

WOODSTOCK LETTERS

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CONTENTS FOR JULY, 1961

FATHER WILFRID PARSONS	195
John LaFarge, S.J.	
CHAPLAIN AT MAKIN ATOLL	218
Gerard F. Giblin, S.J.	
BUFFALO PROVINCE: COAT OF ARMS	234
William J. Schlaerth, S.J.	
GEOGRAPHIC STATUS OF THE SOCIETY	238
William J. Mehok, S.J.	
THE MARQUETTE LEGEND	246
John E. Coogan, S.J.	
NOTE ON THE THREE CLASSES	249
Paul W. O'Brien, S.J.	
FATHER WILLIAM O'SHAUGHNESSY	251
Edward S. Pouthier, S.J.	
FATHER FRANCIS X. BYRNES	259
Louis J. Gallagher, S.J.	
BOOKS OF INTEREST TO OURS	265

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Father Wilfrid Parsons

John A. LaFarge, S.J.

At its regular meeting on November 20, 1958, the faculty of social sciences of the Catholic University of America adopted unanimously the following resolutions honoring the memory of the Reverend Wilfrid Parsons, S.J., Professor of Politics Emeritus. They were a formal record of a respect and sympathy which all members of the Faculty felt keenly.

Whereas the Reverend Wilfrid Parsons, S.J., has been called by God to his eternal reward after a long life of exemplary devotion to the cause of Christian citizenship, and

Whereas by his public spirit and keen analysis of public affairs he brought great respect for the Church and increased awareness of her solicitude for social justice, and

Whereas by the firmness of his convictions and the kindness of his sympathy and the gentleness of his manner he won the admiration of many both inside and outside of the Church, and

Whereas by his distinguished teaching and scholarship as a member of the faculty of the Catholic University of America he contributed signally to the renown of that University, therefore be it

Resolved that we the members of the faculty of the school of social science of the Catholic University of America express the intention of our prayers for the repose of the soul of Father Parsons and extend our profound sympathy to his relatives and to the Father Provincial of the Society of Jesus, and be it further

Resolved that these resolutions be spread on the minutes of the school of social science and that copies of them be sent to the relatives of the late Father Parsons and to the Father Provincial of the Society of Jesus.

ALPHONSE H. CLEMENS

CHARLES N. R. MCCOY (Chairman)

HENRY W. SPIEGEL

Father Parsons, in the words of Dean C. J. Nuesse, "was not only the colleague of all members of the Faculty; for several of us he was a challenging and devoted teacher to whom we shall always be indebted for a vital part of our own formation."

These brief sentences express the verdict of history upon Father Wilfrid Parson's life and work. So many-sided a

career, such an inexhaustibly alert and vivid activity, cannot be included in a short article. One's best is to indicate some of the highlights of his life, from the standpoint of those of us who lived and worked with him.

For my own sake, I am most grateful for my last image of Father Parsons, a few months before his death in 1958. It was not a fading out, but a consummation: the picture of a man who had reached an ever higher spiritual and intellectual plateau and was now joyfully, but unhurriedly, awaiting the moment when the next step would be into the realm of eternal light. One could hardly say that he was shrunken, since indeed at his best in Wilfrid Parsons there was never much to shrink. His short stature and slight but wiry frame were but an appendage to the great head with its spectacled eyes, slightly rasping, rather deep voice, and his high, scholar's brow. An arthritic illness rudely crippled his hands and fingers in his last months, but left his ever-investigating, universally penetrating mind unhampered. A lifetime of observation, study, meditation and conversation enabled him to interpret hour by hour the world's events as they came to him through the press and radio in his bedroom at Georgetown, and each week, practically up to the end, he mentally summed up his impressions, planned his weekly column, "Washington Front," for *America*, and painfully typed his message one finger-tap at a time, and mailed it on to us in New York.

It was in these last-minute conversations that he mentioned to me, with glee, how on his father's side he was descended from a long line of Methodist clergymen. However, both his parents were Catholic. Joseph Wilfrid Parsons was born in Philadelphia of Paul Julian Parsons and Alice C. Avery, on March 17, St. Patrick's Day, 1887. A Parsons ancestor fought on the American side during the Revolutionary War. The Averys were Catholics, and one of his maternal ancestors, Peter Regimenter (pronounced Rementer) was a member of the Old St. Joseph's congregation in Philadelphia. After finishing freshman year at St. Joseph's College in that city, he entered the novitiate of the Society of Jesus at St. Andrew-on-Hudson, Poughkeepsie, N. Y. He took his first vows at Poughkeepsie on August 15, 1905, and made

his juniorate at St. Andrew 1905-1907. For his philosophy he was sent to the College of St. John Berchmans, Louvain, Belgium, 1907-1910, and received Minor Orders at Mechlin, Belgium, May 1, 1908. His regency years were: 1910-1912, Boston College High School, where he taught third and fourth years and French; 1912-1914, Loyola School, New York City, where he taught fourth year; 1914-1915, Holy Cross College, Worcester, Mass., where he taught a freshman class.

Appointment to *America*

In Mr. Parsons' second year of philosophy at Louvain, Father John J. Wynne, visiting Belgium, asked him to serve as correspondent from Belgium for *America*. He had already made, by chance, the acquaintance of Father Wynne, *America's* first editor and founder, when Father Wynne came through Louvain in 1908. Father Wynne confided to Parsons the plans for the proposed weekly magazine, to be modeled more or less on the London *Tablet*. On April 15, 1909, a cablegram came from New York announcing the appearance of *America's* first issue, dated the following day, and calling for a literary contribution. Parsons responded at once with an article, which appeared in *America's* second issue. He kept on with his writing until he entered Woodstock, where he made his theology from 1915-1919. Father Parsons received Holy Orders at Woodstock on May 18, 1918, from Cardinal Gibbons, and was sent for graduate studies in theology 1919-1921 to the Gregorian University in Rome. If I recall correctly, the subject of his graduate thesis was the act of faith and his keen, analytic mind plunged with joy into this tremendous topic. The great philosophic minds of Louvain, such as Scheuer and Maréchal, had made an extraordinary impression upon the young philosopher, and it was with an enthusiastic devotion to speculative theology that he took on his first assignment, as professor of fundamental theology at Woodstock, after his tertianship, 1921-1922, at Poughkeepsie. On February 2, 1923, Father Parsons pronounced his last vows.

The peace and calm of a Woodstock professorship were interrupted, however, by his appointment as assistant editor of *America*, when Father Richard H. Tierney, *America's*

third editor-in-chief (1914-1926) was absent in Rome for a General Congregation. He was appointed, as he said, "over the heads of all the reverends in the paper: Father Joseph Husslein, Father Paul L. Blakely, Father F. X. Talbot, and all the others." He ran the paper for a year, and went back to Woodstock for the examinations. In the following year, Father Tierney suffered a serious stroke, and on February 25, 1925, Father Parsons was informed with characteristic brevity by Father Peter Lutz: "You are the editor of *America*. You will be tomorrow at 7:30 p.m. in New York." Father Parsons showed up all right at the appointed hour and place, the temporary quarters on East 83rd Street, but the staff themselves had not received notice of the appointment. So they were unwilling to let him in, and he sought shelter elsewhere for the night. However, the next day matters were rectified, and he remained with *America* as editor-in-chief until 1936. Until Father Tierney's death on August 29, 1926, Father Parsons' position was technically that of a *locum tenens*. He then became editor-in-chief and (eventually) superior of Campion House for the rest of his term.

Father Parsons had me stop in New York on my way back to Ridge, Maryland, after my mother's funeral, and talked to me about joining the *America* staff. This was only a month after his appointment. The plan, however, could not be carried out until my arrival there in August of the following year, while Father Tierney was still lingering. Only, as I later learned, after considerable argument about my appointment between Parsons and the Provincial, Reverend Father Laurence J. Kelly, did Father Kelly consent, since he was perfectly satisfied for me to remain in the Maryland missions.

From then on, Wilfrid Parsons, who had had no journalistic experience save the very brief period as assistant to Father Tierney, moved into the full turmoil of heated controversies. He was determined to carry on Father Tierney's crusading policy, inheriting Tierney's controversies and initiating new ones. It had always been Parsons's policy, as he himself expressed it, "to walk through every open door"; to investigate every issue that appeared to him to have bearing on the life of the Church or the good of souls and to avail himself of

every possible opportunity for acquiring extended and accurate information.

The Mexican Revolution

One door, that of the situation of the Church in Mexico, had already been flung wide open by his predecessor. Father Tierney, always in search of a crusading issue, had jumped into the Mexican situation. Wasting no time on rhetoric, Tierney seized every opportunity to put the plain facts before the American public, whether by lectures or by his writings. Father Tierney was particularly insistent upon laying the Mexican situation straight on the line before President Woodrow Wilson. In this action, he had the full endorsement of the hierarchies of Mexico and of the United States, as well as of the Jesuit provincials of the respective countries.

In the pages of *America*, Father Parsons continued, year after year, the frank exposition of the Mexican situation. Three articles published in the spring of 1930, entitled, respectively, "Democratic Mexico," "Anti-Catholic Mexico," and "Catholic Mexico," related the impressions he had gathered from his recent visit to that country. In secular garb he had traveled 3,400 miles through nineteen states, attended parish visitations and confirmations with Archbishops Ruiz and Diaz, and explored every nook and corner possible. He wished to see the effect of the religious settlement of 1929; to verify on the spot how things had been working out—for better or for worse. In April, 1935, he spoke on the Mexican situation to a mixed audience at the Williamstown (Mass.) Institute.

Parsons had no illusions as to the very serious abuses—economic, political and social—which had occasioned in Mexico an equally serious agrarian and industrial crisis, and detailed them convincingly in his articles. Idealistic Protestant missionaries, in their concern over these abuses, had gained the ear of President Woodrow Wilson and his support for the political revolution of Madero and the socio-economic revolution of Carranza. Unfortunately, as Parsons observed, the idealists were soon displaced by highly practical operators such as Obregón and Calles, who became presidents of Mexico and immensely wealthy into the bargain.

The result was a deadly blow struck at the Catholic schools

by a completely secular regime, and thus against the very source of the Church's life itself. Yet, disturbed as was Father Parsons over the pitiful educational situation, he was profoundly impressed wherever he traveled by the throngs, men and women in equal numbers, who crowded the churches and manifested a deep faith and piety.

In his judgment, any quixotic attempt to overthrow the existing government could only result in greater disaster. In his usual realistic fashion, he concurred with Ambassador Morrow's decision, "peace without victory," which recognized the *de facto* situation. He based his hopes rather upon a persistent and patient work of religious and social reconstruction, of building for the long term. Hence his keen interest in the flourishing development, despite all obstacles, of lively Catholic Action among the Mexican Catholics, especially among the younger generation. Many of these young Catholic leaders visited Campion House during Father Parsons' administration and delighted us all by their courage and sense of humor, as well as by their deep faith.

In March, 1930, Father Parsons took up the cause of the Mexican immigrants to the United States, and earnestly sought Wilson's intervention against Carranza. His visit to Archbishop Pascual Diaz in Mexico in the spring of 1930, with whom he struck up a cordial friendship, laid the background for his "Mexican Panorama" (*America*, Apr. 3, 1931), in which he vividly described "materialism clutching at Mexico's throat." This was followed by an open letter to Secretary Josephus Daniels, President Wilson's aide, to the effect that "there is persecution in Mexico."

Over and above the crusading spirit which he had inherited from Father Tierney—a spirit shared to overflowing measure by Parsons' leading editorial writer, Father Paul L. Blakely—Parsons appreciated personal adventure. Despite his apparatus of learning and his scholastic habit of mind, he was not averse to a touch of the cloak and dagger. Hence he rose immediately to the adventurous challenges of the Church driven underground in Mexico. He opened the doors of Campion House to the Mexican refugees whom he helped, comforted, counseled and warned. He carefully briefed the journalist Captain Francis T. McCullagh as to what persons and

situations he might expect in Mexico, and was rewarded for his foresight by McCullagh's vivid narrative, *Red Mexico*. When seven members of the Mexican hierarchy arrived clandestinely in the United States to present their case, Cardinal Hayes, Archbishop of New York, dispatched Father Parsons in all haste to meet them in San Antonio, Texas, and brief them on what they were, and were not, to say in this country.

In view of the United States government's embroilment in the Mexican situation, the state department decided it would be the part of prudence to check on what messages might be going into and coming out of Campion House. For six months, as Father Parsons later ascertained, FBI wire tappers were stationed in the house opposite to us on West 108th Street. To their satisfaction—or disappointment—nothing ever turned up. Father Parsons' alertness unmasked the incredible and ridiculous Mexican government propaganda scheme of having crates of arms forwarded from New York to Mexican anti-government insurgents, labeled "From Cardinal Hayes." The same alertness enabled him to reject, promptly, but only after expert advice, an equally preposterous attempt at political blackmail.

In 1928, when Father Parsons was making his report to Very Reverend Father General Ledóchowski in Rome upon the progress and problems of *America* magazine, his advice was asked concerning a cablegram sent to the Holy See from President Calles, offering terms with the Church and a cessation of persecution, under certain conditions. Parsons had received a long cablegram from New York from a friend, ostensibly in the name of President Calles himself with whom this friend was quite intimate. It contained a proposition under which Calles, who was to go out of power shortly, would make his peace with the Church. Parsons saw Monsignor (now Cardinal) Pizzardo, then Secretary for Extraordinary Ecclesiastical Affairs, late one evening. Pizzardo could not make head nor tail of the cable and asked Parsons to translate it first into English, and then into French. Finally he asked Parsons to give a notion or memoir about his opinion as to the validity of the offer. Father Parsons brought this to Msgr. Pizzardo as he was coming out of Mass in his private chapel in the Vatican itself the next morning.

Nothing came of this offer of Calles. No doubt the Vatican was justly suspicious of the ability of the President to keep his promises. Father Parsons regretted that it was just another disappointing chapter in a sad story.

Motion Pictures And The Code

The problem of the motion picture industry brought Father Parsons into close relation with the Catholic hierarchy of the United States. We of this age have become so accustomed to observance of certain restrictions recognized by the Hollywood industries, that we forget our indebtedness to the pioneers in the field of motion picture morality. As stated by Martin Quigley,* at the outset of film production "much of the public anxiety was occasioned more by the indication of a trend than by the appearance of a reality. But however few the number, the potency of the film is such that even the occasional corrupt subject is of such possible consequences as to justify grave public concern."

It was logical, therefore, that Father Parsons, who was sincerely concerned about public morals, on the one hand, and the development of culture, on the other, would become intensely interested in plans as they developed for remedying that anarchic state of affairs. He had frequently conferred with the various non-Catholic leaders, with Father FitzGeorge Dinneen, S.J. of Chicago, Mr. Quigley, Father Daniel Lord, S.J. and pioneers of the first leaders of the movement that looked to some rational and constructive measures toward the elimination of objectionable features from the films. Such features, in Mr. Quigley's words, could be briefly summed up as "false sex standards; incitements to sexual emotions; glorification of crime and criminal debasing brutality." After the preliminary meetings held with participation of leaders of other faiths, first in 1929, then in Chicago, in 1930, Father Lord met the producers in March, 1930.

* *Decency in Motion Pictures* (New York, 1937), pp. 30-31. Quoted in the excellent article, "The Legion of Decency," by Gerald A. Kelly, S.J. and John C. Ford, S.J., *Theological Studies*, Vol. 18, pp. 386 sq. The Kelly-Ford article refers, in turn, to the doctoral thesis by Paul W. Facey, S.J., "The Legion of Decency: A Sociological Analysis of the Emergence and Development of a Social Pressure Group" (Fordham University, unpublished.)

On March 1, 1930, the heads of the industry, the Motion Picture Producers and Distributors of America, signed and adopted a code of morals for the making of motion pictures. Accompanying this declaration was a supplementary document which was designed to "put teeth" into the code. The principle behind this action was that of self-censorship or self-regulation by the industry. It offered, in Father Parsons' words, a chance for decent public opinion to "get behind" the vicious circle created by the ever persistent excuse that this is what the public wants. Writing on April 19, 1930 in an article entitled "A Code for Motion Pictures," Parsons showed how a suitable control could not be exercised by civil censorship. We need, he said, a code of production. The code therefore was based on the fundamental assumption that in the nature of their moral obligation the movies differ essentially from the stage and the press. Three general principles governed the code's adoption over and above the elimination of public indecency: (1) crime was not to be condoned; (2) correct standards of morality were to be recognized; and (3) the law and its instruments were not to be ridiculed.

As a sequel to this historic event, Cardinal Mundelein, Archbishop of Chicago, and Cardinal Hayes, Archbishop of New York, both wrote to Father Parsons expressing their satisfaction at the outcome of his many deliberations, and their willingness to cooperate. The producers, they said, have offered the code, "we must make it validated."

That the code should be made valid, and should be brought from the realm of the ideal to that of immediate and particular application, was the work of the newly formed Legion of Decency, undertaken in generous and practical spirit by the International Federation of Catholic Alumnae, and carried on to the present day under the able and devoted direction of Mrs. Mary Looram, the Legion's executive secretary and her staff.

The episode is thus summed up by Fathers Gerald Kelly, S.J., and John C. Ford, S.J., quoting Father Paul W. Facey, S.J.:

Though the Legion itself, as an organization, appeared suddenly in 1934, yet it was the result of the careful planning and the tireless and expensive activity of a small group of men who were

determined to get the producers to live up to the Code. This group included three Jesuit priests: Daniel A. Lord, FitzGeorge Dinneen, and Wilfrid Parsons; and two laymen, Martin J. Quigley and Joseph I. Breen. These were subsequently joined by Msgr. [later Bishop] Joseph M. Corrigan, Rector of the Catholic University of America. Their goal was to have the American bishops, as a group, endorse the production code and to sponsor a campaign that would provide the public opinion needed to make the code work. Father Dinneen enlisted the support of Cardinal Mundelein, and Father Parsons obtained the endorsement of Cardinal Hayes. Then, through the instrumentality of Msgr. Corrigan, a public statement on the motion picture problem was obtained from the newly arrived Apostolic Delegate, the Most Reverend Amleto Giovanni Cicognani.

Six weeks later, at their annual meeting in November, 1933, the bishops condemned immorality in the films, demanded that the industry reform, sanctioned a national campaign to effect this reform, and appointed the Episcopal Committee on Motion Pictures to plan, control and conduct the campaign.

In the opinion of Mrs. Looram, with whom I have reviewed some of these early happenings, Father Parsons, in addition to his participation in the early stages of the program itself, was the principal agent in getting the program before the American people, using every effort toward that end. When the two American cardinals came out for it with their public commendation, "What a coup!" exclaimed Parsons. The achievement of tangible and practical methods meant that apparently insuperable obstacles had been overcome. By the motion-picture industry's self-policing program one of the noblest and most powerful of all human means of communication, information, entertainment and culture had been saved from the disgrace that menaced it at its very birth. Particularly notable, was the way that the movement embodied in the code "caught like wildfire," in Mrs. Looram's words, and succeeded in almost immediately enlisting the support of some one hundred organizations of different faiths throughout the country. Later, some of these religious organizations withdrew their support.

Economic Policy

The agonizing and protracted world depression, that followed the financial debacle of October, 1929, was a sharp challenge to Wilfrid Parsons' inquiring mind and strong sense of social justice. Discussing the economic question on April 9,

1932 (*America*, Vol. 47, pp. 8 to 10), he inquired as to what caused the depression. He attributed the disaster primarily to the upset of partnership between capital and labor, and accused certain elements in the capitalist world of avarice. This inward corruption, as he saw it, was accompanied by revolutionary changes in production itself, by the excesses of instalment buying, by wasteful methods combined with a dearth of consumers. In a way, the depression was the price we were paying for industrial progress.

These considerations led him to pursue the matter further (Oct. 22, 1932; Vol. 47, p. 62) and inquire: "What Is the Matter With Capitalism?" Economic law, he insisted, is a law subject to morality, and he emphasized the social responsibilities imposed by the virtue of social justice; the moral duty to work for the reform of the social order, in the spirit of *Quadragesimo Anno*, as opposed to the reign of ignorance and greed.

Later in the same election year, 1932, he quoted the directives of *Quadragesimo Anno* as applying to the two contenders for the presidency: President Herbert Hoover and Governor Franklin D. Roosevelt, and expressed the hope that F.D.R.'s administration, if he were to be elected, would be marked by a sense of social responsibility. Four years later, on April 4, 1936, Father Parsons, who had come to support and fully endorse the social-minded, anti-repressive policies of President Roosevelt, found it necessary (Apr. 4, 1936) to issue a solemn warning against the proliferation of communism in the operations of Roosevelt's Works Progress Administration (WPA). This was practically his last important editorial utterance before the termination of his editorial career on May 2, 1936.

The Father Coughlin Story

Future generations in all probability will find it difficult to appreciate the courage shown by Father Parsons when, toward the end of his editorship of *America*, he stated his mind clearly and explicitly on the subject of the Rev. Charles E. Coughlin's economic theories and sensational radio broadcasts. Father Coughlin, said Father Parsons, "probably caused more arguments than any man alive today, except Hitler"; even though, in Parsons' words, "nine out of ten did not know what

he really stood for." Father Coughlin's weekly radio program, "The Golden Hour of the Little Flower," broadcast from Royal Oak, Michigan, combined as did probably no Catholic program before or since the moving ingredients of sugary Eucharistic devotion, emotionally appealing sacred music, melodious oratory and a deep, passionate appeal to the inmost resentments of his forty million listeners in the United States and Canada, non-Catholic and Catholic alike. Parsons himself remarked that despite Coughlin's elaborate rehashing of ancient calumnies against the Jews and his constant evoking of the menace of the Jewish-controlled "international bankers," his programs had a considerable Jewish following.

Father Parsons vindicated Father Coughlin's perfect right to speak his own mind freely, but deplored the heady mixture of lush piety and sensational economics, and claimed his own right to examine Coughlin's social and economic ideas, despite the suspicions that such an examination would arouse. These theories were never clearly formulated. They gained attention rather by voicing the age's subtle discontent and doing so under the supposed aegis of Pope Pius XI and his great encyclical, *Quadragesimo Anno*. Certain phrases of that encyclical, quoted out of context and with complete irrelevance to the encyclical's main theme and line of thought, were part of Father Coughlin's stock-in-trade. Like Pope Pius, Coughlin decried injustice. Pius, however, as Parsons expressed it, found the seat of this injustice in the abuses of the industrial order, while Coughlin added a number of partial solutions; some commendable, like the annual living wage; others questionable, like the outlawing of strikes and the formation of a corporative society. Such a corporative structure, as Coughlin conceived it, resembled more the ideas of Mussolini's Fascist state, which Pius XI explicitly condemned, than the vocational group system as proposed, but by no means enjoined, by Pius XI.

