Brooklyn Heights to Union Square, and the McCaffrays enrolled their young son in the College of St. Francis Xavier on 16th Street. Chartered as a university, Xavier had the majority of its 500 students in what we would now call its elementary school and its high school. Young Arthur passed through those divisions and had completed his freshman year in the college when he left Xavier to answer the call of his Master.

On August 14, 1893 he entered the novitiate at Frederick in Maryland. Completing his Juniorate in 1897, he transferred to Woodstock College for his years of philosophy. With the new century he began his regency, then ordinarily a period of five years of teaching in several institutions. His first two years he spent at his beloved Xavier, teaching high school Latin and German. In his next two years at St. Joseph's High School in Philadelphia, he added mathematics to the subjects he taught, and in his final year he taught the same subjects to the freshmen of St. Joseph's College.

In 1905 Mr. McCaffray returned to Woodstock for his theological studies. There he was ordained priest on July

30, 1908 by James Cardinal Gibbons, Archbishop of Baltimore. On the completion of his fourth year of theology in 1909, the young priest returned to the classroom as professor of rhetoric at Boston College. In the summer of 1911 he entered St. Andrew-on-Hudson to begin his tertianship. His stay at the novitiate probably was much longer than he had anticipated, for after his tertianship he remained there for four years, during which on February 2, 1913 he made the profession of four vows, as teacher of the rhetoricians.

In 1916 Fr. McCaffray returned to his old college, but now with a new name and in a new location. For Xavier College had, some years before, been transferred across the East River to Crown Heights and renamed Brooklyn College. But the transplanted school failed to strike deep roots and during the First World War suffered a drought of students. During his two years as instructor of freshmen, Fr. McCaffray saw his Alma Mater wither and die. While the college closed in 1918, Fr. McCaffray remained another year as prefect of studies of the Brooklyn Preparatory School. In 1919 he moved to New England to take up the post of prefect of studies at Boston College.

He did not long tarry in the Athens of America, for the English-speaking Jesuits of Canada had appealed to the Maryland-New York Province for an experienced spiritual director to train their young aspirants. In 1920 Father McCaffray assumed the office of master of novices at St. Stanislaus Novitiate at Guelph, Ontario. The decade known as the Roaring Twenties he spent quietly instilling in the hearts of his novices the principles of the *Exercises* which had moulded his whole life. His former novices obviously remembered him with respect and affection, for when in New York City in recent years they invariably sought out their old master.

In 1929 Father McCaffray returned to his own province as pastor of St. Alphonsus Church and procurator of Woodstock College. But he was more interested in guiding souls than in keeping books and within a year he transferred to the novitiate at Wernersville as spiritual father of the Juniors.

He was then in his middle fifties, a time of life when some men will admit at least the approach of middle age and few will consider a new career. But Father McCaffray, with the

body of a young man and a spirit to match, hoped to fulfill a long felt desire to work on the foreign missions. And he wanted the hardest post at the disposal of his provincial—a mission among pagans in the bush of Mindinao. No doubt with some trepidation the provincial granted him his request. In 1932 he sailed joyfully for the Philippines. A year was granted him to learn Visayan, and he spent it among the pitiful patients of the Cebu leper colony. Yet Anno Domini had taken its toll and his assaults on the difficult Oriental language were repulsed.

In his new country, since he could not preach to the Filipinos in their native tongue, he turned once more to the work of spiritual direction in which he had been so successful in the United States and Canada. In 1933-1934 he filled the offices of spiritual father, librarian and instructor in history to the Juniors in Novaliches. A wider field was opened to his talents when he transferred as spiritual father to the Ateneo de Manila. There he filled his days and his years hearing confessions, giving conferences, preaching sermons and directing retreats for Ours, for congregations of religious and for the laity.

As he was completing his first decade of years in the Philippines, the shadows of war lengthened over the archipelago and shadows, too, darkened the eyes of Father McCaffray. In his first vows, he had offered his King his body and his soul. That athletic body, a good instrument in Our Lord's service, he had kept in splendid shape. Indeed in his middle sixties he still played a vigorous game of tennis. And it was during a tennis match that he first noticed that his eyes were failing.

Shortly after the occupation of the Philippines by the Japanese armed forces, superiors judged it advisable to open a temporary theologate in the islands. Consequently in 1942 the College of St. Robert Bellarmine was created, and Father McCaffray assumed the post of its spiritual director. The theologians were several times compelled to shift quarters within Manila, and Father McCaffray moved with his scholastics. In 1943 the theologians finally joined the American Jesuits confined under house arrest at the Ateneo de Manila. There Father McCaffray celebrated his golden jubilee in the Society. His thanksgiving to God cannot but have had sombre

overtones for both patriotic and personal reasons. His eyesight had continued to fail. Cataracts were successfully removed from both eyes, only to be replaced by the more dread glaucoma. Father's vision faded into almost total darkness. Towards the end of 1944, with his fellow American Jesuits at the Ateneo, this blind septuagenarian was interned by the Japanese in the prison camp at Los Baños. Released by the American army at the end of February 1945, Father McCaffray returned to the United States.

Back home, he took up residence at 16th Street, where he was to remain for over ten years. Never once in those years did he complain about his blindness. Indeed only with extreme rarity did he so much as mention it, and then only in passing. He still had a strong body and a clear mind to devote to the service of his King. With the permission granted by the Papal Nuncio in the Philippines, he could still say Mass, and he said it daily. He could still pray, and at any hour of the day and most of the hours of the night, he could be found before the Blessed Sacrament. At times he could be seen drooping with fatigue; but invariably he pulled himself erect and once more directed his sightless eyes towards the tabernacle. He could still preach, and in the years noon-day Mass was offered daily in the church Father McCaffray would be guided to the pulpit as the priest approached the altar, and he would preach till the Sanctus bell told him to stop. He could still hear confessions, and the other confessors could guide him to and from his box. He could still counsel souls, and he could find his own way to the parlors. Indeed he travelled up and down the stairs in the residence at a pace that left many a much younger man behind, puffing and apprehensive. He could still give conferences and retreats, and he went forth to give them. Nor would he accept the services of a socius. His last retreat was given in New Orleans, where he had found his way without a travelling companion. Since there he had fallen and broken his arm, his retreat work came to an end. He could still, however, counsel souls far from New York City, and he did by means of letters.

He obviously feared being a burden on anyone. The only service he would daily request was that some passer-by outside his door would come in and read him his points for the next



day's meditation. He had to allow his neighbors at meals to assist him. At breakfast on fast days, this consisted in giving him a slice of dry bread and a cup of black coffee. It was affecting on entering his room to see his few shreds of clothing washed and hanging on a line he had rigged up, and the blind old man fumbling repairing the holes in his ancient sox.

His King had yet another cross to offer to Father McCaffray. As his eightieth birthday approached, increasingly he had to be prompted during his Mass by the priest who assisted him. Increasingly he stopped, confused and lost, on the corridors and stairs he had travelled so swiftly and confidently.

In the spring of 1956, Father McCaffray was brought to the infirmary at Shrub Oak. His body too had begun to show the passage of time. For several years he still came to recreation and joined in the conversation of the fathers. He took his daily walk on the arm of one of the devoted brothers infirmarian or of the scholastics who vied to assist him. In the summer of 1958 he was present in the sanctuary and closely followed the Solemn High Mass which celebrated his double and rare jubilee—his sixty-fifth year as a Jesuit and his fiftieth year as a priest. Thereafter his physical deterioration was rapid. In the last few months of his life, he had only flashes of lucidity and his worn-out body was confined to bed.

Throughout his life, Father McCaffray had said "Yes" to whatever his Lord had asked of him,—his years of hard service, his eyes, his mind. In his last weeks, this habit of a lifetime perdured. Whenever anyone spoke to him, his only answer was "Yes." On this note of affirmation and acceptance he passed, on February 15, 1959, to his well-earned reward.

## Father Hugh J. McLaughlin

John J. Killeen, S.J.

Hugh J. McLaughlin was born December 9, 1888 in Erie, Pennsylvania, the son of Hugh and Mary Collins McLaughlin. Orphaned at an early age, he was reared by his grandmother who resided in Buffalo, and who saw to it that her grandson,

in addition to the ordinary schooling, was given the opportunity to take lessons on the piano and the organ. As a young student at Canisius High School he would occasionally accompany one of the Fathers on Sundays to a rural parish in Kenmore or Williamsville, over which the Jesuits at Canisius had temporary charge, to act as sacristan and to play the organ at the parochial Mass. In the Society he frequently played the organ at benediction in the various communities in which he lived.

Upon completion of high school studies, Hugh McLaughlin entered the Novitiate of St. Andrew-on-Hudson, Poughkeepsie, August 13, 1909. There and at Woodstock he completed the usual training of the Jesuit scholastic. Four years of regency were spent at Regis High School, New York, where he taught the subjects frequently assigned to the class teachers at that time, Latin, Greek, English and mathematics. One group of boys he taught for two years, moving up with them from third to fourth year. This prolonged association with the same group gave him the opportunity to know his boys well and provided the basis for many lifelong friendships which he greatly cherished.

For theological studies Mr. McLaughlin returned to Woodstock in 1920. He was ordained to the priesthood at Georgetown University June 23, 1923 by Archbishop Curley of Baltimore. His first assignment as priest was to Brooklyn Prep where he taught fourth high and was student counselor for two years. The work of student counselor seemed to be what he liked best, as he so frequently spoke of it in later years. Often he called on the Scholastics to help him promote many little schemes to incite enthusiasm for spiritual activities among the boys. He was never bashful about soliciting the aid of the younger members of the community in carrying out his projects, as those who were Scholastics at Brooklyn Prep during that period will attest. For his part, Father McLaughlin readily acknowledged the generous help he received from them and was lavish in his praise of his Scholastic assistants.

Tertianship at Tullamore, Ireland, followed and then five years as teacher and student counselor at the Ateneo de Manila in the Philippines. In 1932 he was recalled to the

Province and assigned to teach Greek literature and evidences of religion at Canisius College, Buffalo. The classroom continued to be his field of labor for the next eight years; teaching literature, especially poetry, was a task which he found very congenial. At times he took to composing verse and he could always be counted on for a poetical contribution to the program whenever one of his elder brethren was celebrating a jubilee.

In the autumn of 1940 Father McLaughlin was unexpectedly transferred to a different kind of work. The community at St. Francis Xavier's, 16th Street, was without a Father Minister and he was chosen to fill the vacancy. The sudden change was somewhat of a shock not only to Father McLaughlin, but also to at least one of his friends. Years later, when he met this friend again in Buffalo, she expressed delighted surprise and explained: "Why you know, Father, when you went away from Buffalo I heard that you even left the Church and became a minister!" The material details which consume so much time and effort of the minister of a large community constituted a world unexplored to one who had spent many years in the company of the muses on Parnassus. It is to Father McLaughlin's credit that he took the jolt in stride, in a spirit of true, supernatural obedience, and applied himself energetically to the duties of his new office. He was gracious in his hospitality to the many visitors constantly knocking at the doors of 16th Street. It was here also that he found occasion to exercise his flare for decorating. For Christmas and other festal occasions he was always well ahead in his plans for decorating the refectory and recreation rooms—plans which were conceived on a rather lavish scale. For their execution he leaned heavily, as was his custom, on the younger members of the community. At times the Scholastics must have wished that they had a Father Minister whose decorative tastes leaned a little more toward the side of simplicity.

One of his accomplishments which Father McLaughlin looked back upon with special pleasure took place during 1945 while he was minister at 16th Street. At the end of World War II a plea came from Rome for food and household supplies for the Jesuits in Rome and other centers of Europe who had been impoverished by the ravages of war. Father McLaughlin

took this not only as an appeal; he took it as a challenge. For he was an indefatigable and unblushing beggar when it came to helping those in distress. Uninhibited by any timorousness, he made the rounds of one big wholesale house after another in the byways and lanes of the textile district of lower Manhattan, always insisting on interviewing the top official of each place that he visited. Some of these were so taken by surprise at this unaccustomed visitor, with his still more unaccustomed request, that they doled out donations of materials almost before they had a chance to realize what they were doing. It was with a great deal of pride that Father McLaughlin consigned literally tons of supplies to his needy brethren in Europe, and of course the shipping was also done gratis.

