

# WOODSTOCK LETTERS

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# A Letter of Very Reverend Father General to All Major Superiors on the Study and Use of Latin

Reverend Father in Christ: Pax Christi.

The Rules of Scholastics prescribe, among other things, that "in accord with the mind of the Church they should acquire as exactly as possible a theoretical knowledge of, and skill in the use" of the Latin language.<sup>1</sup> The mind and will of the Church, seen in the spirit of faith, are our supreme norm of thinking and acting. In a filial and devoted spirit, then, we received the Apostolic Constitution *Veterum Sapientia*, in which the Sovereign Pontiff has again clearly expressed "the sentiments of the Apostolic See on this subject."<sup>2</sup>

Even though all Ours who have even a slight knowledge of our Institute<sup>3</sup> realize that in this matter there is no room for uncertainty, still in this letter I intend to urge the study and use of the Latin language. And please do not think that this is a "mere formality," as they say. In the Society's mode of government or in the Society's obedience there should never be any pretense. Sincere obedience, however, while it strives to be manly and straightforward, sets itself to learn the intentions of those in authority, then to make those intentions its own both in intellect and will, and finally to carry them out wholeheartedly.

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<sup>1</sup> *Rat. Stud. Sup.* (1954) 284 § 2. Nos. 281-288 or P. IV, Sect. IV *De Officiis Scholasticorum* gives the revised text of the Rules of Scholastics. These, together with the new *Rules for Regents* and *Rules for Special Students*, will soon be distributed in one booklet.

<sup>2</sup> *AAS* 54 (1962) 129-135. The Ordinations of the Sacred Congregation of Seminaries and Universities for the implementation of the Apostolic Constitution, published in *AAS* 54 (1962) 339-368, are not expressly mentioned here because they have to do with Pontifical or Diocesan Seminaries, both major and minor. In our scholasticates however they apply to the Faculties as such. Our Faculties have received these Ordinations from the Sacred Congregation itself and will make sure that they are exactly observed.

<sup>3</sup> *Coll. d.* 86 §§ 1, 3, 5, 6, 8; 140 § 1. Cf. *Const.* IV, 6, 4 (366).

The training given to all Ours who are destined for the priesthood is not intended to give that knowledge of Latin that is expected of the specialist (though many in the Society should have such a knowledge), but it should at least enable them to grasp readily less difficult Latin texts when read or heard, to understand thoroughly a professor lecturing in Latin, and to express their own thoughts on ordinary matters in speech and writing.

Consequently, it would be a mistake to imagine the Society is acting out of respect for ancient traditions, as it were clinging intransigently to an outmoded notion of humanism. Actually, the several points which my sense of responsibility for the office of the priesthood and my concern for future needs compel me to drive home with still greater emphasis have been called to your attention many times, both by my predecessor of happy memory, Very Reverend Father Wlodimir Ledochowski, and by myself in accordance with the mind of the Holy See<sup>4</sup> and of the 28th and 29th General Congregations,<sup>5</sup> both in words addressed to the whole Society and in private responses and admonitions to various Provinces and Houses. To be specific, eight years ago when I promulgated the *Ratio Studiorum Superiorum* which had been drawn up in accordance with the directives of these same two Congregations, by a special letter of that same day, July 31, 1954, I made clear, among other things, the intention and the spirit we ought to have in observing what the *Ratio Studiorum* prescribes about the use of Latin, and particularly the means to secure this observance.<sup>6</sup> Anyone who compares the present confirmation with those previous communications, will certainly see that I am doing little more than insisting more earnestly upon, and more precisely assisting the execution of directives already given.

The principal reason for this letter of mine is the failure to implement these directives which has been observed even recently along with a definite threat and an already present detriment to solid study, especially of theology. Various diffi-

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<sup>4</sup> Pius XI *Officiorum omnium* AAS 14 (1922) 452-454; *Unigentius Dei Filius* AAS 16 (1924) 133-148; *Litterarum latinarum* AAS 16 (1924) 417-420.

<sup>5</sup> CG XXVIII d. 41, 2° (167), 6° (171); CG XXIX d. 11; 5, c (209).

<sup>6</sup> AR XII (1954) 517-518.

culties are generally advanced to explain rather than to excuse this failure. And indeed I do not deny that difficulties exist, but experience shows that they are not at all insuperable. I hope Ours will not be unduly influenced by preconceived opinions that either exaggerate the difficulties of learning Latin or belittle its usefulness for the clergy as if it were unnecessary, provided one has a knowledge of one or two modern and "international" languages. Anyone who recalls the repeated admonitions of superiors, or reads the recent *Instruction on the Juniorate*,<sup>7</sup> will realize how highly the Society values a knowledge of modern languages and how much it fosters the art of speaking to the people of today in their own idiom. But Latin is still the official language of the Church and of the Society and "the common instrument of all ecclesiastical teaching."<sup>8</sup> And this instrument becomes increasingly necessary as the advance of learning puts greater emphasis upon the investigation and interpretation of sources. A translation can help one understand a Latin text, but cannot replace the direct reading of such a text. Without this instrument, does a philosopher or a theologian fail any less in scientific rigor and honesty than one who would presume to study or teach modern physics without the proper background in mathematics, or the man who would attempt to be a motion-picture critic without a knowledge of the basic principles of this art?

Furthermore, we are not left to our own judgment, nor has the Church ever allowed her ministers to remain ignorant of what she expects of them. In the recent Apostolic Constitution *Veterum Sapientia*, among the many references to earlier documents of the Supreme Hierarchy, several important directives of Pius XI are cited. You remember Pius XII's Apostolic Constitution *Sedes Sapientiae*<sup>9</sup> of May 31, 1956, and the General Statutes of the Sacred Congregation of Religious that accompanied it. It must have been comforting to you to note how often the practices introduced into our Society either through the wisdom of our Holy Father Ignatius or the experience of centuries agreed with the directives and counsels

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<sup>7</sup> AR XIV (1961) 95-97.

<sup>8</sup> AR VII (1933) 463.

<sup>9</sup> AAS 48 (1956) 354-365.

given to all the states of perfection. These General Statutes, however, confirm the laws about the study and use of Latin in the teaching of philosophy and theology and likewise prudently recall the reasons behind them and what they are intended to achieve: "In accord with the oft-repeated desire of the Holy See, diligent care must be employed in stressing the study and use of Latin, both because of its power in training minds and also because it is the language of the Latin Church. Students should be versed in classical and Christian Latin literature at least to the extent that they can read scholarly texts with ease and, when the time comes, may be able to use the sources of ecclesiastical tradition fruitfully."<sup>10</sup>

Moreover, our own 30th General Congregation, after special consideration both of this document and of the deficiencies noted above as well as of some timely adjustments in the humanistic training of Ours, entrusted the special care of this subject to Father General. In accordance with the 15th decree<sup>11</sup> of the Congregation, I sent an Instruction to all Major Superiors on December 8, 1961. Though entitled "On the Juniorate," this Instruction could not be limited to Juniorate studies strictly so-called, but briefly reviews the successive steps in the formation of Ours. There is no reason for my going over what is set down in this Instruction about the study and use of Latin, since you can read it again for yourselves. But at least some points that seem to be of greater utility or urgency may be emphasized at this time.

First, however, there are the studies which precede the Noviceship. In those Provinces where candidates generally come from our own colleges where Greek and Latin, or at least Latin, are taught, Prefects of Studies will do a valuable service to these young men—a service that will be no less beneficial to other future clerics and to the rest of the students—if, according to the age-old norms of sound pedagogy and our own pedagogy, they will see to it that a consistent method of instruction is followed in successive classes.<sup>12</sup> No matter how

<sup>10</sup> S. C. de Relig. Const. Ap. *Sedes Sapientiae* and the accompanying *Statuta Generalia* (1956) art. 43 § 3, 2.

<sup>11</sup> CG XXX d. 15 (303-304).

<sup>12</sup> Cf. B. *Edmundi Campiani . . . Opuscula*, Barcelona 1888. *Orat.* IV De iuvene academico p. 109: "in discendo labor, in labore methodus, in methodo constantia."—I. Cassiani *Conlat. Abb. Moys.* I, IV: "sine via

much merit there may be in the ideas of each individual teacher, the application of the students will suffer and become almost barren of results if new objectives and methods are proposed every year, or if one teacher does not bother about something which a previous teacher demanded. Examples would be: the learning of new words; memorizing passages from an author; and constant practice in translation. As far as state requirements will allow, such premature erudition as theoretical philology and history of literature ought to be set aside. Instead, we should study the Latin writers themselves and become familiar with their language, employing for this purpose every possible active and immediate means.

What I have just said clearly applies to Apostolic Schools. Their courses of study ought to be as good as those offered in the best educational institutions.

There is another situation that is becoming more frequent every year, and is common in some places. What are we to do about the candidate who has little or no Latin but who otherwise has the education and the humanistic and cultural formation which are always required for admission? There is special reason for sending such a man to the Juniorate after the Noviceship to complete the training that is requisite for the undertaking of philosophy, unless it seems preferable to have him spend one or two years in equivalent study before his Noviceship. But it is certainly not fitting for him to begin his first probation until he has acquired at least an elementary knowledge of Latin.<sup>13</sup> Such a young man, if he pursues an intensive course, will not require excessive time to be able to be on an almost equal footing from the beginning of the Noviceship with the other novices who had spent several years in the study of Latin. If, however, this preparation is neglected, it is to be feared that he will not profit as he should from the Novitiate studies, or even from the spiritual doctrine which the Master should impart as far as possible to the scholastic novices. For surely the habit of consulting those Latin works which pertain to their religious instruction is important for the excellence and solidity of the first formation of those young men who are already well educated and who

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tendentibus labor est itineris, non profectus.”

<sup>13</sup> AR XII (1954) 518.

are being prepared for the priestly life and first of all for many years of intense study. I mean such works as the Vulgate version of the New Testament, *The Imitation of Christ*, the *Exercises* and the principal letters of our Holy Father Ignatius, the Rules, Constitutions, and other parts of our Institute, and the main works on the Sacred Liturgy and on spirituality. How many Fathers there are, among those who now have a good command of Latin, who acknowledge that they were gradually attracted to it by Father Master's example and by the ordinary Novitiate practices, in spite of the very limited time allowed then for formal study!<sup>14</sup>

In recent decades the Society has undertaken to regulate the studies of the novices more and more. For these studies constitute a serious test which it would be wrong to go through negligently. They can and should be so conceived and directed that they harmonize with the novitiate spirit and are adapted to previous and subsequent courses of study. As far as Latin is concerned, worthwhile results will be got if the provisions of No. 4 of the *Instruction on the Juniorate* are put into effect.<sup>15</sup> These cover the hours of class and private study (including the time of the minor vacations), the teachers, subject matter and methods, the authors to be read, and practical exercises, among which should be included Latin conversation.

As for the juniorate, which according to circumstances of places and persons follows immediately after the noviceship, the Society's general norms are set down in Nos. 5 and following of the same *Instruction*. These, with the necessary modifications, apply also to those studies of the same general kind which are made after, rather than before philosophy.

But no matter what the course of study is, whether it is one common to the whole Province or one assigned to certain scholastics, let there be no departure from what, in keeping with the norms of the Holy See,<sup>16</sup> is expressly stated in the Institute of the Society and set down again in Nos. 2 and 7 of the above mentioned *Instruction*: "No one . . . is to be sent to philosophy who has not shown sufficient ability in

<sup>14</sup> AR XII (1955) 850; XIV (1961) 112.

<sup>15</sup> AR XIV (1961) 92-93.

<sup>16</sup> Pius XI *Officiorum omnium* AAS 14 (1922) 452-454; John XXIII *Veterum Sapientia* AAS 54 (1962) 133.



speaking and writing Latin to understand fully the teaching of the professors and to take part in the scholastic exercises."<sup>17</sup> "There is no question here of that knowledge of the Latin language which is required to derive a humanistic training from the facile reading of classical Latin authors in the original language. . . . But everyone must have that knowledge of Latin which is necessary to go through the higher studies of philosophy and theology properly, and for the ordinary usage of the Church and of the Society. . . . Consequently, if, after the pre-novitiate and novitiate studies, anyone's knowledge is inadequate, it must be supplemented in the juniorate,"<sup>18</sup> or by some equivalent means.

Is it not true that a less strict observance of this prescription sometimes creates a vicious circle, namely: the scholastics shackled as it were by their ignorance of the Latin language make slow progress and represent themselves to their professors as almost in despair; and the professors in turn increasingly fail in their duty to use the Latin language in class? On the otherhand, if the requisite practical knowledge is gained at the proper time, the very daily use of the language gradually leads the students to greater facility; and even the Common Rule about speaking Latin greatly reduces the difficulty.

To use almost the same words I employed in my letter of July 31, 1954, if Major Superiors shall be resolved to pursue these directives courageously and consistently, "that knowledge of the Latin language, which will never cease to be part of the heritage of Christian learning, will soon revive."<sup>19</sup> And, if it is compared with the intensive efforts which people sometimes expend on an hitherto completely unknown language all on their own, it will not be such a great task to fulfill properly the condition laid down for entrance into philosophy, especially after the work done before and during the noviceship.

During the time of philosophy and theology, however, in addition to the practice in Latin which is supplied in classes, repetitions, circles, and examinations, an effort that is chiefly

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<sup>17</sup> *Coll. d.* 86 § 3. *Rat. Stud. Sup.* 120 § 1.

<sup>18</sup> *AR XIV* (1961) 95.

<sup>19</sup> *AR XII* (1954) 518.

voluntary is even expected of each person: namely, the constant, almost daily, reading of reputable authors. The Rules and Constitutions desire this kind of personal diligence of the scholastics, as of future apostles who are conscious of their personal responsibility.<sup>20</sup> The Society in the various revisions of the *Ratio Studiorum* has sufficiently fostered it, and through the interpretation of the same *Ratio* aims at promoting it.<sup>21</sup> Thus the students' curiosity is not in the least to be limited to the narrow exigencies of examination material not only in the philosophical and theological disciplines, but in very many cases the acquisition of a more complete theoretical knowledge and culture is entrusted to "outside" work, and indeed often to private industry.<sup>22</sup> Experience proves how necessary and fruitful such spontaneous diligence is. Many men, outstanding and influential because of their learning, their publications, or their speaking ability, men whose memories are held in high esteem in the Society, some of whom may even be known to us personally, would never have advanced so far in their science or art, if they had thought that they could dispense with that personal, or rather spontaneous effort. Many striking, not to say heroic, examples can be given of men who, amid the most trying circumstances, in peace and in war, undeterred by the confusion about them, or by the aversion for elementary work, sometimes joining with one or two others for the strength given by a fraternal pact and urging "each other on in a holy rivalry,"<sup>23</sup> have avidly speed-read, as they say, sometimes lengthy tomes. With generally less effort, provided it is constantly exerted, we shall reach the point where it would be a pleasure for us to consult the Fathers of the Latin Church, the councils, and the major theologians in their own language, to seek in their pages our spiritual reading and matter for meditation; still less would we shun the examination of original documents because they are in Latin.

And there is no lack of books. Some of them really deserve the name of classics and through familiarity with them one's

<sup>20</sup> *Const.* IV, 6, M (385), 16 (388); IV, 8 (400-414) passim. *Rat. Stud. Sup.* 281 § 2; 283-284.

<sup>21</sup> *AR* XII (1954) 514, 517-519.

<sup>22</sup> *AR* XIV (1961) 95-97.

<sup>23</sup> Cf. *Const.* IV, 6, 2 (383).

humanistic formation is effected. Others belong to the philosophical tradition. And finally others are the sources of the ecclesiastical magisterium, of Catholic tradition, and scientific theology. Some of these works will be more suitably read during the four years of theology, others prior to this; for example the letters of St. Cyprian and St. Jerome, the *Confessions* and other short works of St. Augustine.<sup>24</sup>

Neither regency nor university studies should interrupt this reading habit. By it, without much difficulty, one grows more cultured and prepares the foundations of one's theological training, provided that the works chosen are not, in the reader's present circumstances, too difficult.

Omitting all other means which, according to circumstances, could be proposed or imposed, it remains for me to encourage the professors of Ours. During the entire course of formation the scholastics' progress in the knowledge and use of the Latin language, just as in other things and expressly in obedience to the laws of the Church and the Society, depends to a very high degree upon their example and help. "Let scholastic philosophy in all its parts be taught . . . according to the scholastic method and in the Latin language with the exception of brief vernacular explanations should they seem pedagogically useful. Whatever . . . has been legislated . . . on the use of Latin in lectures, is also to be faithfully observed in the theological curriculum."<sup>25</sup> The fact that professors constantly present the students with the example of fidelity, the evidence of facility and the help of practice is found to be far more effective than repeated exhortations.

As you well know, Reverend Fathers and dear Brothers, our Holy Father Ignatius is not the kind of man who would

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<sup>24</sup> In addition to these and others like them whose Latin is excellent, there are others which are just as valuable for their religious and priestly content. Examples would be some of Cassian's *Conlationes*, the Rule of St. Benedict, many things from Saints Anselm, Bernard, Bonaventure, and especially Thomas Aquinas; also the *Monumenta* of the Society, i.e. on its history, Institute, spirituality, and pedagogy. Cf. *AR XIV* (1961) 94, 97.

<sup>25</sup> S. C. de Relig. Const. Ap. *Sedes Sapientiae* and the accompanying *Statuta Generalia* (1956) art. 44 § 2, 2; art. 45 § 5. *Rat. Stud. Sup.* 44 § 6; 95. This prudent moderation of the precepts for the use of the vernacular in Latin lectures will also make it possible to teach the students the terms being used by more recent philosophers and to explain their proper meaning.

make all sorts of lofty demands to gain some trifle from his subjects. Moreover, with confident trust in his sons' generosity he was more conscious of moderation in the framing of the Constitutions "that thus they may be better observed."<sup>26</sup> Few indeed are the demands that are commonly made of all the clerics of the Society on the subject of the study and use of the Latin language. Therefore, a wider scope is allowed the diligence of all concerned; therefore, a more serious and spirited effort is expected of the professors and scholastics under the promotion, stimulation and direction of Superiors and Prefects of Studies. And especially those who have greater facility in Latin because of the derivation of their native tongue, state requirements or other circumstances and who have a greater obligation towards the good of the Church will not be satisfied with a minimal performance.

"He who sows sparingly, will also reap sparingly."<sup>27</sup> But the more assiduous we are, the more abundant the fruit we shall harvest: not only that solid and savory fare of priestly learning and that most precious *bonum obedientiae*,<sup>28</sup> but also a richer training in the humanities, a more precise ability for expression even in modern languages, and finally clearer communication and harmony among the sons of the Society, who are increasingly more varied in origin and so widely dispersed throughout the world.

I commend myself to your holy Sacrifices and prayers,

Rome, August 7, 1962

The anniversary of the Restoration of the Society.

Your Reverence's servant in Christ,

JOHN B. JANSSENS

*General of the Society of Jesus*

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<sup>26</sup> *Const.* X, 10 (822).

<sup>27</sup> 2 *Cor.* 9, 6.

<sup>28</sup> St. Benedict Rule, c. 71.

# Nigeria: A New Challenge

William T. Wood, S.J.

In August, 1961, the Provincial of the New York Province, Very Rev. John J. McGinty, S.J., received a letter from Fr. Vicar General, Very Rev. John L. Swain, S.J., concerning a request of the Apostolic Delegate of Nigeria. The Delegate, Most Rev. Sergio Pignedoli, D.D., asked not for the establishment of a university or college, but for Jesuits to staff a small hostel or educational center to be located near a new university to be opened in October, 1962. Fr. Swain pointed out that the request could not easily be put aside because of the great apostolic potential in an undeveloped continent thrown open to contending ideologies and because of the modest request for personnel and financial responsibility. He further pointed out that it might be possible to place Fathers on the faculty of the university, provided they had the requisite professional preparation. Once on the scene as faculty members, the Fathers could then determine how best to organize a Catholic Center.

