

Connell, Francis J.
Four religious...
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Four Religious Founders

by

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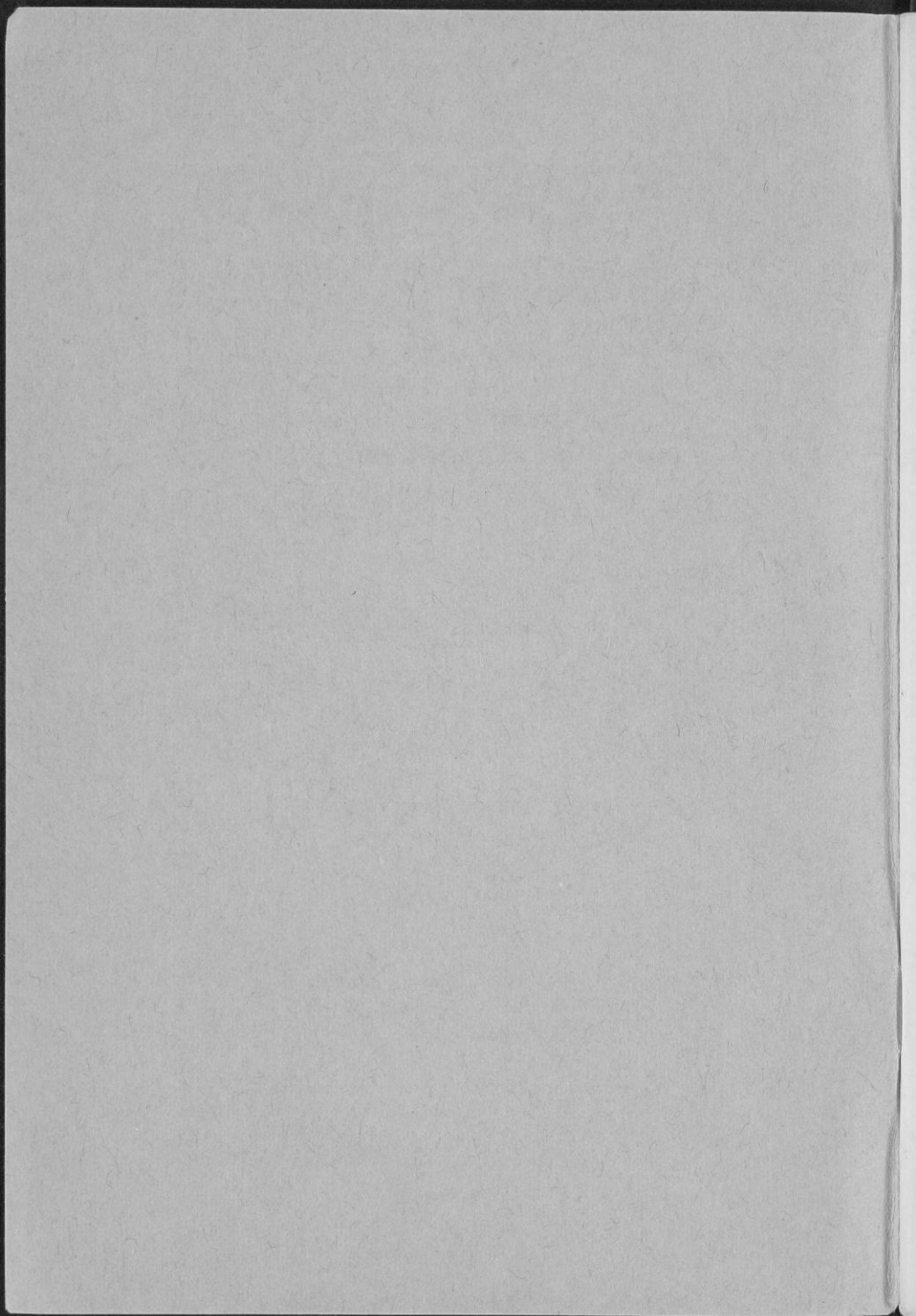
Rev. M. J. Ahern, S.J.

Addresses delivered in the Catholic Hour
sponsored by the
National Council of Catholic Men
with the co-operation of the
National Broadcasting Company and its Associated
Stations

- I. The Science of Sainthood
- II. St. Benedict of Nursia
- III. St. Dominic and His Work
- IV. St. Francis of Assisi
- V. St. Ignatius of Loyola



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INTRODUCTION.

Catholics believe that their Church is endowed with pre-eminent holiness. They put forward this claim, not in a spirit of boastfulness nor with any intention of discrediting the genuine virtue that so frequently distinguishes members of other religious denominations, but because they sincerely believe that the Catholic Church is the same Church that was founded nineteen centuries ago by Jesus Christ, the Son of God, for the purpose of leading men to sanctity and salvation. Now it stands to reason that an organization established for such an exalted end by Him Who is the infinite and eternal Holiness, and unremittingly protected by His fostering care, must infallibly exhibit to the world unmistakable signs of extraordinary sanctity.

One of the most manifest proofs of the sanctity of the Catholic Church is found in the lives of her canonized Saints—men and women of every race and of every social rank, whom the Church has solemnly declared to have reached the goal of everlasting life through the practice of heroic Christian virtue. In the lives of the Saints we have concrete, tangible evidence of the abiding presence of the Holy Spirit in the Church of Christ.