In December 1945 Father McLaughlin was named Superior of St. Ignatius House of Studies, Inisfade, where he remained four years in charge of that residence. In December 1949, he was assigned to St. Michael's, Buffalo, as *operarius*. The annual status of 1950 brought him an assignment to the province retreat band, a work which seemed to appeal to him deeply and to which he devoted himself with great energy and zeal for the ensuing six years. He continued in residence at St. Michael's for another year until the demolition of the old rectory and the Canisius High School buildings forced him to seek quarters at St. Ann's. From 1953 to 1956 Father McLaughlin's home station was at Canisius College where he had formerly spent eight years as a member of the teaching staff. A heavy retreat schedule, however, kept him almost constantly on the move so that his sojourns with the Canisius community were neither frequent nor prolonged. During the winter of 1956 Father McLaughlin was giving a retreat in a convent in New Jersey when he was taken ill quite suddenly and had to return to Canisius while a substitute was called to finish the retreat. Immediately on his arrival he was examined by a doctor and taken to Kenmore Mercy Hospital. At first it was thought he might have suffered a slight stroke since he lost partial control of his left leg and dragged it somewhat when he walked. Tests, however, showed there had been no stroke but the exact cause of Father's trouble could not be determined. The ensuing months brought consultation with several

specialists both in Buffalo and elsewhere; no remedy that was tried produced favorable results. It finally became apparent that he was a victim of muscular dystrophy which affected the muscles of the left leg. Slowly his condition deteriorated and he was forced to wear a metal brace. Clearly his days of travel in retreat work were at an end. Frequently Father McLaughlin said that the thing he dreaded most was to be reduced to a condition where he could no longer work; he wanted to keep busy in some useful occupation. No doubt it was for this purpose that in the autumn of 1956 he was assigned once more as an *operarius* at St. Michael's where he occupied a room on the first floor of the newly finished rectory, close to the domestic chapel for his daily Mass and only a short distance from his confessional in the church. There he continued to work as best he could for several months but the leg muscles continued to waste away and eventually he had to give up his parlor and confessional work completely.

In the spring of 1957, Father McLaughlin was moved to the infirmary of Loyola Seminary, Shrub Oak, where the care he needed was devotedly provided. Resigned to the fact that he could no longer take part in the active apostolate, he settled contentedly among his brethren in his new environment.

No one suspected how short this last phase of his life would be. On the morning of August 3rd the Brother Infirmarian noticed that quite a change had come over Father McLaughlin and notified Father Rector, who went to the infirmary to investigate. Father McLaughlin seemed convinced that he was merely having a weak spell which would soon pass, and so he was left undisturbed in his room. A few hours later the Brother Infirmarian detected a still more marked change in Father's condition and again informed Father Rector who immediately summoned the house doctor from Peekskill. The doctor confirmed Brother Infirmarian's suspicions and ordered an ambulance to take Father McLaughlin to St. Agnes Hospital in White Plains. Meanwhile the last rites had been administered. Strangely enough it was not muscular dystrophy but a heart attack which wrought such a sudden change in Father's condition. He expired just as the ambulance reached the hospital in White Plains. Three days later several relatives from Erie, Pennsylvania, and friends from Buffalo and New

York City attended the funeral Mass in the chapel of Loyola Seminary. Burial was at St. Andrew where young Hugh McLaughlin had begun his religious life just forty-eight years before.

## Father John J. Colligan

E. A. Ryan, S.J.

John Colligan was a native of Scranton, Pennsylvania, and made his secondary studies at St. Thomas College in that city. In 1899 he enrolled at Holy Cross College, Worcester, Massachusetts, graduating with an A.B. degree in 1903. After theological studies at St. Bernard's seminary, Rochester, N. Y., he was ordained by Bishop Michael J. Hoban on June 30, 1906.

Father Colligan remained in the Scranton diocese for nine years. He was curate of Father Patrick J. Colligan at Sacred Heart Church in Plains, Pennsylvania, for a year and of Father John Costello at the Church of the Annunciation in Williamsport, Pennsylvania, for three years. In 1910 he was appointed to begin an Italian mission in Wyoming, Pennsylvania, where Father Patrick Quinnan, who also became a Jesuit later on, was pastor of St. Cecilia's Church. In the 1911 *Catholic Directory* the Wyoming address is replaced by that of West Pittston and Father Colligan is listed as pastor of the Church of the Immaculate Conception. He had organized a national parish in West Pittston.

When Father Colligan announced to his parishioners in 1915 that he was entering the Jesuit Order, one of them, Mr. X, an Italian by birth, did all he could to prevent it. He appealed to the Bishop who had, of course, already given his consent. Mr. X, thereupon, went to Washington and lodged a protest with the Apostolic Delegate. He even persuaded Archbishop Falconio to intervene. But the intervention came too late. Father Colligan had entered the Novitiate of St. Andrew-on-Hudson, Poughkeepsie, New York, on September 18, 1915. It is interesting to learn that Mr. X and his family remained Father Colligan's devoted and lifelong friends.

Father Colligan was initiated into the Jesuit life by Father George Pettit who was then completing his tenure as master of novices. During the second year of his noviceship Father Colligan taught second year high at Boston College High School, Boston, Massachusetts. He then spent five years at Woodstock College, Maryland, reviewing philosophy and theology, passing his *Ad gradum* examination in 1922.

For nearly thirty years Father Colligan taught various philosophical branches at Holy Cross College, Fordham University, Georgetown University, and St. Joseph's College. During this period he published a brief text of the cosmology course. He was also, for two years, Father Minister at St. Andrew-on-Hudson where all were impressed by his kindness.

During his latter years as a Jesuit, spiritual direction occupied Father Colligan increasingly. He was spiritual father of Ours at St. Joseph's College High School, Philadelphia, Pennsylvania, and at Georgetown University. At Woodstock he was assistant spiritual father of the theologians for three years during which time he gave the community exhortations. During the last year of his life he was spiritual director of the theological students at the seminary of Mt. St. Mary's Emmitsburg, Maryland. For years also he was a much appreciated retreat master and guide in many communities of religious women.

As a spiritual counsellor, Father Colligan was kind and brief. His advice was clear and to the point. He usually did not take the initiative in the dialogue, leaving that to his client. Confronted with a real problem, however, he showed a wealth of wisdom and patience. His exhortations at Woodstock were spiritual and practical, distinguished more for feeling and humor than for reasoning or theoretical developments.

All who knew Father Colligan well considered him a true religious and a deeply spiritual man. When absorbed in prayer, a not infrequent phenomenon, he seemed at times immersed in spiritual light. Naturally inclined to silence, he cultivated hiddenness and humility and was, without a trace of scrupulousity, a man of exceptional purity of conscience. Many considered him saintly.

Father Colligan left behind notes of sermons, conferences and retreats. They had a penetratingly spiritual quality and

revealed a disciplined and methodical mind. The date and place of presentation was carefully marked in almost all instances, the division of topics, precise, orderly, logical, must have made for simple and easy presentation. These notes showed that Father Colligan read spiritual books very extensively. He apparently digested everything he read with a view of improving his guidance of others. His deep personal piety is clearly reflected in the choice of material. That all this preparation penetrated his own thought and conduct is an obvious conclusion and one attested, as we have seen, by his intimates.

The extent of Father Colligan's apostolic activity is revealed in the wide distribution of his notes. They cover novenas, retreats, sermons, conferences given to Ours, to priests, and especially to communities of religious women, over a very extensive territory.

Like so many notes of this kind, Father Colligan's proved, for the most part, too sketchy for publication. They required the development which an accomplished public speaker easily gives. Even those that were more developed would have acquired their effectiveness from the voice, demeanor, and personal touch of the preacher or retreat master who gave them.

Father Colligan died at Mercy Hospital, Baltimore, on September 11, 1959, after a short illness. He was buried at Woodstock.



# Books of Interest to Ours

## SUFFICIENT REASON UNDER FIRE

**The Principle of Sufficient Reason in Some Scholastic Systems, 1750-1900.**

*By John Edwin Gurr, S.J.* Milwaukee: Marquette University Press, 1959. Pp. 196. \$6.00.

Ever since Gilson's challenging article, "Les principes et les causes," in the *Revue thomiste* for 1952, it has been an open secret that the principle of sufficient reason, long accepted as the second great pillar of modern Scholastic philosophy after the principle of contradiction, has been undergoing searching critical reassessment by contemporary Thomists. The principle never functioned formally and explicitly in the systems of any of the great Scholastics. It appeared first in Scholastic textbooks of philosophy around 1750, under the openly admitted influence of Leibniz and Wolff, and has been consecrated in our time as a primary bastion of traditional Thomism by the works of Garrigou-Lagrange. Yet the vigor with which it has been affirmed has been matched only by the elusiveness and ambiguity of its meaning (or rather its spectrum of meanings) and the difficulty of pinning down its metaphysical and epistemological roots. Garrigou-Lagrange's own "classic" attempt to justify it by reduction to the principle of contradiction has finally been identified by the present author (for the first time in print, to my knowledge, though known for some years in the trade) as an uncomfortably close adaptation of the reduction of reality to thought found in Africanus Spir, a late nineteenth-century German proponent of rationalistic idealism.

The present volume, the fruit of a Ph.D. thesis at St. Louis University, is a welcome and valuable first piece of spade-work in laying bare the historical background of this key principle in modern Scholastic teaching as reflected in the standard manuals from 1750 to 1900. The author has done an immense amount of work in tracing down and combing through several hundred musty but still strangely fascinating (and at times not a little disturbing) old textbooks that did so much to mold the modern Scholastic tradition before the results of the contemporary rediscovery of St. Thomas himself began to make themselves felt at the textbook level.

The conclusions of the author's all too brief exploratory survey of the field are concentrated in the final chapter. They may be summed up as follows. Although the Scholastic writers who used the principle repudiated the context of Leibnizian rationalism and quasi-determinism out of which it was born, it has always retained overtones of a rationalistic cast of mind oriented toward the primacy of essence, abstract conceptual analysis, and deductive reasoning from concepts over the order of concrete existence and the method of discovery of principles by induction from experience. In fact, the more pronounced the bent

towards rationalism and essentialism, the author claims, the more central and honored has been the role of the principle and the earlier its occurrence in the system, in imitation of Wolff's own practice. Secondly, the principle has always retained a characteristic vagueness, ambiguity, and neutrality in its meaning which has permitted it to take on the coloring of whatever system it functions within, whether idealist or realist, essentialist or existentialist. As a result, it is impossible to assign any definite and fixed meaning to it outside of its use by a given author, and even there it is not always easy—surely a serious weakness in a supposedly self-evident first principle.

Though a valuable ground-breaking contribution, the author's own work suffers from the inevitable weakness of its excessive brevity in touching on so many writers in only 150 pages of evidence. Thus the rather sweeping general indictments put down in the conclusion are not always adequately substantiated by the meagre evidence made available to the reader in the text, though they may well be by the author's own wider reading in his material. W. NORRIS CLARKE, S.J.

#### SEQUEL TO "I'LL DIE LAUGHING"

*Smile at Your Own Risk!* By Joseph T. McGloin, S.J. Milwaukee: Bruce Publishing Co., 1959. Pp. 147. \$2.95.

The subject of Father McGloin's latest is life within the typical Jesuit High School, with examples supplied, courtesy of Regis High, Denver. Once again, his light literary touch and Mr. Don Baumgart's delightfully disrespectful sketches make for an entertaining volume.

Lest one wonder why the author of "I'll Die Laughing" now counsels you to "Smile at Your Own Risk," Father McGloin hastens to explain that the later title is a more universal way of expressing the old advice of "Don't smile till Christmas." After introductory chapters sketching Jesuit origins, ideals and training, individual chapters treat the manner, motive and matter of Jesuit high school teaching, the schools' teachers and those taught, with excursions into the subjects of extracurriculars and discipline.