After due consultation, Fr. McGinty wrote to Fr. Vicar General accepting the proposed work for the New York Province. Shortly thereafter, letters of gratitude and welcome were received from the Apostolic Delegate of Central West Africa, Msgr. Pignedoli; His Grace, Most Rev. Leo H. Taylor, Archbishop of Lagos; and Most Rev. James Moynagh, Bishop of Calabar and Chairman of the Catholic Welfare Conference of Nigeria. Correspondence aimed at filling in details was begun, but as it progressed, it became evident to Fr. Provincial that the results of planning a beginning by mail would not be satisfactory. Fr. McGinty then determined that someone should go to Nigeria as soon as possible to survey the whole situation and ascertain exactly what would be involved in this new project.

It is interesting to note that Fr. James L. Burke, S.J., of the New England Province had been sent to Nigeria in February 1956 by Very Rev. John B. Janssens, S.J., General of the Society of Jesus, in order to study a proposal that the Society open a university there and that the university be affiliated with an American Jesuit university. After his visit and survey, the project was turned down. It seemed abundantly clear that the financial and educational obstacles were insuperable.

Excellent air service, either via Pan American directly to Africa or from London by BOAC, links New York with Africa's West Coast. Alitalia and Air France also service the major cities along Africa's Atlantic coast. By jet, the trip can be made in about six hours directly from New York. Via Europe, the trip is somewhat longer since connections have to be made for an African flight.

### **Geography of Nigeria**

Located on the western coast, Nigeria is, by population, the largest of Africa's nations. Latest estimates indicate that the population is between thirty-eight and forty million, overwhelmingly African. The white population is estimated at just over 25,000. In size it is half again the size of the State of Texas.

The country is divided into three regions—Northern, Western and Eastern—and one federal region, Lagos, which is the capital and roughly similar to our District of Columbia. The Northern Region has some 18 million people and the balance of the population is divided between the West and the East. Lagos has a population estimated at 325,000. The largest city, and probably the largest truly African city of the continent, is Ibadan with a population of 460,000.

The most important racial groups are the Hausa of the North, the Yoruba of the West and the Ibo of the East. The latter are called "the Irish of Africa" because of the numerous conversions to the Faith and for their steadfastness in the Faith. Fulanis, non-negroes of obscure Mediterranean origin, are also in the North. There are some three hundred and fifty distinct indigenous languages, but English is the official common language.

Before the early 1900's, Nigeria was little more than an area known principally as a lucrative source for the slave trade. A very great percentage of the slaves carried off to the States were from Nigeria. Trading stations existed, but the outside world knew of Nigeria only through exploration and exploitation. Sir Frederick Lugard was appointed British High Commissioner of Northern Nigeria in 1899 and the country became an administrative unit only in 1914. Lugard's development of a system known as "indirect rule" enabled the British to unite the three disparate regions, allowing their individuality to be adapted to local government.

After World War II, pressure for self-government became overwhelming. In 1954 a Constitution was established, setting up a federal form of government for the East and the West. The North followed suit in 1959. On October 1, 1960, Nigeria became an independent member of the British Commonwealth with a federal form of government comprising the Eastern, Western, Northern Regions and the District of Lagos. Originally in this federation was also the Southern Cameroons, which withdrew to form another new nation with the French Cameroons.

### **Church in Nigeria**

The activity of the Church in Nigeria dates from the early 1860's. By 1870 the Vicariate Apostolic of the Bight of Benin was established and since that time the Church in Nigeria has grown into the Archdioceses of Lagos, Kaduna and Onitsha; the Dioceses of Jos, Makurdi, Owerri, Calabar, Ogoja, Umuahia, Port Harcourt, Benin, Ibadan and Ondo; and the Prefectures of Sokoto, Yola, Maiduguri, Ilorin, Oyo and Kabba. The Society of African Missions, the Holy Ghost Fathers, and more recently the Society of St. Patrick, the Dominicans, and Augustinians have been doing splendid apostolic work in the country. The African Mission Fathers and the Holy Ghost Fathers have been largely responsible for the development of the Church in Nigeria.

Today, it would seem, the Apostolic Delegate, Archbishop Pignedoli, is responsible for a marked intensification of Church activity. Trained by Cardinal Montini, he had been in charge of organizing and running the last Holy Year. Sub-

sequently he was Apostolic Delegate to Bolivia and Venezuela. Appointed to be Apostolic Delegate to Central West Africa (Nigeria, Congo Republic, Central African Republic, Camerons and Gabon) in September 1960, he rapidly surveyed the situation of the Church in these countries and, after considering it against the background of the quickly changing African scene, he concluded that it was a critically dangerous time for the Church in these countries. The rapid transition from colonies to independent nations, the emergence from underdeveloped areas to a world community, the assumption of national and international responsibilities by relatively uneducated and inexperienced peoples, were all creating unbelievable problems. Overnight countries were being formed and governments created. All of the pent-up desires of millions of Africans were being released at one time. No longer "natives," the Africans were becoming citizens of their own nations. Patriotism and strong reactions to former colonial powers and personnel complicated matters further.

Since the Church entered its modern period of activity in Africa less than one hundred years ago, and has been extensively active only during the last thirty-five years or so, one can well understand why there has not been an intensive growth of many facets of its varied apostolic, educational and social activities. The Church in Africa is still basically, with few and notable exceptions, in a simple missionary phase. The thousands of priests, Brothers and nuns in Africa are principally engaged in a massive task of bringing the Faith to the people through preaching and teaching, in consolidating and strengthening the Faith, in building Churches and schools, staffing and administering them, in works of charity in dispensaries, hospitals and leper colonies. Rightly or wrongly, there is a note of paternalism in their activities. To the African today, paternalism in any form is distasteful. Rightly or wrongly, in many areas the work of missionaries was supported by Colonial Powers. Where this existed, the African cannot be blamed for identifying the Church to some extent with colonialism.

Fortunately a large number of the educational institutions in Nigeria, and it would seem in most of Africa, is Catholic. Above all the African desires education. Though Catholic



schools are mostly primary and secondary, there is certainly a good opportunity for the Church to make itself better known through these schools. Yet the limitations are severe. In Nigeria only two million of some forty millions are Catholic. The number who can and will accept even part of their education from the Catholic schools limits the prospect further. One can see, then, the wisdom of the Apostolic Delegate's plan. He is facing the hard fact that the young Nigerian will, generally speaking, never be exposed to Catholicism in school. His contact will be very slight if any. Since those now attending the state universities and universities overseas will undoubtedly be the Nigerian leaders of tomorrow, it is the desire of His Excellency that they be exposed to educated and capable Catholic priests. Where better than at a university in their formative years? For this reason, he approached the Society for Fathers to open a Catholic center at the proposed new federal University of Lagos. Subsequently the suggestion was made that if the Fathers sent could also assume posts on the faculty, it would be even more advantageous and would help support their work at the same time.

A UNESCO Commission began a survey on the state of education in Nigeria in May 1959. In September 1960 they submitted a report: "Investment in Education: The Report of the Commission on Post-School Certificate and Higher Education in Nigeria." This is now called the "Ashby Report" after the Chairman, Sir Eric Ashby, Master of Clare College, Cambridge. This report recommended the establishment of a federal university in Lagos. This in turn prompted the action of the Delegate in regard to the Society.

Lagos, the federal capital of Nigeria, is located on the Atlantic coast on the "Bight of Benin." In the last century it was little more than a center of slaving activity because of its sheltered and protected harbor. Its reputation left much to be desired and, because it was situated on low lying island and marshes, so that many contracted malaria or typhoid there, it was known as part of the "white man's grave." Today Lagos is a modern city, with a skyline of several tall office buildings, modern hospitals and other facilities and slums which probably haven't changed too much over the last thirty years. It is a mixture of modern architecture, British colonial

homes and administrative buildings, and miles of drab, ugly slums in the native quarters. It is noisy, colorful and interesting. A modern department store competes with more fascinating native markets. On the outer edge of the city are well built homes, gracious, open and pleasant. Some areas of the city would resemble a suburban town in Florida. And yet African slums are never very far away from any modern development.

Lagos is a hot and humid city. Its rainy season is long and uncomfortable. Its dry season is somewhat better, but is still hot and humid. During the dry season, the "Harmatan," a hot wind blowing down across the country from the Sahara, carrying fine sand, brings a pall over the city and some protection from the sun. And despite all of this, the city is pleasant, perhaps mainly because of the Africans who are cheerful, curious, friendly and a generous, warm-hearted people. Independence has brought them a sense of freedom, energy and the desire to succeed. To many, but recently arrived from the back country, Lagos is a world of wonders. The traffic, noise, tall buildings, colorful store displays, the dress of foreigners, the activity, the movement of ships in the beautiful harbor, and so many, many other features are part of an unending show. The "Kingsway," a combination supermarket and department store, has an escalator. All day long people just stand and watch this stairway that moves up and down. One can see youngsters trying to get up enough nerve to ride up to the second floor just once and then, having overcome their fears, riding up and down, up and down.

Near to the very heart of the city is Holy Cross Cathedral in a style which someone once described as "prison Gothic." This is the Cathedral of the Archbishop of Lagos, Most Reverend Leo Hale Taylor, S.M.A. His Grace is American born—Montivideo, Minnesota—but was raised and educated in Yorkshire, England. At 73 he is still very active. As a member of the Irish Province of the Society of African Missions, he was consecrated Bishop in 1934, made Bishop of Lagos in 1939 and Archbishop in 1950. In appearance and wit, he is not unlike Barry Fitzgerald, the actor who so often portrays an Irish pastor. Known for his understanding of the Nigerian and his problems, he is highly respected by the people and by the gov-

ernment. Officials seek his advice and respect his opinion in Church matters. The Prime Minister, Abubakar, is a close personal friend to him. It is said that he has wanted to retire for the last several years, but there has been strong opposition to this for his knowledge of the Nigerian and the Church in Nigeria is unequalled and his retirement would be a great loss.

### **Jesuits in Nigeria**

The Archbishop is personally very happy that the Society is beginning work in Lagos. The problem of the Catholic students attending school in the city has been one which has been neglected simply because of a lack of priestly manpower. The prospect of a Federal University in the city and of students from all over the country attending it offered a further problem to His Grace. The Society will solve for him what would eventually be an acute pastoral problem. He promised that he would extend every help and give full cooperation to our Fathers. He offered, if the Society wished to accept it as a source of income and a center of activity, a parish in the expanding city. His generous and cordial reception left no doubt about the sincerity of his welcome.

Archbishop Taylor was most reassuring when discussing the proposed University of Lagos. As he pointed out, it would be disturbing to be trying to plan a project such as ours and to find that with less than six months remaining until the opening date, that not only were there no buildings for the university, but that no one could as yet say just where it would be located. Such was the fact—the proposed University of Lagos was in January 1962 still in a planning stage. His Grace was firm and clear in reassuring the Society that the university would open and on schedule and, very likely, in new buildings.

Although the development of the plan for the University of Lagos was under the direction of the Nigerian Permanent Secretary for Education, Honorable F. J. Ajumgobia, the plan had been developed, as mentioned above, by a UNESCO Commission and the blueprint for it was contained in the "Ashby Report." The Secretary, with the assistance of UNESCO advisors, was presenting the plan to the Nigerian Cabinet in January of last year. Fortunately for Nigeria, many of the

Irish and English educational administrators, who had held various posts in the English colonial government, had remained in Lagos working in advisory positions. Were it not for the professional help of these men, it would be difficult to see how the plan could be approved and implemented.

The UNESCO Chief of Mission in Nigeria, Mr. T. Wilson, a New Zealander and non-Catholic, outlined the progress of the plan for the University of Lagos. He supplied the Society with a copy of a confidential report of the UNESCO Commission which had been established subsequent to the work of Sir Eric Ashby. This second report detailed the organization of the University, its needs, time schedule, etc. Eventually the University will have faculties of law, medicine, commerce, art, sciences, engineering and an "Institute for African Studies." The single greatest problem envisioned was the recruiting of qualified faculty members. To ease the press of this problem and to make the development of facilities more reasonable, only the commerce and law faculties would begin functioning in October, 1962. The problem of locating the University was taken up in this confidential report and it seemed quite clear that a large tract of land towards the edge of the city and bordering on the water would be taken over and developed as a campus.

Mr. Wilson, quite obviously an experienced educational administrator, was pleased that Jesuits would apply for teaching positions at the University. He made it abundantly clear that the Fathers would be welcomed as qualified and reputed educators. He was more than pleased that the Fathers would be coming under the sponsorship of Fordham University. New York University was already assisting in recruiting of faculty members. Other American universities had sent help to other universities in Nigeria, notably to Ibadan.

In regard to our hope to open a Catholic center at the University, Mr. Wilson assured us that this offered no problem and that anything we would and could do in this regard would be welcomed. The only problem was one of space. However, he further pointed out, in the projected plan of establishing the physical plant on the tract of land mentioned above, he would see no problem in obtaining adequate space for a center. We would have to hold off on this part of our plan until

the overall picture clarified. If necessary, plans had already been provisionally made to open the first classes in temporary quarters in Kings College in the center of the city. Meanwhile, Mr. Wilson promised, he would lend every assistance in placing the Fathers who would be sent under the sponsorship of Fordham University on the faculties, and would personally transfer the applications to the administrative unit of the University when the Nigerian Government established it to take over his work.

Nigeria has been most fortunate in having the assistance of UNESCO. The Commission's study indicated quite clearly the need for the development of university facilities. At the present time and in years past, the country has been largely dependent on an extensive overseas program for students to educate the youth capable of doing advanced studies. The problems and difficulties inherent in this procedure have been greatly intensified since independence. Nigerians fully realize that the progress of their country, their economic, political and social development will be in proportion to the education of its capable youth. Literally thousands on thousands of young Nigerians are hoping to go on for university work. The overseas program could not possibly handle all of them. The need for a qualified new university was abundantly clear and quite obviously it should be located in the federal capital.

### **Catholic Church in Nigeria**

Up to the present, the Church has been participating directly in overseas programs for Nigerian university students. Most of this work has been done by the very capable Secretary General of the Catholic Secretariat of Nigeria, Fr. Edmund Fitzgibbon, S.P.S. A member of the Society of St. Patrick, popularly called "Kiltegan Fathers," Fr. Fitzgibbon is a veteran of some ten years of missionary work in the Diocese of Calabar. In the last few years, he has organized and directed the Catholic Secretariat, a national office for the hierarchy of Nigeria. He provides innumerable services for the 19 Archbishops, Bishops and Prefects Apostolic and the estimated two million Catholics and half million catechumens. The task is staggering, but Fr. Fitzgibbon has the ability and personality to do it.

The Catholic Secretariat has headquarters or a "compound" in Suru-Lere, a relatively new suburban development of Lagos. Here Fr. Fitzgibbon has two small houses, one of which is fitted out with offices and the other with living quarters. The Secretariat is small and almost unimpressive in appearance, yet it is the center of Catholic activity for the whole country. On any one day, Fr. Fitzgibbon may be discussing a problem with personnel from the government education office, preparing reports for the Bishops on a recent meeting, helping students with papers necessary for processing exit visas, conferring with reporters of one of the newspapers on projected articles, seeing visitors who come in from all parts of the country in a rather steady stream and directing a rather large office staff. In the evening, after "chop" or dinner, the work continues late into the night, saving a marriage, settling a fierce national football dispute and so on.

The Society will always be grateful to Fr. Fitzgibbon for his unusually generous and wise advice and his practical help in organizing the first steps in Lagos. Since the arrival of Fr. Joseph Schuh last summer, his generosity and help has continued. Fr. Schuh was his guest from the time of his arrival until he recently obtained his own quarters near the University.

The United States Ambassador to Nigeria is Joseph Palmer II. This tall, well built and impressive gentleman has expressed his personal pleasure that the Society is undertaking work in Lagos. He himself studied at Georgetown University Law School, although not a Catholic, and had enrolled his own son at our college in Salisbury in Rhodesia. He has assured us that the Society can count on him for any help and cooperation he may be able to extend. The Peace Corps is under his direction in Nigeria and he pointed out that wherever possible they have helped the Catholic schools by providing qualified teachers who were badly needed.

On the outskirts of the Yaba section of Lagos is St. Finbarr's College, the younger of two Catholic Colleges for young men conducted by the African Mission Fathers. In seven years, one priest, Fr. D. Slattery, S.M.A., has built a very fine school which enjoys an excellent scholastic reputation in Nigeria. The buildings, providing classrooms, labs, student

dining area and kitchen, and quarters for married and unmarried lay teachers, are among the finest in Lagos. With the assistance of one of his Irish teachers, Fr. Slattery drew the plans for all buildings and supervised the construction of them. The Nigerian Government provided most of the necessary funds and actually pays the larger share of the teachers' salaries. The best teacher—and Fr. Slattery's right hand for planning and construction of the buildings—is paid £2000 a year (just under \$6000).

St. Finbarr's is a secondary school of the English type. It would roughly cover the upper two years of our high school and the first two years of college. Since it is one of two Catholic schools in Lagos, and since it enjoys a fine scholastic reputation in the country, Nigerians are most anxious to place their sons in the school. For the new term, which was to begin in late January, Fr. Slattery could accept 90 boys. Some 3,000 competed in an entrance exam for the 90 places! Tuition is thirty dollars per term. The costs would be much higher were it not for the fact that the Nigerian Government has continued the liberal British policy towards education in Catholic schools and subsidized buildings, teachers' salaries, book costs, etc.

Fr. Slattery finds that running the school with some twenty Irish and English laymen not too difficult, but rather a lonely job since he is a distance from any other priests. He was delighted to have a Jesuit visitor from New York, for although he is Irish, he had studied for a time at Fordham University. He spoke with warmth of the Society and of his personal enthusiasm when he had heard that Jesuits were to begin work in Lagos. He said he hoped that some day the Society would take over St. Finbarr's—and added that he would be ready to give us the key as soon as he had planned and built a chapel for the students.

The Holy Child Nuns have a college in Lagos for girls—Holy Child College. Everyone speaks very well of the College and it is generally considered to be the finest in Nigeria. The community is mixed—English and American. The nuns were extremely happy about the Society's undertaking a work in Lagos, for they have traditionally had Jesuits for retreats and look forward to Ours in Lagos giving them annual retreats.

A most interesting person in Lagos is the Auxiliary to the Archbishop, a Nigerian, Most Rev. J. K. Aggey. Although an Auxiliary, Bishop Aggey actually does the work of a pastor and missionary at Mushin, another large suburb of the city of Lagos. Without assistants, he conducts a large and busy parish and a growing school. He has no nuns for the school, but does remarkably well with lay teachers. A jovial person, Bishop Aggey exemplified the desperate need for priests and nuns in Nigeria. And acute though the need is, it is more than edifying to see with what vigor and zeal the clergy and hierarchy of Nigeria are striving to care for their people and at the same time cooperate with the Apostolic Delegate and Bishops in developing the full potential of the Church.

Shortly before leaving Nigeria, I made a trip by car with Fr. Desmond Byrne, C.S.Sp., secretary of the Apostolic Delegate, to Ibadan which is one hundred miles from Lagos. The city is of great interest. Some 460,000 Africans live there and it is considered to be the largest all-African city on the Continent. Spread over hills for several miles, it is a collection of huts, hovels, and houses, strange sounds, noise, blaring phonographs and odd, pungent odors. On the highest hill, the old Catholic Mission has been well developed and Bishop Richard Finn, S.M.A., has a seminary, residence, Church and school. Standing on the porch of his residence one can look in all directions and for miles see nothing but the corrugated metal roofs of the homes of Africans.

More interesting than the city itself, is the University of Ibadan, situated just beyond the city. One of several "state" universities, Ibadan is about ten years old. Since a position of greater prominence and title is being given to Lagos—which will be a "federal" university—one can be reassured by visiting Ibadan. It has a very ample and well organized campus. Its buildings and facilities are exceptionally fine. It is quite evident that experts planned the campus and facilities which compare very favorably with any university buildings I have seen in tropical countries. The University Hospital is reputedly the finest in Africa and its medical school is equally well thought of.

Two African Missionary Society Fathers are on the faculty at Ibadan, Fr. Anthony Foley, a chemistry professor, and Fr.



James O'Connell, who teaches linguistics. The latter has quarters with the unmarried faculty members. Fr. Foley lives next to the Catholic Chapel in a small but adequate rectory. There are few facilities for Catholic students in the rectory other than room to gather in a small group with one of the priests. The Chapel, Our Lady of Good Council, is sizeable and is tastefully decorated. The main doors of the Church are exceptionally well done. The panels of the doors were hand carved by a Nigerian and the figures are in the Nigerian style. The main altar features a triptych with an excellent Madonna and Child, unmistakably Nigerian. The Protestant Chapel at the University is in excellent taste and is even more attractive from an artistic viewpoint. A wood-carving of Our Lord coming forth from the tomb is well known in Nigeria as an excellent example of Nigerian modern art.