Since the Saints constitute so vital an element of Catholicism it was deemed suitable, shortly after the inauguration of the "Catholic Hour" (broadcast on the radio every Sunday over a nation-wide network of stations), to provide the many listeners with a series of five talks on sainthood in general, and on some of the more eminent Saints in particular. The speakers chosen for this series were from five different religious Orders. The first explained the Catholic doctrine of holiness, especially with reference to canonization and to the religious life. The other four speakers narrated the lives of their respective Founders, and gave an account of the spirit and of the activities of their Orders.

In publishing these radio talks, the National Council of Catholic Men, who sponsor the "Catholic Hour," earnestly hope that every one that peruses this little pamphlet will derive from its inspiring pages the desire and the incentive to advance at least one step nearer to the supreme Ideal of Christian holiness, Our Lord and Saviour Jesus Christ.

DEDICATED

To

the thousands of heroic men and
women who through love of Jesus Christ have
taken upon themselves the sweet yoke of Poverty,
Chastity and Obedience in the Religious State

THE SCIENCE OF SAINTHOOD

(Address Delivered by the Rev. Dr. Francis Connell, C. SS. R.,
in the Catholic Hour, August 3, 1930.)

Sanctity and *holiness* are words that are generally applied only to an extraordinary degree of virtue. When we say of a fellow-man that he is holy or saintly, we are usually understood to mean that the individual in question possesses a moral and religious perfection far superior to that enjoyed by the average good person. In view of this, it will doubtless surprise many of my hearers to learn that, according to Catholic doctrine, holiness does not necessarily demand an extraordinary measure of righteousness and piety. For, the essential component of true holiness is sanctifying grace. This is a supernatural quality which abides in the soul of every one that is free from grievous sin, and is in the friendship of God. Whoever possesses sanctifying grace is truly holy, for by it he becomes a partaker of the uncreated, eternal holiness of God Himself.

Sanctifying grace is of so exalted a nature that only God can confer it on the soul; yet at the same time the means of obtaining it from God are available to all human beings, and demand no extraordinary effort. The infant on whose brow the waters of Baptism have flowed possesses sanctifying grace. The man who faithfully and constantly fulfills his more important duties to his Creator and to his fellow-creatures possesses this divine gift in his soul, even though daily he may fall into minor faults of impatience, vanity, selfishness. Even the sinner who, as the shadow of death hovers over him, looks

back on a whole lifetime of wrong-doing, can obtain the pardon of his sins and can acquire sanctifying grace in a single instant, if he excites in his heart true sorrow for the injury he has done to the infinite goodness of God. In a word, every one has the opportunity of acquiring sanctifying grace, by which the soul is made truly holy, and which abides in its possessor as long as he remains free from grievous sin.

However, there are widely different degrees of holiness. For, sanctifying grace is capable of increase by acts of virtue; and in the practice of virtue, as in every endeavor that depends on man's free will, some are content with mediocrity while others strive for the best. The Catholic Church is constantly urging her members to increase in holiness, repeating to all without exception the words of Christ in His Sermon on the Mount: "Be you therefore perfect, as also your Heavenly Father is perfect." (Matthey x, 48). That we may have impressive examples of the holiness of life to which all can and should aspire, the Church has chosen for special veneration a great number of persons who during their earthly pilgrimage practiced Christian virtue in an heroic degree; and these she designates *saints*. The solemn decision of the Pope by which a person is declared a saint is called *canonization*. It must not be supposed that all those who have led lives of eminent sanctity have been canonized. In every age there have been men and women who practiced exalted virtue, but who were unknown to the world and have not been glorified on the Church's altars. But their deeds of holiness did not escape the all-seeing eye of God, and were recorded, each and

every one, in the book of life to receive a reward exceeding great in heaven.

The saints were not cast in a different mold from ordinary mortals. They had the same nature, the same inclinations, the same temptations, as the rest of mankind. Indeed, it is just because they were in all respects like us that the Church proposes them for our imitation. "Gaze upon the noble company of my heroes and heroines," she tells us. "They felt the surge of anger and the thirst for revenge beneath the sting of harsh words and of unkind deeds; yet they returned meekness and forgiveness. They experienced the lure of riches and of pleasure and of worldly honors, yet by God's grace and the indomitable determination of their will, they subdued these cravings. They felt man's innate urge to selfishness, yet they unstintingly devoted their time, their energies, their very lives to the service of their Creator and of their fellowmen. What they have done, you, too, can do."

Every race and clime, every grade of society, every occupation, has contributed its quota to the ranks of the Church's saints. Purple-robed kings and ragged beggars, profound scholars and ignorant peasants, the aged and the young, the innocent and the repentant, artists and laborers and soldiers and statesmen—from all these classes has the Church chosen her canonized saints, to teach us that in every state of life it is possible to copy the virtues of Our Divine model, Jesus Christ, and thus to become holy.

Besides the example of the saints, many other means of holiness are provided and fostered by the

Catholic Church. Incessantly she preaches the obligation incumbent on all men to pray to the Almighty that they may be preserved from sin and may perform their duties well. For, it is a fundamental law of the supernatural order that without God's assistance we cannot advance a single step toward sanctity; and it is equally certain that God will give His efficacious assistance to all those who pray for it with fervor and humility and perseverance. The Church also counsels us to ask the saints in heaven, especially the Blessed Virgin Mary, the Mother of God, to make intercession in our behalf. Effectual aid to holiness is also afforded by the Sacraments, the seven copious sources of divine grace, established by Christ to strengthen man in his earthly pilgrimage. Finally, every day on the altar of every church throughout the world is offered the Sacrifice of the Mass, which applies to individual souls the merits that Christ gained for mankind in general, during His mortal life, especially by His death on the Cross. Truly, abundant incentives and means are available to those who would make progress on the way to holiness.