It was unfortunate, remarked Parsons (*America*, May 18, 1935; Vol. 53, pp. 129-230), that Coughlin with his undoubtedly keen mind and his unparalleled opportunity to gain the attention of the entire American public, missed the heaven-sent opportunity to win his hearers to the genuine social teaching of the Church. Passing over the rich intellectual

heritage of men like John A. Ryan, F. W. Kenkel, Aloisius Muench, Bishop Haas, Paul Blakely, and a host of other great American Catholic social thinkers, he rested his hopes on what were, to say the least, very doubtful propositions. Such was his dramatic proposal to supplant all private banking by a national bank of the U.S.A., the directors of which would be elected and apportioned by the different States. The demagogue who can demand and promise to the people free money in abundance can always obtain a hearing.

In a set of three articles, May 1, May 25, and June 1, 1935, Father Parsons undertook to examine in detail the peculiar monetary and economic theories of Father Coughlin. Father Parsons wrote (June 1, 1935) :

For years Father Coughlin has done incomparable service in calling attention to the evils of our economic system. Let me say I have always admired him for it. But the situation today is changed. He is now offering plans based on monetary theories which to say the least are untried. The danger is that they will distract his followers from the much more necessary work of the reformation of industry, where the trouble really lies. If people begin to look for prosperity and justice in some easy magic of monetary reform, the long, hard job of social justice in the factory will be overlooked. And that will be tragic.

In view of the recent elevation of Archbishop Aloisius Muench, of Fargo, N.D., to the cardinalate and to participation in the central government of the Church, it is interesting to read the words on this topic that Dr. Muench wrote in the *Salesianum* for May 25, 1935, organ of St. Francis Seminary in Wisconsin:

By dragging the Catholic program of social justice into politics he [Father Coughlin] is creating for it more than an unusual peril. If it fails in politics, people will have their confidence shaken in it to such an extent that the laborious work which Catholic sociologists have done in its behalf in the last five decades will suffer a setback from which it will not recover for many years to come.

The aftermath of the three Coughlin articles, in the form of letters and messages to the Editor, was in a way less drastic than Parsons had expected. Of the 87 letters received, 62 condemned Parsons' utterances, 25 favored them. Of those who wrote, 23 were anonymous; only 16 of those opposed to

Parsons had read the *America* articles, and 38 had only read excerpts, not the entire exposition. This, I may say, is a rather typical experience for the Editors of a journal like *America*. Most of the noise is made by people who have picked up only an excerpt or quotation here and there—usually out of context—not by those who have seriously read what has been written.

Father Parsons, however, was deeply and sincerely shocked by what he described as the “terrible hatred of the clergy and hierarchy” that a large number of these letters revealed. Coughlin had marshalled, for his own purposes, the pent-up bitterness and discontent of the masses of people. After attending a meeting conducted by Father Coughlin, Parsons remarked that the audience was indifferent and bored as Coughlin explained his intricate monetary theories, but greeted with “whoops of delight” every allusion to the “hidden international forces plotting against our nation.” Any opposition, any criticism of Coughlin’s theories or policies became practically sinful in the minds of a large multitude of Catholics, and was condemned as an attack upon the sanctity of the priesthood. In typical fashion, one of the critics wrote:

I must admit surprise that a Jesuit shows a willingness to attack a Catholic priest instead of trying to uphold him. Evidently you must be friendly to the international bankers and no friend to the working classes.

The aftermath of the Coughlin episode did not leave Father Parsons entirely unscathed. It led to a definite break between him and Patrick Scanlan, militant editor of the *Brooklyn Tablet*: a break all the more striking, in view of the intimate association that had existed between the two editors for many years. While no serious attempt was made by Church authorities to contradict Father Parsons’ solid phalanx of arguments, his frankly voiced opposition to a universally popular ideal left a feeling of uneasiness on the part of a considerable number of the Catholic clergy, of both higher and lower degree. The sentiments of resentment and suspicions that Coughlin had aroused were not easily allayed. As in the case of other sensational national figures in later years, blind and unreasoning assaults made upon Coughlin by some of his ultraliberal

opponents only added to the confusion. Whatever mistakes of judgment Father Coughlin may have shown, they were more than compensated for by his immediate, total and uncomplaining submission to the authority of his own Archbishop, Cardinal Mooney of Detroit, and his subsequent silence on public affairs, and the most edifying life as a zealous priest and pastor of souls that he has led from that day to this in his parish at Royal Oak, Michigan. A couple of years ago Father Coughlin, in an interview published in *Look* magazine, reviewed these events, declared his determination not to treat more of public affairs, and remarked that on various matters he had then spoken of he had now changed his mind.

Parsons and Blakely

There is no evidence, to my knowledge, that Father Parsons' determined stand on Coughlin, contributed to the termination of his editorship of *America*. But the atmosphere of uneasiness it had created in the minds of a considerable number of prominent Catholics, both clergy and laity, made it more difficult for him to continue in his editorial position. The change, which took place on May 2, 1936, was not altogether a surprise to those who had long known Father Parsons and lived with him. His editorial staff, with all their esteem and personal affection for him, did suffer to a certain extent from some of his peculiarities. During the entire term of his editorship, he had relinquished the main body of his lead editorial writing to Father Paul L. Blakely. One consequence of this arrangement was that Parsons cheerfully took the public blame for whatever drastic utterances Blakely, himself a crusader, may have seen fit to make. Such blame, for instance, the Pullman Company visited upon him, causing their agent to confront him in New York, when Blakely, in a short editorial note, commented upon the fact that in twenty-five years the Pullman Company had made but one improvement, the substitution of two curtains for one in the sleeping car berths.

It was characteristic of Parsons to work intensively and persistently with individuals in whom he felt full confidence, rather than with a group. This peculiarity developed to the degree that a good part of the time he became practically un-

approachable, during working hours, for the other members of his staff. Some of us found that the one and only way we could break through his barrier and come in contact with him in his editorial sanctum was to call him on the house telephone, to which, happily, he gruffly but cheerfully responded. The matter was not helped by his innumerable telephone conversations with Patrick Scanlan, an intimacy which lasted up to but not beyond the Coughlin episodes. The editorial staff were confronted by an ever increasing withdrawal from communication. Even at table any general conversation became confined to a dialogue between Blakely and Parsons. Yet even between these two close associates certain differences developed on the treatment of public affairs.

Blakely, it is true, from the outset of his work with *America*, had been a tireless crusader for the social principles embodied in the encyclical *Rerum Novarum* of Pope Leo XIII: in its negative aspect, as a condemnation of socialism and defense of the natural right to private property; and in its positive aspect, the advocacy of social reform and the rights as well as the duties of the working classes. In this, his ideas coincided with those of Father Parsons. Blakely's vision, however, did not apparently advance so as to take in the new and wider perspectives opened up by the *Quadragesimo Anno* of Pius XI. While he never showed the least interest in Coughlin's economic theories, he was not proof against the charms of Coughlin's blatant isolationism. His first enthusiasm for the social-minded outlook embodied in President F. D. Roosevelt's New Deal changed, around 1936, to an intense and embittered preoccupation against any idea of the United States getting into the European War. However, when later, after Pearl Harbor, the United States did enter the war, Blakely heroically cast aside all his reserves and called for patriotic devotion to the country's defense. Along with his preoccupation against the impending war, Blakely showed a sharp change of attitude toward Roosevelt himself, which coincided with Coughlin's bitter denunciations of the President.

Father Blakely was a consistent protagonist of free speech on public issues, even by persons with whom he radically disagreed, as was shown by his quixotic defense of Mooney and

Billings in California. But he disliked, in general, much public discussion, and frequently took occasion to ridicule the arguments that took place in the early sessions of the newly organized Catholic Association for International Peace. Parsons, on the contrary, took keen interest in the development of the CAIP, and did what he could to aid its difficult and argumentative progress.

Termination of Editorship

In view of Father Parsons' increasing remoteness from his own community, in which he functioned both as Superior of Campion House and as Editor of *America* and the *Catholic Mind*, his termination of office did not come as a complete surprise. Wilfrid Parsons, moreover, was a Jesuit first and anything else afterward, and took the change with his accustomed cheerfulness. He was assigned to Georgetown University to occupy the position of archivist and to be professor of history in the graduate school. There he immersed himself at once in hard work, and busied himself with his usual intensity in a new field.

Lest there be any misunderstanding, let me emphasize that any of Father Parsons' difficulties with his associates on *America* were by no means attributable to any lack of generosity, any tendency to hamper the talents and the initiative of others. Quite on the contrary, the very first idea that Father Parsons expressed to each new arrival upon the staff was his wish to continue the bold policies of his predecessor, Father R. H. Tierney, with regard to outside activities. Tierney had wished to make *America* not a secluded retreat for scholars, but a center for the promotion and encouragement of manifold Catholic activities of a cultural or social nature, particularly activities with more than a merely local significance, as long as these did not interfere with the review's regular quota of work. Parsons, therefore, told me on my arrival at Campion House to continue my connection with several organized activities, and encouraged lecturing, attending important conventions, etc. He followed the same policy with others, such as the Catholic Book Club and the Catholic Poetry Society of Father Leonard Feeney and Father F. X. Talbot, the Sodality of the Blessed Virgin and the work of the Cath-

olic Evidence Guild of Father F. P. LeBuffe, the extensive convert work and the St. Apollonia Guild for Catholic Dentists of Father William I. Lonergan, Father G. B. Donnelly's keen interest in the various Oriental Rites, etc. Nor did he ever recede from this position by which he furthered a fine tradition which still continues to this day. He was happy if others emulated his own many outside interests, such as those already mentioned above. The degree to which, as I have said, he became to a certain extent shut off from the fellow-editors was due rather to other causes: such as personal difficulties of editorial outlook and a protracted difference of views and policies with regard to questions of economy, on the one hand, and subscription promotion on the other, with his own administrator and business manager, Father LeBuffe. Such matters after all, are part of the daily bread of any editor, whose work can never be reduced to any precise formula, and who ever and anon faces the difficult requirement of initiative and strong editorial leadership without, on the other hand, monopolizing the field and disregarding the various gifts, judgments and preferences of his collaborators.

On his own part, Father Parsons was a member of the executive board of the Catholic Press Association, and took a lively and fraternal interest in its editorial discussions. He was likewise vice president of the editorial board of the recently formed Catholic Book Club, and a member of the executive board of the National Catholic Alumnae Federation, and thereby closely associated with the day-by-day work of the Legion of Decency. He also began the publication of the scholarly quarterly, *Thought*, which was later developed by his successor, Father Talbot, and carried on by the America Press, until it was finally adopted by Fordham University.

At Georgetown and Catholic University

From 1936 to 1940 Father Parsons was at Georgetown University, where he fulfilled the offices of director of the Riggs Memorial Library and of the Georgetown Archives, and as professor of history in the graduate school. From 1937-38 he was professor of political science at Georgetown, and 1938-40 was dean of the graduate school.

Shortly after his arrival at Georgetown, Father Parsons

plunged into an arduous two year bit of research, the cataloguing, in available form, of books and other works by Catholic authors in the United States, from 1790 to 1831. Entitled *Catholic Americana*, this 282 page indexed volume was published in 1936 by Macmillan. Sixty-seven years preceding, Father Joseph Finotti had published his *Bibliographia Catholica Americana*. "It was a gallant attempt," wrote Parsons in the preface to his own work, "to do against great odds the same work for early Catholic Americana before 1821 that Joseph Sabin was accomplishing at the same time for general Americana." Where Finotti had listed 295 titles before 1821, Parsons listed 595; and raised the total to the imposing figure of 1,119 before 1831.

The book was produced in typical Parsons fashion, with endless care, and the assistance of librarians and other scholars, all over the United States. Many of the books listed were discovered in Georgetown's attic and were not known to be extant.

Parsons' Georgetown lectures formed the proximate preparation for a new and most successful phase in his life. For eight years, from 1940 to 1948, Father Parsons occupied the important chair of political philosophy at Catholic University of America, in the University's school of social science. During the entire time of his professorship, he resided with the community, Carroll House, that he had established for Jesuits studying at Catholic University. His instruction in political philosophy was shaped in three-fold fashion: the history of political thought, the Christian theory of political philosophy; and finally the most stimulating and constructive of his projects: a seminar on contemporary problems, particularly thorough analysis of congressional activities. Father Duff in an article mentioned below recalls Parsons' distress when the University authorities removed the seminar from the cozy intimacy of the Carroll House breakfast table to "a dreary classroom" on the University campus.

At the outset of the C.U. teaching, Parsons' essential views were available from his handy little volume *Which Way Democracy* (Macmillan, 1939, 237 pp.). Its eleven chapters or essays followed the characteristic progress of his exposition from the earlier and later historical background to the genesis

of the modern state; thence to the problems of today. Chapter 9, "Racial Justice," dealt with the issues so acutely raised in the years immediately preceding World War II, of Nazi racism and the Jewish people, and the Christian attitude toward the Jews. It reflected, in its historical treatment, his early work, *The Pope and Italy*.

The career at Catholic University was interrupted by a return, for two years, 1948-50, to Georgetown: 1948-49, as writer and director of Jesuit students at Catholic University; 1949-50 as writer and librarian. Returning in 1950 to Carroll House, he again occupied the position of professor of political science at Catholic University of America. It was not until 1952 that he definitely left Catholic University, and spent his last years as professor of political science in the Georgetown University Graduate School; as a writer, and—last but not least—as Washington correspondent for *America*. It was a source of great satisfaction for him to be able to return to *America*.

It was during that period that Father Parsons collaborated with a group of distinguished Catholic lay people in founding the Catholic Interracial Council of Washington, D. C., chief of whom were Professor John J. O'Connor, of Georgetown, and Father Parsons' old New York friends, Mr. and Mrs. Porter R. Chandler of New York, at that time resident in Washington. Parsons plunged into this difficult and delicate task with his usual initiative and enthusiasm, and acted as moderator for the newly formed group of apostolic layfolk. As his chapter on racial justice in the book that I have mentioned above showed, he felt deeply and accurately on the subject of interracial justice, and with his customary breadth of insight saw its wide bearings from the standpoint of Christian morals and Christian charity. Moreover, Parsons took a keen interest in the problems of Washington city itself. As he confided to me, at my last talk with him on a visit to Georgetown, whenever he lacked any other topic about which to discourse in his weekly Washington Front column, he fell back upon an analysis of the District's deplorable condition as a voteless enclave in a democratic regime! Parsons' broad grasp of this particular subject was also aided by his sympathy for and his experience of the South. He was one of the

pioneer group who launched the Catholic Committee of the South, that glorious venture in militant Catholicism which suffered an eclipse after the historic Supreme Court decision on May 17, 1954, outlawing racial segregation in the nation's schools.

The resolutions quoted at the head of this article indicate something of the immense esteem which priests of high and low degree, religious and laymen held for Father Parsons during the years of his C.U. teaching. Some of these encomiums are quoted by Father Edward Duff, S.J., editor of *Social Order* (St. Louis, Mo., March 1958), in his article, entitled "The Interpreter of the Role of Religion in American Society." Persons now occupying positions of authority and influence testify to the high quality of Parsons' teaching. Dr. C. J. Nuesse, now Dean of the Catholic University School of Social Science, called him "an acknowledged teacher who enjoyed the exposition of ideas and examined them in informal discussion with clarity, geniality and a wisdom born of experience as well as of thought." Msgr. Daniel M. Cantwell, chaplain of the Catholic Council on Working Life, wrote:

He had a genius at analysis of social philosophy and its application to current issues. Moreover, he was not afraid to take positions, and, what is equally laudatory, he encouraged others in the class to take positions and to argue their case.

Msgr. George G. Higgins, director of the N.C.W.C. Department of Social Action, did not hesitate to say: "Without any qualification whatever, he was by all odds the best teacher I ever had." And it would be easy to multiply these testimonies. They speak for themselves, only they make one regret that Parsons could not have had the opportunity to develop his innate teaching gifts at greater leisure and over a much longer period of years.

Of Parsons' subsequent volume, *The First Freedom*, published in 1948 with a foreward by the Most Rev. Francis P. Keough, then Chairman of the Administrative Board of N.C.W.C., Father Duff remarks:

Father Parsons' power of clear exposition was never in better evidence than in this survey of the historical, constitutional and dogmatic aspects of church-state relations in the United States. Noting that the dualism of the two societies as distinct entities has

its roots in the Gospels themselves, he establishes that "distinction and cooperation" is—and was so viewed by the Founding Fathers—the only defensible American policy on the relation of the two societies, one natural and the other supernatural in nature and purpose.

The Man of God

Father Parsons' writings, which reflected so vividly his many-sided intellectual interests and his deep-seated convictions, did not of themselves do justice to the profoundly spiritual side of his character, which was combined with a child-like piety. In two articles in *America*, Christmas 1929 and Christmas 1933, he expounded in masterly fashion his vision of Pauline Christianity and the recapitulation of all things in Christ.

Those who lived with him were aware of his Ignatian fervor and a certain simplicity, both of which were rooted in his solid theological knowledge and a joyous love of his fellow-man. The two sides of his character—his intellectual enthusiasm and his strongly fraternal spirit—overflowed, as it were, in the relaxed days he spent during the summer holiday with the younger Jesuits. Keyser Island in Long Island Sound, which today to our later generation is hardly even a name, was a particularly favorite haunt for Wilfrid Parsons, and it was difficult to say which he enjoyed most, tossing the ball of argument or cracking with his wooden mallet at the croquet balls. He enjoyed in particular fashion the companionship of the Coadjutor Brothers, and formed among them many firm and lifelong friends.

With all his boldness and pioneering initiative, Wilfrid Parsons kept controls taut over his sacred and fundamental commitments as a priest and a Jesuit. His spirit of obedience had shown itself in outstanding fashion at the various difficult crises of his life, and he jealously guarded the inner sanctuary of his holy vows. Amid the innumerable contacts of an editor's office and the flow of books and other publications across the editorial desk, there is always a temptation to gratify a very natural curiosity. Father Parsons was no narrow rigorist and by nature he was intensely curious. He held that the writer, like the pastor of souls and the confessor, was bound to acquaint himself fully with all that was going on

in the troubled world around him. It would be impossible to deal adequately with the modern problems of youth on marriage or literary counseling and kindred topics, unless one knew the facts and knew them accurately. Yet he distinguished sharply between the reading of dangerous material for the purpose of legitimate information and reading for its own sake. "I have never felt I could allow myself free indulgence in that matter," he told me at the very outset of my work on *America*. With all his breadth of view and the wide place he allotted to legitimate investigation, Parsons never lost the sense of caution that he had brought with him from his earliest youth into the Society.

Infectious with Parsons was a sort of bouncing, boyish glee, especially when he had the opportunity to tell you some unusual and remarkable thing that you really ought to know, whether it was about his former professors at Louvain, or the discoveries he had made about some congressman, or the latest news in the sports field. These solemnly gleeful communications were not always infallibly accurate, as when he ventured into the field of unusual etymologies or pronunciations, but he was quite as happy at being set right, and for the one instance where he was caught off base, there were a hundred where he delighted with ever new stores of information. If I may add a note of personal regret, it is that Father Parsons did not manage to get in greater degree his wealth of ideas across to the general public, outside as well as inside the Church.

After a few days of illness, the more or less natural consequence of a long failing health, Father Parsons received the Last Sacraments in the Georgetown Hospital on October 27, 1958, and died on October 28. The burial was at Georgetown on October 31, 1958. Present at the funeral and interment were the surviving members of his family: his older sister, Sister Wilfrid, S.N.D. (Elsie Parsons, born 1881), of Emmanuel College, Boston, distinguished editor of the *Letters of St. Augustine*; his younger brother Father Robert Parsons, S.J. (1893) of Philadelphia; and his younger sister Mrs. Michael Shorter (Margaret Parsons, born 1894) with her six children. Deceased were his brother Paul (1891-1939) who for a time was a scholastic in the Society; and Louis (b. 1900),

who died from a sudden illness as a Jesuit novice in 1915.

Honoring the memory of its former Editor, *America* wrote (Nov. 8, 1958): "Of the 71 years of Wilfrid Parsons' life, 55 were spent in the Society of Jesus, 40 in the priesthood. He knew mental anguish, and with bodily affliction he was for many years on familiar terms. Yet to the end life was to him an interesting and joyous adventure. In the army of Christ, into whose hands we commend his ardent soul, Wilfrid Parsons was a good and zealous soldier."

Chaplain at Makin Atoll

Gerard F. Giblin, S.J.

For the first nine months of the year 1940 Father Stephen J. Meany, two years out of tertianship, was business manager of *America*, which at that time had a circulation of 30,000. In addition to supervising the circulation, advertising and promotion of the magazine, Father Meany had the same work to do for the bi-monthly *Catholic Mind*, and the quarterly *Thought*.

At the beginning of October a letter went around from the Maryland-New York Provincial asking priests to volunteer for the Chaplain Corps. Father Meany responded and the Provincial sent him to General Mundy of the New York Na-

Author's note: In addition to Father Meany himself who cooperated fully in the preparation of this article, I would like to thank Msgr. William J. Moran (Brigadier General, Deputy Chief of Chaplains, USA) for allowing me the use of pertinent records on Father Meany's military career, and Mr. Burton Proctor, S.J., who drew the map of Makin. Additional sources for the work: *Father Meany and the Fighting 69th*, Burris Jenkins (Frederick Fell, 1944), originally a series of five newspaper articles for the *New York Journal American*; *Seizure of the Gilberts and Marshalls*, Philip A. Crowl and Edmund G. Love, (U.S. Government Printing Office, 1955) which gives, in addition to an excellent background of the Makin invasion, an account of Father Meany's exploit (pp. 96-97); and *U.S. Naval Operations in World War II* (Vol. VII), by Samuel E. Morison (Little, Brown, 1951).

tional Guard who in turn directed him to the 102nd Quartermaster Regiment, Marcy Avenue, Brooklyn, New York.

Colonel Foster Hetzel, regimental commander looked the volunteer over. "I am not a Catholic; but I had a great Catholic chaplain in World War I, Father Thomas McKenna; so I want a Catholic chaplain now." Colonel Hetzel approved the request for a commission. But on October 15, 1940, Father Meany found himself not only a member of the New York National Guard, but of the United States Army as well, for on that date the unit was federalized. Father William J. Walter, S.J., was commissioned on the same day. These two priests became the first two Jesuits from the Maryland-New York Province to report as chaplains in the prelude days of World War II.

With the 102nd Regiment Father Meany moved to Fort McClellan, Alabama, and from there to Hawaii in April 1942. From that time until July 1943 he spent his time first with the 165th Infantry Regiment and then with Headquarters, 40th Division.

The soldiers of the 27th and 40th Divisions were scattered about the Hawaiian Islands, guarding the shores against possible Japanese invasion. In the early days of 1942 such a threat could easily have materialized, but then came the Battle of Midway in June and any hope that the Japanese might have had of wresting control of Hawaii from American hands vanished. Still the Army had to be on guard against sabotage units landed by submarine.

Father Meany was kept busy with the routine duties of the priesthood. Due to the shortage of adequate facilities, Mass was frequently offered in the most unlikely surroundings. On one typical Sunday Father Meany routed a group of players from a pool table to offer Mass there; from the pool hall he moved on to a mess tent where he offered Mass on a table while the rain thumped on the canvas overhead. On another occasion he celebrated in a gymnasium right under the basketball hoop which some aesthetic soul had filled with a bouquet of flowers. And when Mass for Catholics was over, Father Meany would assist Protestants without a chaplain in organizing their prayer services.