As mentioned above, Fr. Joseph Schuh, S.J., is already in Lagos and is teaching science as a member of the faculty of the School of Commerce. The project is under way, although progress has been slow. It is hoped that soon the plans for the student center can be formulated and developed. It is hoped that next summer will see the number of Jesuits in Lagos increased—a good beginning of an answer to a "New Challenge."



# Basic Elements in Jesuit High School Sodalities

Charles A. Van Dorn, S.J.

Though various sodalities differ from one another because of diverse circumstances, still there are basic elements that they always have in common. In general such documents as the Common Rules and *Bis Saeculari* determine these elements.

This similarity is even more striking when the sodalities in question are composed of people of the same sex, age, environment, etc. Such sodalities are not only similar in the absolute essentials that bind all sodalities, but they correspond in many other ways: in their techniques, their apostolates, and the various means they employ to attain their common end.

This is the case with Jesuit high school sodalities. Though each sodality will differ, and actually must differ, from every other, due to its own peculiar circumstances of locality, personnel, school regulations, etc., nevertheless all our high school sodalities have a great deal in common. This paper is an outline and summary of these various common elements, as they will be called, which each Jesuit high school could very profitably find in its own sodality. They are generally applicable elements which will help us give a unified foundation and structure on which to build our high school sodalities. This program was originally proposed for adoption in the California Province. It may be found profitable in other provinces as well.

There are three stages in a high school sodality: two separate years of candidate training and a third stage for those who have made their consecration as sodalists. This paper will treat each stage individually, proposing the common elements for each and explaining their necessity.

There has been no attempt here to point out the possibility and even necessity of organizing special groups to train candidates that have not followed this general training program. For example, if a boy in his junior year decides for the first time that he would like to be a sodalist, there should be a special training program for him. The training given to and adapted for freshmen (beginners in the sodality) would not be suitable. However this paper considers only the general basic program through which most of the sodalists will be trained and which will be a model for any special programs.

### **Candidate Training**

*In General.* The training period should last for two years. It is generally conceded that this is a minimum length of time for a high school candidate to achieve the proper formation when the training is begun in freshman year. During this time all the Common Rules are to be explained (with proper stress given to each rule) and the candidate is to make them part of his life. He must not only develop personal spiritual habits, but he must also acquire a deeply apostolic spirit and be given introductory training in actual apostolic works.

*In Particular. I First Year:* This year is devoted to introducing the candidate to the spiritual life and in particular to the sodality way of life by instructing him in the most basic and essential rules. In the concrete, this means formation in the rules set down in the pamphlet *Regulations for Probationers* (The Queen's Work Press), so that the candidates will understand them and put them into practice. The *Regulations* are taken from the more important and pertinent Common Rules, especially from Rule 34, and are adapted to the abilities and needs of the high school freshman. The emphasis during this year is on personal spiritual formation, though the apostolic aspect of the spiritual life is not neglected. In fact, the apostolate is very necessary in attaining correct personal spiritual formation. Meetings are conducted almost entirely by the moderator.

*Common Elements. 1. Gradual formation of the Interior Life of the Candidate.* The candidate should be led gradually

to lead the full Sodality interior life by adapting the Common Rules to his abilities and needs, as is proposed in *Regulations for Probationers*.

2. *Interviewing Each Candidate at least Once a Month.* This simply means individual personal direction in the sodality way of life, assistance to aid the candidate in keeping the rules, advice in his spiritual reading and mental prayer, and encouragement in his difficulties. No two people have exactly the same problems in learning to live the spiritual life. Each person brings his own temperament, strengths and weaknesses, circumstances of life with which he must integrate his spiritual program. This personal element demands individual personal direction. If our candidates are not given this direction then we are asking them to attain a goal without giving them the means necessary to do so. The need for these interviews cannot be overstressed.

To interview all the first year candidates at least once every month may seem impossible at first, especially if the moderator has around one hundred candidates to take care of. Of course the first thing to do is to try to get another Jesuit to help, so each will have only about fifty. But regardless of the number of candidates, this frequent interviewing can and must be done. It is suggested that in the beginning, let us say the first five or six months, the moderator enlist the aid of senior sodalists. The freshmen look up to these young men, and if they are chosen prudently and instructed carefully, they will be extremely effective. Each senior who is to help in this way should be assigned ten or twelve candidates, as his responsibility. We presume he is responsible, otherwise he would not be in the sodality, and thus he can be counted on to do his job and to report periodically to the moderator. Of course proper precautions should be taken that these boys avoid all conscience matter. About February or March, when the candidates have diminished considerably in number, perhaps the moderator himself can do all the interviewing; or if not, he will need only a few of the best seniors to help him finish out the school year.

The reason that the seniors can do this type of work is that in the beginning of the training program the spiritual duties,

and therefore the difficulties that the candidates have in this regard, are few and relatively easy. A senior sodalist is certainly capable of helping a freshman decide on a definite time and place for his mental prayer, rosary, and examination of conscience, and of giving some basic hints on how to perform these exercises more faithfully and fruitfully. (In passing it might be mentioned that this is a very good training, in more ways than one, for the senior sodalist.)

3. *Days of Recollection Four Times Each Year.* It is important that these days be held at least four times each year. They may last an entire day, as some prefer; but a half day of formal exercises is sufficient, either beginning in the morning about 8:30 and concluding with a noon Mass, or beginning about 1 P.M. and concluding with Benediction about 4:30 P.M. There should be three talks with time for reflection after each, and some other pious exercise (included for variety), e.g., litany or rosary in a group. The talks should center around the material being presented at that time in the meetings.

Days of recollection have many advantages, not least of which is the periodic opportunity to seriously reflect on the spiritual life and its implications under the stimulation of interesting speakers and in the company of fellow students. The Society's use of the monthly day of recollection exemplifies the value and need of this sort of procedure for those advancing in the spiritual life. These days are also useful opportunities for teaching the various methods of prayer and for giving intensified instruction on more important subjects.

Here again the moderator may think at first that it is too difficult to conduct four such days each school year. But these days will not be too difficult if the proper means are taken. The talks at the first day of recollection can be given by senior sodalists. Select three of the more outstanding sodalists, who at the same time are good speakers, and have each prepare and give one talk. The talks for the second recollection day can be given in like manner by sodalists from the neighboring college (presuming there is one nearby). If carefully prepared, these talks by older students are very

impressive for the younger men, and they can inspire in a way that a priest or religious cannot. The last two recollection days can be given by a scholastic (or scholastics) and/or a priest.

Again from a practical viewpoint there will not be much difficulty with regard to the physical set-up. All one needs is a chapel in which to give the talks and celebrate Mass or Benediction. There are no meals served, no man-power needed other than someone to ring a bell or make some signal for the beginning of each exercise. If any prefecting is desired, again the senior sodalists can do this.

4. *Spiritual Reading Program.* The rules of our own Society in this regard, along with the stress given to spiritual reading by all spiritual writers, should make its value as well as its necessity in the spiritual life quite clear. What is to be required should be left up to the discretion of the moderator, but continual spiritual reading of some type must be demanded.

Three books that have been found useful for the beginner, especially as aids to his mental prayer, are: *My Ideal*, by Rev. E. Neubert, S.M.; *My Daily Bread*, by Rev. A. Paone, S.J.; and *Christ in the Gospel*, arranged by Rev. J. Frey.

5. *Some Apostolic Work.* The word "some" is used here purposely. The candidate training program aims at forming a spiritual apostle in the Kingdom of Christ. Thus there are two aspects of the training: the spiritual or prayer aspect, and the apostolic or work aspect. These aspects cannot be achieved independently of one another, but it is more practical to stress first one and then the other aspect. So for purposes of formation the spiritual aspect receives the stress during the first year, and the apostolic aspect is stressed in the second year. Therefore, although there is some apostolic work to be done during this first year of training, it is not the primary aspect of the training at this time.

The aspostolic work demanded in the first year will be a means to test the candidates and to help the moderator judge their character and ability. It will also help the candidates obtain a proper perspective in their spiritual training so that their spiritual formation will be orientated to the apostolate.

These are really two faces of the same coin and must be formed together. If possible the candidates should engage in some of their own apostolic endeavors. However, much of their work may be found in assisting the seniors with the works that they have already undertaken and have well established. This will not only help the candidates but will give the seniors an opportunity to further develop themselves by assisting in the training of the younger men.

6. *Meetings Begin as Soon as Possible.* The training program should begin in September or no later than October. Some of the more important reasons that can be advanced for this procedure are: (1) A fresh fast start is made. It introduces freshmen to this school of sanctity from the very beginning of their high school days, at a time when they are most docile and receptive. There seems no reason to delay this desirable training. (2) It engages the students before they get involved in many other activities. To begin later, let us say in January, would find many of the prospective candidates already committed to other activities and too often unwilling to take on the additional obligations of a sodalist. The sodality is first in importance and should come first also in time. (3) What was mentioned above under (2) concerning the students also applies to the moderator. By January he will often find himself engaged in many other activities and committed to works from which he will not be able to free himself sufficiently to do an adequate job with the candidates. His energy by this time will also be diminished and therefore he will hardly be in good shape to begin a new project such as a candidate training program. (4) Two years seem necessary to complete the instruction and training. If the program begins in September of the first year it can end in April or May of the second year. This leaves two full years of sodality life and activity as juniors and seniors. If the training begins much later, this will not be possible.

*A Meeting Each Week for 30 or 45 Minutes.* This is an obvious need. Since a certain number of rules must be explained and motivation presented during this first year, an adequate number of meetings must be held to accomplish



this. A meeting each week for 30 to 45 minutes will not be too often, nor too long.

*The Moderator Conducts Almost All the Meetings.* Since the first year of training stresses the spiritual formation and the explaining of the basic rules, it is most practical that the moderator conduct most, if not all, of these meetings. In the second year, as we shall see, the candidates will have ample opportunity to exert their initiative and leadership abilities by conducting the meetings, since almost all the meetings are conducted by the candidates at that time. The moderator however should guard against monotony and should engender some participation by asking questions or having one of the candidates make a report periodically.

*The Pamphlet, Regulations for Probationers, is to be Covered.* As was mentioned earlier, the Regulations contain certain rules selected from among the Common Rules that the candidates should understand and put into practice by the end of the first year of training. These are a minimum. More may be covered if the moderator finds he is able to do so. These rules must be more than just explained, but inculcated in such a way and in such a progression that each of them will be reduced to practice. Knowledge of these rules, their implications, their necessity and their habitual practice is the goal of the first year.

*Summer Contact with the Moderator.* In later years the sodalists will continue during the summer the meetings they conducted during the school year. However at the end of their first year of training this seems impossible and unnecessary: impossible because the moderator is usually unavailable during the summer and the candidates lack the maturity and experience necessary to conduct the meetings themselves (most, if not all, the meetings have been conducted during the year by the moderator); unnecessary, because the summer, which takes the candidates away from school, away from meetings, etc., can itself become a means for training and testing them, and it can give them an opportunity to test themselves. Therefore it is recommended that each candidate keep in contact with the moderator during this time by means

of letters, one every three weeks. This will mean four letters during the summer. These letters should contain a report on his apostolic activities and on the success he is having in remaining faithful to his spiritual duties. Of course, each letter from the candidate must be answered by the moderator. A short note with a personal reference and comment on the candidate's letter will suffice. This takes a little time but is important.

7. *Everyone Given a Chance to Join.* An objection sometimes proposed against beginning the training program as soon as school begins is that it does not allow the moderator time to choose his candidates. If he waits until about January, the moderator feels that he will have a good chance to pick out the leaders of the freshman class for the sodality. But experience shows that it is very difficult to pick out of a group of freshmen those who will develop into real leaders. Often those who seem to give promise of leadership turn out to be great disappointments, and many others whose qualities of leadership were not immediately evident turn out to be the real leaders. Thus the only effective way of choosing leaders from a freshman group is to give everyone a chance and let the leaders prove themselves. The leaders, those we want in the sodality, are "those who choose, rather than those who are chosen." So the first step in selecting boys for the sodality is to give everyone a chance to join.

Some try to use the Apostleship of Prayer as a general training and screening program for the sodality. But this unnecessarily postpones the beginning of the sodality training and besides is not an effective way of choosing sodalists, since the Apostleship of Prayer and the sodality are two very different programs. There is no conflict between them and they should both be begun at the beginning of the freshman year. This is the best method of insuring the success of both.

It is good also to give everyone a chance to see the sodality from the inside, so that those who drop out profit at least from a certain amount of training and will admire those who remain and keep such demanding rules. This also precludes all complaints from parents who sometimes ask why their son was not give an opportunity to join the sodality.

8. *Selection Achieved by Dismissal of Unqualified.* After everyone is invited to join the program, the requirements for remaining in the program must be made quite clear. Such things as absence from meetings or days of recollection, misconduct in school, and lack of proper achievement in the academic order (the student need not have high marks but must be working to his reasonable capacity), etc., all should be reasons for dismissal. Of course as the months go by each candidate must be working to acquire habits of the spiritual life in such practices as the Mass, rosary, mental prayer, visits to the Blessed Sacrament, etc. Those who do not show reasonable advancement in this regard should also be dismissed.

*Note:* These common elements just enumerated are absolutely basic for a Jesuit high school first year candidate training program. Some are more important than others but all of them should be found as an integral part of the training. It is not the purpose of this paper to cover the high school sodality program in detail. The items that have been proposed however seem to be the heart of the program and to constitute a minimum that should be found in all our schools.

*Additional Suggestions:* The following suggestions have been found very helpful where they have been used. They have not been included in the list above because they should be considered as practical helps, not of the same urgency as the common elements. They are however highly recommended.

1. *Contact with the Parents to Enlist their Help and Support.* It is primarily the duty of the parents to see to the spiritual upbringing of their children. We play an auxiliary role in this work, so it is only natural that we seek the parents' support in whatever efforts we make in this regard. The parents may be contacted by letter, asked to participate in a joint day of recollection, given copies of the pamphlet, *Regulations for Probationers*, so that they will know what is being demanded of their sons. Encouragement and help from the home is a major factor in the development of these candidates.

2. *Written Spiritual Exercise Reports.* This is recommended as a means to help the candidate acquire the habits of the spiritual life. If the candidate knows that someone is

going to check on his performance, this becomes an added incentive to be faithful in his duties. This of course will not be his prime motive but it is a help in acquiring the habits. This type of report also gives the moderator a concrete check on his candidates.

3. *The Director of the Whole Sodality Dismisses the Unqualified.* Frequently our sodalities are not as selective as they should be because of the inability of the moderator to dismiss the unqualified. Since the moderator directly works with each candidate in the training program, a friendly personal relationship often grows up between the boy and his director. It is difficult to dismiss a boy with whom one has become friendly when he asks for another chance, promises he will try harder from now on, or, on the basis of friendship, wants the moderator to believe his flimsy excuses. This difficulty can be remedied by letting the moderator submit to the director the reason for the boy's dismissal and having the director in turn present the boy with these reasons and officially dismiss him. The director should dismiss the boy with charity and let him know that it is no disgrace to drop out at this stage. Since the requirements for membership have been adequately explained to the candidates and the boy in question has not lived up to them, the case is treated objectively. The boy's sense of justice, which at this age is acute, will readily tell him that he does not belong any longer in the training program.

II *Second Year:* This year is devoted to bringing the sodalist to a *full* sodality living. It will consist of some instruction on the Rules not yet presented, but the meetings will be conducted for the most part by the candidates themselves in an attempt to develop their ability for leadership, self-expression, initiative, etc. The stress is on APOSTOLIC FORMATION and thus many tests are required—both active and intellectual.

*Common Elements:* 1. *Formation of Habits in the Essential Spiritual Practices of a Sodalist.* A full living of what is proposed in Rule 34 of the Common Rules.

2. *Interviewing Each Candidate at Least Every Three Weeks.* In the first year a minimum of one personal interview

a month was stipulated. Now the minimum is set at every three weeks. This is found to be necessary because as the boys progress in the program their spiritual duties increase and thus there is more room for difficulties. Unless they are helped on a personal basis at least this often, there is little hope that they will achieve an habitual practice of the spiritual life by the end of their two year training program. If these boys are to arrive at living the full sodality way of life by May of their sophomore year, this personal direction is absolutely necessary.

Again this may seem quite difficult, even impossible, since the moderator may have 40 or 50 boys under his charge. As was recommended in the first year, this duty of personal direction can be delegated to others. Ideally the moderator himself should do this interviewing, but if necessary, others can help him with this work. The senior sodalists who were used in the first year will no longer be effective. Members of the faculty should be asked to help out. Contact two or three scholastics or priests who will be willing and able to do this type of counseling and appoint eight or ten boys to each. Again, each counselor should report regularly to the moderator on the progress of the boys he is helping.

3. *Days of Recollection Four Times Each Year.* All that was said in this regard for the first year of training is also applicable here, with this one exception. In the first year program senior sodalists were recommended to give the talks at the first day of recollection. They will not usually be effective now. However college sodalists will be, and it is recommended that they give the talks at the first day of recollection, a scholastic or scholastics at the second, and that a priest conduct each of the last two recollection days. It should be observed here that together with the four days of recollection for the first year candidates this makes eight days to be organized each year. However, since the training program each year is repeated with a new group year after year, the talks at a day of recollection this year will be useful again next year and the year after. So once anyone has given talks at one of these days of recollection, he can keep copies of these talks and will be able to give the same ones whenever desired in

succeeding years. Once the moderator has found a few priests who are effective in giving these talks he does not have to find new speakers each year.

4. *Closed Retreat of Three or Four Days.* There is no doubt that the *Spiritual Exercises* are the backbone and motivating force of the sodality. If we were to begin a sodality of adults, no doubt the best method would be to give them the *Exercises* first and then introduce them to the sodality way of life, because the sodality grows out of the *Exercises*. However at the age of 14 or 15, the high school boy is not able to make the full *Exercises* of eight, much less thirty days. So we try to approximate the effect of the full *Exercises* as much as we can, adapting to the abilities and needs of the exercitants. The closer we can come to giving them the *Exercises* during these closed retreats, the closer we will come to presenting them with the driving force they need to live the life. This was not mentioned in the first year because the boys at that time are usually not mature enough, nor have they been sufficiently selected to make a closed retreat of this length. Now, however, they are sufficiently selected and mature. Within reason, the longer the retreat is, the more profitable it will be. Since at this stage the boys are able to profitably make a three day closed retreat, it should be at least of this duration.

5. *Spiritual Reading at Least an Hour a Week.* Spiritual reading was proposed as a common element in the first year but no definite amount of reading was stipulated. It seems universally accepted that ideally a person should do some spiritual reading each day, even if it is only for a few minutes. The sodalist should spend at least a minimum of an hour in this activity each week and the time should as much as possible be spread over the entire seven days. But no matter how or when the reading is done, it must be done. Later some definite topics will be mentioned that should form the basis for their reading during this year.

6. *Apostolic Experiments Stressed.* The word "experiments" is used here advisedly. Since the candidates are still in a period of training, they do not engage in an apostolate primarily with a view to accomplishing or completing the

work. Rather they should experiment in many different apostolic works selected with an eye to their apostolic formation. The endeavor of the moderator should be to give them breadth in the apostolic field, and thus during their training many diverse areas of apostolic work should be required. These experiments fall into two general classes, which for lack of better titles let us call active and intellectual.

*Active.* This refers to a physical engagement in the apostolate. Since the purpose is to give the candidate a breadth of knowledge and experience in this field, a minimum of four or five different projects should be assigned him in such areas as the parish, slums, teaching catechism, hospitals, old folks home, orphanages, St. Vincent de Paul Society, etc. A definite minimum time should be spent in each of these areas, for example, ten hours in each. The areas suggested here, the number to be engaged in and the minimum time to be spent in each are all approximate suggestions. However the principle of an active experiment in many areas is essential.