Who will like reading this book? Certainly alumni, older and younger, will enjoy reliving 'the good old days', and our present students will see our efforts to educate them in a fresh light—though you, their teacher, will have to suffer the disadvantage of their being cognizant now of more of the trade secrets. We Jesuits, being a peculiar breed, will probably read the book with a critical eye, and thus note the lack of finely drawn precisions here and there. We might wish for example, that the motive of love behind obedience were more stressed, and the relation between prayer and activity (rather than their opposition) more closely drawn. But the author, knowing us well, has his answer for such a one: "I would suggest that, instead of blowing his top, he write his own book." If this sage and zealous advice is followed, the amateur author will face some high hurdles, e.g.: explaining the subject of vocation as simply and as profoundly as do pages twenty-one and twenty-two; being as humorous and as perceptive in describing incidents and

familiar institutions.

This humorous review of American Jesuit high schools should gain a full circle of readers. Perhaps its appeal would be even wider if it were more obviously catholic and contemporary. Thus the lie would be given to any false impressions that Jesuits and their high schools consider themselves totally unique in these days of heroic and booming Catholic educational efforts, or that they are so satisfied with the past as not to be rethinking their traditions in the light of the critical present and ominous future.

JAMES A. O'BRIEN, S.J.

### ANCIENT PHILOSOPHY

**A History of Ancient Philosophy.** *By Ignatius Brady, O.F.M.* Milwaukee: Bruce Publishing Co., 1959. Pp. 261. \$5.00.

This undergraduate textbook, the first of a three volume set, is devoted to a survey of ancient philosophy with an emphasis on the history of metaphysics in the Greek tradition. The main sections cover Greek thought, later Hellenistic developments, and the Oriental Scholasticism of the Arabian and Jewish heirs of Plato and Aristotle. This latter section carries the history of Greek thought well beyond ancient times into the medieval period, a departure from the usual order of treatment. In this respect the work is more than a history of ancient philosophy. Still, it enables Father Brady to trace the subsequent influence of Plato and Aristotle in philosophical circles outside the Christian tradition. (The second volume of the series will be devoted to Christian philosophy.) The picture is completed with a few short, but highly important sections, covering philosophy's "pre-history" among Hebrew, Egyptian, Indian, and Chinese religious thinkers. These sections are necessarily brief but provide some much needed corrective dimensions to the usual picture of the origin of Greek philosophy, although this reviewer would have wished for a more extensive treatment of the relationship between religious and philosophical thought. There is likewise a general introduction which covers the *why*, *what* and *how* of the history of philosophy. There are three serviceable appendices and a select bibliography.

The textbook, granting the inevitable brevity and schematic treatment proper to a work of this kind, is both thoughtful and scholarly. Father Brady quite rightly tries to avoid the impression that he is simply recording a long series of diverse, often contradictory answers to the main philosophical questions. He is aware of the need of showing organic development and unity. Whether such a development can be as easily communicated to undergraduates is, of course, another question. As elsewhere, a difficult balance must be struck between factual information and principled, universalized understanding. For this any textbook needs the animated, intelligent handling of an experienced teacher, as does any tool.

The book's biggest drawback, however, is a very practical consideration. Inasmuch as this textbook is but the first of a three volume set, one can foresee a total financial outlay of some \$15. It is rather difficult to believe that this consideration will not play a large, even perhaps disproportionate, part in deciding for or against using Father Brady's

text. Those whose decision it will be may well weigh whether Father Brady's treatment is that far superior to, say, Thonnard's one volume précis, as to warrant the additional expense. Expense aside, however, the book deserves recommendation as a complete and thoroughly competent history of ancient philosophy which is sure to find use as a reference work in any college library.

HARRY R. BURNS, S.J.

#### ST. THOMAS ON PRUDENCE

**Prudence.** *By Josef Pieper.* New York: Pantheon Books, 1959. Pp. 95. \$2.75.

Those who are acquainted with Josef Pieper's previous works on the virtues of justice, fortitude and temperance will know what to expect from these four essays on the virtue of prudence. They are not a detailed Scholastic analysis of prudence but rather a series of meditations on the text of St. Thomas. The first of these essays locates prudence in the hierarchy of virtues, and will perhaps be of little use unless one consults the many references given to the text of St. Thomas. A second essay sketches the "integral parts" of prudence, in order to expose the pre-eminently intellectual character of the prudential judgment. Pieper then distinguishes prudence from casuistry and shows that casuistry, while necessary for the confessor, nevertheless presents a serious danger to the development of prudence. The last essay discusses the relationship of prudence to the other moral virtues and to the theological virtue of charity.

Pieper's essays are deceptively brief. Just as they were meditatively written, so they must be read reflectively. A first quick reading may well leave the reader with the feelings of the Scholastics at Coimbra, who were satisfied as to the necessity of obedience but still asked how it might be acquired. Pieper seems to presume that his reader is aware of the whole Thomistic analysis of the interplay of intellect and will in practical reason and in freedom, and for this reason the book does not seem to be good introductory reading on the virtue of prudence. As advanced reading, however, these four essays will be especially valuable as a supplement to courses in ethics and in guidance. The prudential judgment is a key element in Thomistic ethics, and is perhaps also an important point of contact between Thomism and contemporary existentialism. Those who have their doubts, and especially those who have judged Thomistic ethics from manuals written with only a reverential nod to the *Prima Secundae* and the *Secunda Secundae* will perhaps be surprised to find Pieper accurately describing prudence as "situation conscience." So too, those who see in Thomistic ethics only a collection of conclusions deduced from an objective natural law may not expect to find that "the immediate criterion for concrete ethical action is solely the imperative of prudence in the person who has the decision to make. This standard cannot be abstractly construed or even calculated in advance; abstractly here means: outside the particular situation."

Pieper's book alone will not provide a full analysis of the virtue of prudence. But if he awakens us to problems which we have tended to

overlook and opens the way to a reconsideration of the significance of prudence, then this book will be well worth the careful reading which it requires.

JOHN W. HEALEY, S.J.

### CHARITY IN MORAL THEOLOGY

**The Primacy of Charity in Moral Theology.** By Gérard Gilleman, S.J.

Translated by William F. Ryan, S.J., and André Vachon, S.J. Westminster: The Newman Press, 1959. Pp. xxxviii—420. \$5.50.

This marks the first appearance in English of the remarkable work of Père Gilleman. The book has reached its second edition in French, of which this is the translation, and its first in Spanish. It has won the acclaim of scholars at each new appearance.

Originally it was a doctoral dissertation completed in 1947 with Fathers G. de Broglie and René Carpentier of the Society as its mentors. The first published edition came out in 1952, to be sold out within a year. Revision for the second edition was undertaken by Father Carpentier with the approval of the author, who had since taken up his missionary labors in Kurseong.

The grand theme of the work is not new. It is "the first and greatest commandment" of the Master himself, "the greatest of these is charity" of Paul, the love theme so central to Augustine, the *caritas forma virtutum omnium* of Aquinas. The orchestration of the theme, however, is decidedly the author's own. What he has done is to synthesize within the Thomistic metaphysical scheme the data of reason and revelation on love.

The doctrine is basically the appetite-union-ecstasy theory of Saint Thomas, brought together into a unified whole such as Aquinas himself did not achieve. But the author has enriched his presentation—and this is his major contribution—with the concepts of the person, intersubjectivity and mediation from modern philosophies. All of this, impregnated with the data from Holy Scripture, the teachings of the magisterium, the theological treatises on the Incarnation and the Trinity, makes natural love blossom into love-charity.

The reader should not, then, expect to find here either the ready source of sermon material, the moral theology of the confessional or even a mere positive theology of charity. This is speculative theology at its best. Indeed, the author's declared purpose is to make moral theology conscious of its soul and animating force, to establish it more solidly on its theological underpinnings.

Father Gilleman does not, however, remain in the depths of metaphysics or the heights of supernatural mystery. In Part III, roughly the second half of the work, he reaches the practical level. (The reader who has not the time to work his way through the first half will be amply rewarded with just this portion.) Here he sketches an outline of a charity-centered moral theology. The outline is not complete, nor is it intended to be. He gives new life to the fundamental Christian attitudes of filial piety, penance, fraternal charity and mortification by bathing them in the penetrating light of love. The doctrines of justice

and chastity achieve wondrous meaning when impregnated with charity.

This major contribution to theology cannot be ignored. It should be read by those who teach in seminary or college and by all who are interested in philosophy and theology. We can find here, too, the basic principles of a charity-oriented asceticism.

There are a few faults that might be corrected in the next edition. There is an occasional poor choice of words in the translation, though as a whole it faithfully reproduces the original. More important, use of the more recent findings in scripture studies would enhance the frequent citing of texts from Holy Writ. For example "entole" is still interpreted as a "commandment" of love. Though the older work of Nygren, *Agape and Eros*, is cited, the works of Spicq and Kittel do not seem to have been used. If it will not lengthen the book unduly, a chapter on the biblical theology of love would put us still more in the author's debt.

Perhaps what is rather needed is a separate biblical theological study supplementing Gilleman's excellent treatise and synthesizing the scriptural teaching with what he has given us. Whether his philosophical construct is adequate to convey the rich message unearthed by recent scriptural scholarship remains to be seen.

Can a seminary course in moral be worked out according to the broad outline of a charity-centered moral sketched by the author? Time will tell. A textbook will have to be composed. It must retain the ideal of charity animating the whole of moral theology without sacrificing the precision of casuistry required for the confessional. The text must then be tried in the fire of the classroom. The effort should be made.

ROBERT H. SPRINGER, S.J.

#### GLOOM AND HOPE IN MODERN LITERATURE

*Modern Gloom and Christian Hope.* By Hilda Graef. Chicago: Regnery, 1959. Pp. viii—143. \$3.50.

There are countless books that tell us what we want to hear, and we applaud their brilliance and perception; there are other books which are harder in the swallowing, because they dare to disagree with us. Miss Graef's book belongs to the latter class. She thinks positively and in straight lines, with the result that one is constantly forced either to quarrel with her or to qualify her apodicticism. But with this *caveat* in mind, her new book is a learned and immensely thought-provoking study.

*Modern Gloom and Christian Hope* is basically a lusty attack on despair as an attitude in contemporary literature. The chief objects of Miss Graef's invective are Sartre, Camus and Anouilh; Simone de Beauvoir and Françoise Sagan; England's "angry young men" John Osborne and Colin Wilson; Marcel, Mauriac and Graham Greene. Her firm grasp of modern philosophical thought is evident in her treatment of the existential background of so much of modern French writing, with its roots in the "Angst" of Kierkegaard. Against this background, her scathing attack on France's atheistic "prophets of gloom" has real

cogency. But Miss Graef is even more deeply disturbed by the attitude of gloom she finds in Catholic writers. Her study of Mauriac's "Jansenism" is particularly incisive. Less successful, however, is her treatment of Greene; much of his basic intent seems to have escaped her. It is here that a tendency to literal-mindedness becomes particularly distressing, especially her habit of assuming that the words of a particular character necessarily represent the attitude of the author. Her assumption, for example, that the whiskey-priest in *The Power and the Glory* speaks for Greene himself vitiates much of her insight into that fundamentally hopeful masterpiece.

On the side of Christian hope, Miss Graef selects only two authors, Paul Claudel and T. S. Eliot, but her treatment of them is remarkably convincing. Her discussion of Eliot's journey from the waste land of despair to the promised land of hope is itself worth the price of admission.

One further precision must be made. In her discussion of themes and attitudes in modern literature, Miss Graef insists that "this criticism of the contemporary literary scene from the Catholic point of view implies no literary judgments. Several of the authors discussed in this study are excellent writers—but the artistic merit of their work does not enter into this discussion. Our point of view is solely that of the Christian, for whom hope is one of the theological virtues and despair a sin, and the writers treated in this book are viewed almost exclusively from this angle." This seems rather wide of the mark. To limit the function of literary criticism to imagery, semantics and style is an emasculation of the very notion of criticism. Criticism of attitudes and ideas is, as more and more modern critics are beginning to realize, an integral part of the complete literary judgment.

Whether she cares to admit it or not, Miss Graef is doing literary criticism, and very good criticism at that.