He travelled light: two foot lockers, one Mass kit, one field

desk, one typewriter and a bed roll, all tossed in the back seat of a jeep and Father Meany was ready to go wherever the army assigned him.

With the 69th

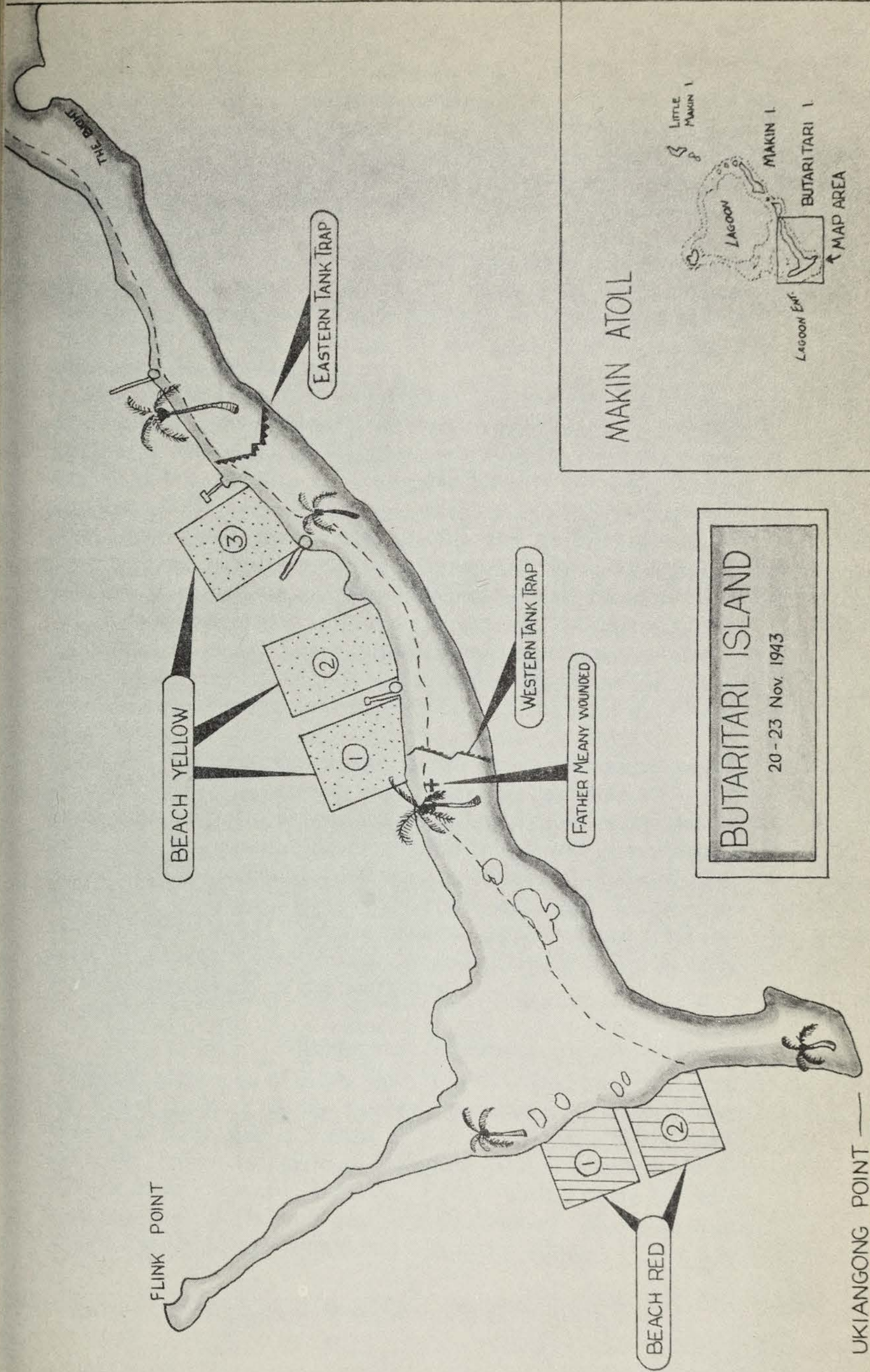
On July 1, 1943 Father Meany was attached permanently to the 165th Infantry Regiment, 27th Division. Its former chaplain, Father Joseph Egan had been reassigned as a secretary to the office of the Military Ordinariate in New York.

The 165th Infantry was the official Army designation for a regiment better known under its New York Guard title: The Fighting 69th. Its exploits in World War I were legend. It had sustained 3,500 casualties (from its authorized war strength of 3,500), been in contact with the enemy for 180 days, and added nine new furls to its regimental flag staff, each one signifying a major combat encounter with the enemy. Its history stretched back through battles at Petersburg, Gettysburg, Antietam to the distant days of the Revolution.

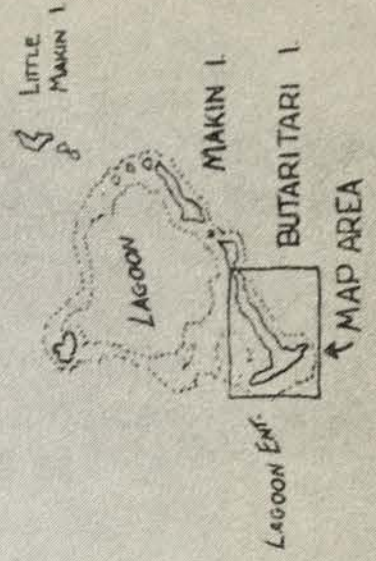
And if the 69th was a combat regiment, it was also an Irish regiment. Its regimental commander, its battalion and company commanders, were almost to a man of Irish extraction. They were Irish all the way down to their divisional shoulder patch which was itself a horrendous Irish pun: it bore the stars of the constellation Orion which proved, said the men of the 69th, that at least one Irishman had gotten to heaven.¹

Being Irish, the regiment was also Catholic, and bestowed especial reverence on its chaplains. In World War I the most famous of these was Father Francis P. Duffy, who won four combat decorations during the war, including the Distinguished Service Cross. When Father Meany was appointed as the 69th's regimental chaplain, he was not the first Jesuit who served with this unit. Back in the days of the Civil War Father Thomas Ouellet, S.J., served with the 69th as chaplain from 1862-1864. In World War I Father Eugene Kenedy of the Maryland-New York Province served with the regiment for a short time while it was stationed at Baccarat, France. Lieutenant Colonel Gerard Kelley, the regiment's executive officer, summed up the 69th's attitude toward its chaplains:

¹ The actual aim of the insignia was to honor Major General John O'Ryan who commanded the 27th Division in World War I.



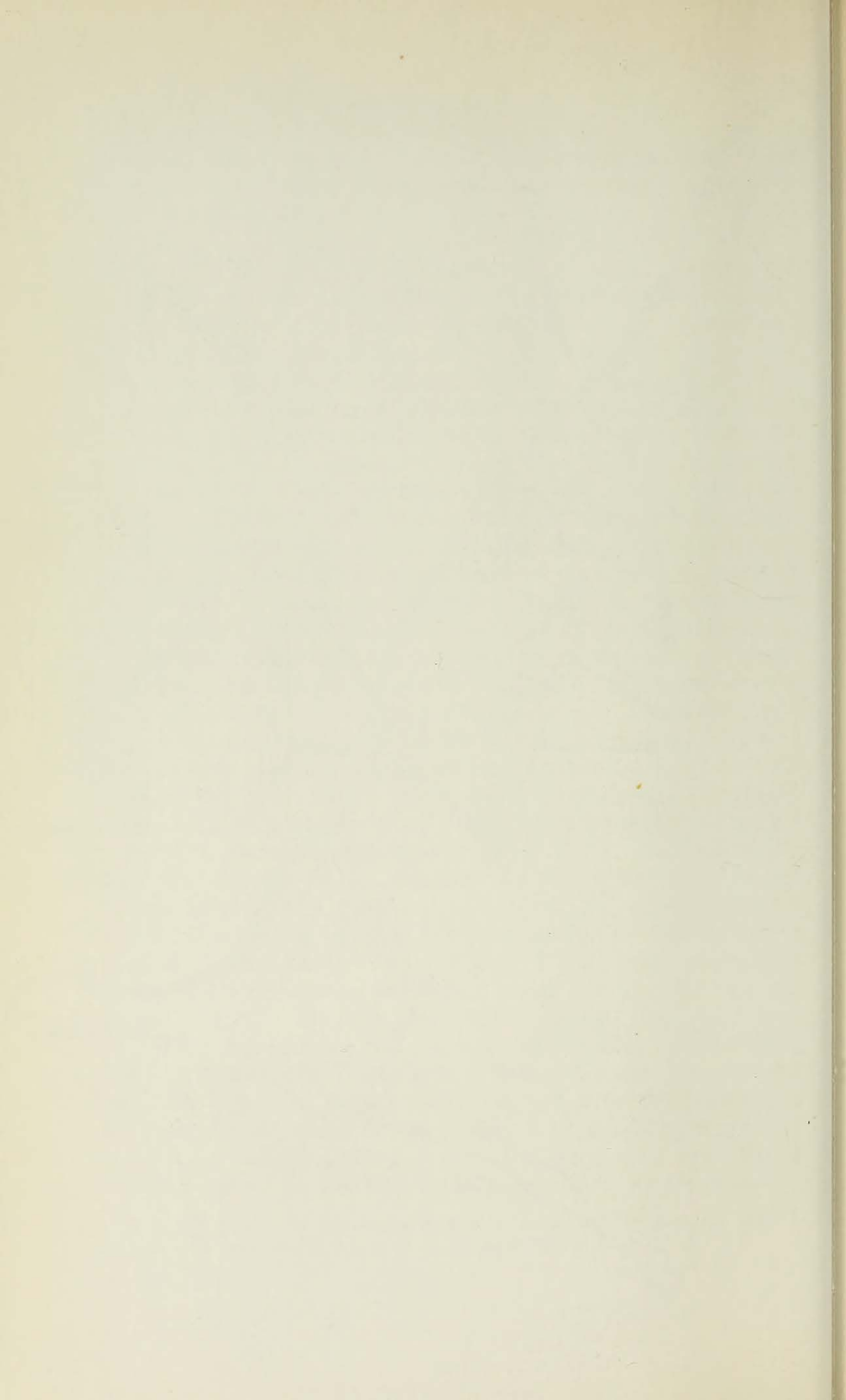
MAKIN ATOLL



BUTARITARI ISLAND

20-23 Nov. 1943

UKIANGONG POINT —



"Traditionally the chaplains of this regiment are held in very high esteem by the officers and men. The chaplain's influence can be such as to become a vital factor in the maintenance of a high esprit de corps."

Father Meany joined the 69th as regimental chaplain with the rank of Captain. Under his direction were two assistant regimental chaplains: Father Anthony G. McCabe, a young Dominican from St. Vincent Ferrer parish in Manhattan, and a Protestant chaplain.

Toward the close of the year 1943, the American and Japanese forces in the mid-Pacific area were poised facing one another. The Battle of Midway had tipped to even the scales which had up to that time inclined heavily in favor of the Japanese. Now the Americans were on the move westward. The Navy chose the Central Pacific for its field of battle, withdrawing its strength from the tightly grouped Solomon Islands to the wide maneuvering spaces west of Hawaii where the fast carrier forces could have free scope. Admiral Nimitz in charge of naval policy unrolled his chart and pointed a finger at a group of Islands to the southwest of the Hawaiian Islands, the Gilberts, and in particular to two atolls: Makin and Tarawa.

As the 165th trained vigorously for its forthcoming assignment, its chaplain trained with them. He marched with full pack, climbed down cargo nets from the side of parent transports into tiny landing craft bobbing in the waves, scrambled up the fine sand of pretended landing beaches and threw himself prone to avoid simulated machine gun fire. During the night of October 31, 1943 the regiment had its dress performance. It staged a practice assault on the island of Maui. The next landing would be the real thing.

Advance to Makin

On the afternoon of November 10th the Makin assault force left Pearl Harbor. In the convoy were four battleships, three escort carriers, and a screen of smaller ships. There were also six troop transports, including U.S.S. *Calvert*, with Father Meany aboard; U.S.C.G. *Neville* with Father McCabe and the 2nd Battalion; and U.S.S. *Leonard Wood*, a ship which Father Meany would come to know later.

As the voyage progressed the troops learned for the first time where they were headed. On tables were large mock-up maps of Butaritari Island, Makin Atoll. To the officers gathered around the table as the lecture proceeded, the island appeared like the T of a T-bone steak. The cross bar was on the western section of the island and ran north-south; the stem of the T ran east-west. From aerial photographs and pictures taken through the periscope of the submarine *Nautilus*, the Army was able to piece together a good picture of the defences of Butaritari and these were indicated in full detail on the map. Near the center of the long stem of the island were two jagged scars about 1500 yards apart. Between these scars, which were actually tank traps five feet deep and fifteen feet wide, were concentrated most of the enemy's defences.

The Army plan of attack was simple. Two battalions, 1st and 3rd (the ones that Father Meany took care of) were to land on the cross bar of the T. This beachhead received the code name Red Beach. The idea was to lure the Japanese out of their defensive positions. Then a second landing, designated Yellow Beach, was to take place between the tank traps with the hope of catching the enemy in the rear as he was advancing to attack the Americans on Red Beach.

Many of the American officers shook their heads, indicating that they thought the plan would not work out so simply as that. Lieutenant Seizo Ishikawa was to prove these skeptics correct. With less than 800 men at his disposal he refused to be lured out of his defensive positions. He denied the control of the island to the Americans for three days until the last of his positions fell to the 6000 man assault force.

On the evening of November 19 the men aboard the *Calvert* made some pretense of sleeping. At two o'clock Father Meany turned out of his bunk, went topside and vested for Mass. At 2:30 he said Mass for the 400 Catholics aboard the transport and gave general absolution.

Lieutenant Colonel Kelley exhorted the men of his 1st Battalion in a written message: "I have seen you attending Mass and Protestant services in ever increasing numbers. I feel optimistic that God in his kindness will look favorably upon us. I am very proud to command you." The men, who in

their young lives had known the tension only of examinations and close basketball games, now looked out at the low lying shadow that was Makin Atoll and fervently hoped that they would live up to their commander's expectations.

Just before dawn on November 20 the American transports arrived in their assigned areas off Butaritari, about five to seven thousand yards from the western end of the island. Scout planes were launched from the catapults of the battleships and cruisers. At six o'clock *Leonard Wood* began lowering her LCVP's with the combat troops already in them. The sun rose at six-thirty and a few minutes later the guns of the battleships, cruisers and destroyers raked the island. The enemy made no response.

Father Meany watched the initial stages of the bombardment in company with Harold Smith, a reporter from the *Chicago Tribune*. The priest was dressed as the other soldiers, no insignia of rank or cross of chaplain showing. If these insignia were visible to identify him to his own men, they would also identify him to the enemy and draw fire. Unlike the other soldiers he had no weapon. Inside his shirt in a watch case hanging from a cord about his neck, Father Meany carried the sacred oil to be used in administering Extreme Unction.

With his assistant, Corporal Thomas Ward, Father Meany stepped into the LCVP that was swinging in the davits on the side of the ship. The boat was lowered into the water. The LCVP circled beside her parent ship as the bombardment of the shore increased in tempo. A slight rain started; the cloud passed overhead and was gone. A gentle ground swell rocked the boat.

Abruptly the bombardment ceased; the LCVP's ended their continuous circling and lanes of foam feathered out behind them as they headed in straight lines for the beach. It was a deliberate, measured procession, for the landing boats with their blunt bows were not capable of motor boat speeds. Still there was no responding fire from the beaches. It was almost like the practice landing on Maui all over again, except that all were aware that behind the line of palm trees in the distance were desperate men intent on killing the invaders before they themselves died.

The Landing

At 8:31 the first landing boat touched the shore and dropped its ramp. The rest of the LCVP's followed; 1st Battalion to the north on Red Beach One; 3rd Battalion to the south on Red Beach Two. Quickly the Americans fanned out and enveloped the bar of the T. There was a sniper's shot here and there, but it was evident that the plan to lure the Japanese from their entrenchments was not going to succeed. Nobody had really expected that it would, but it had been worth the try. As it was, the Americans gained a beachhead on the enemy-held island with practically no casualties.

Down the center of the T-stem of the island there was a coral-topped road that ran the length of the island until it reached the village of Tanimaiaki on the eastern end. Along the axis of this road the American forces cautiously advanced. By 11:00 A.M. they had established a line one thousand yards from the beach.

Father Meany's LCVP headed in toward shore with the fifth wave. It grounded on a coral head for a minute. The coxwain gently backed the boat off, made a turn to avoid the obstacle and continued on his way. Down at Tarawa Atoll on this very morning the Marines too were running into reefs, but here the coral growth was more extensive and the unfortunate landing craft hung there while enemy rifle and machine gun fire cut to pieces the young marines huddled inside them.

At 9:00 the LCVP carrying Father Meany grounded completely a few yards from the shore. The priest and his assistant jumped off and waded through the surf to the beach. As soon as he made the shore, Father Meany set out in search of casualties. He found none on Red Beach One. So he walked south to Red Beach Two where he found a young soldier dead under a palm tree. The dog tag indicated that the boy was a non-Catholic. The priest said a prayer over his body instead of anointing him.

There were no other calls for Father Meany's services. He saw to it that his mass kit was properly stowed, and with Lieutenant Colonel Joseph Hart, commander of the 3rd Battalion, he started down the coral road toward the American lines. The Colonel left him as he reached his own command post and the priest continued the journey alone.

On either side of the road there were tall, curving palm trees with their pinwheel of fronds at the top. Early in the landing the Americans found that the Japanese were utilizing the tree tops for snipers' nests. Thereafter, whenever a tree looked suspicious, it came in for a large share of rifle fire. A few Japanese and several thousand coconuts were killed off in the process.

The road ran past small lakes, code-named for identification purposes Rita and Jill. Beyond these lakes Father Meany met a young soldier who cautioned him against booby traps. To illustrate his point he showed a Luger pistol that lay innocently on a coconut palm. But a telltale string running from beneath the palm leaf indicated that the weapon was connected with an explosive charge.

A short way beyond this point Father Meany met the captain of Company C, the unit which formed the left wing of the advancing American forces. He and the captain went over to the beach where they could see the American landing craft which were supporting Yellow Beach. As they watched the Yellow Beach operation, a Japanese machine gun down the beach opened fire. The priest and the captain fell to the ground as the machine gun bullets kicked up the sand near them. Neither was hit. Destroyers *MacDonough* and *Phelps* closed in to engage the enemy position and the Japanese fire was distracted from the two Americans on the beach.

Now that Yellow Beach had been established the American plan called for the Red Beach force to assault the Japanese tank trap from the front while the Yellow Beach force hit it from the rear. Accordingly the Red Beach units, Company C with them, began to move up into position for the attack.

As Father Meany moved up toward the front lines he came upon Lieutenant Colonel Kelley. The officer was calmly eating lunch with his jeep driver. Father Meany joined him and they in turn were joined by Colonel Gardiner Conroy, the commanding officer of the 165th. They gathered around a radio that was reporting the Yellow Beach landing. The Americans on Yellow Beach seemed to be taking their objectives without excessive opposition.

At 2:10 Company C began its attack on the western tank barrier. Opposition was relatively light at first. A few yards

in front of Father Meany, Lieutenant Daniel Nunnery killed a Japanese soldier hiding in a foxhole. Father Meany moved up and saw his first dead Japanese, a soldier shot three times through the head. A few minutes later Lieutenant Nunnery was dead himself, killed by an enemy sniper.

The enemy fire began to get heavy. "Better get down, bud," an officer called to the chaplain. Father Meany dropped to the ground beside an officer in Marine Corps uniform. The officer was Lieutenant Colonel James Roosevelt who had accompanied an early raiding party on Makin. He was along now as an advisor. Thus Father Meany got an informal introduction to the President's son.

A short way up the coral road in front of the place where Father Meany was taking cover was a sharp bend. This curve was skillfully covered by an enemy Lewis machine gun which was concealed in a natural dip in the ground. Scattered in and about the weapon as support were fifteen Japanese riflemen. In front of the machine gun position there was a clearing. The Japanese waited. An American infantryman, Private William C. Hiscock, appeared through the undergrowth. The enemy fired and Private Hiscock fell to the ground. The Japanese waited again.

Someone called out that an American soldier had been hit. Father Meany went forward from his position of concealment. Perhaps he should have been more cautious. But a priest's instincts are not those of an infantryman. He raced across the road and dropped beside the wounded boy. As he knelt there, cutting the shirt from the wound, Father Meany was hit by three trip hammer blows, one in the arm, one in the shoulder, one in the chest. The priest fell backward and lay still.

The young private, however, though wounded through the arm, still had enough strength to crawl back to the American lines for help. As he made his way to the edge of the clearing, Father Meany, conscious, despite his wounds, rolled into a taro pit and waited.

As he lay there he noticed a piece of bent metal on the ground beside him. It was the remains of a cruciform medal which had four images: the Sacred Heart at the top, the Immaculate Conception at the bottom, St. Christopher on the

right arm of the cross, St. Joseph on the left. It had evidently absorbed the impact of a machine gun bullet. One of the dog tags about Father Meany's neck was missing, perhaps driven by the force of a bullet into his chest.

About 2:30 in the afternoon, not long after he was wounded, Father Meany saw four Sherman tanks trundle down the road past his position on their way toward the tank trap. He felt that rescue was close at hand. However, a few minutes later the tanks returned without firing a shot. Father Meany did not realize that in those few minutes Colonel Conroy had been killed and that the position of Company C had deteriorated.

Death of Colonel Conroy

The Americans up to this point in the battle had experienced a walk over against the enemy. Only slowly did Company C realize that it had struck a Japanese strong point. On the right flank Companies A and B surged forward and joined with the men from Yellow Beach, eliminating between their pincer movement all Japanese resistance. But, in front of the position where Father Meany lay, Company C found itself stymied. The four Sherman tanks that had appeared seemed at first a godsend. But there were complications. The tank commander refused to engage the enemy until he got orders from his superior officer, who was back on the beachhead. Colonel Conroy rose from his position of concealment to argue with the tank commander. A fellow soldier cautioned the Colonel down, but it was already too late. Colonel Conroy fell dead from a sniper's bullet, the first regimental commander of the 69th to give his life in action. Command of the regiment devolved on Lieutenant Colonel Kelley.

Colonel Kelley abandoned any idea of trying to persuade the tanks to join action. The ground was too cut up by the ship bombardment for them to maneuver. For the tanks to fire from the positions where they were would be to jeopardize the lives of friendly troops. So rescue for Father Meany had to wait.

It was almost an hour after Father Meany was wounded that an attempt was made to help him. Private Berthiaume, of Troy, Vermont, was crawling cautiously through the under-

brush toward the Japanese gun position. Father Meany spotted him and called softly to him to get his attention. The young man was startled for a second, then recognized the priest, and crawled down into the taro pit.

Private Berthiaume reached under the priest to get at the medical kit hooked to Father Meany's belt. As the soldier tried to dress the wound in the priest's chest, Father Meany himself with his wounded right arm injected a shot of morphine into the vein of his left forearm.