*Intellectual.* This simply refers to the reading one is required to do. Again the principle of engaging one's mind and heart in various important areas is essential. Recommended, by way of suggestion, are books in the following fields: the Mass, Our Lady, the sodality, Catholic action and the lay apostolate, the Mystical Body, etc. The books should be short, and even selected chapters of certain books will be found useful. The purpose is not to exhaust each subject, but simply to become acquainted with it. Depth will come later.

7. *Meetings Begin When School Begins.* During the summer the candidates have been contacting the moderator by letter. Now that they are back together in school the meetings should begin immediately.

*A Meeting Each Week for 30 or 45 Minutes.*

*The Candidates Conduct Most of the Meetings.* During the first year of training the moderator conducted nearly all the meetings, as was necessary in that stage of training. Now, during this second year, the emphasis has switched and is placed on apostolic formation. This means greater oppor-

tunity must be given for developing leadership, responsibility, and initiative. This is promoted in part by having the candidates themselves conduct most of the meetings.

The meetings will be discussions on various timely and important topics and areas of the apostolate with a view to action. The candidates must be carefully prepared by the moderator to conduct the discussions, using the techniques that are usually proposed for discussion-type meetings (Cf. *Why Not Discuss It*, by Rev. R. Rooney, S.J.; The Queen's Work Press).

*The Moderator Completes the Instructions on the Rules that were not Covered in the First Year.* About once a month the moderator should conduct one of the meetings, giving an instruction on the material that remains to be covered. His purpose in these instructions is to give the candidates a complete picture of the sodality way of life by the end of the school year.

*Summer Meetings Held Regularly.* From now on there is to be no discontinuing of meetings when the school year ends but they will continue during the summer. The sodality is a way of life and must be lived all year round. Thus when school is discontinued for the summer the sodality should not fold up, even though it may be more difficult to carry on the program during this time. The absence of the moderator during the summer does not preclude the possibility of meetings. The candidates have been conducting the meetings all year and there is no reason why they cannot continue doing so during the summer. (The boys that have just finished their junior year, and perhaps the recent graduates as well, will conduct the meetings with them.)

Before school lets out for the summer a series of topics for the meetings should be drawn up, those who are to conduct the meetings appointed, the place and time of the meetings decided on, etc. Of course some will not be in town every week during the summer, but when they are in town they attend the meetings and participate in the apostolic activity. When they are not in town they report to the moderator concerning their absence.



8. *Selection by Dismissal.* During this training period, those who have not lived up to the standards of the program, and thus who have shown themselves unqualified, must be dismissed. By the time the consecration is made, only those should remain who are actually leading the life. If there is any doubt about a boy's qualifying, he should be made to continue the training program until he is either dismissed or has proven himself worthy.

9. *Temporary Consecration in Late April or Early May.* "Temporary" is an important word here. It is recommended that the consecration be taken for one year, renewed annually until the sodalist is able to make a permanent consecration. Though every case must be handled individually, it seems that only a very rare boy will be able to make a permanent act of consecration before he leaves high school. For the most part in high school all acts of consecration should be temporary.

*Additional Suggestions:* The following have been found very helpful and are highly recommended. They do not have the urgency of the above nine items and thus are not considered "common elements."

1. *Reports Made on Discussion Meetings, Books Read, and Apostolates Engaged in.* At each discussion-meeting the candidate hands to the moderator a written report containing two sections, the first concerning the last discussion-meeting and how he has carried out the resolutions taken at that time, the other concerning the current meeting whose topic for discussion was announced at least a week before. The candidate is to list aspects which need to be discussed, resolutions that might be made, and in general, is to show that he has given the topic some serious thought. The value of this type of report for the development of the individual is obvious.

The reports on the other two areas, books read and apostolates engaged in, may also be given in writing or they can be reported orally at the time of the personal interview; but in any case some type of report is strongly recommended.

2. *Contact with the Parents to Enlist their Help and Support.*

### Third and Fourth Years

*In General.* After the candidates have been admitted into the sodality, the spiritual program to which they have been introduced and which they have made part of their lives must be continued, strengthened, and deepened. And the training in the apostolate which they have received must now be channeled into appropriate work. Thus the program will now seek to foster and deepen their interior life, to direct it into apostolic work in keeping with their situation and state in life, and to organize this work.

*In Particular: Common Elements:* 1. *Performance of Spiritual Exercises Prescribed in Common Rule 34.*

2. *Organization on the Basis of Committees or Unit Groups.* This is to distinguish the organization from what is sometimes found in our schools, the division of sodalities according to academic years. Whatever method of organization we choose must be functional. It is true that the first two years of training, as explained above, are divided according to the academic years, but the very idea of progressive training program demands some such division, and therefore it is a functional division. However, once the boys enter the sodality and are consecrated members, the norm for organization is no longer training and instruction, but apostolic work. This is true even though in a non-terminal sodality, such as our high school sodalities, there will always be the aspect of training and instruction. But the major immediate objective of the group is apostolic work.

Once a boy makes his act of consecration he is a member of the school sodality; it is one organization. Therefore it must only be divided for a good reason and according to a functional norm. The division according to academic years is no longer called for, but rather a division into some type of work groups or committees. If a sodality has only ten members there may be little reason to divide it at all, since all ten sodalists will probably be working on the same projects. But if the sodality has fifty members it will probably be best to divide it into smaller work groups for greater efficiency in these various activities.

This division can be made in terms of committees (a rather large group) or unit groups (a smaller group of less than ten). Sometimes committees themselves can be subdivided into unit groups according to the different needs which present themselves. What must be made quite clear is that a school sodality is one organization, and so we should break away from our traditional system of dividing the sodalists according to their academic years and should use a more practical and functional system of organization in accord with the works that the sodalists are doing.

*Advantages of the committee and unit group organization.*

(1) It helps give the correct emphasis that the sodality is one. (2) It helps to eliminate the identification of the sodality with the school and to prevent the attitude that suggests, "when I am a junior I study junior subjects and belong to the junior sodality, when I am a senior I study senior subjects and belong to the senior sodality, when I graduate from school I graduate from the sodality." (3) The mingling of the two years in one group is helpful to both. Anyone who has worked on a yearbook or school paper can testify to this. The younger boys (juniors) learn leadership and techniques from the older boys (seniors). (4) It gives stability to the apostolic works which are undertaken. There are always veterans in the group who did the work last year, etc.

No other school organization divides its members into separate years. This negative approach should make the point quite clear. The sodality is an organization which unites its members together for apostolic action. It has a job to do and it should be organized to do it. The band, the school paper, the varsity athletic teams, etc., do not divide their members according to the academic years. Neither should the sodality.

3. *Interviewing at Least Every Three Weeks.* Interviewing must be kept up during the remainder of the high school sodality program. The boys must continue to receive personal direction and encouragement if their spiritual life is to grow and mature. This method of counseling has been explained in the section on the second year. The same techniques can

be used now and since the sodalists will be very few there should be little difficulty.

4. *Days of Recollection Four Times Each Year.* Together with the four recollection days for the first and for the second year candidates, these four add up to twelve days of recollection each year. This may seem quite a large number to organize, but these days are very necessary to develop and sustain the spirituality of the boys as sodalists. If we are going to have good sodalities, we must be willing to do the work and to take the means necessary. Again the college sodalists can give the talks at the first day of recollection; seminarians, laymen, parish priests, or fellow faculty members can give the others. Since every two years there will be a completely new group of sodalists, many of the talks can be given by the same men every other year.

5. *Spiritual Reading at Least an Hour a Week.* The man who is doing the personal counseling should be able to direct the sodalists' spiritual reading.

6. *Annual Closed Retreat of Three to Five Days.* The value and necessity of the retreat have been explained at length in the second year section. Five days is suggested here because boys in their junior and senior year are capable of making such a retreat, and in complete silence. It has been done in many places with great success. Each of our sodalities should provide the opportunity of a five day retreat each year for those who wish to make it. All sodalists must make an annual closed retreat of at least three days. As was mentioned before, within the limits dictated by the exercitant's age and other capacities, the longer the retreat is, the more profitable it will be.

7. *Apostolic Work.* In the second year of training, "apostolic experiments" was the phrase used. Now it is no longer an experiment but the real thing. The purpose of the sodalist is to produce. He must be given an opportunity to sink his teeth into apostolic work of real worth which will challenge his generosity and zeal. What this work will be in each sodality is impossible to say because of the great diversity among

our schools. However in general the various works can be classified in these two areas: works inside the school, and those outside the school.

*Inside the School.* A fundamental principle of apostolic action is to influence one's own milieu. In many areas students can exercise an influence over other students that no one else can. Some suggested activities might be: promoting daily Mass, selling Catholic Christmas cards, collecting food for the poor, organizing Lenten drives, pamphlet racks, a Catholic college display, a Catholic literature drive, fostering correct attitudes in the activities of the various student organizations, etc.

*Outside the School.* Since the lives of these boys are not completely spent in school but extended to other places as well, their apostolates should reach wherever they are able to go, especially to places where there are real social injustices and where people are in real need. Some possible outlets would be: working in the slums, hospitals, parishes, promoting the faith among Catholics in public schools, influencing TV and the newspapers, working with youth clubs to give them the proper motivation and direction, etc. These are only a few possible areas of endeavor. Something definite must be determined in each sodality and promoted with full vigor.

8. *Continued Dismissal of the Unqualified.* Nothing so weakens an organization as the harboring of unqualified members. If after their consecration in the sodality some members now show themselves unwilling to continue this way of life, as will usually happen after the proper helps and admonitions have been given and they have not improved, they should be dismissed. Again this should be done with charity and with an exhortation to strive to live up to the ideals they have learned in the sodality.

9. *Meetings: Continuation of Summer Meetings.* During the summer the sodalists conduct meetings even in the absence of the moderator. When school starts again, the meetings are simply continued.

*A Meeting Each Week for 30 or 45 Minutes.*

*Mixture of Apostolic and Spiritual Formation and Orientation.* The meetings should be functional. They should be geared to the needs of the group. Whether the group needs an instruction or motivation, or an analysis of a situation,—whatever will help most at any particular time, that is what should be done.

*Summer Meetings held Regularly.*

10. *Continuity with Colleges.* Since a boy joins the sodality for life he should belong to a sodality group wherever he goes. Presumably most of our sodalists after they graduate will attend Catholic colleges. Each sodalist should be given a letter of introduction to the director of the sodality at the college of his choice and told to look for the director as soon as he gets to the campus. Especially if a boy is going to one of our own colleges there should be an effort on both the part of the college and of the high school to make sure the boy is duly received into this new unit of sodality life.

*Basic Attitudes:* In general there are three attitudes of mind or personal convictions that should be imparted to the sodalists during the junior and senior years. These should be kept in mind by the moderator as he continues to train the sodalists and seeks to deepen their love and appreciation for their sodality life.

1. *Choosing One's Vocation.* The term vocation is used in its broad sense—including both state in life and occupation. For a sodalist, choosing his vocation must mean answering the question, "What does God want of me?" His answer must take into account many different factors: his talents, his interests, his background, his prior obligations, his opportunities, etc. All of these factors will enter into his final choice, but they must be subordinated to a dominating motive which can be expressed in another question, "Where can I do the most good for Christ, for my neighbor, for myself?" A sodalist is not motivated primarily by such considerations as money, prestige, security, etc., in making his choice. If by the completion of his high school training he is not able to

decide on a definite vocation, his attitude should be, "I will try to be as perfect a Catholic as I can in preparation for whatever work God has for me to do."

2. *An Appreciation of Sacramental Life, both in its Individual and Liturgical Aspects.* The sacraments are our main means for obtaining God's grace and for cooperating fully in the redemption. A love for the Mass, a deep devotion to Christ in the Blessed Sacrament, and a real appreciation of the value of the sacrament of penance must especially be imparted to the sodalists. The perfect worship of God is expressed through the liturgy and this should be one of the deep realizations that our sodalists take away with them.

3. *An Apostolic and Social Mindedness.* Love of God is shown primarily in our love for our neighbor, and thus the sodalist must be apostolic in his thoughts and in his actions. There is no need to elaborate on the particular manifestation of this apostolic mindedness, which is often referred to as social-mindedness, because it has been brought home to us so often and so forcefully by our present Father General and the recent popes. The need is obvious and each school should use its own peculiar environment to intensify the desire in the sodalists to do something concrete about the present situation.

### Conclusion

The implementation of these basic common elements will take work and imagination, but it can be done and actually must be done if we are to produce real sodalists. A booklet which will be published by The Queen's Work Press this summer, (1961) entitled *Training Candidates for Youth Sodalities* has endeavored to elaborate a high school sodality training program covering the first two years of high school. It embodies the common elements that have been presented here. Perhaps it will be found useful. The moderators will find that the *St. Mary's Plan* and the *Chicago Province Plan* will also be of great help to them. During the last two years they can use the books of one of these plans alternately, e.g., the junior book one year, the senior book the next, the junior the next, etc. This is possible because there is no intrinsic connection or

buildup between the third and fourth year books in either plan that would prevent this. Whatever adaptations must be made in this regard will be minor.

Another book which will be most helpful in further developing the spiritual life and apostolic mindedness of the juniors and seniors is *On Fire With Christ*, by Frank Holland, S.J. (obtainable through The Queen's Work).

In conclusion and by way of summary this can be said. Our high schools need a high powered program in order to produce sodalists. The sodality way of life is a difficult one and can be followed by very few. In general the programs our schools now have are inadequate and result in producing better boys out of boys that were already very good, but they turn out very few real sodalists. We should either run the organizations we call sodalities as they should be run or cease from calling them sodalities. Since we claim to be running sodalities we must take the means necessary to have real ones. If the suggestions proposed here are put into practice there will be much more hope of turning out in the future a boy we can really call an apostle of Jesus Christ, a real sodalist.



# Geographic Distribution of Jesuits: 1961

William J. Mehok, S.J.

This is the fourth in a series of articles on various aspects of the whereabouts of Jesuits.<sup>1</sup> In the year beginning 1958 one finds a complete list of the different countries in which Jesuits reside. This is repeated for 1959 with a few details regarding certain general characteristics. Last year's account gave detailed information concerning only a few of the larger countries of each continent and lumped the smaller ones together. Two original features were, however, added, namely, migration indices and time trend indices. These proved so informative that the present report will develop them further.

In order that valid conclusions may be drawn from time series, a period considerably longer than four years is necessary. Since that is all we have and since, as we shall see, there is a stability about certain phenomena in the Society, calling attention to these seemingly permanent elements is all we can do in that area for the present.

It should be pointed out at the beginning that the traditional division of the Society into administrative units (provinces, vice-provinces, assistancies, etc.) does not lend itself easily to statistical treatment. The reason is that the correlation between present growth and future size is negative. In other words, it is a fact of recent history that the faster a province grows, the more likely it is to be divided and hence to become smaller.

One can find many reasons *a priori*, and there is limited objective evidence to support the hypothesis, that geography offers a more stable statistical frame. A Jesuit's juridical or administrative alliance can be changed many times without affecting his physical whereabouts. It is precisely this point that a migration index touches.

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<sup>1</sup> *Woodstock Letters*, July 1959, pp. 293-300 for year beginning 1958 (IA [*ineunte anno*] 1958); April 1960, pp. 157-164 (IA 1959); July 1961, pp. 238-245 (IA 1960). Reference will be to IA 19—.

Table 1 is drawn up in such a way as to provide the raw material for such indices. This table is best introduced by showing some concrete examples from Table 2 along with an interpretation. Africa and North America offer contrasting types.

The total number of Jesuits living in Africa is 1,116 and the total number of Jesuits ascribed to provinces having territory in Africa is 995. The low migration index, 89 (995/1,116), is indicative of an area dependent on outside help.

North America, by contrast, has an index of 103, indicating a greater number of *socii* than inhabitants.

These conventional indices are based on the assumption that *non-applicati extra provinciam*, for a specific area, are balanced by *non-applicati ex aliis provinciis*. Very often this assumption is not valid as can be seen from an extreme example, the Roman Province. Whereas it has an uncorrected index of 31 (222/725), its corrected index is 101, or about normal. The latter index is derived by subtracting *non-applicati* on both sides, *extra provinciam* and *ex aliis provinciis*, and considering them as if they did not exist. E.g. for Roman Province:  $(222-0)/(725-506) = (222/219=101)$ .

It is not always possible to ascertain the exact number of *non-applicati extra provinciam*, hence the most realistic approach is to assume that they are distributed uniformly according to the proportions given in Table 2.

One ingredient, *non-applicati ex aliis provinciis*, is not given this year. However, the figures for IA 1959 will give a reasonably close estimate. This assumption is fortified by the fact that differences between uncorrected migration indices IA 1960 and 1961 are slight. Africa scholastics and Asia, Oceania brothers differ by four points; South America scholastics by three points; Africa priests and North America brothers by two points, and all the rest by one or no point differences.

Table 3 is given as a paradigm for province catalogue editors. If they followed this simple self-checking model, most of the errors and inconsistencies for the Society as a whole could be avoided.

Table 4 treats of time trends. It should be studied in conjunction with last year's report which gives details for various

grades. The trend for Jesuits with vows is progressive and even whereas that for novices it is random and irregular. The reason for the difference is, of course, the smoothing effect of long periods of time, twelve years or more against two years. The implications of this table are self-evident and, I think, portentous. It is true that migration explains some disturbing features about total *degentes*, but migration is but a minor factor in the case of novices, and these show some revealing tendencies.

Here are a few generalizations with tentative proofs and explanations. The first broad conclusion is that, if the right questions are asked, the expected answers are predictable within unbelievably accurate limits.

Several years ago<sup>2</sup> a formula was devised for predicting the future number of Jesuit priests from a given number of scholastics, granting all the vicissitudes that befall existing priests as well as scholastics. Since the year 1957 inclusive, discrepancies between predicted and actual number of priests fall below 1% in all but one year. The usual limit of error tolerated in such studies is 5%, so that this formula will be valid for some time hence.

Furthermore, in recent years, continents have shown a basic stability in the proportion of their inhabitants who came from other provinces. Apart from Africa (20%, 16%, 16%) and Asia, Oceania (32%, 28%, 30%), there has been 2% or less fluctuation for the rest in the last three years. As was indicated, this fact helps in computing the corrected migration index.

In an as yet unpublished study of mobility in the Society, comparison was made between the American Assistancy and the rest of the Order regarding the proportions of novices who entered and took vows and the proportions of members of all grades who left or died. Although America has 2% more novices entering, the other proportions differ by less than 1%.

In brief, intuition or incomplete evidence tend to exaggerate differences. Practically, with reference to the present study, it can, if necessary, be supplemented by previous ones without

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<sup>2</sup> Mehok, W. J., S.J., "Predicting Number of Jesuit Priests," *Woodstock Letters*, Vol. 87, No. 1, (Feb. 1958), pp. 43-48.

too great a loss in precision. In all the instances indicated above, big discrepancies were due not to omission or physical movement of Jesuits but to change in formality (*socii, non-socii; applicati, non-applicati*) resulting from administrative reorganization. The examples of proportion *ex aliis provinciis*, cited above, bring this out. The big change in Africa, 20%, 16%, 16%, took place at a time when Central Africa was being made a vice-province. Jesuits living there who did not belong to either Belgian province were being changed from *ex aliis provinciis* to *socii*.

In the case of India, the explanation is partly the same but with this confusing element added. Catalogues of these groups were different depending on whether they came out before or after the change was decreed. The same applied for the mother province of areas later to be given autonomy. Now that province boundaries more nearly coincide with countries, there is not the same reason for such big changes.

This series has confined itself to the physical presence of Jesuits. What they do is another story and has been treated more or less in detail elsewhere.<sup>3</sup> Basically, about a third of the Order teaches and/or administers schools, a third studies, and the remaining third is engaged in other work. To date, only those engaged in formal education, either as students or teachers, have been treated geographically.<sup>4</sup> Since the bulk of scholastics are in studies, a reasonably accurate geographic estimate of Jesuits engaged in non-academic work can be made by subtraction.

The condition of the Order, statistically speaking, has not been better in the last five years. If quality keeps up with quantity, the future outlook is very optimistic.

Rome  
Feb. 10, 1962

William J. Mehok, S.J.

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<sup>3</sup> Mehok, W. J., S.J., "What Do Jesuits Do?" *Social Compass*, Vol. VIII, No. 6, (1961), pp. 567-574.