J. ROBERT BARTH, S.J.

#### THOUGHTS ON EDITH STEIN

**Edith Stein: Thoughts on Her Life and Times.** By Henry Bordeaux.

Translated by Donald and Idella Gallagher. Milwaukee: Bruce Publishing Co., 1959. Pp. ix-87. \$3.50.

As is more aptly indicated by the original French title: *La vie pathétique d'Edith Stein—Méditations*, this unique tribute of Henry Bordeaux to Edith Stein is a series of meditative reflections upon her life. The author first became interested in this German convert from Judaism about ten years ago when he learned of her connection with the Carmelites. As a youth he had frequented the Carmelite monastery of Paris where his uncle was prior, and later visited the monks' clandestine retreat when the anti-religious laws went into effect.

Even though this work is not a formal biography, the author uses the framework of Edith Stein's life. Before entering Carmel she had been a promising student of the great philosopher, Edmund Husserl, and later his most trusted assistant. During her formative years at Göttingen she studied under Adolf Reinach and Max Scheler, but it was

Husserl who freed her from the Kantianism of earlier years and introduced her to phenomenology. A chance reading of the autobiography of St. Teresa eventually led to her conversion to Catholicism, so distressing to her orthodox Jewish family. Within the Church she was introduced to St. Thomas Aquinas and worked at a synthesis of his thought and that of modern phenomenology. But these are only the bare facts which Bordeaux mediates on, and which he elaborates with perception and sensitivity in an anecdotal setting made up of accounts of those who knew Edith Stein, and of experiences drawn from the author's own life and of such great contemporaries as Henri Bergson, Gabriele d'Annunzio, Paul Bourget and Maurice Barrès. Further, he reflects on her love for her family, her love for her people and the whole world, and finally, on the way of humility and silence in Carmel, preceding her martyr's death. It is in Edith Stein's death in a gas-chamber at Auschwitz in 1942 that the Frenchman, Henry Bordeaux, sees her role in Catholic Germany as, ". . . the redemptress of the Hitler regime and . . . the symbol of all the victims of wars and revolutions in our time which in the midst of technical progress retrogresses toward barbarism!"

The translators have not only provided a very readable text, but have also added a select bibliography of the works of Edith Stein as well as books and articles written about her.

HENRY J. BERTELS, S.J.

#### HISTORY OF THE WEST

*History of Western Civilization. Vol. I. By Thomas Neill, Daniel McGarry and Clarence Hohl. Milwaukee: Bruce, 1959. Pp. xii-607. \$6.75.*

In no field is the struggle of the publishers more intense than that of textbooks. Bruce now sends *History of Western Civilization* to do battle for the honors among the freshman world history texts. This first volume covers the period from Adam to the Renaissance.

No textbook will please all teachers. This book is no exception. Many will find in its orderly treatment of the subject matter, its clarity of style and its fullness of development the exact qualities that they desire. Others will object to the book's lack of force and interest in style, its stress on facts rather than interpretation, its inclusion of much matter simply because it traditionally finds a place in textbooks, rather than because of the subject's intrinsic importance. Still, both groups would agree on the value of some of the physical aspects of the book. Double columns on each page make for easy reading. The short bibliographical essays at the end of each chapter will create interest in further reading of the best in current historical literature. There are good maps, a fine index, and clear divisions of subject matter.

The distinctive feature of this text is its strong Catholic viewpoint. This characteristic will make the book an active partner for the teacher in his attempts to instill a Christian outlook towards history. The difficulties created when a teacher has to constantly refute his textbook can only be realized by those who have faced this situation. Yet, one might wonder whether this positive Catholic spirit has not led the au-



thors to overstate their case at times. Thus, in their treatment of evolution, the belief of the ancients in immortality, the historicity of the Gospels, the actions of the medieval church, etc., their purpose seems to be more apologetic than historical.

This textbook stands in contrast to the type of text typified by Hales, Baldwin, and Cole's *History of Europe*. *History of Western Civilization* stresses fact and details, as the other emphasizes summaries and interpretations. The freshman college teacher, for whom such a book as *History of Europe* is too interpretative, too jejune in facts, too lacking in fundamentals, will find in this text the book that will fulfill his requirements.

WILLIAM J. BOSCH, S.J.

### RELIGIOUS FREEDOM IN MARYLAND

**Their Rights and Liberties: The Beginnings of Religious and Political Freedom in Maryland.** By Thomas O'Brien Hanley, S.J. Westminster: The Newman Press, 1959. Pp. xv—141. \$2.75.

While much emphasis has been placed on Maryland's famous toleration act of 1649, little attention has been given to a major event in the development of religious liberty in the colony—the Maryland ordinance of 1639. In this slender volume, introduced by Senator Eugene McCarthy of Minnesota, Father Hanley skilfully analyzes the impact of political and religious events in England during the century preceding Maryland's settlement, focussing his attention on the emergence of a pluralistic society and its immediate effect on church-state relations, and in turn, the liberties of Englishmen, especially those of the Catholic subjects of the crown. He concludes that the Maryland ordinance of 1639, a culminating event in the century-old struggle for freedom among Englishmen, was fundamentally more important for the development of liberty in the colony than the Toleration Act of 1649.

The author opens his study with a presentation of the political theory of Thomas More, which spelled out for Englishmen of the sixteenth century the sage distinctions between the "two powers" propounded by Pope Gelasius I in the fifth century. More saw that religious freedom was embedded in the very rights of Englishmen and that these rights in turn had roots in the nature of man and the eternity of law itself. From an analysis of More's *Utopia* Father Hanley traces the jurist-saint's opposition to absolutism and the relationship of his thought to the rise of a church-state view which established the autonomy and rights of each. More became a symbol for the English Catholic minority, and Father Hanley observes a continuity and constructive development of Catholic political thought stretching from More through William Cardinal Allen to the Calverts of Maryland. As a consequence, those who would pursue the church-state considerations in the new world, applied principles that had matured during the one hundred years of anguish in the mother country following More's death in 1535 (a printing error on p. 33 lists his death as 1635; and 1688 on p. 37 should read 1588).

The charter granted to Lord Baltimore planted the seed of freedom

in Maryland, and the colonists were quick to seize the opportunity to extend their freedom beyond the intention of the proprietor and king. The assembly's victory in the ordinance of 1639 was a basis for further religious and political agitation, for it clearly distinguished the two sovereignties, church and state.

The author has deviated from a more general thesis on the foundation of religious liberty in the colony, but he is on firmer ground than many of those who would confine themselves to the charter and the toleration act. The turbulent events in sixteenth and seventeenth-century England becloud the stream of conscious Catholic political development, and the author's continuity from More to Calvert at times seems forced. Religious and political expediency played a prominent role in political development, as witnessed by the Catholic reaction that marked the reign of Mary Tudor, and was repeated over a century later under James II. Nevertheless, the author presents a sound conclusion, and students are indebted to him for his reconsideration of the importance of the toleration act of 1649 in the light of the ordinance of 1639.

FRANCIS G. MCMANAMIN, S.J.

#### SPAIN AND THE PHILIPPINES

**The Hispanization of the Philippines: Spanish Aims and Filipino Responses, 1565-1700.** *By John Leddy Phelan.* Wisconsin: University of Wisconsin Press, 1959. Pp. xiv-218.

This book reminds one of a similar recent book (on Japan) by Ruth Benedict. They are similar in that both authors wrote about a people whom they did not study in their native habitat. But both works suffer not a bit from this local non-association. In fact their objectivity seems enhanced. And this especially in Dr. Phelan's study of Philippine history.

A section at the end of the work attests to the unenviable research that must have gone to the unearthing of the data given in the book. Mr. Phelan used no little spade work and had he gone to the Philippines he would have literally used a spade in order to sort the documents in Manila's forgotten archives. Such is the pitiful condition of early historical documents. Dr. Phelan topped this pioneering work with a sane interpretation of his data, unaccompanied by the usual *animus* of some "historians" when examining the deeds and misdeeds of friars in early Philippine history. He has this to say on a subject that has been aired again and again in our day for all to see: "Although abuses among all the [religious] orders cannot be glossed over, neither should they be exaggerated. The majority of the religious apparently performed their duties conscientiously. The spectacular vices of the minority ought not to obscure the dramatic virtues of the majority." (pp. 38-9)

An interesting chapter that can bear further study by social anthropologists is the "Philippinization of Spanish Catholicism." This is a process still going on even to our day. Our ancestors proved "themselves remarkably selective in stressing and de-emphasizing certain features of Spanish Catholicism." (p. 72) We believe that their descendants are equally adept. On page 127, Dr. Phelan makes an interesting observa-

tion about what is known in the Hispanic world as caciquism. Cacique tradition is some *gobernaldorillos* indulging in graft and favoritism. "Now the sphere of speculation has reached out to include the whole nation." If we are to believe what we read in today's Manila newspapers, this national contagion must be true. Does it have its roots in our history? The question is prudently left unanswered.

Summing up, we can say that a reading of this book helps one to appreciate the Filipino character more, that it is a Malay character that has been influenced in a peculiar way for the past four centuries by an Occidental culture. It throws more light on that oft-repeated phrase, the only Christian nation in the East. The conclusions that the author draws are not necessarily profound but certainly fundamental. Such basic knowledge will make a Filipino understand himself better and help explain to our visitor (or a foreign aid expert) the culture that he will meet among Filipinos. One such conclusion is that "Catholicism provided the cement of social unity" (p. 159) among a people living in seven thousand islands and who communicate their thought in eight major languages and many minor dialects.

JOSÉ AQUINO, S.J.

#### RELIGIOUS ORDERS AND THEIR FOUNDERS

*Warriors of God: The Great Religious Orders and Their Founders.* By Walter Nigg. Edited and Translated by Mary Ilford. New York: Alfred A. Knopf, 1959. Pp. vii—353—xvi.

In these eleven studies of great figures in the monastic tradition Walter Nigg seeks to fathom the mystery at the heart of monastic existence. He is convinced that "monasticism is too deeply rooted in the human heart ever to disappear completely," a conviction which he bases on monasticism's place in Buddhism, in Orthodoxy, even in Protestant thought, and above all in Catholicism where alone the orders have "continued to receive the care and the encouragement they require." In the light of monasticism's tendency to appear at historic junctures under fresh forms embodying the specific answer to the specific crisis of an age, the contemporary ferment of interest in monastic life is doubly significant. It is this question of the significance of monasticism for our age which has led Nigg to make his study. He is convinced that we must grasp the reality of monasticism anew, for it will be from "a new, transfigured monasticism" that will come the solution of the crisis of our century, a century whose hideous symbol is "the man armed with a machine gun, stumping off over endless ruins."

In dealing with his eleven founders—Anthony, Pachomius, Basil, Augustine, Benedict, Bruno, Bernard, Francis, Dominic, Teresa, and (the non-monastic) Ignatius of Loyola—Nigg has overcome the inclination to produce, as Delehaye once put it, a "hieratic image where everything is idealized." Instinctively one feels that each of his eleven once really saw the same light of day we see.

However, Nigg's central interest in each portrait is a religious one—to recapture the religious insight which was the key to the particular saint's life and to his work of monastic creation. In many cases Nigg

finds this key insight tied to some personal experience of a mystical or miraculous character in the saint's life. For the reader who is still in the process of extricating himself from a hagiographic point of view which tends to substitute overt prodigy for inward triumph of grace, Nigg's apparently uncritical enthusiasm for the miraculous will at first sight be quite disappointing. Actually, Nigg proves himself quite conversant with the findings of critical hagiography. If at times he seems to throw these findings to the wind, it is largely in order to avail himself of the true function of the legendary in the lives of the saints, which is nothing other than to be the expression of, not the substitute for, the inner unwitnessed triumph of grace.

As a Protestant, Nigg is aware of the danger of succumbing to the sectarian spirit in his approach to monasticism and its founders. The success with which he has avoided this particular pitfall is perhaps best illustrated in his treatment of the orders—particularly his treatment of the schisms within the Franciscan brotherhood after the passing of Francis, his treatment of the Dominicans and the Inquisition, and of the Jesuits and moral theology.