In addition to all these helps to holiness, however, there is in the Catholic Church an organized institution, called the *religious state*, with the definite purpose of leading men and women to higher sanctity. The religious state is composed of a number of societies, commonly called *orders*. The members of male orders are usually designated *brothers* or *monks*; and many of them, besides being religious, are also priests. The members of female orders are known as *sisters* or *nuns*. Every order has its dis-

tinctive garb which all the members wear, and its specific rules which all are bound to obey. Some orders are spread throughout the entire world, others are limited to a small portion of territory, such as a single diocese. Some orders are cloistered, having no contact with the world; others are devoted to forms of labor that bring them into intimate association with the ordinary spheres of life.

What is common to all orders, however, and constitutes the essential factor of the religious state, is that the members bind themselves by the vows of poverty, chastity and obedience. A vow is a solemn promise, freely made to God. It differs from a mere resolution in that it imposes a special obligation toward the Almighty; so that one who would deliberately fail to fulfill a vow he had made would be guilty of unfaithfulness to God Himself. The purpose of a vow, therefore, is to animate the one who makes it with stability and constancy in doing something that is pleasing to God. By the vow of poverty a religious promises God to renounce all material possessions, or at least the right to dispose of his possessions arbitrarily. He also obliges himself to seek no luxuries, and to depend on his order for food, clothing, and other material necessities. By the vow of chastity he promises God to remain unmarried and to be pure in thought, word and deed. By the vow of obedience he promises God to obey his superiors in all those things in which they may lawfully command him. These vows are made only after the young man or woman has spent a year or two of novitiate in a religious house, as an experiment. Then the vows are taken for a limited period (generally three years) and at the end of that time,

if both the religious himself and the order are satisfied, they are taken for life.

In proposing the vows of poverty, chastity and obedience as effective means of sanctification, the Catholic Church has no intention of declaring that all those things that are renounced by these vows are sinful. Temporal possessions, and marriage, and personal liberty are good in themselves and can be used for God's glory. Nevertheless, in striving after and in using these things man is very liable to go to extremes—become engrossed in created goods and to forget his duties to God. No one can deny that sin and neglect in the service of God are almost always due either to avarice or to sensuality or to unrestrained ambition. Therefore religious bind themselves to a life of poverty, chastity and obedience, in order that they may escape the principal incentives to sin, and may render God a service that is unhampered by too human desires and gratifications.

Moreover, the essential features of the religious state were approved both in word and in example by Jesus Christ, the supreme Model of Christians. He spent the three and thirty years of His earthly existence in poverty—He practiced virginal chastity—He was obedient, not only to His Heavenly Father, but also to the civil and religious authorities of Judea. To those who desired to be His intimate disciples He gave the counsel that they renounce those things that are dearest to human nature—temporal possessions, and home and loved ones—and follow Him. In taking and fulfilling their vows, religious believe that they are following these counsels of their Divine Master.

Since the service of God is imperfect unless it includes the service of one's neighbor, religious devote themselves to works of mercy in behalf of their fellowmen. Some conduct hospitals, others take care of orphans and foundlings, others undertake the arduous work of education, others go to foreign lands to preach the Gospel. Even from the standpoint of philanthropy, the good that is done in the world by religious orders incomparably surpasses that effected by any other organized endeavor. But philanthropy is not the ultimate purpose of religious men and women in their labors for their suffering and needy brethren. For, philanthropy means *love for man*; but religious toil out of *love for God*—because beneath the rags and tatters of the poor, and the pain-racked bodies of the sick, and the tear-stained faces of orphans they behold Him Who said: "As long as you did it to one of these my least brethren, you did it to Me." (Matthew xxiv, 40).

And there we have the answer to the question why so many young men cast aside a brilliant worldly career to knock at the monastery door, why so many young women exchange gay silks and satins for the drab religious garb. Here we see the reason why in our own land with its countless opportunities for temporal success and material prosperity there are at present about 120,000 men and women gladly enduring the hardships and privations of the religious state. It is, to put it simply and directly, because they love God. For, in the last analysis, the source of all holiness, the secret of all sanctity, is love—love that will not be contented with the finite and transitory, but seeks as its all-embracing object the uncreated, unending beauty of the Divinity—

love that deems all burdens light and all labors blessed if they provide a safer and surer way to find the Heart of God and to rest upon His bosom.

ST. BENEDICT OF NURSIA

(Address Delivered by the Rev. Benedict Bradley, O. S. B.,
in the Catholic Hour, August 10, 1930).

Last Sunday you were told something of the nature of sanctity, or holiness. You were told that there are men and women who bind themselves together in religious societies for the purpose of living a life of Christian perfection. They do not claim to be perfect, but they are inspired with a desire of perfection. Following the example of Christ as well as His express counsels, they forsake the usual pathways of life and dedicate themselves to poverty, chastity and obedience, as a special mode of life which most surely leads to greater perfection.