<sup>4</sup> Mehok, W. J., S.J., "Jesuit Schools of the World"; 1959, *Jesuit Educational Quarterly*, Vol. 23, No. 2, (Oct. 1960), pp. 93-107. This is the most recent of several such articles.

**Table 1. Geographic distribution of 35,081 members of the Society of Jesus by grade according to the areas in which they live and according to number ascribed to provinces of these areas.**

**Year beginning 1961.**

|                      | JESUITS LIVING<br>IN TERRITORY |         |         |        | JESUITS ASCRIBED<br>TO TERRITORY |         |         |        |
|----------------------|--------------------------------|---------|---------|--------|----------------------------------|---------|---------|--------|
|                      | Priests                        | Schol's | Broth's | Total  | Priests                          | Schol's | Broth's | Total  |
|                      | 1                              | 2       | 3       | 4      | 5                                | 6       | 7       | 8      |
| Belgian Congo        | 194                            | 62      | 80      | 336    | 198                              | 37      | 79      | 314    |
| Madagascar           | 198                            | 32      | 77      | 307    | 189                              | 27      | 76      | 292    |
| Rhodesia-North       | 56                             | 10      | 17      | 83     | 41                               | 9       | 12      | 62     |
| Rhodesia-South       | 81                             | 10      | 26      | 117    | 73                               | 8       | 23      | 104    |
| Other Countries (11) | 206                            | 28      | 39      | 273    | 172                              | 21      | 30      | 223    |
| AFRICA (15)          | 735                            | 142     | 239     | 1,116  | 673                              | 102     | 220     | 995    |
| Canada               | 684                            | 319     | 161     | 1,164  | 806                              | 366     | 180     | 1,352  |
| Mexico               | 256                            | 298     | 116     | 670    | 303                              | 308     | 120     | 731    |
| United States        | 4,303                          | 2,978   | 666     | 7,947  | 4,237                            | 2,992   | 658     | 7,887  |
| Other Countries (12) | 362                            | 91      | 143     | 596    | 373                              | 205     | 139     | 717    |
| AMERICA-NORTH (15)   | 5,605                          | 3,686   | 1,086   | 10,377 | 5,719                            | 3,871   | 1,097   | 10,687 |
| Argentina            | 190                            | 161     | 61      | 412    | 193                              | 122     | 54      | 369    |
| Brazil               | 522                            | 290     | 336     | 1,148  | 499                              | 239     | 317     | 1,055  |
| Colombia             | 262                            | 280     | 131     | 673    | 255                              | 265     | 133     | 653    |
| Other Countries (8)  | 580                            | 392     | 269     | 1,241  | 604                              | 431     | 258     | 1,293  |
| AMERICA-SOUTH (11)   | 1,554                          | 1,123   | 797     | 3,474  | 1,551                            | 1,057   | 762     | 3,370  |
| India                | 1,179                          | 789     | 393     | 2,361  | 1,114                            | 667     | 380     | 2,161  |
| Japan                | 210                            | 108     | 37      | 355    | 176                              | 44      | 28      | 248    |
| Philippines          | 309                            | 154     | 43      | 506    | 305                              | 133     | 39      | 477    |
| Other Countries (19) | 789                            | 160     | 164     | 1,113  | 888                              | 131     | 183     | 1,202  |
| ASIA (22)            | 2,487                          | 1,211   | 637     | 4,335  | 2,483                            | 975     | 630     | 4,088  |
| Belgium              | 798                            | 385     | 116     | 1,299  | 851                              | 415     | 123     | 1,389  |
| France               | 1,301                          | 346     | 149     | 1,796  | 1,252                            | 296     | 141     | 1,689  |
| Germany-West         | 588                            | 338     | 196     | 1,122  | 647                              | 326     | 211     | 1,184  |
| Italy                | 1,464                          | 331     | 621     | 2,416  | 1,086                            | 321     | 526     | 1,933  |
| Spain                | 1,623                          | 1,505   | 1,015   | 4,143  | 1,804                            | 1,644   | 1,132   | 4,580  |
| Other C. (18)        | 2,188                          | 1,071   | 723     | 3,982  | 2,267                            | 1,085   | 753     | 4,105  |
| EUROPE (23)          | 7,962                          | 3,976   | 2,820   | 14,758 | 7,907                            | 4,087   | 2,886   | 14,880 |
| OCEANIA (3)          | 203                            | 143     | 34      | 380    | 183                              | 158     | 27      | 368    |
| DISPERSI (4)         | 155                            | 13      | 89      | 257    | 159                              | 13      | 89      | 261    |
| GROUP I (93)         | 18,701                         | 10,294  | 5,702   | 34,697 | 18,675                           | 10,263  | 5,711   | 34,649 |
| GROUP II (2)         | 172                            | 75      | 137     | 384    | 198                              | 106     | 128     | 432    |
| TOTAL (95)           | 18,873                         | 10,369  | 5,839   | 35,081 | 18,873                           | 10,369  | 5,839   | 35,081 |

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AFRICA Other (11): Algeria 38 (37), Cameroons 15 (13), Egypt 43 (34), Ethiopia 19 (18), French Equatorial Africa 60 (40), Mauritius 6 (3), Morocco 12 (10), Mozambique 38 (37), Reunion 5 (4), Ruanda-Urundi 20 (10), Union of South Africa 17 (17). TOTAL for 11 countries: 273 living in territory; (223) ascribed to provinces of territory.

AMERICA-NORTH Other (12): British Honduras 37 (25), Costa Rica 4 (4), Cuba 159 (256), Dominican Republic 61 (45), El Salvador 87 (172), Guatemala 23 (21), Haiti 17 (17), Honduras, Rep. 18 (14), Jamaica BWI 83 (80), Nicaragua 49 (42), Panama 24 (21), Puerto Rico 34 (20). TOTAL: 596 (717).

AMERICA-SOUTH Other (8): Bolivia 115 (103), British Guiana 53 (51), Chile 271 (260), Ecuador 288 (257), Paraguay 39 (33), Peru 178 (218), Uruguay 84 (121), Venezuela 213 (250). TOTAL: 1,241, (1,293).

ASIA Other (19): Burma 7 (7), Ceylon 94 (121), China-Mainland 73 (66), Indonesia 254 (231), Iraq 49 (46), Israel 7 (0), Korea-South 16 (15), Lebanon 136 (121), Macau 19 (19), (Malay, Fed. 4 under Singapore), Nepal 14 (9), Portuguese India 35 (30), Portuguese Timor 6 (5), Singapore and Malay, Fed. 9 (8), Syria 14 (13), Thailand 8 (6), Vietnam 32 (26). TOTAL: 1,113 (1,202).

EUROPE Other (18): Austria 459 (326), Denmark 33 (25), Germany-Luxembourg 6 (5), Malta 126 (193), Monaco 6 (5), Netherlands 613 (690), Portugal 353 (412), Poland 615 (680), Switzerland 128 (162), Sweden 16 (13), Turkey-Europe 3 (0), UK-England 690 (656), UK-Scotland 44 (42), UK-Wales 50 (25), Yugoslavia 263 (293). TOTAL: 3,982 (4,105).

OCEANIA (3): Australia 337 (355), New Zealand 4 (4), Pacific Islands 39 (9). TOTAL: 380 (368).

DISPERSI (4): Albania 15 (14), Hungary 194 (194), Lettonia-Esthonia 3 (8), Lithuania 45 (45). TOTAL: 257 (261).

GROUP II (2): Czechoslovakia 350 (410), Romania 19 (22), Correction 15 (0). TOTAL: 384 (432).

**Table 2. Migration index by geographic area; index corrected for Jesuits living in an area but not applied to it; proportion of Jesuits living in another province who are applied and who are not applied to it. Year beginning 1961.**

| GEOGRAPHIC AREA                                | PRIESTS SCHOLAST.BROTHERS |         |         | TOTAL   |
|--|---------------------------|---------|---------|---------|
|  | 1                         | 2       | 3       | 4       |
| <b>MIGRATION INDEX<sup>a</sup></b>             |                           |         |         |         |
| Africa   | 92                        | 72      | 92      | 89      |
| America-North                                  | 102                       | 105     | 101     | 103     |
| America-South                                  | 100                       | 94      | 96      | 97      |
| Asia, Oceania                                  | 99                        | 84      | 98      | 95      |
| Europe, Rest                                   | 100                       | 103     | 102     | 101     |
| TOTAL  | 100                       | 100     | 100     | 100     |
| <b>CORRECTED INDEX<sup>b</sup></b>             |                           |         |         |         |
| Africa   | 88                        | 67      | 91      | 87      |
| America-North                                  | 101                       | 105     | 101     | 102     |
| America-South                                  | 95                        | 101     | 95      | 97      |
| Asia, Oceania                                  | 91                        | 74      | 99      | 89      |
| Europe, Rest                                   | 104                       | 105     | 102     | 104     |
| TOTAL  | 100                       | 100     | 100     | 100     |
| <b>LIVING IN ANOTHER PROVINCE:<sup>c</sup></b> |                           |         |         |         |
| Proportion not applied                         | .5769                     | .8572   | .5453   | .6941   |
| Proportion applied                             | (.4231)                   | (.1428) | (.4547) | (.3059) |

a. Migration Index: *Socii* / *Degentes*. E.g. Africa, Total: 995 1,116 = 89. This is an index of the extent to which an area depends on outside help or to which it contributes to other areas. The lower the index, the more an area is dependent, and vice versa.

b. Index Corrected for Jesuits from another Province who are not applied to the one in which they live. The assumption here is that *non-applicati* do not count as *degentes* and that *extra provinciam degentes* are applied in the proportion given under (c). E.g. Europe, Priests: (*Socii*)—(*Non-applicati extra provinciam degentes*) / (*Degentes*)—(*Non-applicati ex aliis provinciis*) = Corrected Index. (8,264—891) / (8,289—1,227) = (7,373) / (7,062) = 104. European provinces contribute more of their priests to outside areas than is immediately apparent.

c. Proportion of Jesuits living in another province than their own who are not applied to the province in which they live. This is a constant multiplier. E.g. Europe, Priests: There are 1,544 priests, both applied and not, in other provinces. The constant multiplier is .5769. Hence, the number of *non-applicati extra provinciam degentes* is (1,544) (.5769) = 891, as under (b).

Table 3. Distribution by grade of 35,081 members of the Society of Jesus giving certain general characteristics. Year beginning 1961.

| CHARACTERISTIC              | PRIEST | SCHOL'S BROTHER |       | TOTAL  |
|-----------------------------|--------|-----------------|-------|--------|
|                             | 1      | 2               | 3     | 3      |
| A) SOCII                    | 18,873 | 10,369          | 5,838 | 35,081 |
| B) EX ALIIS PROVINCIIIS     | 3,642  | 3,222           | 662   | 7,526  |
| C) NUMERANTUR               | 22,515 | 13,591          | 6,501 | 42,607 |
| D) EXTRA PROVINCIAM<br>DEG. | 3,642  | 3,222           | 662   | 7,526  |
| E) DEG. IN TERRITORIO       | 18,873 | 10,369          | 5,839 | 35,081 |
| B-1) Applicati              | 1,541  | 460             | 301   | 2,302  |
| B-2) Non-Applicati          | 2,101  | 2,762           | 361   | 5,224  |
| B-3) From Same Country      | 1,480  | 1,876           | 360   | 3,716  |
| B-4) From Different Country | 2,162  | 1,346           | 302   | 3,810  |
| D-1) Province Catalogues    | 3,619  | 3,252           | 640   | 7,511  |
| D-2) Correction             | +23    | —30             | +22   | +15    |
| Percent Increase over 1960  |        |                 |       |        |
| A-1) Socii Total            | 1.97%  | 0.00%           | 0.67% | 1.14%  |
| A-2) Novices Total          | —      | 5.89%           | 5.05% | 5.75%  |

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Table 4. Relative change in total number of Jesuits living in different parts of the world IA 1957-1961 with detail for Novices. (Base = 100: 1957.) Absolute number of Novices IA 1961 indicating number from another province.

| YEAR                        | AMERICA AMERICA ASIA EUROPE |         |         |         |         | TOTAL                  |
|-----------------------------|-----------------------------|---------|---------|---------|---------|------------------------|
|                             | AFRICA                      | NORTH   | SOUTH   | OCEANIA | REST    |                        |
|                             | 1                           | 2       | 3       | 4       | 5       | 6                      |
| DEGENTES: 1957              | 100                         | 100     | 100     | 100     | 100     | 100                    |
| Total 1958                  | 106                         | 102     | 101     | 103     | 99      | 101                    |
| 1959                        | 107                         | 104     | 103     | 106     | 99      | 102                    |
| 1960                        | 111                         | 106     | 105     | 109     | 99      | 103                    |
| 1961                        | 114                         | 107     | 106     | 111     | 99      | 104                    |
| DEGENTES: 1957 <sup>a</sup> | 100                         | 100     | 100     | 100     | 100     | 100                    |
| Novices 1958                | 100                         | 106     | 112     | 96      | 97      | 102                    |
| 1959                        | 109                         | 104     | 118     | 101     | 92      | 101                    |
| 1960                        | 109                         | 112     | 104     | 99      | 89      | 100                    |
| 1961                        | 130                         | 119     | 98      | 109     | 95      | 105                    |
| NOVICES: Scholastic         | 89(2) <sup>b</sup>          | 871(45) | 203(21) | 248(40) | 781(46) | 2121(154) <sup>c</sup> |
| 1961 Brother                | 25(1)                       | 93(23)  | 58( 5)  | 76(24)  | 185( 7) | 437( 61)               |

- a. Includes both Scholastic and Brother novices.
- b. Number in parentheses ( ) represents number of novices "ex aliis provinciis."
- c. Five countries represent the greatest proportion of this total, namely: USA 45 scholastic novices and 18 brother novices; Brazil, 10-3; India, 37-24; France, 21-0; Italy, 19-5; Total: 131-51 of 154-61.

This brings out the point that novices are trained in their own provinces or at least their own countries.

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# Father Arthur J. Sheehan

Robert A. Hewitt, S.J.

An athletic coach of a Southern university was recently tendered a testimonial in honor of his twenty-nine years of successful service. In his speech of thanks at the end of the evening he summed up his feelings in these words: "Honors are fine for a coach. But what really counts are the friends and the achievements made by the boys he has coached."

On the morning of January 13, 1959, a remarkable testimonial of honor was offered, in death, to Father Arthur J. Sheehan. The scene was the Church of the Immaculate Conception in Boston. The Cardinal Archbishop of Boston presided at the Mass and pronounced the final absolution. The provincial of the New England Province celebrated the low Mass. Two other bishops with several monsignori sat in the sanctuary. One entire aisle of the spacious church was filled with priests, secular and Jesuit, several of the latter from outside the province. Hundreds of mourners, including many nuns, knelt with the family and relatives in the center aisles.

There is one striking point of similarity in these otherwise disparate testimonials. By far the great majority of the clergy and laity attending Father Sheehan's funeral Mass was made up, in the language of sports, of the boys whom he had coached. All his life as a teacher and educational director, Father Sheehan's genius had been to make firm friends of those whom he inspired to achievements, not only in education, but in many walks of life. In the church that morning were some whose friendship went back to 1914, when Father Sheehan taught his first class in St. Francis Xavier High School, New York. Gathered to pay a final tribute to their friend, they were not without a certain feeling of discomfort. For they well knew what Father Sheehan thought of public testimonials. "Too much fuss" was his expression for them. Humble and somewhat shy by nature, he preferred all his life and their achievements did he betray pride, in them, not in the last to the first place. Only when he talked of his friends himself.

Neither by geography nor by genealogy was Father Sheehan a "proper Bostonian." He was born in Medford, Massachusetts a suburb some seven miles distant from the self-reputed hub of the universe. Medford is not a part of Boston, but, in his own heart and to the rest of the world, a Medfordite is a Bostonian. So it was with Father Sheehan, a deeply attached and fiercely loyal Bostonian, to the extent that all his life it was difficult to induce him to remain on alien soil one day longer than was necessary. A fellow biennist, who was with him in Rome, recalls that at the end of his two years, with an opportunity to see Europe leisurely on the way home, he booked passage on a ship leaving Italy directly for Boston the day after his doctorate examination.

Graduating from Boston College High School in 1907, Father Sheehan entered the Society that year at St. Andrew-on-Hudson, Poughkeepsie, New York. How he steeled himself to leave his beloved Boston, and for the next nineteen years of novitiate, juniorate, philosophy, regency, theology, biennium and tertianship to live in exile, is a miracle of the grace of vocation. An incident of his first night at St. Andrew's reveals that Boston was not out of mind. In 1907 the present beautiful community chapel at St. Andrew's had not been built. The community used temporarily a room in the basement. The room had one door, and with the altar placed just inside that door, all who entered had to do so in full view of those already in their places. On the night of August 14, a new group of postulants filed into the chapel, and the community broke into laughter to see one of them striding manfully into the chapel in short pants. Father Pettit, the novice master, took action the next morning to remove the distraction by ordering Brother Sheehan fitted with a pair of long pants. We can imagine his surprise when the postulant came straightway to his room with the practical request that the short trousers be sent home to his brother in Boston. Permission was granted.

Following his year of tertianship, again at St. Andrew's, Father Sheehan found a bigger task awaiting him than the expected assignment to teach theology. He was appointed prefect of studies at the new Weston College. In that year, 1926, the big, handsome house at Weston was half completed,

and up to that summer was planned as a common house of philosophy for both the Maryland-New York and New England Provinces. Woodstock would be their common house of theology. Suddenly Rome decided that Weston should be completed as a house of both philosophy and theology, to begin as such the following year, 1927. The decision entailed a busy year for the new prefect of studies. In addition to his class in philosophy, his was the responsibility of having schedules, textbooks and all other equipment for a theologate ready for the coming *Schola Brevis*.

Father Sheehan combined the posts of professor of theology and prefect of studies from 1927 until 1934, when a period of ill health forced superiors to relieve him of the duties of prefect. After a six months' rest, he returned to teach theology until 1939.

As in the case of the preacher, so the teacher has never lived whose manner and style appealed to all his students without exception. Particularly delicate and sensitive is the relationship of professor to student in a Jesuit house of studies, where both live as members of the same family. From the vantage point of time, Father Sheehan's former Jesuit students unite in praising his clear and penetrating mind, the precision of his thought, his sharp definition of terms and simple form of argument. He spoke Latin as fluently as English. Some he annoyed by skipping the easier parts of a thesis with a "*Potestis legere,*" and addressing himself to the more difficult points. And some still ruefully recall the way, in repetitions and examinations, he smiled as he put a dagger in you. One last quality is very much in character. His students testify that he was ready with sympathy and encouragement to all who sought his help.

Father Sheehan never attained the stature of an outstanding theologian, because his interest never turned toward research nor toward writing. He was rather the professional in the field of teaching theology to beginners. For recreation at Weston Father Sheehan liked the game of contract bridge, at which he was an expert amateur. Until his illness in 1934, he was also a golfer, enthusiastic, but something less than an expert.

The year 1939 brought an abrupt change in Father Shee-

han's life and work. For some years the office of province prefect of studies had been taken care of by the socius to the provincial, but the double burden had by now grown too heavy. Much to the regret of Weston College, the provincial appointed Father Sheehan as a full-time province prefect of studies. As the events of the next nineteen years proved, it was for the *bonum commune* a felicitous appointment.

The early 40's were a period of lusty expansion in New England Jesuit education, as they were elsewhere. Not only were three new schools opened, two high schools and one university, but the older institutions were experiencing a second spring. Boston College High School doubled its enrollment in two years. Boston College was mushrooming into the multi-schooled university which it now is. This phenomenal growth presented not only the local problem of providing faculties and physical equipment, but general problems of educational policies to the provincial and his assistant for province studies. The province had to raise its sights radically in selecting young Jesuits for special studies and university degrees. It had to decide where to anchor Jesuit education in the tide which had already swept away Greek, and now was running swiftly against Latin in secondary schools and colleges. It had to secure the primacy of Catholic philosophy and theology in schools other than arts and sciences, where technical and vocational courses threatened to swallow up all available hours in the schedule.