The soldier worked over the priest for about twenty minutes. In that time he seemed to have forgotten the presence of the enemy. Automatically he straightened up after tending the priest's wound. He groaned as a bullet hit him in the back. The soldier fell over, beginning an act of contrition in French. Another bullet hit the soldier's back; a third pierced his head. Father Meany hurriedly said the words of absolution over the slumped form and administered Extreme Unction. He could see the large hole above the soldier's eye where the final bullet had emerged. There was no doubt that Private Berthiaume was dead.

Feeling that it might be just a matter of time before the Japanese would move up and get him, Father Meany took the cotton impregnated with consecrated oil from its watch case container and tossed it under nearby bushes to keep it from possible desecration.

Within the American lines Lieutenant Warren T. Lindquist, leader of the reconnaissance platoon, reported to Colonel Kelley and asked permission to attempt a rescue of Father Meany. Colonel Kelley had a difficult decision to make. Casualties in the immediate area had been heavy: Colonel Conroy, Lieutenant Nunnery, Private Berthiaume had been killed; others had been wounded. To attempt a rescue now would put more lives in jeopardy. "Either Father Meany is dead," said the Colonel, "or will know how to take of himself for a while." He instructed Lieutenant Lindquist to await the reduction of the pocket by Company C or the arrival of sunset, whichever came first.

The sun would not set until 6:10 that evening, and Father Meany, under the arc of fire of the enemy's automatic weapon, was effectively isolated from medical aid. All that he could

do was to wait and pray. Overhead navy planes buzzed like lazy drones. In one of them was Jim Landry, later assistant coach at Fordham. In the distance the sound of enemy fire became fainter and fainter as position after position fell to the superior numbers of the American attacking forces. Over the horizon and out to sea U.S.S. *Mississippi* lowered her flag to half mast as the chaplain read burial services over forty-three flag draped litters. A single turret explosion had claimed almost as many lives at sea as the Japanese would exact at Makin.

As soon as he judged that it was dark enough to move, Lieutenant Lindquist and four soldiers pushed off from the American lines towards Father Meany's position. When they reached the priest they began to raise him, but, remembering the fate of Private Berthiaume, Father Meany cautioned them down. The soldiers took him under the arms and dragged him for about forty feet until Lieutenant Lindquist judged it was safe to stand. Father Meany with the help of two soldiers raised himself to his feet. The priest felt weak and dizzy. He coughed up blood from his pierced lung.

Even with the enemy behind them, Father Meany and his rescuers were still in danger. The Americans had orders to shoot at anything that moved after dark. General Smith, the Marine Corps commander in the area, who visited Makin by night claimed that it was bullets fired by American infantrymen that came closer to ending his life than any gun fire of the enemy. Cautiously the rescue party made its way to the aid station.

Two doctors in the 1st Battalion aid station operated on Father Meany for an hour, cutting out the bullets, disinfecting the wounds, giving plasma to replace all the blood Father Meany had lost. After the operation was completed, the priest was placed on a stretcher and slept the night between Dr. Peter Bonanno, of Teaneck, N. J., and Lieutenant Lindquist.

During the night two Japanese, determined to take a few American lives before they were killed, infiltrated the American area. Father Meany woke to hear the shot that killed one and caused the capture of the other. The priest's rest was further disturbed by delirium. He became convinced that the Japanese were making a suicide charge of the type that they

had made recently on Attu in the Aleutians. He shouted warnings to his friends. The doctor and Lieutenant Lindquist gently quieted the wounded man.

At dawn Father Meany was given a further transfusion. Then in a special medical jeep, with racks to accommodate a stretcher, he was transported toward the beachhead. With him were his aide, Corporal Ward, and the Japanese prisoner captured during the night. As the jeep travelled down the coral road bullets came whizzing over them from positions inland. Perhaps the Japanese had infiltrated during the night, or perhaps it was some skittish American. However the jeep reached the beach without being hit.

While at the aid station on the beach, Father Meany was visited by Father John Byrne, another chaplain of the 27th Division, and for the first time in two weeks had a chance to go to confession. Then the wounded chaplain was placed in an LCVP which ferried him out to the transport *Leonard Wood*.

A short time afterwards Father Meany was again on the operating table in order that the doctors might make a full assessment of his wounds. The report read: "Suffered wounds of the right shoulder, right anterior chest, and right elbow causing compound fracture of the tip of the epicondyle of the right humerus and partial paralysis of the right ulnar nerve."

"Makin Taken"

During the three days that Father Meany was aboard *Leonard Wood* the battle for Makin was fought and won by the American forces. By 10:30 on the night of November 23 the troops had reached the eastern tip of Butaritari and General Smith, commanding the 27th Division, was able to send the jingling signal to the task force commander: "Makin taken."

The cost, measured by the yardstick of Tarawa and subsequent island assaults, was not excessive: 66 killed and 152 wounded in action. To Father McCabe fell the task of reading requiem over many of the dead. With a purple stole about his neck the priest stood over the bodies wrapped in white woolen blankets captured from the Japanese. It was a

tableau reminiscent of earlier days in the 69th's battle history, one seen by Sergeant Joyce Kilmer in a wood he called the Rouge Bouquet:

There lie many fighting men,
Dead in their youthful prime,
Never to laugh nor love again
Nor taste the summertime.

Out to sea the Japanese got in one Parthian shot that did fearful damage. Submarine I-175 closed in undetected on escort carrier *Liscombe Bay*. A single torpedo turned the ship, loaded as it was with aviation gasoline, into a flaming torch. 642 Americans died almost instantly. The Japanese had wrested almost mathematically a life for a life in exchange for the strip of coral and sand that was Butaritari.

As *Leonard Wood* began to reembark combat troops, garrison troops went in to take over the island. The transport's progress back to Pearl Harbor would be too slow for many of the wounded. A Catalina flying boat landed by *Leonard Wood*, took off Father Meany and some others.

Father Meany was flown south, to Funafuti in the Ellice Islands. There he rested for twenty-four hours. Again he was put on a hospital plane which headed for Honolulu. En-route the plane landed at Canton Island. Father Meany's stretcher was brought out under the wing of the plane and the local general pinned on him the Purple Heart, a decoration for wounds. The general had difficulty finding a spot to pin the medal. Father Meany was dressed informally in shorts, bandages and the one dog tag that remained to him.

One of Father Meany's first thoughts on reaching Schofield Barracks, Hawaii, was to write to his mother. His letter arrived December 2 to dispell the fears which were born November 30 when his mother received a telegram from the War Department regretting to inform her that her son "Chaplain Captain Stephen J. Meany was on 20 November wounded in action."

While at North Sector General Hospital, Father Meany was awarded the Silver Star medal by General Odgen Ross. The award was made at the instigation of Colonel Kelley who testified to the chaplain's courage and disregard for his own safety in attempting to rescue Private Hiscock.

Father Meany was flown next to Letterman General Hospital, San Francisco, and arrived on December 21; then to O'Reilly General Hospital, Springfield, Missouri, where he arrived January 7, 1944. At O'Reilly the cast which had been put on Father Meany's arm in Hawaii was removed and the doctors noted with satisfaction that the wounds were healing properly. On January 25 he was transferred to Tilton General Hospital, Fort Dix, N.J., where on March 2 he underwent an operation for the restoration of power to the ulnar nerve.

Father Meany returned to New York City a decorated hero. He was asked to be grand marshal of the St. Patrick's Day parade. It poured rain that day, but it takes more than rain to dampen the spirits of Irishmen on St. Patrick's Day. At the steps of the cathedral Father Meany knelt to kiss the ring of Bishop McIntyre; then led the parade to 110th Street where he reviewed each unit before it was dismissed.

In the Pacific the 165th missed its former chaplain. Gerard Kelley, now promoted to Colonel and confirmed in his succession to the command of the regiment, wrote to the office of Chief of Chaplains; "The history of this regiment is replete with references to Father Francis P. Duffy, the chaplain of World War I. His influence is legend. To fulfill adequately the standard established by him is difficult. Father Meany, by his spiritual guidance and heroic conduct, has approached closely the requirements of this standard. The men of this organization consider Father Meany a vital part of this regiment." The request was seconded by the divisional commander who endorsed the request with the words, "I concur entirely."

The final answer however was not up to the office of Chief of Chaplains. Father Meany appeared before a medical board which decided that though his wounds had healed sufficiently to be discharged from the hospital, he was not yet fit for general duty.

One of Father Meany's first visits when he was free to leave the hospital was to Troy, Vermont, to visit Mrs. Azarias Berthiaume and say Mass in the parish church for her son who gave his life trying to save that of a priest.

In May Father Meany was assigned to Harvard Chaplain

School. Since Father Meany had joined the Army before the course had been set up, the Army decided it was now time to round out the chaplain's education. So, while the 165th was preparing for its bloody assault on Saipan, Father Meany spent four weeks "learning how to be a chaplain."

At the completion of the Harvard course Father Meany was assigned to duty at Fort McClellan, Alabama. He was there until August 23 when he was transferred to the Army post at Ashville, North Carolina, which was under the direction of the Fourth Service Command. Father Meany spent the rest of World War II there in the less glamorous but essential occupation of ministering to army personnel returned from overseas duty.

On February 21, 1946 Father Meany was relieved of duty and given a terminal leave promotion to major. For injuries resulting from his wounds he received a 50% disability pension. Father Meany remained in the army reserve and was promoted to the rank of Lieutenant Colonel on April 29, 1958. Reaching the maximum age in grade he was placed automatically in the retired reserve on July 15, 1959. Thus ended his nineteen year connection with the Army which had begun in those distant pre-war days of 1940.

But attachments with the men of the 69th were not severed. Each year its alumni have a reunion about the anniversary of the Makin invasion. Gerard Kelley, who led the regiment on Saipan and later on Okinawa, is now a retired Brigadier General. Warren T. Lindquist, a Protestant, was not converted by his association with the chaplain. But he married Muriel McMahan, has ten children, and says he is "living up to his wife's Catholic religion." Father Meany is at present director of the Downtown Division of Fordham University. The old soldiers reminisce of days at McClellan, marches on Oahu, sea exercises off Maui. And not infrequently they recall that bright November morning when the young coxwains revved up the idling engines and turned the prows of the LCVP's towards Butaritari as the men of the 165th went ashore to win the sixtieth battle furl for their proud regimental flag.

The Story Significance On The Coat Of Arms Of The Province Of Buffalo

William J. Schlaerth, S.J.

The shield of the Provincial and the Province of Buffalo of the Society of Jesus is fittingly divided into quarters by a large equi-distant cross while dispersed about the coat of arms are found seven other crosses of various designs. The many crosses refer to the Land of the Crosses, to the Mohawk village of Ossernenon, now Auriesville, N.Y., the original seat and an intimate part of the Buffalo Province where the first canonized saints of our country were martyred—St. Isaac Jogues, the Jesuit priest, St. Rene Goupil, the Jesuit brother, and St. John Lalande, the Jesuit helper and lay missionary. It was the habit of these martyrs to carve on as many trees as they could in the forest surrounding old Ossernenon, the symbol of our salvation, the cross of Christ and below it the sacred name of Jesus so that today at the Shrine of the North American Martyrs the pilgrim will find mounted on many of the trees about the grounds an antique wooden cross and beneath it the letters of the name of Jesus. The Buffalo Province is one of the eleven provinces in the American (U.S.A.) assistancy with a membership of 171 Jesuit priests, 107 scholastics and 23 brothers, a total of 301 members—a small part of the total of over 8,000 Jesuits in the United States and of the grand total of over 35,000 Jesuits in the entire world.

The first quarter of the shield displays a buffalo, standing on the shores of a body of water, represented by four wavy lines, the heraldic representation of water, to symbolize the city and diocese of Buffalo, on the shores of Lake Erie at the head of Niagara Falls—Buffalo being the present seat of the Jesuit province. Buffalo was the center whence radiated the early Jesuit foundations of western New York in the first half of the nineteenth century after the restoration of the Society of Jesus in our country. In 1848 the first bishop of Buffalo, Most Rev. John Timon invited the Jesuits to open a mission church at Williamsville, a distant suburb of Buffalo. Shortly thereafter the Bishop welcomed the Jesuits to Buffalo where in 1851 they built in downtown Buffalo St. Michael's Church and within the next twenty years a parochial school

and a combination high school and college, called Canisius College in 1870.

Later in 1913 Canisius College separated from the High School and occupied the present site at Main Street and Jefferson Avenues in Buffalo; the High School also began moving a part of the school in 1944 from the old Washington Street location to new and elaborate quarters on Delaware Avenue on the west side of Buffalo. In 1857 the Jesuits were again invited to establish in the German section of East Buffalo, what became known as the "Woodchoppers' Parish" and in June of 1858, St. Ann's Church was completed and later in 1895 one of the largest grammar schools in the city of Buffalo was built. Besides the Diocese of Buffalo, the Province of Buffalo embraces at the other end of the Province, the diocese of Albany, where the Shrine of the North American Martyrs was established in 1885 and where later in 1938 was built the present Tertianship, where the young Jesuit priest spends his final year of preparation for his future apostolate and the Sacred Heart Retreat House for secular priests, serving on an average of one thousand priests a year: at Glenmont, near Albany, N.Y., the Jesuit Retreat House for laymen was founded in 1945. In the northern part of New York State is the diocese of Ogdensburg, also a part of the Buffalo Province and in 1948 on the shores of Lake Champlain, Loyola Villa, near Port Kent, N.Y., was developed as a summer school and recreation summer center for the Jesuit Fathers, Brothers and teaching Scholastics. In the same diocese at Plattsburgh in 1952 the Champlain Hotel fronting on Lake Champlain was converted into a Novitiate and Juniorate now called Bellarmine College, for our novices in their first two years of training and our Junior scholastics in their two years of classical studies. In the center of the Buffalo Province sets the Syracuse Diocese which welcomed the Jesuits to central New York in 1944 when Christ the King Retreat House was established and the next year the present Le Moyne College was started, the first group of buildings at Le Moyne Heights at the east end of Syracuse, being completed in 1948. The Rochester Diocese was the last diocese in the Buffalo Province to welcome the Jesuits in 1954 when McQuaid Jesuit High School opened its doors to over a thousand students.

The latest development of the Buffalo Province is the building at present of the new Jesuit Retreat House at Clarence Center, a distant suburb of Buffalo, which will be opened in September of 1961.

The second quarter of the shield contains items drawn from the coats of arms of the Jesuit Martyrs in the Tertianship Chapel at Auriesville, bearing symbols for the first Jesuits, who were martyred at Ossernenon, now Auriesville, N.Y., within the territory of the present Buffalo Province: St. Isaac Jogues, the Jesuit priest, the peace ambassador of the French and the first missionary to the Mohawks, tortured in 1642 and later martyred in 1646; St. Rene Goupil, the Jesuit brother, companion in torture of St. Isaac, who was the first canonized martyr of America who shed his blood in 1642; and St. John Lalande, the Jesuit lay missionary and aid to Fr. Jogues, on the first mission to Ossernenon who was tomahawked a day after Father Jogues in 1646. The instrument of their martyrdom, symbolized by the martyr's palm, was the Indian tomahawk. The Rosary recalls that Father Jogues and Brother Rene were accustomed to ascend the hill overlooking the Indian village to say their beads when they were held captive and as Father Jogues relates, "at the fourth decade of the Rosary" Brother Rene was tomahawked and died in his arms. The Rosary also serves to commemorate Theresa, the Huron Indian maiden, who was taken captive with Father Jogues and Brother Rene and who as a slave-captive was accustomed to fashion on a nearby knoll a Rosary made of field stone, putting them in sequence on the ground to take the place of the beads her Indian Mohawk captors had taken from her.

The fleur-de-lis in the third quarter resembling the form of a cross, is the symbol of France and an integral part of the coat of arms of the French nation, which calls attention to the fact that the first Jesuit missionaries in the present territory of the province were French who came from their headquarters in New France in Canada. Some of the more famous Jesuits who labored in what is now the Albany diocese were Father Jogues, Brother Rene Goupil, Father Joseph Bressani, Father Joseph Poncet, Father Jacques Bruyas, and Father James de Lamberville. Other important Jesuit mis-

sionaries carried on their work in the present precincts of the diocese of Syracuse; among them were Father Simon Le Moyne (after whom the present Le Moyne College is named), Father Joseph Chaumonot, and Father Claude Dablon. In the area of the present Rochester diocese such Jesuit Frenchmen toiled as Father Rene Menard, Father James Fremin, and Father Stephen de Carheels.

The eagle in the fourth quarter of the shield commemorates the fact that the Buffalo Province was once the "Buffalo Mission of the Province of Germany." The eagle was the sole charge on the flag of the German Empire at the time in 1869 when the early German Jesuit missionaries came to the Niagara and Western Frontiers. The Buffalo Mission ceased to exist as an independent unit in 1907, when Buffalo became part of the Maryland-New York Province.

The chief (upper partition of the shield) is emblazoned with the insignia of the Society of Jesus in use at the time of St. Ignatius Loyola. The monogram of Jesus (the first three Greek letters of the name) is ensigned by a cross, above a crescent lodged between two stars, which symbolizes by the half moon: the Immaculate Conception and by the stars the Ave Maris Stella, Star of the Sea so that both the Mother of God and the Son of God are given a high place of honor in the Province seal.

The motto of the Province is the "Ad Majorem Dei Gloriam" which is also the favorite motto of the Society of Jesus and is translated, "For the Greater Glory of God." Derived from the "Spiritual Exercises" and found repeatedly in the Constitutions of the Order, these words, "to the greater glory of God," were always on the lips of St. Ignatius Loyola, the founder of the Society, as a kind of symbol. This motto does express the end and quintessence of the Society of Jesus from the time of Ignatius to the present, which is that to the Jesuit, all things, whatsoever they may be, are merely a means to the greater glory of God.

In the seal used by the Provincial of the Buffalo Province, the outer circle has at the bottom in the front: A.D. 1960, which designates the actual year of the foundation and incorporation of the new Province which had been before a part of the New York Province of the Society of Jesus.

Geographic Status and Trend of the Society: 1957-60

William J. Mehok, S.J.

Several attempts have been made to give an accurate list of countries and continents in which the Society operates along with the number of its members living there (Cf. *Woodstock Letters* Vol. 89, No. 2, pp. 157-164). The present article continues that purpose of giving the facts, but extends the inquiry to add the dimension of time to that of space.

Throughout the tables and text reference is made to "institutions" and to "index numbers." Their meaning and importance are not immediately evident, so some explanation is called for. The institution, of which we speak, is technically known as a sampling unit, corresponding to household or dwelling unit of the U. S. census. In our application it is a group of Jesuits immediately subject to a superior whose name should appear in the section of the province catalogues entitled *Ordo Regiminis Superiorum*.

This section for *Ineunte Anno* 1960 lists 1,185 such superiors. To these we add 27 who were omitted and subtract 42 who either did not belong there, or, if they did, were duplicates (e.g. rector and religious superior for one community.) This leaves us with 1,170 institutions, 296 of which did not have schools while 874 did.

Ideally, every Jesuit should be subject to one and only one of these, but in practice certain corrections must be made. Just as the U. S. census lists hospitals, hotels and religious houses outside the regular frame of dwelling units, so we here consider provincial curias, displaced persons and Jesuits whose whereabouts is unknown in a separate category.

The second statistical descriptive device used here is the index number, or more specifically, the growth relative. It starts with 100 at some arbitrary time and an increase in number of Jesuits is indicated by an increase in the size of the index and a decrease in Jesuit growth is indicated by a diminution in the index number relative to the base date. Index numbers are convenient for reducing great masses of

data to a convenient formula and also for making comparisons between otherwise disparate objects, such as the growth of the Society in Africa and North America.

Although the conventional method of reporting Society growth by province is a good rough indicator, it lacks stability. The North Belgian Province is a good though extreme example. Whereas the relative change in number of Province *socii* 1957-60 was a large and unpredictable loss: 100, 100, 84, 82; the relative number of Jesuits from this Province living in Belgium for the same period was: 100, 99, 98, 107. The explanation in the former case is the large loss to the Province through administrative reorganization, with many men going over to newly created provinces and vice provinces.

Table 1 is somewhat abbreviated compared to previous years. Only the larger countries are given in detail. The reason is that geographic change from year to year is slight. Thus, between 1959 and 1960, if we except three extraordinary countries, the average change, up or down, was 5.4 Jesuits per country. (The three mavericks were U.S.A. with plus 184, India with plus 33 and Australia with plus 30.) About half of the countries showed a change of fewer than three Jesuits or none at all.

Accordingly, attention is turned elsewhere, namely, the division of institutions according to whether or not they have schools and the number of Jesuits attached to those which do not have schools. As can be seen from the following chart, this is a good bench mark for estimating Jesuit educational activity. Here are the growth indices of: A) Total number of institutions, B) Number of institutions with schools, C) Total number of schools, and D) Total number of students enrolled:

Year	A	B	C	D
1957	100	100	100	100
1958	107	103	152	124
1959	110	106	189	138
1960	111	110	-----	-----

The explanation of the irregularity in C) and D) lies in the fact that reporting of information on schools (especially those not owned by the Order and those not constituting nor lead-

ing up to the university) and their enrollment is undergoing a period of change. In retrospect, these clusters of schools prove to be a more predictable barometer of Jesuit educational activity or its contrary than even the number of schools, since reporting of the latter has not been uniformly accurate and cannot be checked.

The number of Jesuits in non-academic institutions (Column 7, Table 1) is useful in making estimates of Jesuit teachers since these can be excluded almost to a man from the pool of potential teachers. It was thought that negative correlation existed between this column and number of novices, but an appropriate test does not warrant such a conclusion.

Table 2 is much the same as last year, but it gives the number of *Adscripti* by geographic area which permits us to compute their ratio to *Degentes*. It also makes it possible to compute by grade those living outside their own provinces. Take scholastics of North America, for example: 3,818 are ascribed to provinces with territory in North America; 989 of the 3,628 scholastics living on that continent are from other provinces. Hence: $3,818 + 989 = 4,807 - 3,628 = 1,179$ *Extra provinciam degentes*. Since 71% of the scholastics from another province are from the same country (about 700), we can compute the number outside their province and country as follows: $3,818 + (989 (.71)) = 4,518$; $4,518 - 3,628 = 890$ which is about the number of scholastics of North America who live in territory which is both outside their province and outside the country in which their province has territory.

This leads to another interesting measure, namely the migration index. It is the ratio between *Adscripti* and *Degentes*. This index is not entirely fair to mission countries since the definition of *Socii missionis* is still ambiguous, and all *Socii* are credited to the province country unless they live in the mission. Even so it is a good relative measure. 100 indicates identity in number of *Socii* and *Degentes*. Less than 100 means that there are more living in the territory than it has *Socii*. Over 100 indicates a net loss to the territory through migration. Africa relies very heavily on other provinces for scholastics, with a migration index of 68; and North America is the largest exporter of scholastics with an intercontinental index of 105.