Today we begin the life stories of four great Founders of such religious societies, namely, St. Benedict, founder of the Benedictines, St. Dominic, founder of the Dominicans, St. Francis of Assisi, founder of the Franciscans, and St. Ignatius of Loyola, founder of the Jesuits, or the Society of Jesus. Among the civilizing and Christianizing influences of the centuries, these Orders have held a prominent place and have made a notable contribution not only to the cause of the Christian religion but also to the welfare of mankind.

I speak today on the life and work of Saint Benedict, the first of these great Christian heroes. In order to appraise the accomplishments of Saint Benedict and the society which he founded, it is necessary first of all to understand the conditions

of the Western world in the days during which he lived.

During the first three centuries of the Christian era the Church passed through ten bloody persecutions. It was not easy in the beginning to win the world to the cause of Christ. The principles, values and attitudes of the new Christian religion were diametrically opposed to the whole culture and fundamental structure of pagan society. The two met in a death struggle. Before victory was finally decided, the Church had to witness the slaughter of tens of thousands of her children. Only after the great Battle of the Gods, fought at the Milvian Bridge in 312, did peace come to the Christian Church. It was here that Constantine, the Roman emperor of the West, who had espoused the Christian cause, finally defeated the pagan forces which had rallied for a last stand under Maxentius. The famous Edict of Milan, published by Constantine after the battle, permitted the Church to emerge from the catacombs and enter upon a normal life. This period of peace was only short-lived. It lasted long enough, however, for the Church to make **rapid strides in bringing the citizens of the Roman Empire into the Christian fold.** The progress was rapid, but in the nature of things it could not be thorough. Though the adherents of the new religion increased in large numbers, under the brilliant leadership of the great Fathers of the Church; nevertheless pagan society itself was slow to be transformed. Writing of this period, the well-known historian Guizot says: "Civil society, like religious society, appeared Christian. The sovereigns and the immense majority of the people had embraced

Christianity, but at the bottom civil society was pagan; it retained the institutions, the laws, and the manners of paganism."

The seat of the Empire, shortly after the peace of Constantine, was transferred by the great Emperor himself from Rome to the new city in the East, named after him, on the shores of the Bosphorus. Roman power and authority, as a result, were weakened, and simultaneously there appeared a new power and a new danger in the North.

Then began the era in history known as the "Migration of Nations." The ancient civilized world found itself overrun by fierce barbarian tribes, coming, as it seemed, in endless numbers from beyond the boundaries of the empire: Ostrogoths, Visigoths, Vandals, Huns, Saxons, and others. These wolves of the North, as St. Jerome calls them, threatened to devour the culture and civilization of the South. They were not invading armies, but whole peoples on the march. They conquered and they remained.

Who was to discipline these indomitable races? Who would shape them to the great art, now lost, of living and governing? Who would teach them to found kingdoms and commonwealths? Who would soften without enervating them? It was to be the Christian Church, but the Church working through the monastic institution of Saint Benedict.

At this time, when civilization seemed to be on the verge of extinction, and the Christian Church appeared to be on the point of losing the foothold it had gained amid the ruins of the Roman Empire, St. Benedict appeared as the providential instrument of a world's regeneration. The great Cardinal Newman says of this period: "Saint Benedict found

the world, physical and social, in ruins, and his mission was to restore it in the way, not of science, but of nature."

Saint Benedict was born at Nursia, in Umbria, Italy, about the year 480. All that we know of the facts of his life is what St. Gregory the Great tells us in his Dialogues. His parents were distinguished for their wealth and culture. According to his eminent historian, Benedict, blessed both in grace and in name, was sent to Rome to receive a liberal education at one of the universities of the city. He was about 20 years old at this time. Horrified at the general licentiousness prevailing in Rome, his historian tells us, "he withdrew the foot he had just placed in the entry to the world, and despising the pursuit of letters and abandoning his father's home and property, desiring to please God alone, he determined to become a hermit." Like John the Baptist, he took up his abode in the mountains about Subiaco, some thirty miles from Rome. This was about the year 500. For three years he lived in the cave of a mountain, hidden from the world, in converse with God alone, practising all the austerities of oriental monasticism.

His existence soon became known to the shepherds and country folk round about. Attracted by the fame of his sanctity, neighboring hermits who dwelt in the mountains soon began to come and place themselves under his guidance. A community of monks grew up in such numbers that in the course of a few years he was able to establish in the neighborhood twelve monasteries of twelve members each, with abbots, or superiors, whom he himself appointed. Saint Benedict's fame for holiness had mean-

while reached the outside world, attracting many aspirants to the religious life. Even the sons of nobles were brought to him by their parents to be trained in the practices of the Christian life. Pope Gregory mentions in particular Placidus and Maurus, who in time became his able assistants. This is the beginning of the great work of education for which his Order later became famous.

After some years, with a chosen band, among whom were Maurus and Placidus, Benedict left Subiaco and went to Monte Cassino, about 70 miles from Rome and about the same distance from Subiaco. Here, on the summit of the mountain, in the year 529, he laid the foundations of the now famous Abbey of Monte Cassino, from which blessings were to flow to all the countries of the civilized world. This Abbey is visited by thousands of tourists each year. At the time of his arrival the inhabitants worshipped pagan deities in the temples and groves on and around the mountain. Saint Benedict cut down the groves and built churches in honor of St. John the Baptist and St. Martin, and evangelized the pagan inhabitants that dwelt in the neighborhood.