To help solve these and like problems, provincials, rectors, deans and principals leaned heavily on the new province prefect. Years before when Father Sheehan was defending his doctoral thesis in Rome, Father Maurice de la Taille, S.J., the famed theologian of the Mass, publically commended Father Sheehan's clear-minded, quick way of cutting through accidentals to the heart of the questions proposed. This was the gift which he now put to the service of education in the province. New ideas were not suspect to him because they were new, but were weighed against the essentials of the *Ratio*. Thus he was among the first to recognize the importance of, and advocate the judicious use of testing procedures for the guidance of scholastics, and of psychological tests for candidates for the Society. Once his judgments were formed,

Father Sheehan could be curt in expressing them. But it was never the sharpness of self-opinion which refuses to listen to the other side, nor the curtness which out of fear of being wrong shuts off discussion.

In addition to the assignment of province prefect, he was appointed in 1945 province director of special studies, and held that position until 1957. As many can testify, a Jesuit assigned to special studies, especially outside the province, finds it a lonesome task. He feels himself an orphan in the sense of belonging to no particular house which readily supplies his temporal wants and a home to which he is welcome during vacations. Because the work is long and arduous, he needs sympathy and encouragement and counsel. Father Sheehan, in the opinion of many, did his most valuable work in the field. With his great capacity for friendliness and zeal, he gave himself unsparingly to this work. It involved many journeys and much letter-writing. It comprised such minutiae as buying clothes, seeing dentists and paying bills. And it included, above all, the art and science of persuading the student to believe in himself and in his ability to complete successfully the work for the degree.

A province prefect is an *ex officio* member of the executive council of the Jesuit Educational Association. This top-ranking educational body of the Assistancy has memorialized in a resolution the contribution Father Sheehan made to its work. He was particularly active on its subcommittee for diocesan relations. Younger members of the council listened to him as an "elder statesman," while an older confrere expressed his unique value to the council's deliberations in these words: "To Father Sheehan the touchstone of all questions about Jesuit education was its conformity to the teaching and thinking of the Church. This he would concisely and lucidly trace in our discussions, from the revealed word of Holy Scripture down to the latest pronouncement of the Holy See."

As part of his duty, Father Sheehan held active membership in several educational groups, the National Catholic Educational Association, the New England Association of Colleges and Secondary Schools, and the National Council of Independent Schools. He was instrumental in obtaining accreditation for several New England Catholic colleges and secondary

schools. Of one of them, the Newton College of the Sacred Heart, he was a trustee, and at his death, the Mother President wrote to Father Provincial: "Father Sheehan was associated with this college from the very beginning. His wisdom, tact and ability to understand the particular spirit of our education made his help invaluable in obtaining membership in the New England Association. His simplicity, spirit of faith and good humor made even a chance encounter with him an encouraging experience." Perhaps the most difficult and delicate assignment he discharged during these years was that of a paid consultant to the Strayer committee which conducted a two year examination of the Boston public school system.

In addition to these official tasks, other institutions and individuals made many demands upon his time and experience. The Reverend Superintendent of the Boston Archdiocesan Schools made no secret of the fact that he consulted Father Sheehan on every major matter. Friends and especially fellow Jesuits sent their problem cases to him, and he spent many hours interviewing individual students, probing for and correcting their difficulties, tutoring them when necessary and personally arranging their reestablishment in school.

On August 15, 1957 Father Sheehan celebrated his golden jubilee. Quite unexpectedly, but with the sure sense of human relations which he possesses, His Eminence Cardinal Cushing of Boston arranged a tribute to him in the form of a Solemn High Mass, at which the Cardinal presided and preached. "He is inflamed," the Cardinal said in his sermon that day, "by love of his work of promoting education, to the point of dedicating himself to it without reservation. He is a man who exacts no personal reward for his contribution to the common good. We salute today an exemplary priest, a loyal Jesuit, a dedicated scholar and a true friend."

It was evident at the time of his jubilee that Father Sheehan's grip on life was tenuous. The marvel had been that his frail body had withstood for decades the ravages of a serious asthmatic condition. In that long period he had never enjoyed an uninterrupted night's sleep, but was obliged, at least once each night, to have recourse to adrenalin injections. On the 1958 status he was relieved of his duties as province prefect and assigned to the new Boston College High School as

spiritual father. A sharp attack of asthma hospitalized him shortly after his arrival, and he then learned that he had an inoperable cancer of the lung. With no trace of self-pity, he returned to B.C. High to live, as he put it himself, on borrowed time. A few weeks later, on January 10, 1958, death came swiftly in the Boston City Hospital, where he had been rushed following a heart collapse. He was buried in the Weston College cemetery.

Jesuits have no epitaphs written upon their tombstones. Perhaps we should not write one here. But of this friendly, humble Jesuit who never holding a post of command in the Society, served his 52 years in the "long black line" obediently and with distinction, St. Paul's words seem very apt. "He was a good soldier of Jesus Christ."

## **Brother Michael McHugh** **William V. Bangert, S.J.**

For a little less than a year, from November 8, 1956, when Brother George Sandheinrich died, until his own passing on October 18, 1957, Brother Michael McHugh enjoyed the distinction of being the Patriarch of the brothers of the New York Province. On the latter date the Angel of Death quietly slipped into the infirmary at Saint Andrew, took the patriarchal cloak, slipped it over the shoulders of Brother Harry Fieth, and summoned Brother McHugh to his eternal home. It was sixty years and twenty one days since Brother had entered the Society.

Eighty seven years before, on February 9, 1870, Michael was born in the village of Curralubber, County Leitrim, Ireland.<sup>1</sup> His parents were Charles and Bridget Loughran McHugh. Here in this northern section of the Emerald Isle that peeks out into Donegal Bay, with its hard soil and moist climate, where potatoes grow in plenty and grain hardly at all, Michael grew up into young manhood.

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<sup>1</sup> The Society's records give the date of Brother's birth as February 9, 1870. In his application for citizenship in the United States, however, Brother testified that he was born "on or about the ninth day of February in the year one thousand eight hundred and seventy one."

When he was twenty-two years of age he decided to leave Currenubber and come to the United States. What decided him is not known, but it was a sad, rebellious and angry Ireland he was leaving. The plaintive strains of "It's the most distressful country that I have ever seen" must have been most familiar to him. When he was twelve, Cavendish and Burke, Chief Secretary and Under Secretary of the British administration in Ireland, were assassinated in Phoenix Park, Dublin. They were the days when Michael Davitt and Charles Parnell were moulding the Home Rule movement, when a bitter and impoverished people schemed terrible things against the British, and when American sympathizers collected money for such awesome projects as the burning down of London on a windy night. Resentment over Ireland's sufferings, however, Brother very rarely showed. His memories of Ireland seemed to be filled, not with bitterness, but rather with glowing pictures of smiling lakes, the waters of the Shannon, the Braubine Mountains easing off to Sligo to the West. His grasp of geographical details was both broad and minute. For fifty-two years Brother kept among his meagre belongings a bit of verse about Ireland which he had copied out on Holy Cross stationery in June of 1905. Some few lines follow:

All praise to St. Patrick who brought to our mountains  
 The gift of God's faith, the sweet light of His love!  
 All praise to the shepherd who showed us the fountains  
 That rise in the heart of the Savior above.  
 Then what shall we do for the heaven sent father?  
 What shall the proof of our loyalty be?  
 By all that is dear to our hearts we should rather  
 Be martyred, sweet Saint, than bring shame upon thee.

### To America

Michael first went to Liverpool where he stayed but a few days before he boarded a cattle boat for America. On May 2, 1892, his trip came to an end when he looked upon the shore line of Boston Harbor. Michael brought with him to the United States a quick mind, a shrill voice, a heavy tread and a flair for the recitation of lengthy stanzas of verse. These remained with him almost to the end of his days. A short man, he was vibrant with energy. The features of his face were sharply cut. In his clear blue eyes danced a very obvious impishness.



One of Michael's brothers had preceded him across the ocean and had settled at Worcester, Mass. So it was to Worcester that he went. In this bustling and begrimed industrial town he found work in a brass foundry. Here he stayed for about three years. Losing no time to make application for citizenship he solemnly protested to the "Honorable the Justice of the Central District Court of Worcester" his intention of becoming an American citizen and "to renounce forever all allegiance and fidelity to any foreign Prince, Potentate, State, and Sovereignty, whatsoever, and particularly to Victoria, Queen of the United Kingdom of Great Britain and Ireland."

In the southern section of Worcester, high on Packachoag Hill, stood the Jesuit College of Holy Cross. Here in twin-towered Fenwick Hall and adjacent O'Kane Hall Father Edward McGurk guided the workings of the College with the assistance of 11 priests, 8 scholastics and 15 brothers. The large number of brothers at Holy Cross should not be surprising. In those days an approximately even number of priests and brothers in the Colleges of the Maryland-New York Province was a common thing. In 1895, Xavier, for example, had 28 priests, 10 scholastics and 13 brothers; Fordham had 17 priests, 10 scholastics and 20 brothers; Georgetown had 20 priests, 7 scholastics and 18 brothers. Sometime around 1895 Michael left the brass foundry to work at Holy Cross. Among the Regents whom he must have known were several who later became well known throughout the Province as priests, Mr. Thomas Becker, Mr. Gerald Dillon, Mr. Matthew Fortier, Mr. Henry Judge.

Sometime during the approximately two years that he was at Holy Cross Michael realized that he had a vocation to be a Jesuit brother. Father William Pardow, the provincial, accepted him and instructed him to do his postulancy, at least in part, at Holy Cross. On September 27, 1897, when he was twenty-seven years old, Michael entered the Novitiate at Frederick, Maryland. Maryland's hold on him was not strong and it was not long before he was back in New England. Sometime during the noviceship he was assigned to Boston College on Harrison Avenue. He returned to Frederick to pronounce his first vows on September 29, 1899. Then began over a half century of devoted service in such obscure positions

as refectorian, baker, sacristan, gardener, throughout the area of the present three Eastern Provinces. Within the boundaries of the New England Province he worked at Boston College (1899-1901), Holy Cross (1901-1905) and Keyser Island (1923-1924). Within the territory of the Maryland Province he worked at Woodstock (1905-1909) and Georgetown (1909-1921). Within the area of the New York Province he was at Canisius College (1921-1923), Saint Andrew (1924-1941), Inisfada (1941-1946) and Saint Andrew again (1946-1957).

Brother pronounced his Final Vows at Woodstock on February 2, 1908, along with Father James McDermott, Father Hector Papi and Brother William Coffey. Because of the large number of vow men English permissions were granted the theologians. At dinner that festive day Brother had the pleasure of hearing poems recited by Father Robert Reynolds, fourth year father, and Mr. Joseph Hogan, speeches by Mr. Edmund Walsh and Mr. Hugh Gaynor, and a violin solo by Mr. Michael Jessup.

### **The Merry Catalyst**

Brother McHugh had the happy faculty of creating an atmosphere of merriment. Those who recall him usually do so in terms of a practical joke, a good natured riposte, a gay gesture. Especially in the midst of a group of scholastics was he a catalyst hurrying along the action of laughter and good humor. One father recalls his regency days at Georgetown when Brother was refectorian there. The scholastics, being prefects, went to early dinner and were served by Brother. Among them all there was a constant and pleasant give and take. One day the scholastics deliberately spilled a disappearing ink over the table cloth. Brother, with smart agility, ran at breakneck speed for a rag, only to find by the time he returned not a trace of a stain.

Father Minister at Georgetown had directed Brother to write in a little book the names of those who talked at second table. One day another brother covertly entered Brother McHugh's name. Great was his consternation when he next reported to Father Minister and found himself charged with violation of silence. But rare indeed were the occasions when he was at a loss for the incisive retort. One day when he was

on the farm at Saint Andrew he was returning to the house with a basket of eggs. Some juniors met him and engaged him in conversation. While one Junior kept him distracted another quietly took an egg from the basket and gently placed it on the ground. Brother finished what he had to say and moved on. He had gone but a short way when the juniors called to him that one of his eggs had fallen out of the basket. Undismayed by the sight of the unbroken egg that had survived a fall, he picked it up with the comment: "Sure, 'tis strong eggs my hens lay."

One day when Brother was eighty-six years old he was seated in the kitchen peeling a basket of onions. Tears poured down his cheeks. Father Walsh, the Rector, happened by and asked Brother why he was crying. "Sure," he replied, "And didn't you hear? My great grandmother died."

A familiar sight during the Juniors' Villa at Monroe was a circle of scholastics out of the center of which resounded, shrill and loud, the lines:

I am the monarch of all I survey;  
My right there is none to dispute;  
From the centre all round to the sea  
I am lord of the fowl and the brute.

Surrounded by the enraptured listeners of a younger generation, the slight, stooped octogenarian with alert eyes, skin taut over his cheek bones, wisps of white hair over his ears, could go on endlessly. The walls of the infirmary at Saint Andrew still seem to reverberate with:

My name is Nicholas McCarthy, from Trim.  
My relations are dead except for one brother Jim.

### **Hard Work and Deep Prayer**

But Brother McHugh was not frivolous. Far from it. Men who lived with him look back over the years and are united in their description of him as hard working, earnest, devout, prayerful. The way he approached his work and his religious duties manifested a deep interior seriousness of purpose. His grasp of the fundamentals of the religious life was sure and thorough. In the practice of obedience he was exact and his sense of responsibility in an office was great. At Holy Cross in 1901 Father Minister used to enter into his diary little en-

comiums of the brothers for their work. It is not surprising to see Brother McHugh's name on the honor roll. On August 18, 1901, Father Minister made the entry: "Our flower beds in the cemetery are in full bloom. Bro. McHugh takes well [sic] care of the grave yard."

In a certain sense there was a literalness about Brother's fidelity to duty which made it hard for him to see the possibility of exceptions. A strain of authoritativeness in his character, a certain hardness of temperament, like the soil of his native Leitrim, made for endurance and reliability, but did not allow a full and beautiful flowering of such attractive human qualities as gentleness, mildness and sweetness of manner. One father recalls that Father Minister at Georgetown had directed that no one was to go to early breakfast without permission. That was the rigid and unbending law as far as Brother McHugh in his capacity as refectorian was concerned, and he was determined that it would be infringed on by none. There was no room for such things as presumed permission or *epikeia*. This authoritativeness was one of his qualities that made Brother a bit unusual. The ship he sailed across the sea of life was not quite always on even keel, freighted as it was with a certain number of oddities. At least once in his career manifestations of singularity made a change in mid-year a necessity. On March 25, 1905, Father Minister at Holy Cross made the following entry in his diary: "Word came this morning from Father Provincial sending Br. McHugh to Boston College. The brother has been showing signs of weakness of mind—hence a change seems to be necessary."

Brother was blessed with a strong and durable body. In June of 1903 the weather in Worcester was nasty. One after the other the members of the Holy Cross community became sick. Father Minister could find no better way to highlight the general effect of the dull, chilly days than to indicate the succumbing of vigorous Brother McHugh as an example. He wrote in his diary on June 23: "Certainly trying weather . . . Br. McHugh also knocked out for one meal."

Brother had a passion for neatness and cleanliness. When he acted as refectorian his dining room had the brilliance of a heavenly constellation with glistening plates and saucers shin-

ing like so many stars. His fidelity to the order of the house was outstanding. Before he went to live in the infirmary at Saint Andrew and when he had his room on the top floor a familiar and regular sound in the Novitiate was the slow clop-clop-clop of his heavy tread on the stairs as he made his way to and from morning visit, Mass, Litanies. When he moved to the infirmary he insisted, until shortly before the end, that he attend the Community Mass although this meant a slow and arduous walk to the Chapel.

The same tenacity that characterized his obedience stamped his life of prayer. Until about a year before his death, despite his eighty-five years and more, he knelt during his meditations and examens. Not till feebleness took away his facility in writing did he fail to mark his examen book. The small bent figure making his way through the corridors of Saint Andrew was never without rosary in hand. Practically the only things among a handful of papers he left behind were the resolutions he had written out during his annual retreats. These resolutions, simply and candidly composed, are a touching record of his determination to grow through the years in charity, prayerfulness, patience, generosity, obedience. Normally the place to look for Butler's "Lives of the Saints" for the current month was not in the library but in brother's room. It is impossible to calculate how many copies of the small book of devotions entitled "Key to Heaven" he wore out.

In 1950 Superiors felt that the time had come to place the expression "*Orat pro Soc.*" after his name in the Province Catalog. But even then he kept busy, darning socks—"saving soles" he called it. During the last year or so of his life his mind lost its lucidity and it was common to find him in different parts of the house, ever with the same question on his lips, "Sure, where is my room?"

On the occasion of the celebration of his Diamond Jubilee, September 27, 1957, Brother with the help of the Brother Infirmarian was able to get to the refectory for the speeches and songs. These he enjoyed immensely. In the days that followed, his decline was most rapid. Quietly and peacefully on October 18, 1957, brother gave his happy, hardy, head-strong soul to the Lord he served so well. It was only twenty-one days after the Jubilee.



## Books of Interest to Ours

**Prophecy and Inspiration.** A Commentary on the Summa Theologica II-II, Question 171-178. *By Paul Synave, O.P. and Pierre Benoit, O.P.* New York: Desclee Company, 1961. Pp. 186. \$3.75.

This brilliant work is as remarkable in its author as in itself. Only rarely in our age of specialization do the skills demanded for the critical study of the Bible co-exist with the habits of mind proper to the dogmatic and speculative theologian. Still more rarely do they co-exist in almost perfect balance and with some profundity. Père Benoit demonstrates by this work that the combination, though rare, is not impossible. It may be that only a Dominican of the *Ecole Biblique*, heir of both Aquinas and Lagrange, was capable of producing this essay. That the excellent translation was proposed and executed by American Jesuits (Fr. George S. Glanzman, S.J. suggested the translation, which was done by Avery R. Dulles, S.J. and Thomas L. Sheridan, S.J.) is a happy circumstance, indicative both of the widespread enthusiasm which greeted the French original, and of the genuine (though often restrained) affection of modern Jesuits for the Angelic Doctor; it is he, after all, and Suarez or Molina, who is the preferred doctor of the Society's theologians.

The genesis of the French original is well known. Fr. Paul Synave, O.P., had begun the volume *La Prophétie* for the series of commentaries on the *Summa* of *Les Editions de la Revue des Jeunes*. He died before finishing the work, and Père Benoit undertook to complete it. Besides revising the translation slightly and adding several explanatory notes, he appended what is really the substance of the work, an essay on scriptural inspiration, developed as a prolongation of St. Thomas's teaching on the prophetic charism. It was principally this essay which marked the originality of the work when it first appeared in 1945 and which, in revised form, is now presented in English.

The present volume is no mere translation; it contains both less and more than the original. The (Latin and vernacular) text of St. Thomas has been dropped. One might ask whether this was advisable, at least when the explanatory textual notes have been retained. These are, for the most part, highly technical, and will be beyond the reach of most readers. Perhaps it was felt that the few who could master them would have a text of the *Summa* available anyway.

Père Benoit's essay, on the contrary, is intelligible to the non-specialist, and is written with a limpid clarity and economy of expression reminiscent of St. Thomas himself. The value of the present translation is

greatly enhanced by the fact that the author, besides writing a brief preface, has revised his original work in several significant details, usually as a result of critical reviews of the original.

It is not possible in a brief review to detail all the positions espoused by Père Benoit. The following would appear to be both central to his thought and of great importance for the current effort to relate exegesis and theology: 1) Biblical inspiration is to be distinguished from prophetic inspiration, particularly in that it is primarily directed to the practical, not to the speculative, judgment; 2) The prophet and the human author of Scripture, to the extent to which they understand what they are communicating, are instruments of God only in a broad and improper sense (and may also be spoken of as dependent principal causes); 3) Methodologically, a more fruitful analysis of the biblical charism must begin not with the human notion of author (Franzelin), but with the theological notion of inspiration; 4) Scriptural inspiration must be related to other kinds of inspiration (prophetic, dramatic, etc.), and one must speak of an analogy of inspiration with respect to the multiplicity of human faculties, authors, and parts of the sacred books; 5) The problems regarding inerrancy will best be met by attending to the formal object which the author intends to affirm and teach; 6) The question of the inspiration of the Septuagint is an open one; 7) Besides the primary literal sense, where the human author is instrument only in a broad, improper sense, there are secondary senses in the text, hence truly scriptural (namely typical and fuller senses), where he is instrument in the proper sense, and where the "surplus" of truth present in the text over and beyond what is in his judgment is not a rare phenomenon but quite the rule. (This clear recognition of instrumentality in the proper sense thus serves to integrate the author's theory of inspiration with his theory of the senses of Scripture, expounded by him in "La plénitude de sens des livres saints," *Revue Biblique* 67 [1960] 161-196.) 8) Without detriment to the rational and critically unimpeded character of scientific exegesis, it will reach adequately the intention of God through the intention of the human authors only with the help of the complete context of revelation (and according to the analogy of faith), which has been entrusted to the Church alone.