Application of this index to individual countries proves even more revealing, and such use in the future is indicated. Take Europe for example. Whereas the migration index for the entire column is a near normal 101, a breakdown by countries is: Belgium — 106; France — 94; West Germany — 103; Italy — 82; Spain — 111; Remainder — 103. The high value for Spain offsets opposite scores for many of the other countries.

Perhaps the most instructive of the group is Table 3. It gives us the relative growth or decline, over a four year period of time, from all causes, e.g., number of novices, migration, death and dismissal. The base year is 1957, and 100 is the base index for its section of a column. For over-all growth, Africa and Asia-Oceania are the areas of greatest expansion. Europe, etc. shows a slight decline which is probably offset by its higher than normal total emigration index. A valid and useful adjustment is to multiply the two indices. Thus, for Europe, 101 times 99 equals 100 (adjusting the decimal, of course).

North America has the greatest relative increase in number of scholastics, 105, which reaches 110 when adjusted. Africa is understandably the lowest, whose 91 descends to 62 after adjustment. Europe, etc. has been showing a steady drop in number of novices, but a partial explanation of the decline in number of scholastics is accounted for by increase in number of priests. What has been exemplified for scholastics can be applied equally to the other grades and totals.

The trend for novices seems to be in a state of equilibrium, but this may be a temporary phenomenon. Furthermore, selection of novices seems to be better in recent years and life expectancy is increasing each year. How else explain the over-all one percent a year increase?

TABLE 1

Geographic distribution of 34,685 members of the Society of Jesus; of the 1,170 institutions to which they are assigned and of 4,402 Jesuits attached to 296 institutions which have no schools.
Year beginning January 1960.

Country, Continent	Jesuits Living in Territory				Institutions		
	Total	Priests	Schol's	Broth's	N-Sch	Sch.	SJ's
	(1)	(2)	(3)	(4)	(5)	(6)	(7)
<i>Entire Society</i>	34,685	18,509	10,376	5,800	296	874	4,402
Belgian Congo	336	199	59	78	0	17	0
Madagascar	298	195	34	69	1	12	21
Rhodesia—N.	85	59	11	15	1	7	3
Rhodesia—S.	109	78	7	24	0	4	0
Other Countries (11)	259	195	25	39	6	21	30
<i>Africa</i> (15)	1,087	726	136	225	8	61	54
Canada	1,144	670	312	162	13	27	148
Mexico	637	247	273	117	11	18	78
United States	7,823	4,234	2,935	654	25	145	278
Other Countries (12)	607	356	108	143	7	27	51
<i>America—N.</i> (15)	10,211	5,507	3,628	1,076	56	217	555
Argentina	404	189	151	64	3	9	46
Brazil	1,154	514	312	328	12	36	88
Colombia	693	266	293	134	2	19	42
Other Countries (8)	1,184	536	372	276	4	53	41
<i>America—S.</i> (11)	3,435	1,505	1,128	802	21	117	217
India	2,286	1,160	756	370	0	93	15
Japan	358	207	119	32	0	9	10
Philippines	529	296	186	47	2	18	31
Other Countries (18)	1,079	768	149	162	10	52	310
<i>Asia</i> (21)	4,252	2,431	1,210	611	12	172	366
Belgium	1,319	803	393	123	9	23	148
France	1,817	1,296	366	155	38	37	473
Germany—W.	1,139	591	352	196	20	18	234
Italy	2,361	1,414	321	626	40	53	579
Spain	4,080	1,569	1,498	1,013	15	71	251
Other Countries (18)	3,962	2,148	1,090	724	77	78	873
<i>Europe</i> (23)	14,678	7,821	4,020	2,837	199	280	2,558
<i>Oceania</i> (3)	376	199	142	35	0	27	6
<i>Dispersi</i> (0)	260	157	13	90	0	0	260
<i>Group I</i> (88)	34,299	18,346	10,277	5,676	296	874	4,016
<i>Group II</i> (2)	386	163	99	124	0	0	386
<i>Total</i> (90)	34,685	18,509	10,376	5,800	296	874	4,402

TABLE 1.— Continued

Columns (1) to (4) inclusive give the number of Jesuits living in the countries and continents indicated.

Column (5) gives the number of rectors or most immediate superiors who are, or should be, listed in *Ordo Regiminis Superiorum*, adjusting for duplication and who do not have any schools under their charge.

Column (6) gives the number of superiors who have at least one school.

Column (7) gives the number of Jesuits in institutions listed in column (5) as well as persons attached to provincial curias, dispersed persons and persons whose whereabouts are unknown.

Dispersi are Jesuits so listed in province catalogues *Ineunte Anno* 1960. They differ from Group II whose existence is only deduced from antiquated data and the fact that they are not accounted for in Group I.

TABLE 2

Distribution by continent of 34,685 Jesuits according to mobility, grade and other characteristics.
Year beginning January 1960.

Class	Africa	America North	America South	Asia, Oceania	Europe, Etc.	Total
	(1)	(2)	(3)	(4)	(5)	(6)
A Adscripti	955	10,503	3,343	4,342	15,542	34,685
B Ex Aliis Provinciis	176	2,128	594	1,289	2,968	7,155
C Numerantur	1,131	12,631	3,937	5,631	18,510	41,840
D Extra Provinciam	44	2,420	502	1,003	3,186	7,155
E Degentes	1,087	10,211	3,435	4,628	15,324	34,685
A-1 Adscripti						
Priests	656	5,620	1,485	2,574	8,174	18,509
Scholastics	93	3,818	1,095	1,131	4,239	10,376
Brothers	206	1,065	763	637	3,129	5,800
B-1 Ex Aliis Provinciis						
Priests	98	951	234	565	1,554	3,402
Scholastics	56	989	272	638	1,149	3,104
Brothers	22	188	88	86	265	649
E-1 Degentes						
Priests	726	5,507	1,505	2,630	8,141	18,509
Scholastics	136	3,628	1,128	1,352	4,132	10,376
Brothers	225	1,076	802	646	3,051	5,800
A-1 E-1 Migration Index						
Priests	90	102	99	98	100	100
Scholastics	68	105	97	84	103	100
Brothers	92	99	95	99	103	100
TOTAL	88	103	97	94	101	100

TABLE 2—Continued

Distribution by continent of 34,685 Jesuits according to mobility, grade and other characteristics.
Year beginning January 1960.

Class	Africa	America North	America South	Asia, Oceania	Europe, Etc.	Total
	(1)	(2)	(3)	(4)	(5)	(6)
B-2 <i>Percent of B-1 Applicati</i>						
Priests	98	39	70	74	22	41
Scholastics	89	4	6	45	1	13
Brothers	95	43	70	44	35	45
TOTAL	95	23	40	58	15	29
B-3 <i>Percent of B-1 from same Country</i>						
Priests	13	58	28	21	32	37
Scholastics	2	71	30	42	57	55
Brothers	9	63	63	43	43	50
TOTAL	9	64	34	32	43	46
E-2 <i>Degentes: Novices</i>						
Scholastic	17	815	207	241	723	2,003
Coadjutor	19	91	70	54	182	416
Per Novitiate	12.00	53.29	23.08	29.50	34.81	35.57
E-3 <i>Percent of E-1 in Institutions without Schools etc.</i>						
Priests	6	8	12	12	28	18
Scholastics	0	0*	0	0*	4	1
Brothers	6	8	5	10	26	17
TOTAL	5	5	6	8	21	13
In Prov. Res. etc.	0*	1	2	5	5	4

* Less than 1 percent.

Column 5 : "Etc." includes "Dispersi" and Group II as shown in Table 1.

TABLE 3

Relative change in number of Jesuits living in different parts of the world I.A. 1957 to 1960, with detail for novices. (Base = 100 = 1957)

Degentes		Africa	America North	America South	Asia, Oceania	Europe Etc.	Total
		(1)	(2)	(3)	(4)	(5)	(6)
<i>Total</i>	1957	100	100	100	100	100	100
	1958	106	102	101	103	99	101
	1959	107	104	103	106	99	102
	1960	111	106	105	109	99	103
<i>Priests</i>	1957	100	100	100	100	100	100
	1958	109	102	101	104	101	102
	1959	110	104	106	108	103	104
	1960	116	106	112	112	104	107
<i>Scholastics</i>	1957	100	100	100	100	100	100
	1958	95	102	102	100	98	100
	1959	89	102	102	102	94	99
	1960	91	105	99	103	91	98
<i>Brothers</i>	1957	100	100	100	100	100	100
	1958	107	101	100	102	98	99
	1959	111	105	100	105	97	100
	1960	112	104	101	109	97	100
<i>Novices*</i>	1957	100	100	100	100	100	100
	1958	100	106	112	96	97	102
	1959	109	104	118	101	92	101
	1960	109	112	104	99	89	100

* Includes both scholastic and coadjutor brother novices.

Column 5 : "Etc." includes "Dispersi" and Group II as shown in Table 1.

An Opposing View On The "Marquette Legend"

Editor, *The Wanderer*:

For the three weeks beginning January 5th there have been appearing in *The Wanderer* the installments of a supercolossal "review" of a book by Fr. Francis Borgia Steck, O.F.M., aimed at stripping from the beloved Jesuit missionary, Fr. Jacques Marquette, much of the credit that he is popularly given. The "review" began, continued, and ended—after five and a half columns—anonynously. But it seems impossible that any reviewer other than the author of the book himself would have been in such complete agreement in column after accusing column of the appraisal. We may then apparently conclude that author and reviewer are one.

They assure us that it is not the author's purpose to "debunk" Marquette. The missionary was worthy enough, but he died too young—we are told—to be the proper recipient of so much honor. However, there doesn't seem any very objective norm for determining how much honor to give a young man who—deliberately patterning himself after St. Francis Xavier—offers himself for life to a mission of almost unexampled hardship and danger, asking only—like Xavier—to die in the wilderness. During the nine years that Providence permitted Marquette on the Canadian missions, he lived out his dedication. His career carried him through thousands of painful miles of dangerous country and savage peoples, until he breathed out his life on the eastern shore of Lake Michigan.

Few historians have felt called upon to complain very loudly of the honors given Marquette. Such secular historians as Utley and Cutcheon, in their *Michigan As A Province, Territory And State*, after praising the heroism of the martyr missionaries, remarked of such as Marquette: "In

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almost equal, though less dramatic martyrdom were those who ruined health and sank into early graves through exposure in an inhospitable climate, in malarial swamps, in shipwreck and famine, and lack of medical care and nursing." Surely a servant of God has given enough when he has given his all. Few Catholics are heard to wish to put the convent-confined Little Flower "in her place" as having received excessive adulation. It is true that one of her Sisters said of the saint, dying at twenty-five, that Therese had done nothing! But God has His own measure of devotion and crowns the unsatisfied desire.

It would be a matter of some surprise but of little moment if Fr. Steck in his determined efforts to put Marquette "in his place" called attention to the shortness of his mission service and the comparative fewness of his achievements. But what makes Fr. Steck's efforts seem those of a volunteer "Devil's advocate" are his consequent easy and repeated attacks upon various other Jesuits of good reputation, especially Fr. Claude Dablon, Marquette's superior. Fr. Steck might be more easily understood if he had, in a few footnotes to a substantial, constructive history, remarked the unusual honor for apparently lesser achievements of the individual missionary (*e.g.*, he might have pointed out that Marquette is no more truly the "discoverer" of the Mississippi River than Christopher Columbus is of America). But to make such a contribution to history largely through the denigration of fellow priests and Religious in good standing is rather unique.

Moreover, Fr. Steck has made that sort of thing the effort of a lifetime. To my knowledge his attacks were in full flood already more than thirty years ago. In the course of his assaults he has been opposed successively by the Jesuit historians Fr. Gilbert J. Garraghan and Fr. Jean Delanglez, but both those scholars long since went to their reward and Fr. Steck continues. He maintains his assault upon Fr. Dablon despite the fact that he has described the missionary as a "valiant hero" of forty-two years' service on the missions. But that tribute to Dablon was paid in an effort to belittle Marquette by comparison.

As to Father Steck's indictment of the "valiant hero"—

Dablon—because I am no historian, and have not read Father Steck's documentation for some thirty years, I prefer to leave the question to the professional historians. It is probably too early to say just what their decision will be, but the December, 1960 issue of *The Mississippi Valley Historical Review* suggests Father Steck will have rough sledding. A review there, written by William J. Eccles, of the University of Alberta, describes Father Steck's attack as a continuation of the rather venomous squabbling that began on the Canadian missions three hundred years ago. In this renewal of the feud, the review declares, Father Steck "unfortunately makes too many sweeping assertions on the basis of negative evidence, sometimes sets up strawmen, and frequently, where several explanations of events or conjectures as to motives are possible, allows of only one." Eccles then concludes that whatever be the merits of Father Steck as an historian, he obviously "has an axe to grind," and his indictment must be declared "not proven."

Father Steck bitterly protests against the suspicion that his anti-Jesuit indictment is the consequence of "ill-feeling that exists in this country between the Jesuits and the Franciscans." Let me add my bit to that. Never in all my many years as a Jesuit have I heard an unkind word spoken by my confreres against the Franciscans. Nor have I any reason to suspect less kindness in the attitude of the Franciscan Order. The only evidence I have ever seen that would suggest a hostile Franciscan spirit is that of Father Steck himself.

In conclusion let me take the liberty to suggest to Father Steck an apostolic objective for his untiring historical researches worthy of his great powers. It would be a thing most gratifying to all Catholics if he would address himself to the grave and indurated charges of historical falsification that have been made against his Franciscan confrere, the missionary explorer, Father Hennepin, contemporary of Marquette. Perhaps it is too late in Father Steck's career for him to finish such an enterprise, but the death would be blessed that—after all these years of anti-Jesuit activity—found him at last laboring to clear the good name of a fellow Religious.

JOHN E. COOGAN, S.J.

A Note On The "Three Classes" Or "Three Men"

Paul W. O'Brien, S.J.

Readers of the Spanish (and Latin) text of the Exercises have long been intrigued by St. Ignatius' "Tres binarios," commonly translated as "Three classes of men." Well-known commentators have sought in vain for satisfactory explanations of the term "binarios." One retreat master, after proposing several unconvincing solutions, advised: "When you get to heaven and see St. Ignatius, ask him what he meant." The question always remained: Why "pairs" (binarios)?

The explanations have been varied and versatile. One suggested that St. Ignatius, talking to a single man, did not want to make his remarks too personal, too embarrassing for the retreatant, and hence brought in a crowd, two men. Another thought he had in mind a "couple," husband and wife, because applying his teaching to them, it would be true a fortiori for a cleric (M. de la Taille). Perhaps each of us bears within himself two men. The mention of "couples" invites one to study what W. James calls the drama of the "divided will." (Pinard de la Boullaye). Father Hummelauer, notes that the vocations indicated in the Gospels are usually in pairs (Peter and Andrew, James and John) or can easily be reduced to such. Father Roothaan, in Note 64 asks: *Cur bini? Fortasse ut determinato tali numero, minus vaga sit meditatio et representatio imaginaria de hominum classe.*

Modern scholarship seems finally to have laid this question to rest, and the solution is simple and convincing. In the fifteenth and sixteenth centuries the term "binarios" merely pointed to something general, and was used by dialecticians to indicate in an undetermined way an individual who was typical of a group, much in the same way as we use Caius and Titius in our cases of conscience. The meditation therefore is about three men who illustrate three typical dispositions of will (Iparraguirre).

The university flavor of the expression is an additional indication of the Paris origin of the meditation. Father Leturia substantiates this opinion with some interesting texts. He writes: "The *Disceptationes* of John Dolz, published in Paris in 1513 and very popular among the dialecticians of the University, play with the "binario" of matter and form which is Socrates, in the following brain-twisting dialectic:

"Fit ultra difficultas de ista propositione: in istis locis est Socrates, demonstrando duo loca in quorum uno sit materia Socratis, in alio forma, et Socrates sit in uno alio tertio. Distinguenda est. Vel sensus est: aliquid quod est in istis locis est *binarius* . . . est Socrates. Vel ly "in istis locis" habet pro determinabili ly "Socrates", et sic falsa est. Et si dicas: in istis locis iste *binarius* est Socrates et iste *binarius* est Socrates, ergo in istis locis Socrates est Socrates, consequentia est nulla."

A little later the "binarius" is not Socrates, but a piece of bread, eaten partly by Socrates and partly by Plato. This new brain-twister must have sounded strange to the practical genius of Ignatius. "Iste *binarius* fuit comestus et iste *binarius* est vel fuit iste panis." "Iste panis fuit *binarius* comestus."

The term quinario, ternario, binario, etc., in the sense of "ens," or of a proposition with 5, 3, or 2 qualities, is also frequent in the sermons of St. Bernardino.

It seems, therefore, that Ignatius used the term in its current sense, without giving it any special meaning. And if one were to give it a meaning, one would think of the compositum of soul and body with its double tendency: one indifferent and straight; the other twisted and affected. Confer Leturia, "Genesis de los ejercicios" (1941).

"Tres binarios" therefore, meant for St. Ignatius "three men", proposed of course as typical.

Father William B. O'Shaughnessy

Edward S. Pouthier, S.J.

For the last twenty-two years of his life, Father William B. O'Shaughnessy lived and worked at the Novitiate of St. Andrew-on-Hudson. He was deeply attached to the place. No one in all that time had ever heard him express the desire to be stationed elsewhere. His fondness for it, he used to say, began even before his actual entrance there. The occasion was a visit in the autumn of 1910 to his older brother Martin, who had become a novice the previous summer. William followed him into the Society in August 1911.

In outward appearance the two O'Shaughnessy brothers looked remarkably alike. They had, however, quite different dispositions. The older Martin was somewhat shy, quiet, retiring. William was just the opposite. He was articulate, modestly aggressive, and a very good mixer. An interesting talker, he was welcome company at recreations and long walks. There was, however, no noticeable tendency on his part to monopolize the conversation. He showed himself an equally good listener. On occasion, he could be rather outspoken, some might even say sharp-tongued. It was a youthful shortcoming. He outgrew it, since he was fundamentally pious, charitable, and an earnest religious. Even in those early days one noticed a trait that stayed with him through life:—an unaffected tidiness about his person, his shoes well shined, his clothes neatly brushed. He did not have a robust constitution. Neither did he gain weight in the first few months, as most novices do. This anomaly did not, of course, escape the eyes of his wise and saintly novice master, Father George Pettit. Throughout his noviceship thereafter Brother O'Shaughnessy went twice a day to the infirmary for extra glasses of milk. Beyond this, he took the daily order in stride, cheerfully and conscientiously, as was his nature.

He was fortunate in his Juniorate professors. At that time, perhaps the two best teachers of the Province, Fathers F. M.

Connell and F. P. Donnelly, were at the peak of their powers. In their stimulating classes Mr. O'Shaughnessy developed a relish for fine literature that never left him. All through life he kept a copy of Shakespeare close at hand and perused it constantly. He was never a novel reader. Magazine stories did not claim his attention, either. The taste for fine writing and worthwhile books, acquired in his juniorate, colored his literary interests ever after.

The usual three years of philosophy at Woodstock College were followed by four years of regency at Boston College High School, where he taught third and fourth year classes. With his flair for public speaking, it was but natural that he should direct the senior debating society of the school. His contemporaries speak of him as a man unusually painstaking in his preparation of class work, a somewhat strict but just disciplinarian. Habitually cheerful, buoyant and sympathetic, he captured without effort the confidence of his students. At the end of the school day there was usually a little group of them gathered about his desk to chat and chaff with him for awhile. His influence for good was obviously deep. Each year some of his seniors joined the Society and later they always spoke of him with high regard. It was characteristic of Father O'Shaughnessy that he never lost interest in his former students. He followed the career of a surprising number of them. And they did not forget him, either. Years afterward, when he was stationed at St. Andrew, some came there to make a retreat under his direction.

He returned to Woodstock for theology in 1922. The New England Province was not yet in existence at that time, and Weston College was still in the future. As a consequence, Woodstock College was bursting at the seams. To house both theologians and philosophers, it was necessary to utilize every possible foot of space. For some reason, Mr. O'Shaughnessy did not arrive until late in August. He must have been dismayed at the room assigned him for the coming year. It was a converted storage room under the roof, with only a small overhead skylight to supply light and air. He accepted his fate with a wry smile, and throughout his first year of theology worked under artificial light, with his door open wide during the day, and slightly ajar throughout the night.

Illness

Ordination to the holy priesthood took place in Dahlgren Chapel, Georgetown, on June 28, 1925. The following spring, after a month or two of private study in preparation for the *Ad Gradum* examination, his health broke. Migraine headaches and vertigo, ailments that handicapped him on and off in later life, made it impossible for him to carry on. He rested at Fordham University for a few months. His condition never improved sufficiently for him to try again.

At the completion of his tertianship at Saint Andrew-on-Hudson in 1929, he was appointed minister at Loyola College, a post he held for eight years. He found this usually thankless job quite congenial. It offered good scope for his inborn thoughtfulness. "He paid the community the fine courtesy of being regularly present in his room at office hours," states a person who lived there at the time. "His door would be open, he seated behind his desk, ready to supply needs or grant individual requests." He is said to have taken a special interest in the health of the scholastics. He would suggest extra sleep for them, or place the house car at their disposal whenever he felt they needed a change. Birthdays of community members would be highlighted by a cake at supper, with a glass of wine to toast the lucky man's health. Personally he was most abstemious. This personal sense of mortification, however, did not lessen his attention to the value of copious and appetizing fare. Realizing that the small but recurrent niceties of life have an important bearing on the well-being and contentment of the community, he was discriminating in the choice of even the tea and coffee served at table. Another member of the Loyola community adds these touches to the picture: "Father O'Shaughnessy, for all his kindness, did not shrink from giving admonitions when he felt it necessary, and that, too, without respect of persons. After all, most members of the community were older than he. He did not flinch, though, when he felt it was his duty. However, it was done, straightforwardly, on a man-to-man basis, and so, I would say, nobody's feelings were really hurt. As I recollect it, he got on exceptionally well with the domestic servants, most of whom were colored. I judge this from their

evident willingness to do extra chores and work late hours on special occasions. Under his cheery direction they excelled themselves, knowing the satisfaction Father O'Shaughnessy would take in seeing that things came off without a hitch."

In the summer of 1937 a recurrence of severe and persistent headaches, attended with visual disturbances, necessitated Father O'Shaughnessy's transfer to the convalescent home at Monroe, N. Y. After a few months there, he was assigned to give private retreats at St. Andrew-on-Hudson. Actually he conducted relatively few of them—even short ones—during his first year or two there. He later spoke of this particular time as one of the most embarrassing and disheartening periods of his life. His state of health made it almost impossible for him to do any work, and yet he was aware that outwardly he looked quite well, required little or no medication, and was able to stroll about the grounds without any semblance of illness. For him, as for many another in a similar situation, it was a difficult cross to bear—to realize that the absence of external symptoms laid one open to the suspicion of being a hypochondriac.