Saint Benedict had discovered by his own experience in the cave at Subiaco and in his government of the twelve monasteries that he had established that the monasticism of the East then in vogue in Italy was out of place in the West and impossible of realization, except in the case of very heroic souls, so he determined on a complete change, which meant a revolution in the religious monastic life of the Church. With ripened experience, under the divine guidance, he drew up that famous code of laws for

monks which has since merited for him the title of Patriarch of Western Monasticism.

Saint Benedict died at Monte Cassino in 543.

How did this man, who had never been outside of Italy, exercise such a tremendous influence on his own time and on the following centuries? How did Saint Benedict, a second Moses of the New Dispensation, meet the need of his time? It was not by his own activities, or by his personality, or even by his holy life that he influenced so deeply his own and future generations, but by his Rule. Cardinal Gasquet, the great English historian, says of this code of laws: "The Rule of Saint Benedict may fitly find a place in any collection of classics. As a code of laws, it has undoubtedly influenced Europe. And, indeed, there is probably no other book, save, of course, the Holy Bible, which with such certainty can be claimed as a chief factor in the work of European civilization. It is undeniable that most of the nations of modern Europe were converted to the Christian faith and tutored in the arts of peace by the influence of the mode of life known as monastic. The men whose names are connected with the beginnings of civilization in the various countries of Europe, and their fellow laborers, were for the most part trained for their mission under the Rule of Saint Benedict. Such, for example, were Augustine in England, Boniface in Germany, Ansgar in Scandinavia, Swithbert and Willibrord in the Netherlands, and many others. In view of these facts, therefore, it will hardly be denied that the monastic system, as codified in the Rule of Saint Benedict, has been proved to possess some strange power of influencing great bodies of men and winning them

from the darkness of paganism and the horrors of savagery to the light of Christianity and the blessings of a civilized life."

The family is the center of Saint Benedict's legislation, and the success that followed the efforts of the Benedictines in the conversion of nations is to be attributed to this family principle. Wherever the monk went as a missionary, he established a community, a family. He settled among the people whom he came to convert, and there with his monastic family he made his home. A new and strange family began its life among a barbarous race, powerfully exciting and attracting their attention. A new culture soon began to make its influence felt far and wide. The rude population observed and soon began to admire the life of the new community that had taken up its abode among them. The monks taught them by word and by example. They instructed them in the arts of peace. They cultivated the land around them, and taught them new and improved methods of agriculture. They opened schools, in which the natives learned the arts and sciences. Above all, they instructed them in the saving truths of Christianity.

In time the monastery of the monks became surrounded by a fervent Christian community. Barbarians, now made Christians, began to knock at the door of the monastery for admittance into the family of monks. A new generation of religious began to fill up the ranks of the monks who had passed away to a better life. Within a generation or so we find in the monastery a native stock, undistinguished in life and culture from the foreigners who a few decades previously had come to convert

them to Christianity. The large number of recruits soon made it necessary for the monks to establish new monasteries, each monastery being the center of a new parish. This accounts for the many ruins of monasteries that we now find in close proximity to one another. As a result of all this, entire nations became Christian.

The great work of civilizing the barbarian nations was made possible only through this family principle. Augustine, the Apostle of England, and Boniface, the Apostle of Germany, would never have accomplished their work as individuals without the corporate strength which they possessed as members of a Benedictine family. A single person can never offer a pattern of life capable of easy imitation by society. To create a Christian nation requires more than the mere teaching and explanation of Christian truths. It needs compact bodies of religious men; it needs a picture of Christian life; in a word, it needs example, and this was to be found preeminently in the Benedictine family. Thus, when St. Augustine was sent to England with some forty monks, Pope Gregory, the first Benedictine Pope, reminded him that he must continue to live the family life in community with his monks, after the manner of the first Christians in Jerusalem. Around his monastery there gathered a peaceful population, which soon grew into village and town, modeling their local government on the pattern of the Benedictine Rule.

In his sketch of Monastic History, Cardinal Gasquet has this to say on the subject: "The monk is preeminently the apostle. But his apostolate is not exercised to its full extent as an individual. A sin-

gle man, though he be a saint, is but one. He comes and he goes; he lives his little space and is gone. Even a Francis Xavier could not convert a nation or build up a Church in India or Japan. The Christian life is not merely the life of an individual; it is the life of a society, and as such it cannot be illustrated in its relations and practical workings by the example of any one person. To establish a Christian nation it is necessary to present for the imitation of the people who are to compose it, not the bare laws and regulations of the Church, but an actual pattern of Christian Society."

By dint of skill and labor the monks taught the barbarian the pursuit of agriculture. Trees, fruits, flowers and vegetables were imported by them from one country to another, and the healing virtues of plants and minerals were studied and applied to alleviate the sufferings of the sick. The monasteries became the hospitals and places of refuge for the weak and homeless, the aged and the poor, and they were always ready to defend the oppressed against the powerful, whether kings or nobles.

We note a striking resemblance between Benedictine modes of action and those of the great Republic of Rome. From the earliest days the Romans were something more than conquerors; they were colonizers as well, and it was owing to this fact that they were able to subdue the world. They not only conquered, but they also perpetuated their conquest by colonization. It was by colonization that the barbarous nations of Europe were Christianized and civilized by Benedictine missionaries. As colonies, they exhibited to the people around them the excellence and beauties of Christ's teachings; as colonies,

they presented to the barbarian pictures of a cultured society, engaged in the pursuit of art, literature, and science, whilst at the same time they exemplified in themselves the benefits which civilization brought into every detail of daily life. The natural and the supernatural benefits were simultaneously put within the reach of every one alike.