One question which suggests itself at several points in the course of a book like Nigg's is the question of the relation between founder and foundation. More specifically, to what extent does a religious foundation really share, as insight, the powerful and highly personal realization which informed and energized the life and work of the founder? Even if the foundation does share the insight at the outset of its history, to what extent and by what process can the insight be transmitted to successive generations? And, finally, is the process of transmission quite as automatic and assured a thing as sometimes seems to be the presumption?

JAMES MCCANN, S.J.

#### ST. PHILIP BENIZI

**A Florentine Portrait: St. Philip Benizi (1233-1285).** *By D. B. Wyndham Lewis.* New York: Sheed and Ward, 1959. Pp. 137. \$3.00.

St. Philip Benizi was fifth General of the Order of Servites of Mary. Born in the city of Florence, Philip was the contemporary of Dante. He took a degree in medicine in the University of Padua and became, at the age of twenty-one, a full-fledged doctor. In the following year he entered the newly founded Order of the Servites of Mary. He intended to spend his life as a lay brother of the order, but superiors insisted that he become a priest. He was appointed socius to the general of the order and, on the latter's death, was by unanimous consent elected his successor. At the death of Pope Clement IV, Philip narrowly avoided becoming Pope. Gregory X was elected in Philip's stead. Much of the Saint's life was spent in fighting for the survival of his order, which was due for extinction under a decree of the pontiffs regulating the founding of new religious orders. That the Servites exist to this day is due in no small measure to Philip's efforts.

Since Mr. Lewis is an expert in the history of the later Middle Ages, he has no difficulty in bringing to life Philip and his times. The author's

knowledge is used to flesh out the life of St. Philip, the material for which is of necessity scanty and frequently legendary. The result is a very readable book on a great Saint of the Church who, merely through the passage of years and not through lack of vitality or significance, has become relatively little known.

GERARD F. GIBLIN, S.J.

### JESUITS AND INDIAN HISTORY

**Jesuit Letters and Indian History.** By John Correia-Afonso, S.J. Bombay: Indian Historical Research Institute, 1955. Pp. xxxix—193. \$2.00.

**Even Unto The Indies.** By John Correia-Afonso, S.J. Bombay: Messenger of the Sacred Heart, 1956. Pp. 101. Rs. 1/12.

The first of these volumes, a revision of the author's doctoral dissertation, has received high praise in the Indian press and scholarly journals for its sober clarity and critical analysis of a wealth of material heretofore greatly neglected. Its purpose is to gauge the value of the *Jesuit Letters From India* (1542-1773) for the historiography of India, to give a general idea of their nature and range, to indicate the historical works in which they have been used, and to point out the scope for their further utilization. That the author has thoroughly succeeded in his purpose with a pleasant and instructive narrative, based on an extensive bibliography, stamps his work as an important step forward toward the eventual publication of a comprehensive history of the Church in India.

The second, an attractive pocket-size monograph, offers little, in its first part, to those familiar with the vocation of Ignatius and the Society's early years. But its second part is an enlightening thumbnail sketch of the first missionary activity in India, with such rewarding nuggets as Xavier's request for those men who did not have the talent for letters or preaching in Europe, versus Father Nicholas Lancillotti's plea for the learned and virtuous; the fact of St. Paul's of Goa being the first college of the Society meant exclusively for externs; and the first publication from an Indian press: philosophical theses to be defended in a public disputation. Those interested in Jesuit activity in India will find that this brief and lively survey may whet their appetite for the more substantial satisfaction offered in the first volume.

JAMES N. GELSON, S.J.

### THE PRIESTHOOD IN FRANCE

**My Father's Business.** By Abbé Michonneau. Translated by Edmund Gilpin. New York: Herder and Herder, Inc., 1959. Pp. 155. \$2.95.

The accent is French, but the language is universal, for though the Abbé is as French as Frenchmen go, the subject on which he writes is the universal priesthood of Christ. Perhaps it is because of this universality that the reader can easily forget that the Abbé is writing about a particular segment of that priesthood, the French clergy, and the parish clergy to be more exact, and finds his observations on them pertinent to his own cultural milieu. For the business of saving souls is essentially

the same the world over. The Abbé ranges masterfully through practically every aspect of a parish priest's life, from sermons and studies to art forms in his church, from politics and class distinctions to the teaching of catechism to children; but central to his thought is the all too often forgotten truth that the parish does not consist of the priest first and foremost, but of priest *and* people—the community as a whole. The priest will work for the individual, lead him as high as he can go up the ladder of sanctity, but it is through the community that the leavening process of religion can take full effect on all of society. This was true of Apostolic times, it is still true of ours. Hence the Abbé does not hesitate to describe the parish priest as “one who wakes up community consciousness, and builds communities.” Evidently, to do just that, the priest must know his people—by no means an easy job. The cleavage that has come about between clergy and laity in France stems primarily, it seems, from this lack of mutual understanding (the burden is as much the laity's too). It is in his analysis of the French situation that the Abbé Michonneau will be most helpful to priests in other parts of the world: what has happened in France can very well happen here or elsewhere; in fact seems to be happening today in many parts of the world where the respective roles of priest and laity have been lost sight of or simply misunderstood in the constantly changing conditions of modern living. The parish priest's life is not at all a sinecure nor a drab existence, for that matter, and only with a proper understanding of what it truly is on the part of the faithful—and of priests themselves—can we hope for a more effective priesthood.

Credit is due to Edmund Gilpin for a most readable English translation, also to Father Henry, O.P., for the scholarly chapter on the history of the priestly ministry from its beginnings to the present. Without the latter's contribution, many of the Abbé's forceful observations would lose much of their pertinence for our times.

FRANCISCO F. CLAVER, S.J.

#### CARDINAL LERCARO OF BOLOGNA

*My Door Is Always Open.* By Georges Huber. Translated by Thomas Finlay. Notre Dame: Fides Publishers Association, 1959. Pp. xiv—158. \$3.50.

Georges Huber has within the hundred and fifty odd pages of this remarkable little book given us a marvelous insight into the life of a pastor of souls whom Pius XII called “the perfect bishop.” Not only has the author painted a vivid picture of the Archbishop of “red” Bologna, Giacomo Cardinal Lercaro, but what is more important, he has done this largely by letting the Cardinal speak for himself. The author has performed the exacting task of editing the Cardinal's speeches and talks, and has ended up by giving us an inspiring and extremely readable sampling of his thought on subjects that range from international order and politics to liturgy and sacred art. The book in its English translation moves along smoothly; only the profundity and richness of the

Cardinal's own thought makes the reader pause to assimilate before going on.

The author, in his introduction, gives us a resumé of the Cardinal's life up to the year 1952 when he was still Archbishop of Ravenna. The book itself is the story of all that has happened since the June of that same year when he was transferred to the See of Bologna by Pope Pius XII.

"My Door Is Always Open" tells of what the Church is doing today in the heart of Italy's "red belt" to win back a mass of de-Christianized people for whom Communism offers a tempting, if only a temporary, solution to their poverty, and for whose needs the Church had not sufficiently proved its genuine solicitude. These are people who are not interested in theoretical encyclicals; these are people who want bread and clothes and a roof over their heads. The working classes lost to the Church and now hostile to her message are nevertheless learning the Good News of Jesus Christ in a way that is unmistakably clear. They are reading it in the life and deeds of their Archbishop who is sharing their life of poverty; who is personally involved in their welfare and who has translated the social teaching of the Church into action at great personal cost to himself, but with a humility so genuine that he is unconscious of it. He has demonstrated the Church's concern for the poor by his welfare bureau, by the personal interest in and charity to the dozen or so poor boys with whom he shares his house and table, by his housing project for poor newlyweds and in a thousand other ways which this book reveals. Nor are the Cardinal's measures to alleviate the material and spiritual needs of his people merely stop-gap ones. His program of reeducation and his apostolate to the intellectuals give his work the permanence it needs. His liturgical apostolate of which we have already heard so much is not something that is confined to the sacristy; its value is to be measured by the charity and thirst for social justice it has created in his priests and flock.

We have all indulged in the pious imagining of how Christ Himself would act were He to wear the red robes of a bishop in our difficult times. When the reader closes this book, he will find that this scholarly, humble, and poor bishop of Bologna, living the pure evangelical life of the Gospel, but fighting the enemies of God with twentieth century methods, comes as close to the ideal as any man can. So inspiring is this life of Cardinal Lercaro that long after the reader has put this book aside, he will find himself agreeing with the priest who said: "Just to think of him makes me a better man."

PAUL L. CIOFFI, S.J.

#### COMMUNIST PERSUASION

**The Communist Persuasion.** *By Eleutherius Winance, O.S.B.* Translated by Emeric A. Lawrence, O.S.B. New York: P. J. Kenedy, 1959. Pp. xii—239. \$3.95.

Sometimes a book appears which forces readers to reconsider their system of value judgments on some particularly significant issue. This

is such a book. The work gives a new, well analyzed view of the modern Communist technique of "brainwashing."

The author, Father Eleutherius Winance, O.S.B., is eminently qualified to make such a study. After his ordination to the priesthood and the reception of the doctorate degree from Louvain, Father began his fourteen years of mission work in China. His labors were terminated by the arrival of the Red Chinese troops in 1950. This Benedictine underwent "brainwashing" sessions of four hours duration three times each week during a period of eighteen months. By training and personal experience the author qualifies to analyze authoritatively the subject of "brainwashing."

The book views the Communist technique as a genuine attempt at "conversion" in the religious sense of the word. Such known religious methods as the explanation of doctrine, moral and ascetical exhortation and the examination of conscience are used by the Communists to bring a person to abjure his previous loyalties and make a full commitment of himself to this new doctrine. To Father Winance the usual equation of "brainwashing" with the simple Pavlovian "stimulus-response" psychology is a gross simplification. The Communists use depth psychology and idealism to bring about a change of mind. This is the message of the first part of the book; it is also the best part of the work.

The second and third sections of the book are more autobiographical than analytic. The second part deals with the author's "trial" and expulsion from China; the third part concludes the work with some prudent observations on the present sufferings of the Chinese Catholics. This latter section is very moving and offers an excellent framework for judgment of those Chinese Catholics who have apostatized; the extremely trying conditions under which the Chinese Catholics live are presented in forceful and sympathetic terms. This book is well worth reading to find out both Communist techniques and the Catholic answer to their persecution.

EDMUND G. RYAN, S.J.

### THE MYSTICAL BODY

**The Mystical Body and Its Head.** *By Robert Hugh Benson.* New York: Sheed and Ward, 1959. Pp. 92. \$0.75.

In his 1943 encyclical, *Mystici Corporis Christi*, the late Pope Pius XII wrote: "If we would define and describe this true Church of Jesus Christ—which is the One, Holy, Catholic, Apostolic, Roman Church, we shall find no expression more noble, more sublime or more divine than the phrase which calls it 'the Mystical Body of Jesus Christ.' This title is derived from and is, as it were, the fair flower of the repeated teaching of Sacred Scripture and the Holy Fathers."

In this abridged edition of Msgr. Benson's *Christ in the Church*, a collection of religious essays published in 1911, the publishers admirably achieve the intent of their series of Canterbury Books. The doctrine of the Catholic Church as the Mystical Body of Christ is here treated more completely than is possible in a pamphlet and more succinctly than in the original work and given the psychological (and economical) lure



of the paperbacks. What is more important of course is the fact that a dogmatic doctrine is rendered unusually intelligible and doubly appealing by Msgr. Benson's facile and even lyrical (cf. pp. 18-19) exposition and development of the traditional Catholic belief that "just as Jesus Christ lived His natural life on earth two thousand years ago in a Body drawn from Mary, so He lives His Mystical Life today in a Body drawn from the human race in general—called the Catholic Church—and that her words are His, her actions His, her life His (with certain restrictions and exceptions), as surely as were the words, actions, and life recorded in the Gospels."

This abridgement should be an invaluable aid to the religion teacher in getting across the basic doctrine of the *Mystici Corporis*. He should note, however, that Msgr. Benson was not writing a book about the whole doctrine of the Mystical Body. His concern was with the Church here upon earth: the Church Militant.