However, as his condition improved, Father O'Shaughnessy stepped up the tempo of his activities, especially private retreats at St. Andrew. In this he seemed to have found an occupation peculiarly fitted to his talents. He had a natural eloquence, an extensive vocabulary, an alert mind, a love of people, and a great friendliness of manner. Add to this the fact that during his periods of enforced idleness he had evidently done a great deal of reading in ascetical literature, especially books dealing with the Spiritual Exercises. All the progress of his thought followed the main lines traced out by St. Ignatius. Apparently he did not write out any meditations in full—at least none were found among his effects. Yet each set of points was carefully staked out in advance. He could be seen sitting in his room, the door open, gazing off into space. He was rehearsing mentally what he was to present to the retreatant, then he would jot down a few memoranda. Thus equipped, he was ready to speak out of the abundance of his heart. One of Ours who made a retreat of election under his direction had this to say: "Father seemed to compose his material as he went along, in accordance with the

practical needs of his listener. It was the Exercises, all right, but it had Father's trademark on it. The thoughts he presented to me issued faster than my mind could grasp them at the time, but later when I went over his points in prayer, nearly everything he said came back to me, and I realized the richness of it all. As I think back on those days, two things stand out: first, Father's seemingly boundless enthusiasm for life; and second, his intense appreciation of God's goodness as manifested in created nature all around us. These two concepts underlay and gave drive to all his points. He was also a kind of conjurer in dealing with the spiritual. He could shift you imperceptibly from material things right into the realm of the supernatural, into the world where grace and the God-Man made you see the beauty and possibilities of a higher way of life."

Retreat Master

It is not surprising then that in the course of time Father O'Shaughnessy built up what may be called a regular clientele of exercitants. Priests and laymen, individually or in small groups, would return to him year after year. Two examples may be cited.

One of his most challenging assignments was a group of five prominent laymen. It comprised a federal court judge of the Manhattan district, a member of a leading New York law firm, the head of the legal staff of a metropolitan newspaper, a vice-president of the Westinghouse Company, and the chief counsel of the Radio Corporation of America. These five close friends, beginning in 1953, and annually thereafter, made seven consecutive week-end retreats under Father's guidance. To have sustained the interest, confidence and loyalty of men of that calibre year after year is an accomplishment that speaks for itself.

Perhaps Father O'Shaughnessy's greatest admirer and dearest friend was a professor of physics doing research at a university in the city of Chicago. This gentleman made at least a dozen annual retreats at St. Andrew. Being a man of some means he expressed his gratitude and high regard for Father by being instrumental in founding three \$10,000 burses for the education of Jesuits. His splendid tribute sent

after Father O'Shaughnessy's death deserves to be recorded. He wrote in part: "I had arrived for the first time at St. Andrew in the spring of 1945, and Father Will had come to show me around. Dusk was just falling and the hall lights were not yet on. As we walked down the corridor leading to the retreatant's rooms, Father seemed to peer intently and to be startled by a cassocked figure that came toward us and passed quietly by. Nothing was said, but for some reason I noted the occurrence and remembered. I don't recall when I learned from Father the reason for his show of surprise on that occasion. At any rate, the cassocked figure in question was a Jesuit priest just returned from the Philippines where he had been interned with Father Martin O'Shaughnessy by the Japanese. This was the first opportunity Father Will had for a personal contact with anyone close to his brother during the war years. He would naturally be very anxious for first-hand news. Yet with the perfect courtesy and thoughtfulness that was characteristically his, he hardly broke stride but delayed the outpouring of questions about his brother until later. A small act of kindness perhaps, but also a great one in what it told about this priestly follower of St. Ignatius. When I finally realized its many implications, I think I understood better the privilege it was to know Father O'Shaughnessy and to be welcomed by him in a Jesuit house. Another treasured memory I have of him was his devotion at Holy Mass. I may have been beset by inattention, or by drowsiness, or even by a bit of spiritual dryness at other times during the retreat, but never during Father's Mass. It was as if Our Lord were giving him the grace to ennoble those who were cooperating with him in the Holy Sacrifice. Father Will led me through the Spiritual Exercises many times. Over half of those retreats were for five or six days—Sunday evening to Saturday afternoon. But at each retreat his talks and points seemed full of new life, new ideas, new thoughts to illustrate the age-old truths of the text. Many of his similes he took from St. Andrew's natural beauties, which he loved so well. I never found him repetitious, neither in single talks nor in a given retreat, nor from year to year. A remarkable feature of all his retreats was their perennial freshness."

Retreat work at St. Andrew, however, was only one area of his wide-ranging activities. He was in great demand for tridua, novenas, spiritual conferences, sermons for special occasions, and similar work. And here is the place to note the affectionate esteem in which Father O'Shaughnessy was held by the local clergy. A Poughkeepsie pastor remarked, "It was true Ignatian zeal that made Father identify himself with the spiritual progress of Dutchess County. To him all priests were engaged in the same divine work. That's why he became one with them all, attending their social gatherings, supplying for them in time of need, and ready to preach for them whenever called on. He always seemed grateful to be able to assist a brother priest and he left you with no sense of obligation. But we diocesan priests of the county are very much in debt to him for the monthly day of recollection he organized and conducted for us over the past dozen years. It not only refreshed us spiritually; it also gave us an opportunity to meet one another again and to talk over old times as well as to discuss some of our common problems."

In fairness to Father's memory, some mention should be made of his devoted services to many of the Sisterhoods during his last twenty years of his life. Typical of their appreciation of his work are these recollections supplied by the superioress of a Carmelite convent: "Since 1947 Father came to us for monthly days of recollection, for bi-monthly conferences to our novices, and for the past five or six years, to substitute for our regular chaplain during his absence. His conferences on the ascetical life did much to aid in the formation of fervent novices. No one listening to him could forget his excellent appreciation of a religious vocation, and we know he strengthened many of our young members in hours of doubt and uncertainty.

"Every year he came to the convent for our Forty Hours devotion. This coincided with Thanksgiving. He usually gave a sermon the evening before and brought out how fitting it was to celebrate Thanksgiving and Forty Hours together. On Thanksgiving Day itself he deemed it his privilege to remain in adoration before the Blessed Sacrament during the traditional Thanksgiving dinner so that the whole community could be in the refectory together. In everything he was al-

ways most thoughtful, never making himself a burden in any way. In all the years we knew him we found it difficult to discover his likes and dislikes, except for his favorite cigar!

"We always felt Father was very close to God. Whenever he spent a few weeks with us replacing our regular chaplain, he lived his own Jesuit schedule as perfectly as possible, only deviating from it when Mass or some other function would be later than usual. He edified us greatly by his fidelity to his meditation, his examens, and his morning and night visits to the Blessed Sacrament. Everything was always fine. So we were surprised when he paid us a visit to solicit our prayers before he had some X-rays done at St. Vincent's Hospital in New York."

This last remark has reference to Father O'Shaughnessy's physical condition in the early fall of 1959. Members of the St. Andrew community noticed that he seemed to have lost some of his customary buoyancy and cheeriness. It was a warning that all was not well with him. But he did not speak or complain of his trouble. Most likely he suspected its cause. There was a history of cancer in his family. His older brother, Father Martin, had died of it a few years before. In November the growth was diagnosed as malignant, and this was removed by surgery at St. Vincent's Hospital. After a few weeks of convalescence there, he returned to St. Andrew for Christmas.

By the following March he was again undertaking his customary assignments of retreats, conferences, and days of recollection. But in early June it was apparent that cancer was active elsewhere in his body. He was brought to St. Francis Hospital in Poughkeepsie. There, bravely, cheerfully, and prayerfully, he passed two months of quiet suffering. Death came as our Brother Infirmarian was reciting the rosary with him. It was August 22, 1960, not quite one year in advance of the day he had hoped to see—his golden jubilee as a Jesuit.

Father Francis X. Byrnes

Louis J. Gallagher, S.J.

On the 15th of August 1905, at Saint Andrew-on-Hudson, one of the newly arrived novices from Philadelphia remarked to another newcomer from Boston that this year's Philadelphia quota was lacking one man whom he had expected to see there. "However," he continued, "he certainly will be here next year and when he comes, he will be outstanding here as he has been distinguished at Saint Joseph's College at home. He is probably waiting to finish his college course and get his A.B. degree." In later years, the speaker himself became decidedly distinguished as an eminent preacher on the Mission Band and as a director of priests' retreats. When almost any priest along the east coast mentioned Father Pat other priests in his company knew that he referred to Father John Patrick Gallagher.

On the following August 15th Frank Byrnes did arrive at Saint Andrew's and for more than half a century he was distinguished as an outstanding example of what Saint John Berchmans once asserted to be his greatest penance. When asked for information about Frank Byrnes as a high school and a college student, his contemporary student companions, now living in the Society, were unanimous in stating that his most noticeable characteristic as a young man was exactly what attracted the attention of his Superiors through his long life as a Jesuit, namely, the seemingly simple habit of regular observance.

As a boy in high school, he was a diligent student with a jovial disposition and a good sense of humor. Even in those days, he was a strict observer of rules and regulations, with a quiet and a docile manner, but not to be taken advantage of or pushed around by anyone with a less delicate sense of fair play and mutual respect. As related by one of his high school associates, he was one day engaged in a game when some-

thing occurred that amazed his fellow students but finally resulted in their general benefit. There was a robust individual among them, from the tough end of the town, whose physical strength prompted him to domineer the campus. In this particular game, when a decision was made against him, he immediately gave vent to his anger against the less belligerent Byrnes, who had tagged him out, but he had picked on the wrong man. The game was interrupted by the battle that followed, from which both contestants emerged much the worse for wear and tear and both adorned with evident souvenirs of the mutual flailing. The game continued and Frank's team lost, but from that time on there was no longer a domineering dictator in the yard.

Father Byrnes was born in Philadelphia, October 28, 1886. His father, Peter Byrnes, and his mother, Lucy Butler Byrnes, came to America from Ireland as bride and groom and resided in Old Saint Joseph's Parish, Philadelphia. Francis had five brothers and two sisters. Both of his sisters became Carmelite Nuns. He was the youngest of the family, now all deceased. As a small boy, he received his early education in the parochial school before entering Saint Joseph's High School and making his first contact with the Society.

Buried, but not lost in the high school and college catalogues filed in numerous Jesuit libraries, there are student records showing noticeable traits of leadership, which are a forecast of future prominence, as witness the following, without repetition of the name, taken from the catalogues of Saint Joseph's High School and College of Philadelphia, dating from 1900 to 1906. First year high school, first honors for class standing, Francis X. Byrnes. At midyear he was promoted to second year and at the end of that year, his name was on the honor roll. In third and fourth year high school his name was never omitted from the honor roll. During his freshman year in college he was promoted to the sophomore class after the midyear examinations and at the end of that year he was awarded second honors in class standing. As a junior in college he took second honors for the first half of the year and first honors for the second half, which gave him the class medal. In this same year he was prefect of the sodality, vice-president of the debating society, second lieu-

tenant in the S.A.T.C., played on the college baseball team and also on the championship basketball team. As a senior, besides holding office in the sodality and the debating society, he was master of ceremonies in the Church of the Gesu, was awarded a gold medal for oratory and a second gold medal for distinction in philosophy, and was valedictorian of the graduating class of 1906.

For a student who went through high school and college in six years, this is, to say the least, a brilliant record. Back in 1905, when Father J. P. Gallagher said that Frank Byrnes was an outstanding student in college, he had ample reason for his assertion, and those who knew Father Byrnes in later years, as a Jesuit, will agree with the second part of the prophetic compliment, namely, that he would be distinguished in the Society. During his long career as a Jesuit he was appointed to a succession of positions requiring the ability of getting things done in a timely, quiet and efficient way, a habit he had acquired in his student days. The detailed knowledge he displayed of church services on regular and on special occasions, such as the direction of Holy Week services, was the result of his long experience as head altar boy and master of ceremonies.

Mr. Byrnes was graduated from Saint Joseph's College in 1906 and entered the Society in August of that same year. From the noviceship he went into the juniorate as a rhetorician, and after one year there transferred to Woodstock for three years of philosophy, 1909 to 1912. The years from one's entrance into the Society to the beginning of his teaching period, or regency, are years in which, as Father La Farge has aptly stated it, "The Manner is Ordinary," or as Father Gerald Treacy saw them, the years of "The Long Black Line"; the regular life. This at least is true on the exterior, and its effects on the interior man are first experienced when he reappears to face the many-headed multitude usually represented, on first introduction, by a class of American youth. In those days, the ordinary period of regency lasted for five years. Mr. Byrnes spent the first three years of his teaching career at Georgetown, the fourth at Fordham and the fifth teaching the juniors in poetry class at Saint Andrew-on-Hudson.

Regency

At that time it was not unusual, in fact it was a common status, for a scholastic to spend twenty-four or twenty-five hours a week in the classroom, quite a teaching load which was not made easier by adding prefecting on a corridor, in the yard or in a dining hall. In his first year of regency we find Mr. Byrnes teaching Latin, Greek, English, elocution and catechism, in second and third year high school, and carrying his share of the prefecting. Little wonder that the body scholastic, from New England to Washington, was so happy to get to Keyser Island for the annual villa season. A few weeks of baseball, picnics and minstrel shows was quite a welcome change. All this was before the days of radio and television, when scholastics had to make up their own entertainment, which they did with gusto and in which Mr. Byrnes was nearly always an organizer or a participant. Here, too, he made it evident that he was a good ballplayer and an ardent contender, one who made a difficult play look easy by graceful action and who could look at the umpire and smile, without saying a word, when called out on a third called strike. This acquired habit of self-control, apart from the knowledge of the matter he was treating, contributed no little to his success as a teacher. He was one of those men in whose presence and under whose direction in the classroom, on a corridor or in a study hall, college or high school boys feel no inclination to be anything other than well behaved.

At the close of the period of regency, in 1917, Mr. Byrnes returned to Woodstock for theology, 1917 to 1921. These were war years and days of shortage of food and of fuel, when he was engaged with other theologians in raising carrots for the Belgian hares which still other theologians were raising for the menu. In his first year he had occasion to work with a coal shovel to replenish the Woodstock fuel bins from a cargo of soft coal spilled on the railroad bank near the Woodstock Station, in the wreck of a B. & O. freight train. The derelict cargo was presented to the house for the removal and it took the theologians three days with two wagons to get it up the hill. Early in 1918 the Government began drawing the draft numbers of seminarians and some

of the philosophers were called into Baltimore for physical examinations. In fact there was a rumor about at the time that all seminarians might be drafted as a labor force and sent out to the western states, where there was a shortage of labor, to help the wheat and corn farmers in harvesting their crops. Armistice Day put an end to the tension, and that same day witnessed the greatest spontaneous celebration in the history of that venerable house of studies. It meant the return of peace and the assurance that ordination dates would not be interfered with. Mr. Byrnes took an active part in all the vicissitudes of this uncertain period and was ordained on June 29, 1920 at Georgetown University by James Cardinal Gibbons. This was the last of a long line of Jesuit ordinations performed by the illustrious Cardinal.

Following his fourth year of theology, Father Byrnes went to Saint Joseph's High School in Philadelphia, where he remained as Prefect of Studies until 1923. For the four following years he held the same position at Loyola High School in Baltimore. In December 1927 he was called to New York to be socius to the provincial of the Maryland-New York Province, a position which he held for six years, previous to being named rector of Saint Andrew-on-Hudson. For ten successive years he had held positions in which he had occasion to become familiar with the methods of the Society relative to the training, the education and the placement of Ours. This fact, no doubt, was evident to Superiors when in 1943 he was again appointed socius, this time to the vice-provincial of the Southern Jurisdiction of the Maryland-New York Province, and subsequently he continued as socius to the provincial of the restored Province of Maryland. His long service as socius to the provincial meant many years of routine, minute and timely attention to the regularly occurring series of detailed business connected with the official direction of a province of the Society. The fact that he was selected for this important work by four provincials seems sufficient evidence that he was eminently fitted for the position.

Father Byrnes celebrated his golden jubilee in the Society at Georgetown, on the 28th of October, 1956, the seventieth anniversary of his birthday. His continued good health had

enabled him to lead an active life for that long and busy period. During his last year, when he was fully aware of the fact that he was carrying a fatal ailment, he held to the daily routine of house librarian with his usual constant regularity, said Mass every day and attended all community duties. During that long and exacting trial he gradually lost weight but he never lost his pleasant smile and his genial manner. For several months before his demise he was subject to weak spells and realized that the next minute might be his last, and one day, just before a seizure, he went to the superior's room and asked for Extreme Unction. The weak spell occurred and he received the sacrament, but the next day he was back in the routine of regular order. A few days later, with the next collapse, he was removed to Georgetown Hospital. On his second day as a hospital patient, one of Ours went to pay him a visit, and, as he was leaving, Father Byrnes said in a low whisper, all the voice he had left, "Father, let me have your blessing before we say good-bye." He died two days later, peacefully and quietly in the Lord, as he had lived, and he was laid to rest in the Georgetown cemetery with the departed members of his own community.

If the unwritten history of the Society could be recovered, and there is much of it, it would be made up for the most part of the accomplishments of that numerous category of Jesuits who worked hard, quietly and faithfully for long years in the schools and parishes and on the missions, but whose lives and labors were never widely heralded. The work of such men is, so to speak, the warp and the woof of the material from which the Society is fashioned. Those who have come into prominence by virtue of special genius in some particular branch of learning, or by appointment to high office in the Society, may be designated as the highly colored figures illuminating the pattern upon which the Society is designed. Categories as such, however, are immaterial, as names have been drawn from all its grades and ranks for the Society's list of the beatified and the canonized. The standards of the Society are upheld and its high reputation maintained by the accumulated efforts of its individual members, whatever be their station, and to this end the life of Father Byrnes was a notable contribution.

Books of Interest to Ours

FOR SERIOUS MEDITATORS

Spiritual Direction and Meditation. By Thomas Merton. Collegeville: The Liturgical Press, 1960. Pp. 99.

No one interested in living a spiritual life within the liturgical life of the Church can be neutral toward Thomas Merton. Either you agree with his approach to prayer and sacrifice or you reject his ideas as too unrealistic. In either case, the challenge that he presents must receive a response. One of the main themes in Merton's approach to the spiritual life is the notion that no man is an island. He has treated this idea extensively in his *Seeds of Contemplation* and *No Man Is an Island*.

Spiritual Direction and Meditation is an extension of two key concepts in his earlier works. If a man wishes to be united with God, he must pray and in particular he must meditate. But in his prayer life man must have some guide to lead him through the labyrinthine ways of mental prayer. This booklet originally appeared in *Sponsa Regis* in article form. Merton has expanded the articles and added many new thoughts to the original magazine essays. The first part is addressed to the Christian, especially the religious, who seeks a director or who has one, and who desires to take full advantage of his opportunities. It is also intended for directors who may be "too shy to regard themselves as true directors." He urges such priests to rely on the grace of God and offer to the honest seeker the helps that will lead men to union with God through prayer. Merton believes that much of the difficulty with spiritual direction is due to the emphasis on the director alone, completely forgetting that the only true director that can help us in our groping efforts to find God is the Holy Spirit, the true director in the fullest sense of the word. Spiritual direction should help us to be ourselves in our approach to God. God gave each man a unique personality and through this personality, with the grace of the Almighty, man will work out his eternal salvation. The true director should work on this existential approach and keep the souls entrusted to his care in vital contact with the life of the Church and in contact with the life of their vocation, instead of allowing them to lose themselves in a maze of abstract devotional fictions.

In the second part, *Meditation*, the emphasis is placed on the obvious yet often overlooked reality of the prayer-life of a religious person: one learns to meditate by meditating. In the beginning of one's prayer life there is a necessary emphasis placed on various methods of prayer and the use of books is stressed to help the tyro become familiar with the approach to mental prayer. Still there is too often the danger that the man of prayer becomes a slave to books and methods and forgets the real function of meditation, "to enable us to realize and to actualize in our own experience the fundamental truths of the faith." I would

put it more simply; the purpose of mental prayer is to draw near to God and to imbue His spirit so deeply that "now not I, but Christ lives in me."

Again and again Merton urges the man of prayer to link the great truths of Christ and His Church to the present reality and to see how they apply today and how they can transform men of the world into men of the spirit. Realism is necessary in the spiritual life. If you have meditated on the Passion of Christ and have neglected a meditation on the concentration camps of Dachau and Auschwitz because you believe them to be mere distraction, then you have dissociated yourself from the reality of the Passion renewed in our time. These terrible apocalyptic truths must be considered or your meditations lose the touch with present reality that Christ intended them to have.

The pages in this book are not meant to be exhaustive. They simply touch on a few points that will lead a man to a prayer life. The book is not intended for men who do not want to meditate. It is for those who are already interested, and who would like to meditate every day and who are looking for the touch of the finger of God.

DAVID J. AMBUSKE, S.J.

DOGMA AND PREACHING

All Lost in Wonder. By Walter J. Burghardt, S.J. Westminster: The Newman Press, 1960. Pp. 220. \$3.50.

It is not the ordinary experience of a reader to find within the little more than 200 pages of a book discourses which are at once so thoughtful, penetrating, and so deeply moving as are found in Father Burghardt's *All Lost in Wonder*. The sermons on the mystery of Love which is the Holy Trinity, God's image on earth which is man, the kingship which is Christ's are outstanding, but reading what is perhaps the finest chapter in the book, "Three Levels of Love," is an experience worth relating. This particular sermon, a most thoughtful insight into St. Ignatius' three degrees of humility, builds and develops by explanation and example so forcefully that one is tempted as he approaches the third level of love to close the book with his finger on the page and say, "Just how far can you go? Love's demands seem almost exhausted by the first two levels." Then you open the book and read the third level or folly of love. This is truly a moving experience.

The talks on the Fatherhood of God, Our Lady, Sacrifice, Heaven and Hell, and so many more touch upon fundamental values and truths, and for this reason will have meaning in the everyday lives of Christians.

The structure of the book, whether by chance or by design, will surely attract the retreatant (also the retreat director). The outline of St. Ignatius' spiritual exercises is clearly discernible and can easily be filled out by the chapters on God and Creation, Sin and Death, the Eschatological Sermons, the Incarnation, Kingship, Passion, Death, and Resurrection of Christ. These same talks are admirably suited to thoughtful table reading for group retreats.

For the preacher, the sound theological structure of the sermons

themselves gives a sturdy foundation upon which can be built a variety of talks which can be adapted to the individual needs and particular circumstances of priest and congregation.

As for the style, the most complimentary thing you can say about any author's style is that clarity shines through the rhythm, color, and vigor of his expression. At no point in the reading of these sermons does the reader find himself trying to guess what Father Burghardt is saying. The reader is frankly told what the sermon is about and how it will be developed. For example, in presenting the Christian case for hell, Father Burghardt begins, "I shall tell you first, *that* hell is; second, *what* hell is; and third, *why* hell is."

The problematic presentation of truth is another aspect of Father Burghardt's style that makes for absorbing interest. How does one explain the paradox of Christmas: the message of peace on earth sung by the angels, and Christ's own words, "I have come to bring a *sword*, not peace." Or how does one imitate the Mother of God when the gifts most characteristic of Our Lady, her Immaculate Conception, her Virginal Motherhood, and her Assumption are inimitable?

But what is distinctive of the author's style is his succinct, economical expression. This has the effect not only of making the thoughts live, but also of inducing the reader to give further thought and development to the subjects.