Historians of every age, Catholic as well as non-Catholic, have paid glowing tributes to the work of the Benedictines. Especially is this true of the historians of our own time. May I quote the opinions of a few historians of our own day, not members of the Catholic Church? "The monks," says the historian Plank, "have been more than the benefactors of their age; all humanity has derived benefits from their labors. The cultivation of the deserts, the clearing of the forests, the draining of the marshes, are the least of their benefits; their whole life was a sacrifice, and in this was their power over barbarous nations." Thatcher and Mc-Neal, joint authors of a text book on the Middle Ages, which is used in the public schools of our country, have this to say of the Benedictine monks: "Wherever they settled they began to till the soil and to introduce a better method of agriculture. They planted orchards, vineyards, and gardens. They taught the barbarians of Europe agriculture and the industrial arts as well as Christian doctrines. In every monastery there was a school. For nearly six hundred years the monks were the schoolmasters of Europe. [Cardinal Newman calls these years the Benedictine centuries.] They wrote histories, from which we derive much of our knowledge of the period, and through their labors in

copying manuscripts (this was before the age of printing) they preserved for us nearly all the literary treasures of Rome which we possess."

In conclusion, may I state that the life and teachings of Saint Benedict have been fruitful sources of holiness and helpfulness down through the centuries. The religious society which he established, and which has endured for over fourteen hundred years, has given permanence and continuity to his efforts in behalf of the Christian religion as well as of Christian culture and civilization.

ST. DOMINIC AND HIS WORK

(Address Delivered by the Rev. Thomas M. Schwertner, O. P.,
in the Catholic Hour, August 17, 1930).

A man who is able to extend himself and his influence through seven centuries must be possessed of a striking character and personality. That is the glory and achievement of Dominic Guzman. After seven hundred years, his memory is green amongst a throng of 50,000 or 60,000 men and women, members of the orders that bear his name; his ideals are as compelling with them as they were with the handful of his first disciples; his method of evangelizing the people is as actual to them as it was to the Pope who in 1217 confirmed his Order; his ardor for the defense of the truth is as sacred an obligation to them as it was to those who cast in their lot with him; his beauty of character is understood by them just as it was by those who walked with him in the flesh; in a word, Dominic lives today among his sons and daughters, as truly as when on foot he crossed Europe three times to spread the good news of the Gospel and to build in the very strongholds of error and darkness citadels of refuge for the persecuted and armories for the courageous to fit themselves to meet foes of truth on their own battlefield.

What manner of man was Dominic Guzman? He was well versed in the sacred and profane sciences of his day. Early in life he received the rudiments of knowledge from an uncle, a priest at Penafiel in Spain. Thence he passed to the University of Palencia, then at the height of its academic efficiency. He loved his books and himself copied

out with minute care many of the theological classics of the day which he was only willing to relinquish for the ransom of some poor student taken captive by the Moors. For years he took the ample opportunity to deepen and widen his knowledge of men and of matters in the hours left over after chanting the Divine Office as a canon of the Cathedral of Osma. When he was sent to Denmark on a diplomatic mission by the King, he was as fully equipped as any man of his age. But the purpose of the mission having failed, before he had even arrived in Denmark, he, together with his Bishop, Diego, set out on a journey to the sacred spots of Rome.

As Dominic marched through the sunny lands of Southern France he came upon the havoc being wrought there by the Albigensians, a sect of religious anarchists who followed an extravagant Oriental fantasy which had filtered into Europe from the far East. They maintained a belief in a dual God, one good, one evil. All material things they said were evil. Hence governments were no longer safe, society was not secure, human life itself was despised. They insisted upon the right and sometimes the obligation of suicide. They carried fire and death wherever they went. They parodied the forms of Christian worship and institutions; they used a subtle symbolism to convey a degraded teaching. While in theory they were ultimately to condemn to death the rulers of governments, still, they courted to such good effect the friendships and protection of the mighty that many of the smaller princes of Southern France had become secret followers of the new doctrine.

Dominic saw how religion was being devastated

in a spot where some of its finest flowers had blossomed. Immediately he began a thirteen years' campaign of preaching. He entered into the very midst of the Albigensians. He argued with them on street corners and crossroads, in homes, in the speaking rooms of awkward little inns, and in their very conventicles. The Albigensians had met one who could not be influenced by threats against his life, by sophistries or by appeals to princes.

Dominic soon began to make converts, especially at first among the better educated women. He gathered them together in a convent at Prouille wherein learning not only thrived but was also imparted to the younger women of the neighborhood. And men seeing that some small success would attend the labors of those who, like Dominic, would profess sanctity and practise it, and, like him, would teach poverty and live it, begged the privilege of joining him as disciples that they might live and work together. Thus it came about that imperceptibly, almost unconsciously, the foundations of the Dominican Order were laid.

This new generation of men was minded to defend the truth by holiness of life and by learning. They would attack the opponents of religion with their own weapons of knowledge and preaching. Their preaching would be popular so as to reach the ear and heart of the man of the street. But it would be informed through and through with theological profundity and moral immediacy.