If the reviewer were to find a flaw in Msgr. Benson's work, perhaps it would be pertinent to certain observations expressed apropos the Hidden Life of the Catholic Church and an appraisal of Eastern religions (cf. chapter 4). What is implied, if not explicitly stated, is that Christianity is a Western religion; and an obvious historical fact is ignored, a fact which missionaries have been at pains to stress these past two decades in Eastern mission lands. Christianity, though assuredly Western in expansion and development these past centuries, is Eastern in origin and therefore not alien to the East. Along with Buddhism, Confucianism, and Mohammedanism (recognized by Msgr. Benson as "the great non-Christian world-religions"), Christianity is also of the East. The recognition and insistence on this fact is no mere missionary stratagem to counter the raw nationalistic sensibilities in the East.

Reading this abridged edition should be an incentive to look up the unabridged work. The effort will be well rewarded.

ALFREDO G. PARPAN, S.J.

### THE CHURCH AND SUBURBIA

**The Church and the Suburbs.** By Andrew M. Greeley. New York: Sheed & Ward, 1959. Pp. 206. \$3.50.

Father Greeley, drawing on his own observations of the exodus of Catholics from the city of Chicago to the mushrooming suburbs to the north, west and south of the city has presented a study of the problems which face the Church in this and similar situations throughout the United States. It is surprising that this is the first book length treatment of the subject, since the suburban movement is not a phenomenon of the last few years alone. Acute as is the problem this is not the first time in the United States that a large surge of younger people to the periphery of metropolitan centers has strained the Church's resources and presented problems of parish growth and adjustment. After the First World War the older metropolitan areas of the East experienced the rush to suburbia. Yet no study was made of the problems then encountered by the Church, and more or less successfully met. Father

Greeley has, then, performed in this era a service for the Church.

This book is not a highly scientific sociological study. It is a series of connected essays by a talented and zealous suburban curate who is very much aware that the Church is facing a challenge when it moves to suburbia. That challenge is not outlined in any hackneyed and superficial way. The suburbanite is not pictured as a neurotic status seeker trying to roast a more expensive rib of beef over a larger barbecue pit than his neighbor. Father Greeley is concerned with more than superficialities. His thought carries him deep into suburban cultural values, ascetical ideals, and consumer confusion. How does one teach spiritual detachment to a group of Catholics increasingly concerned with material comfort? His comments on the role of the liturgy in this spiritual mission are both balanced and intelligent.

If the book suffers from any defect, it is that it adheres somewhat uncritically and too closely to the theses of other scholars with more professionally sociological interests. Yet it must be borne in mind that Fr. Greeley is not attempting a definitive study. His purpose is to provoke discussion of the problems of the suburban parish. If the book succeeds in this, it has well served its purpose. Jesuits will find the book especially interesting, since on both the high school and college level they will more and more be called to educate and motivate the Catholic children of suburbia.

GEORGE L. KRIEGER, S.J.

#### RELIGIOUS TRAINING IN THE FAMILY

**Together Toward God—Religious Training in the Family.** *By Pierre Ranwez, S.J., Jacques and Marie-Louise Defossa, and Jules Gerard-Libois.* Translated by Paul Barrett, O.F.M. Cap. Westminster, Maryland: The Newman Press. Pp. xvi—260. \$4.75.

Cardinal Suhard once wrote "the Church knows how to give up"—namely, to give up out-moded and worn-out ways of achieving her ends. The current urging of lay participation in the growing liturgical movement, the emphasis on lay responsibility in a democratic and demographically requisite milieu, the relaxation of the Eucharistic fasting laws, all suggest the Church's constant self-appraisal and readiness to adapt to changing society within the framework of her divine constitution. One of the most intensive efforts of the Church to modernize her apostolate aims at vitalizing the intelligent faith and worship of her children. Away with mere sheep-like attendance at mumbled rituals, mysterious only because not explained and learned. Let Christ's members understand the acts and prayers of His Body: the structure of the Holy Sacrifice, the prayers of the baptismal ceremony and of unction's strengthening. Both *Mystici Corporis* and *Mediator Dei*, as well as the Sacred Congregation of Rites' Instruction of September 1958, illustrate the Church's direction. In a still small but growing swell, the laity is following it.

The book under review, written by four experienced Belgian leaders in the family apostolate and religious teaching, spells out in clearest detail a program of religious training and practice in the family from

boyhood to late teens. Of course it centers around appreciating, preparing for and receiving the several sacraments, the imparting of religious knowledge and attitudes, the formation of the Christian character, and the use of scriptural and liturgy-based prayer and readings. Perhaps the most arresting feature of the program is the proposed series of home and/or church con-liturgical celebrations immediately preceding and following the several sacraments.

Relatively few Americans will have the desire and initiative to implement this program in their own homes and parishes, and fewer still will want, understandably enough, to use it all. But the number that will profit from it is growing. This volume provides both a practical ideal to be considered and a detailed blueprint to be followed, although with many modifications, in the American home. The pre-first confession ceremony, centered around the rich baptismal rite which the youngsters did not previously understand; and the pre-wedding ceremony, with its triple theme of departure (Abraham leaving for his new home), love (Christ and His Bride), and fecundity (Abraham again, the mustard seed, *et al.*) are especially impressive.

Priests seeking kerygmatic fruit in social prayer will find it here; so will the spiritually thirsting laity. A good bibliography and summary outline enhance the book's utility.

JOSEPH B. SCHUYLER, S.J.

#### NEW LIGHT ON COUNSELLING

**Counselling the Catholic.** *By George Hagmaier, C.S.P. and Robert Gleason, S.J.* New York: Sheed and Ward, 1959. Pp. xiv-301. \$4.50.

Fathers Hagmaier and Gleason have made available to priests and seminarians an extremely valuable text of fundamental counselling concepts and techniques. Treating matter which is complex and difficult, they have managed a clear and easily intelligible presentation of the best that dynamic psychology and moral theology have to offer to the priest-counsellor. The book is divided into two sections. The first treats of the *psychological* perspectives of counselling and is written by Father Hagmaier. In his approach he frankly follows the dynamic school of psychology, which he describes briefly but adequately in his first chapter. Succeeding chapters treat the role of the priest as listener, the psychic roots of the most common failings encountered in the confessional, and the more acute problems of masturbation, homosexuality, alcoholism and scrupulosity. Father Hagmaier also discusses the priest's role in referring the mentally ill to the psychiatrist and his continued assistance during and after treatment. An appendix describing briefly the chief mental illnesses gives valuable aid in this regard. This first section of the book closes with a chapter on the use of available community resources and agencies to help those in need. A second appendix provides an extensive list of such referral facilities available to the priest and his parishioners.

Father Gleason, in part two of the book, treats the *moral* perspectives of counselling. He presents the latest developments in moral theology on subjective imputability as applied to the questions of masturbation,

homosexuality and alcoholism. The final chapter contains a brief historical survey of the development of Catholic thought with respect to psychiatry and a discussion of the role of priest and psychiatrist as collaborators for the spiritual benefit of the patient.

The authors have succeeded admirably in the goal they set for themselves, which was "not so much to answer questions or solve difficulties as to build attitudes about the problem-solving process itself." The real value of the book they have themselves succinctly expressed in the statement of their objectives. "A deeper insight into the unconscious motivations behind much of human behavior; a conviction that most human conflicts are far more complex than they appear; a recognition that the same problem in two people can have wholly dissimilar causes, and therefore quite different solutions; a reluctance to jump quickly to "diagnostic" conclusions about the reasons and remedies for behavior difficulties; a readiness to listen more and say less in counselling relationships; the clear recognition that many specific human problems require specific information and training to be solved; an informed readiness to refer professional problems to professional experts; a deeper grasp of the relationships and distinctions between emotional and religious, psychological and supernatural influences, and the ways by which both the priest counsellor and his parishioner can take them into account—these are some of the longitudinal objectives the authors see as important in the training of today's young priests." These goals have been eminently realized in their honest, forthright and balanced treatment of admittedly involved questions. No claim is made to have all the answers. In fact, this is precisely the mentality from which the authors wish to disassociate themselves. This book is a much needed tonic for priests inclined to resolving pastoral problems by having immediate recourse to the universal and objectively valid laws of morality, which are simply imposed upon the individual. The pronounced stress upon the psychological state of the penitent helps to correct this distortion and results in a much more honest and realistic approach to problems which are always unique and personal, and therefore to be treated with circumspection and reverence. Displacing the emphasis from hasty recourse to obligations and guilt, and even to exclusively supernatural means to resolve personal problems, and relocating it in the area of long-range psychological rehabilitation is a giant step forward in the effort to give effective spiritual assistance to Catholics.

The division of the book into two parts, one psychological and one moral, was due no doubt to the desire to maintain clear distinctions between these two fields throughout the discussion. Unfortunately, it results in considerable repetition and somewhat annoying references back and forth to other parts of the text. The theological section also suffers from a presentation which is somewhat lifeless. These difficulties might have been avoided by a greater degree of collaboration on the part of the authors aimed at a completely unified presentation of the matter, especially in the chapters on masturbation, homosexuality and

alcoholism. Despite this difficulty, Fathers Hagmaier and Gleason have made available a work which is of great value to the non-specialist. It is recommended reading for all priests and seminarians.

FELIX F. CARDEGNA, S.J.

### TEACHING THE CATECHISM

**Teaching the Catholic Catechism, Volume II: The Church and the Sacraments.** By Josef Goldbrunner. Translated by Bernard Adkins. New York: Herder and Herder, 1959. Pp. 111. Paperbound, \$1.65.

This second volume of the English translation of Father Goldbrunner's handbook for teaching the *Catholic Catechism* shares the structure, arrangement, and all the evident virtues of volume one, reviewed recently in these pages. These will not be repeated here. It might be noted that this handbook series does not attempt to exhaust the riches of the catechism's content or the variety of possible approaches. Rather each lesson plan is constructed around the one central teaching of each chapter. Hence in its simplicity and selectivity this handbook stands in contrast to the plethora of examples, suggestions and applications found in a work like Alfred Barth's *Katechetisches Handbuch* for the *Catholic Catechism* compiled for the diocese of Rottenburg. Each has its advantage. And it is Father Goldbrunner's series which is available in English.

EDWARD V. STEVENS, S.J.

### CATHOLIC HIGHER EDUCATION

**The Catholic Dimension in Higher Education.** By Justus George Lawler. With an introduction by Leo R. Ward, C.S.C. Westminster: The Newman Press, 1959. Pp. 302. \$3.95.

The author of this book has done Catholic educators a good service in attempting to delineate a satisfactory plan of education for the Catholic school. It would be unrealistic to expect every Catholic educator to agree with all the details of his analysis of the sources of the present status of confusion on the aims of Catholic education, or the positive plan which he proposes in the last chapters of his book, but every chapter does give the Catholic educator food for serious thought.

In his opening chapter, he emphasizes the need of educational theory yet deplores the inordinate preoccupation among educators with methods of organization and programs of studies to the neglect of the salient fact that the teacher is more important than the program. He further deplores the fact that the educational theory of the Catholic heritage has been too closely related to medieval thought. This has been the fault of the medievalists, or rather neo-medievalists, who limit Christian Culture to the medieval era. If they are historians, they trace the development of Christian Culture to this era. If they are structuralists, they make metaphysics the alpha and the omega of all educational thought, and Ratio rather than Intellectus becomes the key word in the Catholic program of education. Some may challenge this analysis of the manner and spirit in which Catholic programs of education are organized, but the author makes out a persuasive case for it.

In the second chapter of the book, where the author discusses the sources of what he terms defects in Catholic higher education in America, considerable emphasis is put on misconceptions of the spiritual life. Here, he is talking of those religious and clerics who have borne the brunt of American Catholic education. Their spiritual training was received either from the manuals of religious Congregations whose origin is traced back to the Seventeenth Century French School or from the manuals of perfection of the counter-Reformation era. These manuals stressed moral discipline and spiritual perfection to such a degree that the minds of these religious teachers gave intellectual cultivation a very secondary place in the education of youth. The reasoning seems persuasive. However, it is well to remember that his examples can be matched with perhaps as many examples of religious trained under the same rule who had a real devotion to scientific and liberal training in the schools they administered. The reasoning is more facile than convincing.