The most beautiful pages of this work (130 ff.) are cast in the form of an allegory, comparing the Bible with a great cathedral, each possessing a marvelous variety, proportion, and unity. The highest praise of the book may be to say that Père Benoit's eloquent description of the Bible as God's cathedral applies, *mutatis mutandis*, to his own expression of what the Bible truly is.

THOMAS E. CLARKE, S.J.

**Fundamental Pastoral Counseling: Technic and Psychology.** By John R. Cavanagh, M.D. Milwaukee: Bruce Publishing Co., 1962. Pp. xiv-326. \$6.00.

This book is intended as a manual of pastoral counseling which aims at assisting the pastor to deal effectively with the problems often presented



to him. Dr. Cavanagh divides his treatment into five parts: techniques of counseling, the pastor and mental health, the pastor and personality development, the pastor and mental illness, and finally, the pastor and responsibility. There is much material which will undoubtedly prove useful to the pastor of souls.

Several aspects of the treatment, however, may detract from its usefulness. The organization is confusing and the positive teaching is so schematic that it offers the religious counselor little to work with. This is particularly true in regard to the techniques of counseling, where only general recommendations are made. Likewise, the presentation of client-centered counseling is difficult to follow.

The author tries to clarify the distinction between counseling and therapy by referring counseling to the "normal" level and therapy to the "abnormal." This does not seem very helpful since the concepts of normality and abnormality need clarification and since it is questionable that any such clear-cut dichotomy can be established. Moreover, the definition of counseling (p. 13) seems to conceive of the counselor as a high-class efficiency expert.

In general, the treatment suffers from the supposition that the various approaches to the handling of human problems can be resolved in terms of specific functions. The attempt to separate the roles of counselor and therapist on this ground avoids the fact that both counselor and therapist make use of the functions of education, guidance and counseling. To my way of thinking, this approach is misleading since it leads the author to the conclusion that the pastoral counselor ought to deal only with conscious material, leaving the unconscious to the psychiatrist. This seems to me an impossible and unrealistic division of labor. Moreover, the major portion of the book is devoted to an examination of the unconscious, which must have some relevance in the author's mind to the work of pastoral counseling.

A major aspect of the book is an attempt to integrate psychiatric thinking with Catholic philosophy. The effort is marred at points (for example, p. 55) by a misapplication of principles; also the section on responsibility proves to be disappointing in that it merely reformulates the familiar teaching of moral theology. The need for a pastoral psychology stems from the admitted limitations in the traditional teaching and it does not seem very helpful for pastors to merely reformulate this doctrine. In general, the treatment proceeds by juxtaposition of Catholic principles with psychiatric concepts. This approach overlooks some of the most significant dimensions of the problem of integration and makes the unwarranted assumption that scientific psychiatric thought and philosophical formulations are qualitatively continuous and that they can be formulated in terms of the same formal object.

Many pastors will find this treatise useful as a survey of Catholic thinking on many aspects of pastoral counseling. It will also be useful as a general introduction to modern psychiatric concepts and some of the schools of thought.

W. W. MEISSNER, S.J.

**Augustine the Bishop.** *By F. van der Meer.* New York: Sheed and Ward, 1961. Pp. xxiii-679. \$17.50.

This monumental work on fifth-century Hippo Regius and Augustine its bishop by the Dutch scholar F. van der Meer was first published in Holland in 1946. It was immediately hailed as one of the most important contributions to Augustiniana written in our century, and translations in the major European languages appeared not long afterwards. Now Sheed and Ward has made the *magnum opus* available in English in a very readable translation by Brian Battershaw and G. R. Lamb.

Van der Meer's book vividly and lovingly re-creates the little African diocese and gives us a fascinating and well-rounded portrait of a lesser-known Augustine, shepherd of his people. The work has four parts: 1) The Church of Hippo Regius: what the town of Hippo was like, its past, its people, its religious life, its bishop. The portrait of Augustine with which this section ends is a finely-wrought mosaic behind whose every detail stands one or more direct reference to the sources. 2) The liturgical life of Augustine's diocese: Augustine's ideas regarding Christian worship, his own liturgical practice, Christian initiation (catechumenate, Easter), a Sunday at Hippo. 3) Augustine the preacher and interpreter of the Word of God. 4) Various aspects of the popular piety of Augustine's flock: their cult of martyrs and feasts of the dead, their superstitions and beliefs, the mixture of the religious and profane in their lives, Augustine's attitude toward these things. The book concludes with an epilogue which sums up, with a love and admiration tempered by a fine historical sense, Augustine's enduring significance for the life of the Church.

Both publishers and reviewers have insisted that there is much that is new in this work. The non-specialist in matters Augustinian will surely find it easy to agree, and if we are to judge from the *consensus peritorum*, this claim seems to be more than amply justified. There has been unanimous praise for the impressive quality and range of van der Meer's scholarship; Father Henri Rondet has said that this book is, quite simply, a wholly remarkable achievement. And the book makes interesting, even absorbing reading. Van der Meer's concern was not so much with Augustine's thought (though there is quite a bit here on Augustine's theological work); it was rather to bring the man, the place and the time vividly to life, and in this he has succeeded admirably.

The English translation reads well. Unfortunately, it is not wholly satisfactory. *Theological Studies* (September, 1962, pp. 477-479) has pointed out its shortcomings and some rather serious mistranslations. It would be well worth the publisher's trouble to add a few pages listing at least the more serious *errata* and *corrigenda*.

Every library should have a copy of *Augustine the Bishop*. The Augustine who emerges from van der Meer's pages is a very human and very lovable "later Augustine," pastor and saint and Father of the Church, whom every educated Christian should get to know. The price is rather high, but, as someone has said, this is "a mountain of a book."

C. G. ARÉVALO

**Progress and Perspectives: The Catholic Quest for Christian Unity.** *By Gregory Baum, O.S.A.* New York: Sheed and Ward, 1962. Pp. vi-245. \$3.95.

Father Baum is one of the freshest and most original thinkers in Catholic ecumenical work today, and although this book is not written for scholars, as he himself tells us, it will be a rare person who reads it without learning something. Most of its readers will learn a very great deal indeed.

The central message of the book is eloquently expressed at the end of first chapter: "The Catholic ecumenical movement is not so much a way of influencing others, or of reminding others of what they should do, or of carrying on negotiations with them. Ecumenism is, rather, a movement within the Catholic Church herself, renewing her life and worship according to the pattern of Scripture and the liturgy, discovering the universality of her vocation, and making room in herself for all Christian values and authentic spiritualities, even those found imperfectly outside her borders.

"Through the ecumenical movement the Catholic Church seeks to be transformed according to the image of perfect unity and catholicity, ineradicably imprinted on her substance by the Lord. The ecumenical movement brings to the surface the hidden wealth of the Church's unity."

The second chapter shows from papal pronouncements how this movement has grown in recent years, especially since John XXIII became pope. The next two chapters search the Scriptures, Old Testament and New, for light on the problem of divided Christianity. Why does God allow it, and what does it mean for us? Following chapters show the advantages of an ecumenical approach to theology in contrast to apologetical theology, and the tangible results which ecumenical work has already produced for the renewal of both Protestant and Catholic life: in church architecture, in piety, liturgy, and sacramental life. Chapter seven gives an excellent description of the four main groupings of Protestantism: orthodox Protestants in the tradition of Luther and Calvin; Anglicans; "liberal" Protestants; the sectarian movement. Zealous apostles may discover from the chapter on ecumenism and conversion work that not all of their zeal has been as fully Christian as they would like to believe. The final chapter on Christians and Jews has special value because the author comes from a Jewish family, although his upbringing was agnostic.

The Society of Jesus came into existence at the beginning of a period of bitter controversy and mutual persecution of Catholics and Protestants. Perhaps the burden of this history and the difficulty in distinguishing between what is essential and what is dated in our tradition explains the proportionately weak contribution which Jesuits have made in work for Christian unity. As children of the Counter-Reformation, it is harder for us than for others to adjust to the new era now that the Counter-Reformation is over. There are outstanding exceptions, but

when one looks at all the writing and practical work which has been done in this area in recent years both in America and in other parts of the world, it is clear that much more has been done by others in the Church in proportion to their numbers than by Jesuits. It is difficult for a large organization to maintain its flexibility, but in ecumenical work, as with liturgical renewal, we must be prepared to change, to adapt, to develop, if we are to be really responsive to the lead of the Church.

Father Baum's book is written in a simple and attractive style which makes it eminently suitable for table-reading.

And when you have read it and would like to hear more from Father Baum, write to 180 Varick Street, New York 14, N.Y. and you will receive a free subscription to *The Ecumenist*, an excellent new journal published by the Paulist Fathers and edited by Father Baum.

DANIEL J. O'HANLON, S.J.

**Pastoral Liturgy.** *By J. A. Jungmann, S.J.* New York: Herder & Herder, 1962. Pp. 430. \$6.95.

This is the lifetime *Summa Liturgica* of Father Joseph Jungmann. Fortunately it comes on the market in time to help priests and others understand and assimilate the directives on corporate worship, which are the first fruits of Vatican Council II. What Jungmann wrote at Easter, 1960, is now in the course of verification in ways not then foreseeable: "We may even dare to hope that the concern that underlies all of these essays may come fully into its own through this reciprocal development and illumination and that the work of the kingdom of God today may thereby be advanced."

In this lengthy and profound volume it is not without significance that the late Gregory Dix is a scholar cited often, but without endorsement in the main.

A 'break-through' is indicated by the title itself. Prior to Pope Pius XII Catholic services in the Roman Rite could be pastoral *or* liturgical, but never simultaneously *both*. But Pius XII called to Assisi and Rome a congress to which he gave the revolutionary designation, "International Congress of Pastoral Liturgy," by which title he made it clear that the heretofore disguised and invisible pastoral character of the liturgy could become clear and accessible to all and for all, as the Council now also discloses.

It is well known that in giving directions St. Ignatius found difficulty in selecting just the right words to arouse the sluggish without giving free rein to the over-hasty. Toward the very end of *Mediator Dei* Pius XII speaks with Ignatian discretion: "We cherish the hope that Our exhortations will not only arouse the sluggish and recalcitrant to a deeper and more correct study of the liturgy, but also instil in their daily lives its supernatural spirit, according to the words of the Apostle." Jesuits that need to be converted to a deeper and more correct study of

the liturgy are asked to sample this book by starting with Chapter 13: "The Fundamental Idea of Sacred Heart Devotion in the Context of the Church's Prayer."

Part One (The Over-all Historical Picture [1-101]) may be Father Jungmann's greatest contribution to Catholic thought, a *multum in parvo* survey that ranges very far. From it many will finally understand how a religion true dogmatically can have (in the Roman Rite) offices so little in keeping with man's psychological needs. Part Two (Separate Historical Problems [105-321]) deals chiefly with Breviary matters, alone or in combination. Part Three (Liturgy and Kerygma [325-416]) is a series of studies on kerygma, the aim of which the author expresses at the end: "Our kind of Christianity must once more become Easter Christianity."

GERALD ELLARD, S.J.

**Les Ecrits Spirituels Des Premiers Jésuites.** *By Jean-Francois Gilmont, S.J.* Rome: Institutum Historicum S.J., 1961. Pp. 357. \$4.80.

**Répertoire De Spiritualité Ignatienne (1556-1615).** *By Ignacio Iparra-guirre, S.J.* Rome: Institutum Historicum S.J., 1961. Pp. 286. \$4.00.

These two studies, the third and fourth volumes of the series entitled *Subsidia Ad Historiam S.J.*, are an inventory of the spiritual writings produced in the Society from its foundation until the death of Father General Aquaviva in 1615. These bibliographic aids are directed to those Jesuits who, although they do not have the time to concentrate on historical studies, would like to nourish their interior life by contact with the primitive tradition of the Society.

Neither work is a mere listing of titles. Father Gilmont has limited his study to the printed works of St. Ignatius and his early companions. Each entry is preceded by an ample introduction which sets the work in its historical background and directs the reader to the original document and its translation(s).

The second book lists almost a thousand works, first chronologically, then by author. After each entry in the chronological listing Father Iparra-guirre indicates the content, the fundamental ideas, the style of the document and at times, a judgment of the work's value.

These books are extremely interesting guides through the early years of the Society's history. They should be in every Jesuit library and within easy reach of Jesuit retreat masters and those who direct Ours.

EUGENE J. AHERN, S.J.

**A Chronicle of Catholic History of the Pacific Northwest.** *By Wilfred P. Schoenberg, S.J.* Spokane: Gonzaga Preparatory School, 1962. Pp. xviii-570. No price given.

Perhaps never before has the seventy-fifth anniversary of one of our schools been commemorated by a handsome volume comparable to the one which Father Schoenberg has produced to honor Gonzaga's third quarter of a century. Its publication is a tribute to him and to the

school. It is also a valuable mine of facts on the history of the Catholic Church in the northwestern corner of the United States. Drawing on the resources of some twenty diocesan and other archives and on various printed sources, the compiler has gathered together and set down in chronological order a record of the events which went into the building of the Church in the states of Washington, Oregon, Idaho and Montana. References are given for each citation to aid further research and there is a large bibliography. Father Schoenberg mentions that the archives of the Oregon Province of the Society provided him with much of his material. He does not mention that he has himself played a large part in the gathering and ordering of those archives into one of the most valuable collections of Catholic Americana in existence. His work in this area should be a model for other provinces, and the present volume is proof of its value.

JAMES J. HENNESEY, S.J.

**The Key Concepts of St. Paul.** *By François Amiot.* Translated by John Dingle. New York: Herder and Herder, 1962. Pp. 297. \$4.95.

This most recent work of Father Amiot, New Testament professor at the Seminary of Saint Sulpice in France, was originally published in 1959 as a contribution to the *Lectio Divina* Series and entitled, *Les idées maîtresses de saint Paul*. After two introductory chapters vividly summarizing the life of St. Paul and his vocation as a missionary preacher and writer, Father Amiot selects as his dominant key concept the notion of salvation. Part I, Salvation through Christ, explains why the author has chosen this approach, outlines Pauline salvation, its gratuity and universality, treats briefly of Paul's view of the Old Testament period of preparation, and gives particular emphasis to the role of Christ as author of salvation. The second and third parts deal with man's participation in salvation, individually through faith and baptism, and corporately through the Church and the Eucharist. The last part treats of the attainment of salvation and covers its final stages—Resurrection and Parousia—and the unity of its earthly initiation with its ultimate completion.

The author appears to rely generally on Cerfaux, especially his *Christ in the Theology of St. Paul* and *The Church in the Theology of St. Paul*. Notable exceptions to this are his preference in chapter five for the Lyonnet version of the Romans passage on original sin, and in chapters twelve and fourteen, for Benoit's interpretation of *pleroma*. Durrwell's study of the redemptive significance of the Resurrection is also much in evidence.

Father Amiot numbers the Pauline epistles as fourteen and often throughout the book cites Hebrews, though he admits early that its author is unknown. He favors the South Galatian theory, dates that epistle to A.D. 49, the earliest of Paul's works. Were there any attempt at tracing chronologically the development of Paul's doctrine, this might help to substantiate the author's view that Christ as Savior jointly with the Father, rather than as intermediary of salvation, is a

truth central and evident throughout the Pauline corpus. As it is, this lack of concern for development is probably the only disappointing feature of the work, detracting somewhat from its considerable worth both as biblical theology for the seminarian and solid and interesting spiritual reading for the layman.

The translation of the author's text and, with very few exceptions, of the New Testament is excellent, and the whole book is attractively turned out. We should be grateful to Father Amiot for this sharing with us of the fruit of his many years of teaching experience.

PAUL A. BECKER, S.J.

**It Is His Own Blood.** By Vincent P. McCorry, S.J. Milwaukee: Bruce Publishing Co., 1962. Pp. vii-157. \$3.75.

In this little book of practical piety, Father McCorry records his own personal reflections on each of the prayers at Mass. These reflections include historical notes on the origin of some prayers, the relation of one part of the Mass to another, and explanations of the content of the prayers. This, the substantial part of the book, is prefaced with a discussion of the meaning of sacrifice and of the Mass as sacrifice.

The book is reminiscent of *The Mass in Slow Motion* (published by Msgr. Knox in 1948) both in the conversational, spirited style employed by both authors, and in providing an introduction to the Mass for the laity.

The fact that some of these essays appeared in "The Word" column in *America* may explain some needless repetition of ideas. If the book does not pretend to rival the writings of Bouyer or Dieckmann and seems to pass over some important currents in modern liturgical writing, it is nonetheless a painstaking effort to stimulate the lay reader to a new appreciation for the Mass and its prayers. The price seems notably high.

EUGENE J. BARBER, S.J.

**Quell des Lebens und der Heiligkeit.** By P. Bernhard Siebers. München: Verlag Ars Sacra, 1962. Pp. 238.

The English version of this book's title, Fountain of Life and Holiness, is an indication of its contents. The title is an invocation from the Litany of the Sacred Heart. This work is not just "another Sacred Heart book," but it is an extremely well done series of meditations on the litany. The author states that the book was occasioned by the *Haurietis Aquas* of Pius XII in 1956, and in the light of this encyclical he proposes here to make the Litany of the Sacred Heart most useful for meditative prayer and thus render the devotion fruitful for the interior life. He has been very successful in his purpose.

Before the actual meditations, there are thirty pages of necessary, interesting and enlightening introductory matter. There is an explanation of the nature of prayer and how to use the subsequent meditations for personal prayer. The origin and development of the Litany of the

Sacred Heart are briefly recounted, followed by a discussion of the place of the Sacred Heart devotion in the Church.

There are thirty-three meditations corresponding to the thirty-three invocations of the litany. Each meditation is divided into a preparatory reading (*Vorbereitende Lesung*) and a meditative colloquy (*Betrachtende Zwiesprache*). The readings present the solid theological basis and/or scriptural theme underlying each invocation. The colloquy gives a "composition of place" followed by an affective and personal prayer. It is amazing how even the most obscure of the invocations, e.g. "desire of the everlasting hills," become meaningful in this treatment.

This book is a treasury of material for any Jesuit to draw upon both for his own personal devotion and for sermons, retreats or Novenas of the Sacred Heart.

CLEMENT J. PETRIK, S.J.

**The Layman's Missal.** Baltimore: Helicon Press, 1962. Pp. LXX-1344. \$3.95 to \$12.00 (according to binding and color).

When we find something extraordinary where we are used to finding only the ordinary, it is only right that we call attention to it. And in *The Layman's Missal* we do have something extraordinary.

The English version of the *Missel quotidien des Fidèles*, this is more than just a missal: it is a missal, prayer book, ritual, kyriale and textbook, all bound into one compact volume. For in addition to the Ordinary and Proper of the Mass, as are found in all missals, there are also the rites (and other prayers) for baptism, confirmation, penance, extreme unction and matrimony, extracts from the Divine Office and Vespers and Compline, prayers for various occasions, Eucharistic readings and prayers, and a kyriale which contains nine chant Masses. In the Ordinary of the Mass the Latin and English are printed on opposite pages, while in the Propers the Latin is also given for everything except the Epistles and Gospels. These Epistles and Gospels are from the Knox translation, but other shorter biblical texts have been newly translated. The outstanding feature of the missal, however, is the series of introductions that appear at the beginning of each section and of each Mass. They are all done according to the best in biblical and pastoral studies of today, and would certainly go a long way for those whose only instruction in the meaning of the liturgy takes place at the services themselves. The seventy-page introduction at the very beginning of the book is especially noteworthy as a clear and learned explanation of the liturgy and liturgical symbols, salvation history, the Bible, and biblical terms.

In view of its outstanding qualities, the missal should certainly be on sale at all our college and high school bookstores, and since it contains the Latin and the chants which would be used at *Missae recitatae* and *Missae cantatae*, it could easily be adopted as an official missal of any of our schools. Its one drawback, however, is that it does not follow its French original in having the Masses of all the saints of the ecclesiastical calendar. Many are missing, and even the common Propers do not make



up for this omission. For the person who attends Mass daily, then, the missal does lose some of its tremendous appeal.