In conclusion, this book makes a distinctive contribution to spiritual writing, for it presents important theological truths so attractively that they cannot help but have meaning and influence in the lives of the readers.

J. FRANCIS STROUD, S.J.

CONTEMPORARY PREACHING

The Sunday Gospels. By Richard T. A. Murphy, O.P. Milwaukee: Bruce, 1960. Pp. 266. \$5.00.

Father Murphy, who is professor of New Testament at St. Rose Priory in Dubuque, has written a simple but knowledgeable exposition of the meaning of the gospel texts read each Sunday at Mass. Since many companions to the Gospel and many sermon outlines have already been written, one might ask, "Why another one?" The answer lies in the nature of the world to which we preach. Although the gospels themselves do not change, we need a fresh explanation to keep pace with our rapidly changing form of civilization.

Of late there has been a resurgence of scholarly research into and reappraisal of Sacred Scripture. Form criticism, archaeological discoveries, and fresh attempts at exegesis urge the preacher to take a new approach. At the same time, the appearance on the American scene of a more educated and ever more intelligent Catholic laity militates against the "traditional" sermon when it takes the form of dull, repetitious platitudes expounded at interminable length. The average listener does not expect oratory, but he does expect and he does deserve a clear, practical, and interesting instruction on the teaching of the Sunday Gospel. Here, in the main, he finds his guide to life and the practical tenets of the sanctity he seeks to achieve.

With the above in mind, Father Murphy's exposition of each gospel is divided into two parts: an exegetical glance at the text itself and then a few homiletic hints toward the application of the gospel's lesson(s). While the exegesis is of more immediate value to the preacher, it is often not without interest to the educated lay reader. (In fact, this might be the answer to the self-righteous lay person who complains he gets nothing out of the gospel or the average Sunday sermon!) The hints for application are diverse, suggestive, and brief. Thus they indicate a line of development without stifling the personal initiative which is essential to a good sermon.

The author is to be congratulated for his use of historical background coupled with a judicious explanation of the varying degrees of certainty that inevitably confront the reader who attempts to square sacred history with profane. There are three illustrations of Palestine and Jerusalem and a very brief index. One wonders at the omission of an index to scripture. In a book that professes to exegete scripture and makes such frequent reference and cross-reference (thirteen on one page alone), a scriptural index would be a great aid to the reader.

JAMES A. O'DONNELL, S.J.

A WARM, HUMAN DOCUMENT

Monsignor Ronald Knox. *By Evelyn Waugh.* Boston: Little Brown and Company, 1959. Pp. 358. \$5.00.

It is fitting that Ronald Knox, one of the modern masters of English style, should have as his official biographer another such master. Knox was pleased when Waugh, during what both knew was the last year of his life, asked permission to attempt the portrait after his death; he knew Waugh's book would not be mawkish or effusive, that it would sparkle brilliantly in style and conception, and above all that it would be ruthlessly honest. Monsignor Knox will no doubt have been very satisfied with the result.

The fact that Waugh knew Monsignor Knox "primarily as a man of letters rather than as a priest" (as he points out in his Preface) does not imply that the result is a one-sided, literary-slanted biography. Waugh's focus is the man himself, the complex individual who was both literary man and priest, both man of the world and deeply religious soul. There were many sources at his disposal: all of Knox's own writings, published and unpublished; many letters to him and from him; the personal recollections of many who knew Knox intimately during his life. Waugh has used his sources well, and the result is an incisive, balanced, and highly readable portrait.

Waugh set his sights high, it must be admitted. He wanted to add an important further dimension to the impression left by obituaries and appreciations written at the time of Knox's death in 1957, the impression of Knox as the "brilliantly precocious youth," the "wit and scholar," the "cherished and privileged survivor of a golden age." The dimension Waugh adds is the story of the tribulations of Monsignor Knox: the anguish preceding his conversion; the suffering of the soul

that is sensitive, because of its own innate kindness, to personal affront or ingratitude; the stern discipline of the mature artist confined for long years to the classroom. As Waugh insists, "genius and sanctity do not thrive except by suffering. If I have made too much of Ronald's tribulations, it is because he hid them, and they must be known to anyone who seeks to appraise his achievement."

But these pages are by no means sombre ones. If Knox's sanctity shines out clearly (as indeed it does), so do his frequent gaiety and wit, his gentleness and quiet charm. Waugh's book, like Ronald Knox himself, is marked with the essential joy of life in Christ.

J. ROBERT BARTH, S.J.

SELECTIONS FROM HIS JOURNAL

The Diary of Soren Kierkegaard. Translated from the Danish by Gerda M. Anderson; edited by Peter P. Rohde. New York: Philosophical Library, 1960. Pp. 255. \$4.75.

In addition to his published works of some five thousand pages, Kierkegaard's writings include his daily journals, almost twice as voluminous. Editor Rohde suggests in his preface that a sampling of these daily reflections, observations, and outbursts furnishes a manageable introduction to the spirit of this complex figure. Students should find such reading an easy way to achieve the correct mood in which to approach other, more systematic works.

In this inexpensive edition, some one hundred and fifty pages of the eight to ten thousand pages of the journals have been selected and organized into a unity. Occasionally the chronology is broken; later pieces are inserted to throw light on a particular event. The main outline is based on the pivotal events in Kierkegaard's life: his ambivalent relationships with father and brother; the influence of Paul Moller; his engagement and mysterious renouncement of Regina Olsen; his controversy with the *Corsair* and the churchmen.

The journals have the advantage of a directness and candor that the introspective Dane never achieves in more formal publications. However, since they are of their nature fragmentary, the significance of many details would be lost without a wider background. In an attempt to remedy this difficulty, the editor adds rather lengthy notes, many of which are quite successful in sketching clearly, if briefly, some of the biographical (e.g. the history of K's father) or intellectual (e.g. the significance of K's reaction against Hegel) contexts needed to understand individual fragments.

It may be true that the daily journal is a more reliable expression of Kierkegaard's mind than more formal works. Attempts at systematization probably distort somewhat his primitive reaction. The usual themes are well represented even in this brief anthology: the role of quiet despair, the necessity of being an individual, complete distrust of classical philosophy and physical science, the attack on the established church, the great mission of being a Christian within—almost in spite of—Christendom. The selection is well made and should lead

readers to desire a greater familiarity with this towering, tortured soul who casts so long a shadow over much of the religious experience, philosophical thought, and creative imagination of our century.

A brief bibliography of Danish works on Kierkegaard is appended. One wishes that the American editor or translator had substituted for this a selection of some of the excellent English works on Kierkegaard which would be more practical for the American undergraduate for whom the book is ostensibly intended.

JOSEPH A. O'HARE, S.J.

EVOLUTION AGAIN

Darwin's Vision and Christian Perspectives. *Edited by Walter J. Ong, S.J.* New York: The Macmillan Company, 1960. Pp. viii-154. \$4.00.

As a result of the recent Darwin Centennial and the interest in such books as Father Teilhard de Chardin's *Phenomenon of Man*, Father Ong has edited a timely book on the impact of Darwinian thought on various disciplines related to Christian thought. These papers appeared in *Thought*, and are by men who are representative of their fields: Biology, Alexander J. Wolsky; Philosophy, James Collins; Theology, Robert W. Gleason, S.J.; History, Vincent C. Hopkins, S.J.; and the History of Ideas, Walter Ong, S.J. The essays are introduced by Father Ong and the Foreword is by John J. Wright, D.D., Bishop of Pittsburgh.

Each article makes a very brief and general attempt to assess the value of Darwinian and neo-Darwinian thought, and perhaps the most extensive and most satisfying is Professor Collins' "Darwin's Impact on Philosophy." He reviews the general history of the evolutionary philosophies, Spencer's system and the works and criticisms of Pierce, Royce, Bergson, and the more recent theories of Huxley and Teilhard.

Professor Wolsky, in the first article of the book, very ably outlines the basic theories from the standpoint of biology. Father Gleason, S.J., following Professor Collins, gives a short note on what we can and cannot—or perhaps ought not—think about human evolution in the light of papal pronouncements and dogma. Father Hopkins, S.J., then gives an interesting account of the impact of social Darwinism and Darwinian thought in general on the economic and racial problems of the United States. The "survival of the fittest" theory is shown as a definite factor in the "philosophy" of the Robber Barons and Great Moguls.

Father Ong's introduction and concluding article give us a very general and perhaps too sweeping idea of the value of evolutionary thought and Christian ideas. He seems to presume, as Teilhard and others do, that evolution is automatically progressive, and that there is even some sort of "moral progress" connected especially with man's own evolution. Professor Collins presents the same problem, but shows the criticism of such men as Dobzhansky who do not accept the parallelism between biological and moral perfection. The linear view of history seems to be accepted without question, and the danger here seems to be in the relating of evolution towards perfection in the species with evolution towards the gradual perfection of man's spirit, all of which ignores the "cyclic" problems of the history of moral progress.

The general feeling after reading the book was that the biologists and the philosophers close to the biologists do not share the somewhat naive enthusiasm of the mystics and historians of ideas. The very bloody, "blind alley," and frustrating view of evolution is a real view, and perhaps just as Christian and human as the "ladder to the stars" view. A good healthy criticism of such enthusiasm (together with the enthusiasm, for we do need such a vision) might have been included in the sections dealing with the Christian vision as such.

JOSEPH D. CIPARICK, S.J.

PSYCHOLOGY AND THE CHRISTIAN TRADITION

Emotion and Personality. *By Magda B. Arnold.* New York: Columbia University Press, 1960. 2 volumes. \$7.50 each.

It is a rare experience for a reviewer to have the opportunity of reviewing a book that he himself would have dreamed of writing. I confess that Dr. Arnold has written my book, and she has done it as well or better than I ever dreamed of doing. Psychologists are painfully aware that the theory of emotions has been in a very tangled state of affairs. It is all the more remarkable that Dr. Arnold has been able to produce an organic and coherent account of human emotions.

The first volume analyses the concept of emotion and discusses some of the basic failings of psychology in dealing with this notion. The major historical theories of emotion are then critically evaluated and rejected for one reason or another. Having cleared the ground a bit, Dr. Arnold undertakes a delicate phenomenological analysis of emotional experience and on this basis erects a psychological theory of emotion. Thomists will be quite pleasantly surprised to find that the analysis of emotion and the classification of emotions has a striking parallelism to the Thomistic theory of sense appetites.

The second volume is of divided interest. Lengthy sections are devoted to the identification of brain mechanisms which mediate the expression of emotion and its translation into action. The analysis is carried out in detailed and specific terms. The brain circuits involved in various emotions are indicated, and their respective physiological consequences are discussed. Psychologists and neurophysiologists will recognize this reconstruction as a major contribution. It incorporates a vast amount of neurological, physiological, and experimental data; points in the system which are poorly supported by evidence or which have not as yet been investigated can be put to the empirical test. The significant thing is that an organic and coherent account has been presented. This section is perhaps the most important in the work, but its interest will be limited to specialists.

The last section on the role of emotion in personality is of more general interest. Dr. Arnold takes up the relations of her theory to higher levels of human conduct—the self-ideal, conscience, guilt, suffering, love, religion, and the life of Christian perfection. Anyone who is interested in the understanding of that which is most noble and ennobling in human nature will read these chapters with great profit.

Psychology, as a science, has been hampered by inadequate suppositions—by an inadequate view of human nature, its functions, its destiny. Consequently, while the science of psychology has not been negligent in the collection of evidence about human behavior, it has found itself floundering in its attempts to understand the meaning of what it has discovered. Dr. Arnold approaches this particular area of psychological thought with the conviction that that conception of human nature which best penetrates the meaning of man is derived from the Christian tradition. With this conception of what man is and what man does, she reanalyses the psychological evidence and arrives at a coherent theory. In so doing, she provides a theory of the *whole* human personality. Consequently, the significance of her work is not only scientific—it constitutes a significant progression of man's understanding of man.

W. W. MEISSNER, S.J.

A QUESTION OF RELEVANCE

What is Philosophy? *By Dietrich von Hildebrand.* Milwaukee: Bruce Publishing Company, 1960. Pp. 242. \$4.25.

Discussions on the purpose and methodology of any discipline are most meaningful when they are the reflection of long experience. Hence anyone interested in philosophical inquiry and its position in contemporary culture must listen with respectful attention when Dietrich von Hildebrand looks back on a long and distinguished career and speaks of the peculiar method of philosophy, its relationships to other types of knowing and to other elements in our culture.

Von Hildebrand, in an introduction which is admittedly "militant" in tone, finds the life of philosophy to have withered almost to the point of vanishing from the contemporary academic scene. Insight into absolute essences, which he takes to be the task of the philosopher, is smiled on in most quarters as a curiosity from a more naive past. Even those who call themselves philosophers accept the basic assumptions of scientism, that all knowledge is through "blunt observation" and induction; all truths must be open to a univocal method of verification. In an effort to rehabilitate philosophy, von Hildebrand considers the nature of human knowing in general and the preoccupations or themes of various types of knowing; he attempts to specify precisely what kind of knowing is proper to philosophy.

Philosophical inquiry is distinct from prescientific knowledge, whether this be naive or theoretical. The chief characteristic of philosophical knowledge is that it is *apriori*, that is, it is "absolutely certain knowledge of highly intelligible and essentially necessary facts." Hence it is radically different from empirical knowledge and this difference is to be found in the proper object of philosophy: intelligible necessary unities. The unity of meaning open to empirical knowledge can only be contingent or *morphic*. On the other hand, necessary essential unities are "intuitively revealed." The object of philosophical knowledge enjoys complete and absolute autonomy. The aim of philosophy is "enlightened penetration of the object from within, which is possible only in

the case of contents whose luminously intelligible essences can be seen intuitively."

Von Hildebrand takes pains to describe himself as early Husserl. He understands phenomenology to be a most radical refutation of psychologism and all other relativisms. It is an intuitive analysis of highly intelligible essences, emphasizes immediate contact with the object, and is grounded on the all important distinction between morphic unities and genuine essences. Readers who prefer the Thomistic emphasis on sensible experience as an essential condition of metaphysical judgments may feel less secure than von Hildebrand about the existence of an absolutely certain grasp of essences by intuition. Similarly, while von Hildebrand claims that vital contact with existential reality is characteristic of his phenomenology, the insistence that philosophy is concerned almost completely with apriori knowledge (and the admission that existence cannot be known apriori) makes this claim somewhat ambiguous.

In any case, even those not willing to accept von Hildebrand's version of phenomenology will find his position strongly argued and carefully developed. Those interested in the continual search for and expression of philosophy's self-identity will find the remarks on notional and contemplative knowledge stimulating, as is also the description of the depth dimension of philosophy in contrast with pragmatic inquiry.

JOSEPH A. O'HARE, S.J.

FAITH AND REASON

Christian Philosophy and Intellectual Freedom. By Anton C. Pegis. Milwaukee: Bruce Publishing Company, 1960. Pp. 89. \$2.75.

This is the published version of the 1955 Gabriel Richard lecture given by Dr. Pegis at St. Louis University under the sponsorship of the NCEA. Within the wider context of contemporary Catholic education, Pegis follows rather closely the now familiar lines traced by Gilson through thirty-odd years of discussion on the meaning of a Christian philosophy. Pegis concludes that an acceptance and fulfillment of the distinct role of Christian philosophy would bring new vitality to Catholic education in general.

An unfinished debate provides the point of departure. Robert Hutchins' demand for renewed emphasis on the development of properly intellectual virtues and a closer approximation to the intellectual unity achieved by the medieval university struck at everything that John Dewey had brought to the American educational scene. Hutchins, Dewey charged, would return to the world of fixed, immutable truths and make the university once more remote and isolated from the real problems of men. Ironically, Pegis notes, today Dewey's heroes have joined forces with his foes; the scientists have combined with the intellectualists to mount an attack on the lack of strictly intellectual formation in American schools.

Dewey's assumption in this, as in all other arguments, touches the neuralgic point in the argument on a Christian philosophy. Can an

acceptance of absolute truths on the basis of God's revelation permit a man to commit himself totally to the free inquiry of philosophy. Dewey never doubted that accepting absolutes meant accepting authoritarianism. Modern scholastics have long squirmed uneasily on this point. Some have attempted to relate philosophy and theology by a sort of mutual non-aggression pact. They have attempted to disengage the philosophy of St. Thomas from its theological setting. In doing this they have yielded to a Cartesian separation of faith and reason and, says Gilson and Pegis with him, sterility has been the result.

Gilson's historical studies have led him to conclude that to the degree scholastic philosophy is separated from its theological setting, it is impoverished into mere technique and becomes identified with an Aristotelianism, seen through the eyes of Averroes or Avicenna. Actually the philosophy of St. Thomas was a philosophy continually in the service of the revealed Word of God. The Christian philosopher cannot pretend he is a naturalist or rationalist; he lives in a world of mystery, the world of faith.

Far from destroying philosophy, however, the light of revelation enables it to become more fully itself. The reason for this is the very constitution of human reason; it is not the closed natural reason of Cartesianism but an open intellectualism whose advance towards truth is nothing more and nothing less than advance towards God. The more the intellect is true to itself, the nearer it is to the world of Christian revelation.

This was the significant contribution of the *Summa Contra Gentiles*: far from replacing philosophy, Christian revelation enabled philosophy to become itself with greater fulness and sureness. And this, Pegis concludes, is the relevance of the Christian philosopher to contemporary education: to prove "by a genuine intellectual creativeness, that their pilgrimage to the heavenly Jerusalem includes the building of a human Athens on earth."

JOSEPH A. O'HARE, S.J.

A NEW APPROACH TO ETHICS

Man and Morals. By D. J. B. Hawkins. New York: Sheed and Ward, 1960. Pp. vii-104. \$3.00.

Father Hawkins, an Englishman well respected in American Catholic intellectual circles, augments his reputation with this systematic survey of general ethics. He aims to offer a first degree of intelligibility for the whole field, and the attempt is refreshingly successful. His point of departure is man as a thinking, and so a moral being capable of a future beyond death, however shrouded in mystery such a vista may be. In terms of this, the nature of moral experience and the free will it presupposes are carefully examined. Moral obligation, a distinctive type of acknowledgement incapable of being analyzed into non-ethical terms leads to the primary conceptions of good and evil. These in turn are seen to be correlative to the notion of substance and the positive fulfillment of its potentialities. From such an understanding of morality as a fundamental law of thinking being arises the concept of natural

law of which positive law is one aspect in the social life of man. In particular, the sanctions of positive law are shown to be rooted in morality, as are the institutions of family and property.

Fundamental rules of human conduct as those of double effect and probabalism receive close scrutiny. Though specific questions in ethics are not treated, Father Hawkins considers the problem of private property so relevant to the rightful freedom of the individual as to deserve explicit study. Here, as elsewhere, key positions in Western ethical thought are succinctly presented for criticism: Plato, Aquinas, Hobbes, and Locke are judged in turn.

The argumentation of the book is purely rational since the author feels that it would be unfair to secular moralists to treat ethics as though it made no sense without religious considerations. Indeed, such procedure rightly indicates that the Church can say much that is relevant for the uncouneted men without faith in God and his Word, and that there is a common bond of witness to God uniting believers and unbelievers.

Yet ethics is not thereby reduced to a closed science, for Father Hawkins is convinced that ethical morality, often obscure and incomplete, leads to religion as its transcendant fulfillment. In the final chapter he suggests that morality attains its proper transcendence when law is viewed as a relationship of love between creature and Creator.

In short, Father Hawkins' work with its many stimulating insights delightfully free of scholastic textbook jargon makes a welcome addition to the literature. It is attractively printed, but, unfortunately, there is no index.

FREDERICK A. HOMANN, S.J.

AUGUSTINE TODAY

Saint Augustine on Personality. *By Paul Henry, S.J.* New York: Macmillan Co., 1960. Pp. viii-44. \$2.25.

In this printing of the 1959 Villanova Augustine Lecture, Father Henry explores the Augustinian concept of the human person under a fourfold heading. (I) He first points out a vacuum in Greek thought concerning man as a person which, even in Aristotle's concept of man possessing intellect and will is only dimly perceived. This vacuum also extended to a theological conception of history and the concept of creation, whereas in Augustine there is a close unity of these ideas of creativity, historicity, and personality, which form the framework of his thinking. (II) Still, as Father points out, this concept of person in Augustine owes its genesis more to Aristotle than to neo-Platonic thought. Augustine's independent and creative mind took the Aristotelian category of relation and transformed it by the idea of subsistent relation.

(III) Augustine's notion of person developed largely from a theology of the Trinity. With *fides quaerens intellectum* we see his new approach to theology, as illustrated in the *Confessions*—an existential approach to God from within. No longer is the cosmos the prime analogate for knowing God; now it is man, the human person. He

fully expands on the Genesis text describing man as the image of God; and he finds this strongly reinforced by the Incarnation, God taking upon Himself human nature. Augustine, working from this notion of man as *imago Dei*, the prime analogate of our knowledge of God, and the transformed Aristotelian category of subsistent relation, shows the Persons in the Trinity as a) each a Reality existing *in se*, An Absolute and b) also a Relation *ad alium*, essentially directed toward another. Thus he reaches a full theology of the person to which all Western thought looks.

(IV) Finally Father Henry points out that this idea has been the tradition of Catholicism, both East and West, and in his thought we meet modern problems of the person.

Although Father has carefully followed his fourfold outline, his thought is too rich to remain so confined, and the value of this book is mainly in the pathways of thought it suggests. For example: to see the *Confessions* as an inner theological dialogue dealing existentially with most of the problems of man before God; to see in St. Augustine's use of the images for the Trinity a freedom necessary for the ecumenical movement; to see in his distinction of the absolute and relational in every man the basis for a metaphysics of community. This last point is stressed for it emphasizes that man is not acting in the intellectual, political, and cultural spheres as isolated, as an absolute, but as a relation, "open to others." He points to this idea of personality and subsistent relation as the metaphysical basis of the I-Thou emphasis of dialogue philosophy, and as a necessary practical emphasis in today's world. And this new stress on man's personality will only have meaning within the context of creation, or concretely, I-Thou relationships will only be meaningful in relationship to God as well.

Despite its size, this book deserves a place alongside so many of the other works on Augustinian scholarship appearing this year, works like Guardini's, Gilson's famous *Introduction*, and Portalie's study, especially as a starting point for further research.

GERARD F. WALDORF, S.J.

SOME RECENT PAMPHLETS

What You Should Know about The Ecumenical Council. By James J. McQuade, S.J. St. Louis: The Queen's Work, 1960. Pp. 24.

This small but informative pamphlet explains, by question and answer format, the nature of an ecumenical council in general and of The Second Ecumenical Council of the Vatican, in particular. A handy list of the previous twenty ecumenical councils of the Church is also supplied.

According to The Catholic Encyclopedia: "An ecumenical council is a legally convened meeting, of members of the worldwide hierarchy, for the purpose of carrying out their judicial, doctrinal and legislative functions, by means of deliberation in common, resulting in regulations and decrees invested with the authority of the whole assembly." By further queries and replies certain aspects of this technical definition are discussed. It is the Holy Father who convokes an ecumenical council and

he, or his representative, presides over it. The Pope, furthermore, prescribes the matter to be treated, and determines the order in which the subjects are to be considered. Finally, the decrees of the council must be ratified by the Supreme Pontiff before they become binding; and laws passed by an ecumenical council must be promulgated by him.