This second chapter quite naturally leads the author to discuss in the following chapter the role of the layman in education on the collegiate and university levels. The author defends the complementary role of the layman and the religious and cleric in Catholic higher education. Though there have been those who opposed this cooperation, there is very little reason, if any, on their side. It is a most natural and exemplary team in any Catholic college or university.

In the fourth and fifth chapters, the author outlines more positively what he considers the ideal of a Catholic program of education. In the fourth chapter, "Doing the Truth," he gives credit to what the Scholastic Synthesis of the Middle Ages has done for Catholic scholarship, but insists that the approach is too rationalistic and too narrow in its scope. Truth is not confined to one method of teaching or one mode of thought. He favors the contemplative rather than the discursive approach to truth, and gives a fine analysis of his point of view. The Catholic heritage, in his opinion, is too rich to have it circumscribed by the limitations of the Scholastic Synthesis. Moreover, the pragmatic in education must not be encouraged either by early specialization or by job-planning the curriculum. The Catholic heritage is an integral humanism, and this should be encouraged. The theory has much in its favor. The reviewer, however, would like to mention that this theory may run into two difficulties. Education is now becoming of excessive length as far as the formal program of schooling is concerned. If the author's theory could be accomplished in a solid six years' program, or a special Honors program, of secondary and college training, it would undoubtedly have a favorable audience. If it is to take longer, it may not have such a favorable audience.

In the final chapter, "The Mission of Catholic Scholarship," the author makes a sound differentiation between the aim of teaching on the secondary level and on the college level. On the former level, the mission is primarily a moral mission. It is the period of adolescence where moral direction, religious discipline and emotional guidance are

of uppermost value. Here, the layman is subordinate to the religious teacher. On the latter level, the mission is primarily an intellectual mission. The proper end is the contemplation of truth for its own sake. On this level, the layman and the religious or cleric are complementary in their efforts and both must be consecrated to their efforts.

The reviewer would like to repeat that this book deserves a wide circulation among Catholic educators.

JOSEPH C. GLOSE, S.J.

### SCIENCE EDUCATION

**The Challenge of Science Education.** Edited by Joseph S. Roucek. New York: Philosophical Library, 1959. Pp. 491. \$10.00.

Dr. Roucek has done a valuable service in organizing this post-Sputnik symposium in the broad area of science education. The symposium consists of thirty-one essays, most of which were specially written for this volume. Although it does not pretend to cover all aspects of science education in America, it does give a broad survey, with considerable detail in some areas. The first sections deal with some fundamental areas: science and scientism, national welfare and science education, the history of science education, religion and scientific education, the present status of science in general education programs.

The next three sections are devoted to elementary, secondary, college and university education. In the section on elementary education Dr. Hanor A. Webb offers a well developed presentation of nine basic objectives in elementary science education, which could also be read with profit by the high school teacher. This is followed by a brief essay on mathematics. The section on secondary education begins with a discussion of three basic problems in science education, followed by essays on the teaching of mathematics and of physics and on teachers' colleges. The section on college and university education considers a number of selected areas: engineering, industrial education, mathematics, biology, medicine, physics, chemistry, zoology, conservation, and social science education.

The following section, "Auxiliary Aspects," considers the relation of mathematical skills to the training of scientists, the activities of the State and Federal Governments in science education, the history and role of America's learned societies, science in adult education, scientists and engineers for the Armed Forces, and science in fiction and belles-lettres. This last essay is an excellent summary of an interesting area too often neglected both by scientists and by humanists. The final section of the book, "Comparative Aspects," begins with a brief address by Dr. James R. Killian, Jr., on "Problems of Science Teaching in the United States," followed by two detailed and up-to-date accounts of science education in Great Britain and in the U.S.S.R. The concluding essay is by Werner Heisenberg, "Classical Education, Science, and the West."

As is obvious, the scope of this collection is very wide. There is little repetition since the different authors keep strictly to their own areas without wandering afield. Unfortunately, the brief general titles of the individual essays often do not indicate their precise nature. One of

the most valuable features of this collection is the selected and annotated bibliography after most of the articles. Thus this book can serve as a very useful introduction to further study of many aspects of science education.

ALAN MCCARTHY, S.J.

#### A CATHOLIC VIEW OF EDUCATION

*Catholic Viewpoint on Education.* By Neil G. McCluskey, S.J. Garden City: Hanover House, 1959. Pp. 192. \$3.50.

Father Neil McCluskey, Education Editor of *America*, joins the impressive list of Jesuits who have contributed to the *Catholic Viewpoint Series*. In eight very balanced chapters Father McCluskey traces the development of both public and Catholic education in the United States, with particular stress on the gradual secularization of the public school. This historical background introduces a treatment of the philosophy of private education, its role in a pluralistic society, the issue of governmental support of private education, and the state of the question for the future.

The dominant characteristic of the book is balance. Current attitudes are linked with their historical sources. The philosophical clarity of the parental right in education is balanced with the political complexities which make the urging of that right a question of prudence as well as of justice. A discussion of the recent court decisions in this area points up some of the ambiguities involved in current debate on the Church-State issue.

Two omissions from the treatment of Catholic education trouble this reader. There is no mention of Catholic education on the college and university levels and there is little real appraisal of either the content or quality of Catholic education. Within the context of the book's general emphasis on the problems of private education in a pluralistic society, the first omission is perhaps the more inexplicable of the two. Catholic elementary and secondary schools constitute 89% of the non-public education at those levels. Catholic colleges and universities represent only 20% of non-public higher education. The significant difference between these figures does much to explain the significant difference between the pattern of government cooperation with each of these levels of education. A full picture of federal aid to education would have to be based on a study of all levels of Catholic education.

Since the question of religion in education and of aid to education will continue to be a live issue in the United States, Father McCluskey's very balanced and well-reasoned book is a valuable contribution for both Catholics and non-Catholics who are concerned with and about American education.

JOHN M. CULKIN, S.J.

#### MEANS AND ENDS IN EDUCATION

*Schools And The Means of Education.* By Willis D. Nutting. Notre Dame, Indiana: Fides, 1959. Pp. 126. \$3.95.

The italicized word *and* in the title of the book points up the author's purpose in writing this welcome addition to the growing list of works



by Catholics on contemporary American education. Each of the means of education, N. tells us, must be recognized and assigned its proper place in the educational system. Too long have we equated education with the school, neglecting in the process, the role of the home, the neighborhood, athletics, work, leisure and religion as necessary means in the formation of the mature, educated man. Many of the difficulties which our youth and their elders experience today are the result of expecting the school to carry out a task it was never meant to perform: the total education of the student of today and the man of tomorrow. The threat to society posed by Communism from without and moral decadence from within have caused us to question what was formerly an article of faith: that the necessary, the sufficient and indeed, the only requisite in preparing youth for life in society was to send them to school.

That we have asked too much of our schools is clear. N. helps us to see that the school is by nature an artificial society and that far from preparing students for life, it often isolates them in a dream world of euphoric abstraction whose foundations are rudely shattered with the first shock of real life encounter.

Dr. Nutting—Iowa-born, Oxford-trained, convert and professor at Notre Dame—is not afraid to lash out at some of the sacred cows: the athletic programs with their mania for success at any cost; compulsory attendance laws which keep students in schools when they have neither aptitude nor desire to be there; the amoral, areligious public school which fills the mind with facts but turns over to society an overgrown child bereft of moral values because it has none to offer.

But one should not think N. is just another iconoclast. He has positive suggestions, too. He proposes leisure as a prerequisite for learning and culture. He advocates adult education: a re-education in solid truths built upon an already existing basis of concern for the "public philosophy." We must have philosophy and theology courses in college; guided study of the liberal arts on the high school level; discipline and even logic on the grade school level.

The book is obviously the product of considerable reflection, and an eminent example of the straight thinking for which N. pleads so frequently and so well. The chapter on education in the home is a gem. Even the chapter on athletics—which he calls Holy War and which serves as a stinging condemnation of over-emphasis on sports—is a challenge. The best feature of the work which would recommend it to all concerned with the educational process is that it offers a good starting point for discussion. N. outlines the state of the question, defines the ideal, the present difficulties and some positive suggestions; all in such a way as to invite further inquiry, meditation and action.

JAMES A. O'DONNELL, S.J.

## SPIRITUALITY AND MENTAL HEALTH

**Hammer And Fire. Toward Divine Happiness and Mental Health.**

*By M. Raphael Simon, O.C.S.O., M.D.* New York: Kenedy, 1959.  
Pp. xii—258. \$3.95.

Since few contemporary approaches to spirituality are enhanced by the valuable contributions of modern psychology, this volume may be considered as somewhat of a pioneer venture. It does not pretend to be an erudite study on the relation of Religion to Mental Health. Rather, it is a psychologically sound treatment of the fundamentals of Christian spirituality, the way of life that leads to true self-realization.

The author is especially qualified as a guide in matters spiritual. A convert from Judaism, a physician active in Psychiatry before becoming a Cistercian, Father Simon possesses a wealth of experience that includes previous assignments as Novice Master and director of retreats for both clergy and laity. Although he intends this book primarily for laymen, it is his hope that it will also prove valuable to priests and religious as well.

Father Simon's treatment of the spiritual life follows the general outline of Saint Thomas in the Second Part of the *Summa*. The teaching of other traditional masters of spirituality is incorporated into the author's plan for a well-balanced Christian life in today's world. A selected bibliography is added for those who wish further instruction.

What distinguishes this book are the author's psychological observations on the value of prayer, the Sacraments, etc. in integrating and perfecting the human personality. The author wisely insists, however, that the spiritual life is to be lived for a value that transcends the mental health of the Christian. Although the prudent pursuit of Christian Perfection does increase a person's psychological resources and his mental health, it is no substitute for psychotherapy, when this is called for. The book does not treat of neuroses and other special obstacles to spiritual and mental well-being. Another volume is planned which will consider these problems in detail.

This relatively brief treatment of the spiritual life necessarily precludes a thorough consideration of some important elements. Condensation makes the book vague and sketchy in places. Those already experienced in the life of the Spirit will find the freshness of Father Simon's approach sometimes marred by the jargon of spiritual writers. The beginner, while finding much of value in these pages, will occasionally be confused by the technical terminology of scholasticism. Despite these defects, the book is worthwhile as a contemporary "Introduction to the Devout Life."

ALFRED E. MORRIS, S.J.

## QUESTIONS ON THE GOSPELS

**200 Gospel Questions and Inquiries.** *By Bernard Basset, S.J.* New York: Sheed and Ward, 1959. Pp. xiv-240. \$3.50.

A random reading of the questions that Father Basset asks on the Gospel texts he has chosen for discussion in his book might well bring forth a not too favorable judgment on the work as a whole. But the ques-

tions were never meant to be just read. They must be asked and answered in the context of prayer and the individual's present need, and then only do they have value. Father brings to his inquiries the practical wisdom of nine years of testing with Sodality and YCW groups—high recommendation indeed to the Sodality moderator in search of ideas that work.

Over two hundred incidents in our Lord's life are presented for consideration by a few simple questions grouped under the triple YCW mode of meeting a problem: See, Judge, Act (the memory-intellect-will form of prayer of traditional asceticism). To these questions the biblical scholar and the high school boy will give divergent answers; yet, as the author points out, though the scholar may come up with a learned answer, the boy with a less learned one, the latter can often come just as close to the Gospel truth in the straightforward simplicity of his answers. What matters is not the wrongness or the rightness of one's answers but the effort to pray, the personal seeking of the hidden meaning that the questions aim to bring out. The book will be of immense value for discussions and private meditations on the life of Christ. In the introductory chapter the author briefly outlines a working method for discussion groups which should be most welcome to the Sodality moderator.

FRANCISCO F. CLAVER, S.J.

#### MEDITATIONS BY MONSIGNOR KNOX

*Lightning Meditations.* By Ronald Knox. New York: Sheed and Ward, 1959. Pp. 164. \$3.00.