Dominic probably never dreamed, certainly not in those early days, of founding a religious institute. But when the number of his disciples began to grow daily and their insistence upon having a rule of life

according to the ideals of their leader was continually pressed, the Saint did an arresting thing. In 1216 he gathered together his fifteen disciples at Toulouse and begged them to choose for themselves a rule of life. A short time before the Church had forbidden the multiplication of monastic rules. Hence these men chose the Rule which St. Augustine, whose fifteenth centenary we commemorate this year, had written in the fifth century for a community of religious women in Northern Africa. A few suggestions of Dominic were incorporated—just enough to make it a thing distinct and apart. With this rough draft of a Rule, Dominic hastened to Rome to obtain for it Papal approbation. Honorius III gladly welcomed him and gave him a unique approval, the shortest Papal document of its kind on record. The Pope wrote: "Seeing that your brethren will be champions of the Faith, we confirm your Order." With a copy of the approbation in hand, the fifteen disciples were scattered at once to all parts of the western world.

A year later they convened again to discuss freely amongst themselves how their manner of living and method of campaigning had stood up before actual trial and conflict. It was then determined that a superior called a General be elected for life. Naturally, Dominic was the universal choice, though he begged in vain permission to realize his life's dream of preaching to the Cuman Tartars from whom he hoped to receive the crown of martyrdom. The world was divided into twelve provinces. At the head of each was to stand a provincial, elected every four years by the superiors of the convents in the territory, and by one delegate chosen by the brethren

to represent the rank and file. At the head of each convent or monastery was a prior who had plenary authority in his own community, but who was elected every three years by all those who had spent a certain number of years in the Order.

The organization of the Dominican Order is a striking example of representative government found, strangely, amongst men who vow themselves to obedience. This democratic organization of the Order, coming at the time when the Free Cities of Europe were arising, appealed mightily to the people, and undoubtedly accounted in part for the rapid spread of the Order during the first century of its existence. The democracy of the Order made plain to all that the exercise of personal independence was not contrary to the most deeply religious principles.

Dominic always maintained that the observances of the older monastic institutes must be in part retained in his own Order if it were not to go upon the rocks of individualism. The monastic observances, such as the common recitation of the Divine Office, fasting, and a score of others, would add that ballast to the Dominican ship which would keep it from being the plaything of dominating characters. This was one efficient way of maintaining a common feeling of charity amongst the brethren, of establishing a spirit of solidarity amongst them, of keeping the monastic ideal ever bright and alluring. From the first the brethren were obliged to repair to their own convents after a protracted period of missionary work so as to fire themselves anew with zeal for souls. In the quiet of the monastery they could think of their own spiritual state, work upon their sermons, test their methods of gathering in the luke-

warm and the unbeliever, take deep draughts of knowledge with which to make their preaching all the more fresh and immediate.

St. Dominic was the first religious founder to put study on the level of other monastic forms of observance. When entering the Order, a young man is supposed to have finished his classical studies; for one year he then occupies his mind with a careful scrutiny of the Constitutions of his Order which will regulate his entire subsequent life. After that he must apply himself for three years to philosophy, and for four years to theology and cognate sacred sciences. Those who promise excellence in any department of knowledge pursue a postgraduate course, lasting two, sometimes four, years in one of the higher schools of the Order, found practically in every country. Here he may specialize in philosophy, theology, Holy Scripture, Church history or Canon Law.

Preaching the Word of God has been from the very beginning the ultimate aim and purpose of the Order. Its very name, Order of Preachers, given it by Pope Honourious III, indicates that sufficiently well. St. Dominic, a man of many parts, was chiefly a preacher. At that time the art of preaching had declined and Dominic, seeing the eagerness of the people to be instructed in the truths of religion, soon arrived at the conclusion that the crying need was an itinerant body of preachers well instructed in theology, familiar with the popular speech of the hour, who would appear as angels of God to make known the truth to the people. To meet the needs of the age and to avoid all difficulties, the Pope daringly acceded to the request to give Dominic and his

Order their right to preach anywhere and everywhere, without further permission.

The first thing Dominic did was to send his disciples to the Universities to freshen their knowledge of theology in preparation for their preaching careers. He and his successors stretched every nerve to supply the brethren with what were called promptuaries for preachers, or as we would call them today, sermon books or sermon outlines. Thus, Roland of Cremona, a converted Waldensian, was asked to summarize the teachings of the sectaries so that the preachers might not beat the air at phantom objections. Raymond of Pennafort asked St. Thomas Aquinas to draw up a summary of the philosophical arguments of the ancients. Aquinas on his own part asked Raymond Martin to write a resume of the teachings of Mohammedans and Jews. St. Thomas drew up for the benefit of preachers and students a systematic summation of the teachings of the Church. St. Raymond in the brief space of three years codified the laws of the Church. The fifth General of the Order, Blessed Humbert des Romans, wrote a treatise on preaching which is a gem of its kind, containing numerous sermon outlines, many of which are preceded by apt historical notes and observations upon the customs of the times.