The final question of the "Discussion Topics" is interesting: The Council of Trent dealt with Protestantism, the Council of Ephesus with Nestorianism and Pelagianism. "Do you think this coming council will be said to be 'against' some 'ism'? . . . How would you characterize the most general false doctrine in the world today? . . .?" I think we can all afford to think this last one over.

HAROLD F. X. O'DONNELL, S.J.

Science and the Catholic Tradition. *By Reverend Ernan McMullin.*
New York: The American Press, 1960. Pp. 20. \$.15.

This very excellent pamphlet is an honest and brief discussion of the relations between science and the Church; there is an attempt to find the reasons for the quarrels of the past and indications of norms for the future.

In their encounters with science, Christian theologians have run to both extremes. After many centuries of enthusiasm for science, with Galileo the Catholic Church declared war on science, thinking that such ideas would undermine all religion; the national church in England began by greeting the new physics with open arms, seeing in it the means to discover the hand of God in every object. But soon it found itself moving into a natural religion and eventually into no religion, as the scientists began to say openly that they had no need for the hypothesis of God. So the Anglican Church turned to denounce the new theories. The effects of these early conflicts are still with us.

To approach a solution to the problem of science and theology we must note what each means by the word "explanation." Each is complete in itself, but to complement not to divide. A true understanding of science will deepen our theological appreciation of the grandeur and nobility of God's plan for man and the universe. The commitment to truth involves a commitment to love; the discovery of truth leads to humility.

F. GREENE, S.J.

BIRTH OF A PERIODICAL

The Way. A Quarterly Review of Christian Spirituality. *Edited by James Walsh, S.J., William Yeomans, S.J., Philip Caraman, S.J.*
Volume I, Number 1. January 1961. 31 Farm Street, London, W. 1. \$5.00.

In reviewing this first issue of THE WAY we may quote the editors as expressing the hope that THE WAY will be of service to the increasing number of those who are called to the Contemplative Life, yet expecting that the majority of its readers will be engaged in the active apostolate. "The Church trains her apostles," the editorial observes, "by making Contemplatives of them through her liturgy and *lectio divina*."

They are to hand on to others the fruits of their own participation in the riches of Christ."

It would be a pity if an unwary reader were led into thinking that this Quarterly Review of Christian Spirituality is restricted to apostolic workers who are in the ecclesiastical state or members of religious orders. Its appeal seems to be much broader than that and to include the entire Church membership, since in these modern times there are whole spheres of apostolic activity opening up to the laity to which the priest or religious has very restricted access.

The table of contents presents us with an offering that is almost architectural in its firmness and unity. The first section, which is historical, is introduced by Father D'Arcy whose survey of Modern Spirituality is ecumenical in character, showing how the different movements of spirituality have at the present time culminated in the wide attention given to the Church's teaching on the Mystical Body, the Mass, and the indwelling of the Holy Spirit.

It is followed by three other papers, surveying the Acceptable Time: for Great Britain by Father Crane; for the United States by Father Abbott; for Australia by Father Gleeson. The first two of these papers deal with conditions in general, and the third is restricted to the situation in university circles.

This first section is followed by a second which treats of various aspects of the spiritual life itself, considered especially in its essence, but all orientated towards the Resurrection. There are four articles, all of which are concerned with some aspect of the Resurrection-prepared-for. Father McKenzie leads the reader into the desert, not as a place for contemplation, but as a place for testing. The desert is essentially a threat, and the threat is death. If the threat is met manfully and overcome, the reward will be life.

Father Walsh's article on Spiritual Stamina proposes the cure for the *acedia* or sloth which in the form of discouragement or weariness seems to overtake so vast a number of Christians on the road to perfection. It is "the effective power of the Divine life within us which enables us to endure joyfully. To have it means an awareness in our daily lives of our living union with Christ."

One of the perennial means of maintaining this union is penance, which receives a seasonal emphasis in Father Yeomans' article on Lenten Penance, and which is shown to be in the Church's practice and in her liturgy, the way to Christ, "the way to the glory of the Resurrection (which) cannot be inspired by any ethical consideration of self-control. . . . Christian penance finds its inspiration in the longing to see the glory of God made known to men and the consequent detestation of the disorder of sin which obscures the vision of the love of God."

The whole of these preceding parts is summed up by Father O'Sullivan in the seven meditations gathered under the title: From Death to Life. These are short but vivid reflections on the gospels of the First Sunday of Lent and of the ferias of the first week of Lent. They constitute the liturgical contribution to the general theme of the whole

first issue of *THE WAY*, and carry through the general thought that "the Paschal mystery is a mystery of death and life, of Passion and Resurrection. . . . It is Christ's transfigured body, once physically, now sacramentally, broken for us that the gospel prepares us to receive."

A novel feature is Scripture Reading, which the Editors intend to be a help towards the prayerful reading of the Bible. The general subject for this number is The Poor of God, an idea which is first elucidated and then illustrated by showing Christ's attitude to poverty, after having first illustrated the idea from the Old Testament. Numerous references to both Old and New Testament passages are given.

Three pages are devoted to TEXTS, selected from Gregory of Palamas, St. Ignatius Loyola, St. Bernard, and the Venerable Bede. Two pages are given to a meditation on our Lord's fast and temptation in the desert.

An unexpected and welcome feature is the Spiritual Vocabulary, "the primary purpose of which is to provide not etymological or abstract definitions, but a help towards a deeper appreciation of the richness of meaning hidden in a terminology which often seems hackneyed and old-fashioned." And we may add, vague and obscure.

Recommended Reading "is intended as a library service for spiritual literature. It aims at giving no more than a brief exposé of the content and a short appreciation of the value of books brought to the notice of the Editors." That the department is true to its principles is plain from the judgment it passes on two works, the titles of which we withhold: "We would not recommend them to anyone." Surely, this is brief, to the point, and even a bit ironical, appearing, as it does, under the caption, "Recommended Reading."

It is to be hoped that this Review will be given a hearty and generous welcome. It will be evident even to a cursory reader that a great deal of thought has gone into the production of this first number. There is an air of solid competence to all the articles which does not always make for easy or entertaining reading. But it is always rewarding. *Intendat, prospere procedat et regnet.*

WILLIAM J. YOUNG, S.J.

EXAMINATION OF AN EXAMINATION

The School Examined: Its Aim and Content. By Vincent Edward Smith. Milwaukee: Bruce Publishing Company, 1960. Pp. xiii-300. \$5.75.

Vincent E. Smith, editor of *The New Scholasticism* and a member of the philosophy faculty at St. John's University, New York, is well known in American Catholic philosophical circles, and this book has been favorably reviewed in a number of Catholic journals. To register a negative opinion against it is, therefore, a delicate business and one is grateful for the limited circulation of *The Woodstock Letters* since many people are embittered if not scandalized at clerical criticism of the work of laymen in the Catholic academic world. So far as I can see, however, Dr. Smith's book is seriously unsatisfactory because it is excessively *a prioristic* in its attempt to settle complex school questions by deduc-

tions from a few Aristotelian concepts and principles which are inadequate for the task and often enough were not derived in the first place from realities akin to those with which modern education must frequently deal. This book could, in fact, confirm the basic prejudice entertained against Aristotelian-Thomistic philosophy by intelligent people outside the scholastic milieu. For despite Dr. Smith's explicit acknowledgement of the importance of experimental contact with the real world, most of his book seems spun from Aristotelian definitions and to be authoritarian and rationalistic in the worst sense of those terms.

The whole case is symbolized by a single sentence in which the debate about methods of teaching reading is resolved, not by invoking some sound empirical test, but by remarking: "In the very nature of things, learning to read should be phonetic." Elsewhere Dr. Smith's rigid formulae lead him to observe that "a teacher is primarily a logician"; that literature is defined by "two Aristotelian principles . . . rooted in man's nature as a rational, that is, discursive creature, and as an artist"; that painting and sculpture are, by another "principle based on the nature of man" subservient to architecture because their purpose is to decorate; that philosophy is best read in a dead language since this "tends to keep the emotions on the side lines"; that modern mathematicians are mistaken about the concept of their own discipline; that the use of an evolutionary approach in biology texts "is not the basic order for the logical analysis of living things" and hence an error; that scientists who did not master logic before they undertook scientific studies do not know what their results really mean and that mathematical physics should be started in high school although any physicist would point out that high school students can scarcely possess the advanced mathematical skills needed for such study.

The argument which is the matrix of these and many similar opinions is developed clearly if rather repetitiously. For Dr. Smith the problem of education is chiefly the problem of the school. The problem of the school is the problem of the curriculum and the problem of the curriculum is the problem of deciding what subjects can be taught and how and in what order. He puts a great deal of weight on a technical Aristotelian notion and concludes that the only "perfectly teachable" matter is what St. Thomas called *scientia*—a body of knowledge capable of demonstrative discourse because it has a cause-effect structure which can be set forth along a line of syllogistic reasoning. Six disciplines of this sort are distinguished and their proper sequence in a collegiate program is laid out: logic, mathematics, natural science (the philosophy of nature as well as physics, chemistry, and biology), social science (including ethics), metaphysics and theology. Each of these is discussed in a separate chapter. Musicians and artists are likely to find Dr. Smith's analyses of their work as curious as educators will find his concept of the school. He himself admits that contemporary mathematicians do not subscribe to his Aristotelian definition of their science. A priest with a doctorate in physics has assured me that the chapter here on the physical sciences is highly unacceptable. In addition to all

this, Dr. Smith makes occasional generalizations not directly related to his main theses. Sometimes these are inaccurate exaggerations as when he says that the switch has become as much of a symbol of American education as the little red schoolhouse. Sometimes they are erroneous as when he credits Conant with advocating two types of high school, liberal and vocational, although Conant has been widely campaigning for the single comprehensive school. Sometimes they are unfair as when Maritain's carefully qualified strictures about the adequacy of a purely natural moral philosophy are made to look like a denial of the possibility of proving "in a scientific way that murder is wrong."

Dr. Smith has long been a distinguished figure in American scholasticism and he has genuinely contributed to its progress. One can only regret, therefore, that reliance upon a largely sterile method has sharply restricted his success in *The School Examined*.

JOHN W. DONOHUE, S.J.

DIARY OF A SEMINARIAN

A Priest Confesses. By José Luis Martín Descalzo. Academy Guild Press, 1961. \$3.95.

This is an autobiographical sketch of "a" priest—in this case a priest who has spent his life since about the age of ten in a Spanish and then Roman seminary and has reached the point of ordination. The book closes with an epilogue written three months after ordination. Those who read this text expecting the involuted introspection of a Bernanos or the grim realism of Greene will be overwhelmed by its simplicity. In the author's own classification of books about priests, he lists the black ones (Bernanos, Cesbron), the white ones (Trese, Marshall) the red ones (Greene) and the rose (Robinson). Within these categories this is a "white book."

Throughout one is struck by the painful, desperate attempt to make notional ideas (such as the value of the priesthood, the infinity value of one Mass, etc.) concrete realizations by overlaying them with strained emotionalism. As a portrait of the typical seminarian looking forward to the priesthood, it paints a picture that is flat, strained, and, we fear, too pietistic for American tastes. The imagery here (to borrow a term from Father Lynch's *Christ and Apollo*) is univocal, drained of the multidimensional variety of true human experience. In the closing pages of the book there are a series of letters written to the ordinand by those who knew him. Here for the first time appear human values and human warmth which the reader has been waiting for, and we make a double discovery. First that our priest is far more human and closer to people than at first it seemed, and secondly the fact that we have been in the main part cheated by the author's lack of literary power to describe these experiences in their full dimensions.

It is a sensitive thing to treat of a book which is so highly personal and autobiographical as this, but it would be a severe mistake if this work were taken as the typical portrait of the "average" seminarian.

We are not opting for the pessimism of some authors, nor for the torturous introspections of the "country priest," but we feel that here is a subject which calls for all the rich details great literary powers might give it, a portrait that paints shadows as well as light and touches truly human depths. Perhaps someday a gifted writer will give us a "Diary of A Young Seminarian"; but this is not the book.

GERARD F. WALDORF, S.J.

FACING REALITY

Catholics on Campus. *By William J. Whalen.* Milwaukee: Bruce Publishing Co., 1961. Pp. 125. \$1.25.

The subtitle of this excellent book more accurately describes its content and scope: *A Guide for Catholic students in Secular Colleges and Universities.* Writing for Catholics already attending non-Catholic colleges and universities, for college-bound high school students, their parents, teachers, and counselors, Professor Whalen has presented in neat fashion a well-balanced appraisal of the opportunities and dangers inherent in a secular collegiate atmosphere. Such attempts have been made in the past, but rarely with the same success. With warmth and insight, the author has provided a surprisingly complete treatment of the most important academic, moral, and social questions. Special emphasis has been given, and understandably so, to the role of the Newman Club on the non-Catholic campus.

Today over 500,000 Catholic students in the United States attend non-Catholic colleges and universities, far outnumbering their coreligionists attending Catholic schools; the 10,000 Catholics at New York University, for example, outnumber those at any Catholic university in the world. By 1970 approximately 900,000 Catholics will probably be in secular schools, with perhaps 400,000 in Catholic institutions. This may not be the ideal, but it is a fact. The urgent need for counsel and orientation, therefore, is evident. Professor Whalen has met this need admirably in a lucid and fair treatment. The book is filled with common sense—which, unfortunately, is far from common today.

WILLIAM J. MCGOWAN, S.J.

PRACTICAL FOR SEMINARIANS

Learning The Mass. *By Walter J. Schmitz, S.S.* Milwaukee: Bruce Publishing Co., 1960. Pp. 63. (Spiral binding) \$1.75.

Judging from the reactions of a number of Woodstock *ordinandi* who have used it, this little book is very nearly ideal.

It has two main advantages. First, and most helpful, the words of the Mass are printed in parallel columns with the instructions for performing the actions. Secondly, because of its spiral binding, the book will lie open on a missal stand or other surface. Together, these features enable the *ordinandus* to dispense with other books as he runs through his practice Masses.

The book is divided into five chapters which treat, respectively, gen-

eral principles and preparation for Mass; the Low Mass; other Masses (requiem, sung, without a server, etc.); the distribution of Communion, both during and outside of Mass; and Benediction. Thirty-eight of the sixty-three pages are devoted to the Low Mass.

In general, the instructions are clear and complete. However, it would have been helpful if the rubrics prescribed in the Missal had been more clearly distinguished from customs and the suggestions of rubricians. There are also minor annoyances, such as the necessity, in a number of places, to refer back to the general principles to determine the type of bow required.

Several errors have been made in incorporating the changes dictated by the *Motu Proprio* of July, 1960. These are listed in a review in *Worship* XXXV (March, 1961) on page 267.

CHRISTOPHER M. WILSON, S.J.

THE COMPLEAT NEWSLETTER

The Jesuits 1960. *Yearbook of the Society of Jesus.* Rome: Societa Grafica Romana, 1960. Pp. 139.

In the annals of Jesuit publications the year 1960 will obviously have a significant place. It marks the appearance of a unique publication: a Jesuit yearbook for the entire Society, issued by the Roman Curia. Printed in seven languages (French, Italian, Spanish, Portuguese, English, German and Dutch) and meant to reach Jesuits of 80 nationalities at work in 90 countries, the yearbook intends to present to Ours a conspectus of the work done by the universal Society. Earlier, it will be remembered, in a letter of December 28, 1959, he had already issued instructions that items of news interest from the *Memorabilia Societatis Jesu* should be included in issues of province newsletters so that "... Ours should be kept informed about their brethren in the Society and should receive from diverse places both edification from, and knowledge of, the life and work of others."

The appearance of the yearbook therefore is not a surprise. It but serves to underscore Father General's concern for the preservation of the "spirit of universality" which he feels is running the risk of being harmed. The concern is understandable. Much water has passed under the bridges of Rome since 1540 when Paul III gave his approval to the Society of Jesus founded by Ignatius Loyola. The handful of men has grown to an army of some 35,000 Jesuits scattered all over the inhabited continents of the globe in a chain of schools, mission posts, and every imaginable aspect of the apostolate.

As the Foreword itself admits: "The Yearbook of a religious Order spread throughout the world will necessarily be incomplete; one cannot write indefinitely on subjects, while news should not be so compressed as to remove all atmosphere and life." It is to be expected of course that subsequent issues will see improvements in both coverage and treatment, make-up and lay-out, as suggestions and comments come in the wake of its publication to the editors in Rome. For an initial publication, one cannot be too unsparing in its praise.

The yearbook does present an admirable conspectus of the universal Society: laboring untrammelled and prospering in some lands, harrassed and persecuted in others. The various articles and pictures all contribute to a graphic portrait of the Society as the sixties begin for the Jesuits in the Americas, Africa, Asia, Europe, and Oceania. It is noteworthy that every single Assistancy of the entire ten (and this includes the Slavic, the majority of whose men are behind the Iron Curtain) is represented by an article or two. The accounts of the varied Jesuit apostolates, both traditional and new, the stories of the birth and rebirth of provinces, even the plight of Ours under persecution will make Jesuit readers (and their relatives, friends, and benefactors for whom this book also is intended by Father General as a testimonial of gratitude) pause gratefully after its reading: "The Lord indeed has blessed us"

Subsequent issues of the yearbook will no doubt offer other and more varied glimpses of the Society inside and outside the Curia, but may there always be, when the reading is done, a similar refrain.

ALFREDO G. PARPAN, S.J.

A MUST FOR EVERY PRIEST

Whom God Hath Not Joined. *By Claire McAuley.* New York: Sheed and Ward, 1961. Pp. 159. \$3.00.

Whom God Hath Not Joined is the beautifully told story of the Good Shepherd. It is the story of Christ going out after two of His lost sheep and bringing them back to His sheepfold.

The author, married at a nuptial Mass at the age of eighteen, was, with her bishop's permission, civilly divorced at twenty. She had one child, and her husband was in jail for bigamy. Now, ten years later, the first husband is still alive and she is happily "married" to another and has borne four more children. With the daily help of the sacraments, she and her husband are leading a life of deep Christian virtue, a full life of parenthood, parish and social activities, and yearly retreats. The book is the story of a brother-sister marriage.

Maisie Ward in her introduction reports that after her fourth reading, she has each time been more deeply moved by the story. This reviewer, after only half as many readings, can well understand why.

The names used, including that of the author, are not true. There appears to be nothing else about this testimonial to grace of which this could be said. At every point there is heard the ring of truth and it is a glorious truth to hear in our day of weak faith—the truth of the vitality of grace in the Church of Christ.

The second "marriage" begins with an easy rationalization. It is a second miscarriage after the birth of three children, this event, and the experience of participation in parish activity, that are the occasion of the first movements of grace. From then on the rationalizations become increasingly difficult and then impossible. The ugly truth breaks upon her that she is living in adultery—is a "damned fool." The Catholicism

of her second partner amounts to nothing more than his infant Baptism. A fourth child is born almost simultaneously with manifold family crises, and it is at this point, described in the critical seventh chapter, that she first confronts with the problem her very good, but spiritually immature husband. The reaction is inevitable—bitterness, strife, mutual recriminations. The author by no means passes over her own faults and absurdities at this time. Separation is considered, but they cannot afford it and do not want it. The situation is truly impossible and intolerable by all worldly standards.

The rest of the story, the beginning of the life of married chastity, the constant dealings with priests, the caution of the clergy, the first denial of the brother-sister vow, the husband's growth in understanding and grace, the hunger for the sacraments, the zealous and foolish mistakes of the wife, the new friendships with a priest and a nun and the final permission for the vow, are very well narrated.

This book is highly recommended for ours. If for nothing else, the accounts of the approaches taken by different priests, their mistakes—always excused and sometimes unrecognized by the author—their help, their impact on this couple, make the book worthwhile for priests. The parts dealing with the relationship of the couple with the nun are unusually beautiful. As an account of an odd route to God, it richly rewards the short reading time.

This reviewer finds fault with only two things. The author errs in exaggerating the responsibility of bishop and priest for the successful living of the vow once all precautions are taken. The error is understandable since made in an effort to excuse the very trying delays endured by the couple. Secondly, the publication by the author of personal retreat notes seems unfortunate. These are certainly graces of the heart, but relevant only in their connection with every-day living.

An interesting side-light is the notice given by *Time* magazine, March 3, 1961, to the book and the storm aroused by it among our neo-pagan fellow citizens in the correspondence section for the next three weeks. The notice is a news piece and the writer is seemingly impressed. The response included such epithets as "monstrous," "obscene," "perverted," "fanatical." One is at first tempted to think that reading the book would open their eyes, at least to the couple's sanity, but more reflection indicates that the cultural, spiritual, and moral gap between the thinking of the educated Catholic and that of his non-Catholic neighbor is not so easily bridged.

T. PATRICK LYNCH, S.J.

OBEDIENCE IN OUR TIME

With Anxious Care. By *Felix D. Duffey, C.S.C.* St. Louis: B. Herder Book Co., 1961. Pp. ix-125. \$2.75.

The subject matter of this book is religious obedience. Its title is taken from Knox's translation of Romans 12:8: "Exercising authority with anxious care." But both aspects of obedience, the superior's authority and the subject's submission, are given equal attention. Actually

this work is the consequence of the author's own anxious care for the integrity of each.

Religious have always been exposed to the worldly spirit of their age and not being immune to its influence have in some degree been affected by it. The worldly spirit of our age is branded by the writer as the spirit of infidelity or the practical disregard of the truths of faith. This spirit is seen as successfully invading the religious life and attacking its very substance: religious obedience. What gives it easy entrance is the general preoccupation today with the need of adaptation in the religious life to the conditions and circumstances of the time. The author is by no means opposed to true adaptation, to the kind that is made under the guidance of the Church and leaves intact the fundamental principles and spirit of life in the religious state. His many practical suggestions to superiors and subjects are proof of this. But he does show himself seriously apprehensive. His special fear is that some may be advocating changes with a purely natural outlook, disregarding in practice the fact that the religious life, as the imitation and perpetuation of Christ's manner of life on earth, is an abiding mystery; with the result that, instead of true adaptation to the needs of the time, we have accommodation to the worldly spirit of the age.

With his main concern for obedience, Father Duffey's consistent aim is that religious authority with its proper exercise as well as religious obedience with its right practice be seen in the light of faith and safeguarded against the spirit of unbelief. In the positive matter of the book the reader will find a good review of the nature, purpose, and practice of the virtue. Chapter VIII with its explanation of obedience of the judgment deserves special mention. It is a commendable feature of the treatise that it is written for the enlightenment and guidance of superiors as well as of subjects. Besides giving the reader a complete picture of the virtue it may also satisfy his sense of fairness.

Long experience in directing others qualifies Father Duffey to speak of actual conditions and make practical applications. Along with the development of his theme runs a steady current of counsels, warnings, admonitions. Mature religious may find these too numerous, too accusing, and some of them too sharp. A little more gentleness and sympathy would probably make the reader more receptive of his fine positive exposition and motivation.

HUGO J. GERLEMAN, S.J.

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