In 1951, six years before his death, Monsignor Knox published his *Stimuli*, a choice collection of seventy-one sermons he had contributed to the Sunday edition of the *London Times*. *Lightning Meditations* is a posthumous publication of a later collection offered with the same intent as the first: to present a moment's thought to the busy reader, which would not only chide but also comfort. Father Philip Caraman, S.J., who arranged the present volume on roughly the same pattern Monsignor Knox followed in the *Stimuli* has thoughtfully added an occasional footnote where there was need for a date or reference to a text. Otherwise we have the assurance that not a word in this collection of some seventy-eight sermons has been altered.

What is now entitled as a set of meditations covers a wide variety of matter, historical, liturgical, biblical, dogmatic and moral. In no single instance, it is safe to venture, will the reader ever find Monsignor Knox unwise or unwitty. There is always the pointed lesson, familiar, to be sure, but somehow given a fresh and telling barb. Moreover there is an over-all lesson the book offers, more basic than the specific thought for a day drawn from the consideration on a particular feast, a saint or one of the virtues. In the mind of the reviewer, it is this: Monsignor Knox would remind men to glimpse the supernatural behind the contemporary scene, let us say, of a king's death or an armistice celebration, and to realize that for all the helter-skelter of daily living, man's striving for sanctity is still and should be the business of first moment.

Incidentally, this volume should provide a stimulating and provocative stand-by for a variety of sermon potential. A final comment: the choice of title and jacket design are most apt indeed.

ALFREDO G. PARPAN, S.J.

### SPIRITUAL EXERCISES

*Exercices Spirituels.* By Prosper Monier, S.J. Lyons and Paris: Vitte, 1959. Pp. xviii—548. 3200 Francs (approx. \$6.50).

A veteran Southern Province retreat master has a meditation in which he brings home to priests and religious that the real life of prayer of a saint begins with the realization that God is Personal, not a thing, not a force, not an idea, but a Person—a Trinity of Divine Persons. A veteran Lyons Province retreat master has given us in his *Exercices Spirituels* an entire retreat imbued with the intense realization of the "Personal-ness" of God; and Ignatius-like, he pursues us relentlessly with the appeal for the truly personal response to the call of Him Who has first loved us.

Retreat-givers and retreat-makers know that every "giving" of the Exercises is an adaptation; the only question is how good is the adaptation. Father Prosper Monier has avoided veering into story-telling or "revising the Exercises"; this emasculates. But he has as well steered clear of the other extreme of merely reciting the text; this paralyzes. What he has done has been to steep himself in Ignatius, and then observe the contemporary scene very closely. The end-result is inspiring, is captivating, is charming, but—*rara avis!*—it is keenly to the point, it truly touches the real world in which we live in mid-twentieth century.

Septuagenarian Father Monier has let none of the turbulent currents of our time roll by him unnoticed. He has not let the insights of contemporary studies in scripture and theology pass by unused. He has a grasp of the manifold movements in politics, literature, economics and psychology that are molding the souls of his retreatants, and he is not timid about making them serve the aim of the Exercises. In the pages of quotations which he inserts after groups of meditations, he shakes us from our routine and sloth with incisive lines from such diverse spirits as Mauriac and Hitler, Barth and Lenin, Péguy and Nietzsche. Of course, the great saints are there as well.

Thinking with the Church, or rather *living* with the Church, Father Monier smoothly leads his retreatants to an appreciation of the visible Church and her worship. He is to be credited also with a masterful infusion of social consciousness. In his hands the Exercises become a "most effective means for promoting this social-mindedness," in accordance with the direction of Very Reverend Father General in his letter on the Social Apostolate (Woodstock Edition, pp. 16-17).

The framework of his book is simply that of the Spiritual Exercises. "The style is very close to the spoken word." (Its simplicity should make it not inaccessible to those who are a little weak in French.) The format is often schematic, outlinish, halting to let the reader's mind run on.

Thus the book is not made to be read through, but to be "used."

These *Exercices Spirituels* were first printed in 1932 for private use. Completely revised, the book was later published from Notre-Dame du Chatelard, Francheville; 3000 copies were printed. The publishing house of Emmanuel Vitte, Lyons and Paris, reprinted and distributed the Chatelard edition in 1956. This new edition by Vitte, 1959, adds "The Discernment of Spirits" and an index of authors quoted.

We American readers will on occasion feel that some of Father Monier's preoccupations are not ours. However, before turning the page too quickly, we would do well to ask ourselves whether perhaps they should not be ours.

CHARLES E. O'NEILL, S.J.

### SPIRITUAL EXERCISES AND THE SACRAMENTS

**Liturgical Retreat.** By Roy J. Howard, S.J. New York: Sheed and Ward, 1959. Pp. xii-145. \$3.00.

For one grown long familiar with the *Spiritual Exercises of St. Ignatius* this book will bring fresh insights. Father Howard fuses two dynamic forces, the retreat and liturgy, bringing them to bear upon the need for an annual rededication to Christ. The retreat is a period of action now with Christ and of reaction later for Christ. The goal of the book is to establish the Christian more firmly and consciously in his Christ-like way of life. Through a reflexion on the sacraments, Baptism, Confirmation and Holy Eucharist, the retreatant discovers that they are, besides channels of grace, patterns for living out the Christ-life.

The lesson of Baptism is renunciation, a free choice of Death to this world to be baptized with the Baptism with which He was baptized. Baptism in a solemn way faces us toward the Kingdom; stands us in the world with a dignity and a charge. Our task is to link this world with God, its Creator. By coming to grips with nature we fulfill ourselves, and so lead the world back to God. Out of the inevitable struggle between pride and humility, between the desire for the best of two worlds, concupiscence induced our first parents to direct things away from the Creator. It took the life and death of Christ to teach death to self, renunciation of Satan and his pomps. Sorrow and an admission of sinfulness condition our entry into and possession of the Kingdom. With our descent into the baptismal waters we entered the place of death and shared in Christ's revivifying death. Rising from Baptism and living in a new kind of atmosphere, indelibly sealed as His, we are charged with a missionary function to cooperate with the Redemption.

Our strength and pattern is now Confirmation. Through the two-fold grace of this sacrament each one freely cries out, "I want to be what I now am, a member of Christ's kingdom." Then, as the exuberant witness for Christ with a mission to the poor, oppressed, little people of the world, he leans down to raise one of Christ's own up to salvation, just as He stretched His hand to win each one of us. Strength for this daily mission in Christ comes from the Mass. Through the reception of the Holy Eucharist the members of the body of Christ are more closely united one to another and to their head. Out of the

Eucharist grows the Church. The intrinsic action of God in us molds us into the Eucharistic Man. In becoming what we are we enter the world like Christ as one transforming. Henceforth we eat and drink at the table of God; we are like the King. This is the meaning of human life; its realization is in the Eucharist. The *Liturgical Retreat* will stir the reader to a keener awareness of his rebirth in Christ, guide him with a pattern to live in Christ, fortify him for the role of missionary for Christ.

WILLIAM J. MCCURDY, S.J.

#### MEDITATIONS ON THE ROSARY

**Silent Bedes: Practical Meditations for the Mysteries of the Rosary.**

By S. G. A. Luff. London: Longmans, 1959. Pp. xi-93. \$2.25.

"Saying the Rosary" is not quite the same as "telling our beads." Anyone, with slight effort, can master the vocal part; it is the silent bede (prayer, in Middle English) that dodges the untrained mind. In these reflections, the Welsh lay author relates the spiritual kernel of each mystery to daily life. The meditations are meant to be "practical but not earthy, spiritual but neither trite nor overly-sweet . . . offered by way of cheer to any plain man." The plain man envisioned is not so plain! To an American, some vocabulary and allusions will be unfamiliar. The spiritual kernel, however, he will not miss. As an aid to prayer and a practical form of spiritual reading the volume seems somewhat sophisticated for the ordinary person and too jejune for the liturgically-minded Catholic. Yet, for the growing number of praying commuters of either class, this selection of Longmans' "Inner Life Series" is especially suited; it is small enough for purse or pocket (except in price!), well printed, and without the traditional appearance of a prayer-book. The short meditations (only four to six pages apiece) "reveal anew the meaning which the Gospel has for our lives here and now in our own homes with our friends and families and in everyday events."

An appendix contains a brief summary of "The Historical Evolution of the Rosary of the Blessed Virgin Mary."

ERWIN G. BECK, S.J.

#### TALKS ON THE HOLY SPIRIT

**We and the Holy Spirit: Talks to Laymen.** By Leonce de Grandmaison, S.J. Translated by Angeline Bouchard. Chicago: Fides, 1959. Pp. viii—223. \$1.75.

The title of this paperback reprint is misleading. It is not a book about devotion to the Holy Spirit, nor precisely the role of the Holy Spirit in the life of the layman. It is rather a collection of conferences, delivered between 1912 and 1927 to a lay institute the author founded and directed, which discuss the ascetical ideals and principles that should guide their apostolate. And though arranged under five headings, the sudden shift of focus and repetitions within the chapters suggest a compilation from many talks over the 15 year period.

Throughout the collection, the well balanced spirituality of Father de Grandmaison is evident. He insists that docility to the Holy Spirit be

tested by generous obedience to legitimate authority; that a life given over to apostolic labor be purified by an ever deepening detachment of heart from all self-interest; and that the laymen's desire for a personal configuration into Christ can only be achieved by developing a habit of virtual prayer in his everyday life. The chapters on docility to God and prayer as the source of apostolic life are particularly well done. Jesuits looking for reading material to give to laymen during or outside retreat time can confidently recommend this work.

PAUL OSTERLE, S.J.

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#### AMONG OUR REVIEWERS

**Father Felix F. Cardegna** (Maryland Province) is Professor of Moral Theology at Woodstock.

**Father W. Norris Clarke** (New York Province) is Professor of Philosophy at Fordham University.

**Father Joseph C. Glose** (New York Province) is Director of Higher Education for the New York Province.

**Father Charles E. O'Neill** (New Orleans Province) is studying at the Society's *Istituto Storico* in Rome.

**Father Joseph B. Schuyler** (New York Province) is Professor of Sociology at Loyola Seminary, Shrub Oak.

**Father Robert H. Springer** (Maryland Province) is Professor of Ethics at Loyola Seminary, Shrub Oak.

## PRACTICAL DEVOTION

I am well aware that it is the common practice of all Ours daily to recite some prayers in honor of the Sacred Heart, and on the first Friday of the month to give public expression of heartfelt sorrow for the insults offered to God in the Holy Eucharist. Indeed, there is hardly any one amongst us, I think, who is not in the habit of practising such and similar observances to the most Sacred Heart. Yet, it is highly important and essential that whilst performing these devotional exercises according to custom, we do so not rote, but with a mind and heart wholly consecrated unto Jesus, and ever on the alert to fulfil His wishes and desires in instituting this devotion. Considering the wickedness of the times and the gigantic efforts of the perverse to further the cause of Satan, we must needs daily arouse ourselves to promote more vigorously among ourselves and others the good cause of God and the honor of Jesus Christ.

Moreover, all of us, and especially the priests, who recite the divine office and celebrate Mass daily, should every day perform both these holy actions with the intention with which Christ when on earth offered praise to His Father. It is our custom to form this intention explicitly at the beginning of the canonical hours. And even though we may not give utterance to it in words before the adorable Sacrifice, we must be supposed to do so at least in our hearts. And do we not, in the words of this prayer, distinctly propose to ourselves the Heart of Jesus as the exemplar of all the affections with which we should be penetrated in the divine mysteries? Let us strive, then, to discharge these two principal duties of the priesthood with a fervor that renders glory to Christ our Lord, in reparation for the many outrages daily heaped upon Him. And while offering up the august Sacrifice of the Altar, let us do so with a lively faith, an earnest piety and an intense love, to make amends for the neglect, contempt and contumely of ungrateful men. In fine, mindful of the obligations of our calling, let our hearts ever burn with zeal in ministering to our neighbor. Such results will be effected by our devotion to the Sacred Heart of Jesus.

FATHER JOHN PHILIP ROTHAN