JAMES H. BREININGER, S.J.

**Grace.** By Robert W. Gleason, S.J. New York: Sheed and Ward, 1962. Pp. viii-240. \$3.95.

Father Gleason states that his book has been written "for seminarians, for graduate students, and for the ever increasing number of educated laity whose intellectual interests are more comprehensive both in depth and variety." If most of these people react to the book as did some theologians here at Woodstock, I think they will be mildly disappointed. It may be our hopes were too high. We hoped that the author would treat the problem of grace with the same relevance, freshness and imagination he had shown in his earlier work on eschatology, *The World To Come*. We hoped, in brief, that he would bring to life the theses studied in class. I don't think he has done this, but this only amounts to saying that it is not a very good book. Yet it is a clear restatement of the Catholic theology of grace; it uses Scripture lavishly and well and makes good use of the Greek Fathers.

The book limits itself to habitual or sanctifying grace, and is divided into two main parts. The first part is an historical survey of the development of grace, from the pagan world, through Scripture and the Fathers, and into the Scholastics. The second part covers the traditional theses on habitual grace.

Father Gleason's treatment of Scripture, especially of the Old Testament, is good, but it seems to lack organization. The chapters on de la Taille's theory of inhabitation are very clear. The author seems to be at his best when discussing Catholic theology vis-à-vis Protestant theology. He does this in different places in the second part of the book and in two appendices, "Luther and Reform" and "The Council of Trent." Another appendix on grace in the Eastern Church is also very good.

DENIS P. MURPHY, S.J.

**The Meaning of Prayer.** By Louis Colin, C.S.S.R. Translated by Francis X. Moan, S.J. Westminster: Newman Press, 1962. Pp. xiii-302. \$4.25.

No better title than *The Meaning of Prayer* could have been chosen for this splendid translation of *Mais . . . Priez Donc*. Although the author explicitly directs his explanations and exhortations to the "Christian layman, religious, and priest," it is especially the Christian layman who will find in this book the rich significance of prayer for him in his active daily life.

After a brief explanation of the prayer of praise and thanksgiving, Father Colin immediately brings the layman to the main subject of his book, the prayer of petition, which he develops in full detail. Beginning with the requisite qualities of the prayer of petition—attention, hu-

mility, confidence, continuity, and perseverance—he exhorts his reader to pray through Jesus, with Jesus, and in Jesus, relying at the same time on the intercession of our Lady, the saints, and the souls in purgatory. Narrowness of vision in prayer is impossible after reading the two chapters, “For What Shall We Pray?” and “For Whom Can We Pray?” A summary, by way of contrast, lists the corresponding defects of prayer, and the closing chapter of this section, “Prayer and Christian Life,” provides a forceful peroration. The final five chapters are devoted to particular types of the prayer of petition—liturgical prayer, the Mass, and the Divine Office—with special applications to religious and priests.

Abundant citations throughout the text, with footnotes conveniently placed at the back of the book, reflect the wide reading of the author and provide a wealth of quotations and references from the Fathers of the Church, papal encyclicals, outstanding theologians such as Saint Thomas and Saint Alphonsus de Liguori, as well as from numerous modern authors such as Dom Marmion, Romano Guardini, Raoul Plus, and Karl Adam.

The introductory pages list eleven other books by Father Colin which I am sure readers will wish to obtain after completing this excellent work on prayer.

THOMAS F. McMANUS, S.J.

**Problems and Progress.** *Edited by Robert W. Gleason, S.J.* Westminster: Newman Press, 1962. Pp. 152. \$3.00.

The rapid development of modern civilization and scientific thought poses a constant problem for the Catholic, and it is almost impossible for him to know the implications of his faith in areas of such complexity. These essays are especially valuable in attempting to solve this difficulty. Originally papers of a lecture series given at Fordham University, these considerations of nine prominent Catholic thinkers serve both to inform and to whet one's appetite for more.

A philosophical analysis of various theories of love is presented by Father Gleason. While emphasizing their common aspects he points out the particular insights that each gives. Father George Hagmaier, C.S.P., discusses the contribution that modern psychology offers by fulfilling a need that cannot fully be supplied either by the priest, the lawyer, the doctor or the philosopher. Emilio Dido compares the framework of Freudian psychology with traditional scholastic philosophy. Father J. Franklin Ewing, S.J., gives an historical study of the theory of evolution, shows what is essential to it, and then studies the present Catholic theological attitude toward the evolution of man.

It would be a mistake to think that all these essays are only theoretical studies. At least implicit in all of them is the plea made by Father John LaFarge, S.J., in his paper, where he calls upon the modern Catholic to dedicate himself to a life of individual responsibility in the social and political communities that surround him. This call is heard very clearly in the analysis made by Father Joseph Fitzpatrick, S.J., of social change in the city parish and the problems that arise from it. It is re-echoed by

Father Joseph Costanzo, S.J., in his consideration of the allegiance of the Catholic to the principles and workings of American democracy. The problems presented by the recent developments in the mass communication media are studied by Msgr. Timothy Flynn as he points out the need for Catholic influence in these fields. Father Philip Hurley, S.J., discusses the critical problem of discrimination, pointing out the cost of this practice to the economic welfare of the entire country as well as its effect on the character formation of the citizens.

MICHAEL D. MOGA, S.J.

**Catholics in England: 1559-1829, A Social History.** *By Mary D. R. Leys.*  
New York: Sheed and Ward, 1961. Pp. ix-220. \$4.00.

Miss Leys has written a book which can be recommended especially to the readers of *Woodstock Letters*. Every Jesuit is well acquainted with the background of Catholicism's era of crisis in England. In this social history there is opportunity to review the entire matter quickly from the novel viewpoint of the common man's experience.

It is impossible not to be surprised at the brutality and persistence with which papism was attacked for a century and a half. Although the goal of the extinction of the papist was never achieved, protestantism was finally made secure. It is shocking to reconsider how lavishly England spent a wealth of citizens for the questionable crime of being God's good servant before the king's or queen's. Recollection of the blood, sweat, toil and tears which this nation has exacted from countless people through the centuries cannot be suppressed.

With the attention which this book gives to less well-known individuals in addition to the main characters like Elizabeth, Cecil, Topcliffe and Campion, comes some challenge to an easy reading, but the effort will be rewarded.

Miss Leys' accurate treatment of the part the Society of Jesus played in keeping the flame of Catholicism burning in England is complimentary, gratifying, and again challenging.

GERALD R. RIPPON, S.J.

**The Ethical Aftermath of Automation.** *Edited by Francis X. Quinn, S.J.* Westminster: Newman Press, 1962. Pp. 270. \$4.25.

These eighteen essays point up the human problems, ethical considerations, and theological perspectives in the field of rapid technological change. Happily the emphasis is on basic attitudes to the problem and not on purely scientific and technical aspects of a widely misunderstood phenomenon. Eight contributors are Jesuits, and the rest are authorities in labor, politics, industry, and education. Among them are Secretary of Labor Arthur Goldberg, Senators Goldwater and McCarthy, John O'Neil of General Tire and Rubber Co., and Msgr. George Higgins.

Because it is a perceptive guide to a subject often tangled in a morass of conflict and lost in blind alleys, this book commands the attention of anyone who seeks an informed outlook on economic innovation.

The most dangerous and widespread misunderstandings about automation as technological change concern its sometimes relevance to unemployment. Chapters by Abraham Weiss, Seymour Wolfbein, Father William Byron, S.J., James C. O'Brien, and Joseph Keenan deal carefully, if generally, with that relationship. The Goldberg report on "Benefits and Problems Incident to Automation and Other Technological Advances" and the probing dissents by Arthur Burns and Henry Ford illustrate the mare's nest that is automation vis-à-vis unemployment.

Most valuable are the theological and cultural insights of Father Gustave Weigel and Father W. Norris Clarke. Father Weigel exploits some postulates for any ethico-theological assessment of automation, and this orientation from an astute theologian can help avoid the possibility of giving wrong answers to possibly wrong questions. Experts at editor Francis Quinn's Automation Seminar from which this book evolved were impressed with Weigel's contribution. Father Norris Clarke discusses the uses of the two leisures, serious and pastime. His analysis of the individual and social aspects of leisure is helpful speculation on the fate of people caught up in the toils of automated displacement.

*Ethical Aftermath* deserves a reading. It poses important questions and offers some answers.

THOMAS A. O'CONNOR, S.J.

**The Rich Nations and the Poor Nations.** *By Barbara Ward.* New York: W.W. Norton & Co., 1962. Pp. 159. \$1.00.

This book will be of great use to teachers and students of social and political ethics and to responsible American citizens who are trying to understand what position the countries of the West should take on the question of economic aid to un- and under-developed nations.

Since India and China have seen periods in their histories when they were educationally and scientifically superior to the West, how does one account for the present astounding disparity that distinguishes the North Atlantic countries from these and the other poor nations of the world? Miss Ward's answer to this question, a two-chapter analysis of four telling world trends, prepares the reader for her assessment of the true practical imperatives in economic build-up. It is the basis of an incisive ends-means evaluation of western endeavors to win the countries of Asia, Africa, and Latin America away from Communistic influences.

In the final chapter of her short book, Miss Ward goes to the heart of the foreign aid question with some outstanding observations on the relevance of Western generosity to its own survival. Because her conclusions rise out of the solid structure of historical fact, they do not deserve to be dismissed as "pious dreams."

To anyone concerned about the crisis in the modern world, *The Rich Nations and the Poor Nations* will be interesting reading. Some might see it as a case-book commentary on certain passages in *Mater et Magistra*. However, I think that this characterization would be unfair; commentaries are generally dull.

LUCIEN F. LONGTIN, S.J.

**Twelve Virtues of a Good Teacher.** *By Brother Luke M. Grande, F.S.C.*  
New York: Sheed and Ward, 1962. Pp. 160. \$3.50.

Great teaching tradition is manifested in this book, and in it Brother Luke reveals the spirit which has made the Brothers of the Christian Schools the great Catholic educators that they are.

The twelve virtues of a good teacher which he chooses to develop were originally listed by St. John Baptist de La Salle as an appendix to his *Conduct of the Christian Schools*. They were subsequently expanded and developed by later commentators. Brother Luke's book is the latest version.

The author would be the first to admit that the virtues chosen are arbitrary. He would also admit that this is not a handbook of teaching methods. The book is really a series of meditations for teachers with practical applications to classroom situations. Each meditation is liberally sprinkled with quotations from Scripture, the *Imitation* and the writings of St. La Salle. While individual virtues are not always clearly defined, they are well developed and illustrated by contrasting the true virtue with its two extremes. The treatments of prudence, piety, seriousness and silence are especially well done.

The book makes an excellent examination of conscience for any teacher with a year or more of teaching experience.

CLEMENT J. PETRIK, S.J.

**Church and State in American Law.** *Edited by John J. McGrath.* Milwaukee: Bruce Publishing Co., 1962. Pp. ix-414. \$7.00.

Father McGrath, Assistant Professor of Comparative Law at Catholic University, has provided an excellent selection of cases on the American law of church and state. His own modest introductions to the chapters and reference notes after each case are clear, succinct, and to the point. The editor gives the text of forty-seven cases, including the recent Regents' prayer case, and cites some two hundred others. These are distributed in sections which cover the rights of churches as corporations, the rights of church-related schools, government aid to church-related schools, the problem of religious instruction of public school pupils, the freedom of religious groups to proselytize, and the relation of religious practices to public health, welfare and morality. The last chapter reproduces a number of historical documents which the editor considers relevant to the courts' interpretation of the federal Constitution.

The book is admirably suited to serve as the text for an elective course. The editor's selectivity is more sharply focused than the comparable work of Professor Mark A. DeWolfe Howe. This reviewer has only a few rather minor criticisms. The price of the book seems high for its size. The editor could have reduced the forty pages of historical documents in Chapter VI to an expanded set of references. In fact, the selection of documents actually reproduced is not adequate to represent the historical problem. The editor momentarily lapsed from his high

standard of objectivity by implying that some decisions of the Supreme Court would "require the Godless education of children attending public schools" (p. ix). No criticism, however, can detract from the superior work of editing performed by Father McGrath. Both student and scholar will appreciate his contribution.

RICHARD J. REGAN, S.J.

**New Men For New Times.** *By Beatrice Avalos.* New York: Sheed and Ward, 1962. Pp. 182. \$3.75.

Existentially penetrating and satisfying is this Catholic evaluation of and solution to the modern educational crisis, *depersonalization*. The author opens her treatise with a restatement of the common findings of an array of modern philosophers such as Kierkegaard, Marx, Dewey, de Chadin, Jung, Mounier, Marcel, Mouroux, etc., common findings which are summed up in the educational diagnosis that modern man, confronted by supersonic changes and social vogues, surrenders his personality by blindly embracing every fad and institution, in a desperate attempt to stem the tide of fear and insecurity he experiences from such a bewildering confrontation. It is education's sacred trust to restore lost personality to modern man.

The Marxian revolution, seeking to destroy existing society and raise on its ruins a communist utopia where the individual is submerged in the collective, does not educate man in the art of saving his personality, but actually suppresses it for him. Dewey's attempt to convert the dualism between modern man and society into a meaningful reconciliation through education for a democracy does no more than squander man's personality. For Dewey's humanism denies man's power to transcend natural relations, and thus denies the very secret of man's distinctiveness as a person. A Catholic philosophy of education alone really provides the vital solution to such an educational crisis. The *Schoenstatt Movement* is one such system of education. Recognizing man's incorporation into the Mystical Body, in which, though a part, modern man nevertheless keeps his personality, it offers an orthodox method of training the individual to think and act not by the pressure of inane social conformities and unknown commitments, but in freedom and love, in terms of a transcendent and significant objective for the present and the future, for himself and that Mystical Body of which he is a member.

MARIO G. ALINEA, S.J.

**The Ghetto Game.** *By Dennis Clark.* New York: Sheed and Ward, 1962. Pp. 245. \$4.00.

The purpose of this book is to enumerate and explain the many factors that govern residential segregation in our urban environment. Underlying all the opposition to residential integration is a false image of the negro. The author describes the slave background of negroes, their abject poverty, their run down housing, their high rate of crime, all of which have created our image of the negro. Although the image

starts with facts, it is false because the popular imagination has attributed these facts to a basic laziness, immorality and inferiority in the negro, rather than to exploitation, discrimination and the long standing denial of human rights.

After describing the background of prejudice, the author outlines the discriminatory practices of builders, real estate brokers and the financiers of housing. Another chapter describes the great hostility shown towards negroes in the Polish, Italian and Puerto Rican enclaves of our large cities. The Jewish community is seen as a great defender of negro civil rights, and at the same time as fearful of integration on educational grounds.

The population growth among negroes and their increased buying power are viewed as key stimulants to residential integration. The impact of fair housing laws, of commissions of human relations, of universities and other educational institutions, and of the churches is described. The record of Catholic institutions is regarded as fair to good. The Friends Suburban Housing organization is given special praise.

Mr. Clark, formerly housing specialist for the Philadelphia Housing Authority and supervisor of the housing division of that city's commission on human relations, is now executive secretary of the Catholic Interracial Council in New York City. His writing reflects a wealth of knowledge and personal experience of his subject. He gives a clear and realistic presentation of the forces at work in our country to maintain segregation, and of those forces at work to secure effective mobility for the minority race. From Clark's analysis of these conflicting forces, it is by no means certain that we will ever have integration. The author prefers to be optimistic about the long range outcome, but he also quotes experts who are not. This is an informative book well worth reading.

WILLIAM P. PICKETT, S.J.

*Pius XII and Technology. Edited by Leo J. Haigerty. Milwaukee: Bruce Publishing Co., 1962. Pp. 244. \$4.75.*

Widespread interest has been aroused in recent years by authors who have described the wedding of science to productivity. Today this union has brought forth a technological revolution even more profound than the industrial revolution of a century or so ago. C. A. Coulson has remarked that, "If Christians had realized what was happening in the industrial revolution perhaps they could have influenced things for the better." The same could be said about the present situation. Fr. Haigerty, Newman Club chaplain at Purdue University, offers us this book as a means of taking hold of our technological age.

The work consists of 34 complete addresses of Pius XII with a sixty page appendix containing excerpts from 35 other talks. Each is accompanied by descriptions of the original sources and settings as well as references to the translations adapted by the editor. Clear section headings make the documents easy to read. As Father Haigerty explains, he has not included more than one talk on pure science since

these may be found in other compilations. Still the variety of topics treated is remarkable. A random selection from the index reads as follows: pottery, prayer, productivity, quantum mechanics.

The first 29 addresses were given to various industrial and scientific groups. Pius XII endorses technology enthusiastically, provided it is at the service of man in the service of God. The last five addresses are Christmas and Easter messages. These are certainly worth reading in full, but since they have a much broader scope, it would have been more consistent perhaps to include only the pertinent passages among the excerpts in the appendix.

Pope Pius emerges from these addresses as a thinker concerned with the broadest social dimensions of technology, yet not afraid to speak in the most concrete terms. On every level he brings the Church to grips with today's revolution. As Father Walter J. Ong, S.J., remarks about the Church in the forward of this book, "Technology is not her specialty, but like all things human, it is definitely her concern."

JAMES T. DEHN, S.J.

**Be Not Afraid.** *By Emmanuel Mounier.* Translated by Cynthia Rowland. New York: Sheed and Ward, 1962. Pp. xxvii-203. \$4.00.

Emmanuel Mounier was a Christian Existentialist, a man of deep faith and, according to the biographical sketch outlined by Leslie Paul in his foreword to *Be Not Afraid*, a man of uncompromising commitment to his convictions, religious, political and philosophical, which were to him perhaps only different aspects of the same reality.

The present volume is comprised of two parts, the first of which contains three essays grouped under the heading, "Studies in Personalist Sociology." The individual essays are entitled, "In an Hour of Apocalypse,"—this is a description of Europe at the end of World War II when the dominant feeling was one of anguish, torture and torment—"The Case against the Machine," which turns out to be a case *for* the machine, and "Christianity and the Idea of Progress," a rather remarkable analysis of the various polarities that have existed within Christianity during the nearly two thousand years of its existence, when it has had to face the notion of progress and make some decision about it. Mounier's challenging conclusion is that technical progress probably furthers an essential aspect of the Incarnation and completes, on a certain level, the Body of Christ.

The three essays in this first part of the book serve as a fine introduction to the style and thought of the author, which is then seen to better advantage in Part II in a more lengthy composition entitled, "What is Personalism?" In a very general sort of way, Personalism is the answer of an optimistic existentialist to the anguish of contemporary man. The book is aptly sub-titled, "A Denunciation of Despair."

More specifically, Personalism is a whole-hearted acceptance of reality, an openness to existence in all of its dimensions, an encounter with being which demands a constant dialogue with the other, whether that



other be God, utterly transcendent but at the same time intimately present, or man, fallen but redeemed, and inexorably engaged in the struggle for his fulfillment, or matter, which enters somehow into the mystery of the Redemption.

Mounier's reflections, though very perceptive and highly provocative, do not strike one as particularly original. Much of what he says is reminiscent of the work of Marcel, of Jaspers and of Berdyaev. Yet what he says is said in his own way, and it must be admitted that his own way is quite attractive. He writes as well as he thinks and reading his book is a rewarding experience.

This reader has had no opportunity to compare the English version with the original French, but Cynthia Rowland's translation reads smoothly and is well composed.

LEO A. MURRAY, S.J.

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### AMONG OUR REVIEWERS

Father C. G. Arévalo (Philippine Province) teaches dogmatic theology at San José Seminary, Quezon City.

Father Thomas E. Clarke (New York Province) teaches dogmatic theology at Woodstock College, Maryland.

Father Gerald Ellard (Missouri Province), who teaches at St. Mary's College, Kansas, is well known for his work in the liturgical movement in this country.

Father James J. Hennesey (New York Province) teaches history at Loyola Seminary, Shrub Oak, New York.

Father W. W. Meissner (Buffalo Province) recently published the *Annotated Bibliography in Religion and Psychology*.

Father Daniel J. O'Hanlon (California Province), who teaches fundamental theology at Alma College, California, is editor of the book, *Christianity Divided*.



