The intellectual labors of St. Dominic's children were not confined to sacred oratory. The Thirteenth Century was the high noon of the universities. Men who had just obtained their civic rights wished to put on the toga of the cultured and educated. Paris boasted a university of 30,000 students. Those anxious to perfect themselves in civil and ecclesias-

tical law hastened to the University of Bologna. Oxford was the intellectual core city of northern Europe and the Isles. Cologne, too, soon erected a university. Dominic had been in all these university cities, mingling with the people and learning to admire the intellectual hunger of the students and to deplore the license of living which the university authorities could not suppress. Himself a university man, it was but natural to find men of great parts associating themselves with him during the formative period of the Order. These men, who were familiar with university life, were sent to the university cities where, by their ardent preaching and their tight grip upon the sacred sciences, they exercised a holy compulsion over the student body. When men like Reginald of Orleans or Jordan of Saxony thundered forth from the pulpit there is no wonder they attracted the attention and enlisted the good will of so many generous youths. Soon a veritable procession of young men cast aside their caps and gowns in order to put on the white wool of the Dominican Order, symbolic both of purity of life and integrity of doctrine. They knew that in the Dominican convents learning was held in high repute and could be had for the asking. Many had attended the lectures of Thomas Aquinas or of Albert the Great; they knew, too, that if they gave promise of excelling, provisions would be made for them to pursue their favorite studies to the fullest. Very early the Dominicans set up a house of studies in Paris to which vast numbers of students began flocking. In Bologna they could drink deep draughts of the Canon Law of the Church. In Montpellier they could exercise their wits on the Oriental languages.

The students who sat upon the stone floor, legs crossed, listening to the lectures of Thomas Aquinas or of Albert the Great were anxious to carry away with them the intellectual treasures so lavishly dispensed. Since parchment was expensive and writing materials difficult to obtain, the students impo-rtuned these and other great Dominican teachers to write down their class notes. Thus it comes that we have the great works of Thomas Aquinas and Albert the Great and scores of others. These notes were passed carefully around amongst the students and laboriously copied out or sometimes committed to memory by means of jingles.

Having laid solidly and well the foundation of his own institute; having walked across Europe three times to visit its various establishments and stir the enthusiasm of the brethren, especially in the university centers; having edified his own by the simple, frank manner of his life and conversation with them; having declared with sufficient distinctness what his ideals were and how they might be best maintained in the face of all manner of odds, Dominic entered the city of Bologna, in the first days of August one year, physically worn, like St. Paul, with much journeying, and burning with the fevers which so many pilgrims contracted in the marshes of Northern Italy. Because he was wont to chant the Divine praises with his brethren, even after a day of much preaching and long marching, he repaired to the choir, passing from side to side to excite his own to carry out the Plain Song of the Church in all its native beauty and impressiveness. Then, as was his custom, he remained behind to commune with God alone. In the early watches of the

morning he was found by the brethren asleep, with his head resting on the base of the altar. Seeing his sorry condition, they carried him to the prior's room where he asked them to strew the floor with ashes in the form of a cross and lay his weary body upon it so that, like the poor man of Christ that he was, he might die in absolute poverty. As the end approached, he declared that he would be of more service to his own in heaven than on earth; that they need not fear to repose confidence in him when he had gone even as they had had absolute trust in his manly dealings with them in life.

August sixth, 1221, his matchless spirit passed onward to stand with Christ, the Captain of his Soul, Whom he had served so well. His body was broken through labors, fasts, scourgings. But there were traces still of the comeliness of his early years, traces in his pale complexion like ripe wheat, in his lustrous eyes that never betrayed the secrets in his heart, in his long slender fingers which had never been raised save in benediction, in those clean-cut, sharp-cut lips, which had announced to so many peoples the condescensions of the Great King.

ST. FRANCIS ASSISI

(Address Delivered by the Rev. Sigmund Cratz, O. M. Cap., in the Catholic Hour, August 24, 1930).

Young people are always dreamers. Dreaming is as natural to the young man as physical growth. His dreams have nothing in common with the shadowy visitors of the night. They are shot through with sunlight and are dipped in the tints of the rainbow. His gorgeous castles of air raise their towers against skies of shining blue. He rushes out into the world with the assurance of an heir apparent. Men may not recognize him nor appreciate his merit. But what of it? Tomorrow, tomorrow, his day will come and men, like the sheaves of Joseph's vision, will fall down and adore him. Alas, tomorrow does come and the pitiless blasts of real life send his dream-castles tumbling about his ears. Sometimes he achieves partial success by making a mosaic of the fragments. Mostly he settles down to become one of those patient failures whose name is legion.

Francis of Assisi was a boy who dreamed wonderful dreams. And why not revel in the glorious make-believe of youth when nature has been lavish, fortune propitious and the world worshipful? His doting parents, Pietro and Pica Bernardone, indulged his every wish. Staid old Assisi took this gallant, gay-hearted, gorgeously dressed boy to her heart and the younger set crowned him king of every carnival. Must not this presage great success? Still a mere boy, Francis set out on his quest for glory. A military career has been for many young men a short-cut to fame. A touch of grim reality so-

bered him. At Perugia and again at Spoleto disaster wrecked his hopes. A raging fever burnt out his dream-castles and his exuberant energy. He rose from his sick bed still a dreamer, but a dreamer of a kind that find so much savor in their visions as to count pain purest joy and to welcome sackcloth and ashes. His thoughts turned to eternity. True greatness was born of the travail of his youthful longing when he cast out self from the castle of his dreams and placed there Christ.

It was the evening of the third of October in the year 1226. Francis lay dying on the earthen floor of a wretched hut outside the walls of Assisi. The peasant's tunic that had clothed him through life was cast aside, his frail body was covered with a borrowed mat. Like his Divine Master, he had not whereon to lay his head. While his brethren wept, he joyously awaited the coming of Sister Death. Twenty-five years ago he had celebrated his nuptials with the Lady Poverty in the chapel of Saint Mary of the Angels at Assisi. He had made of himself a beggar and an outcast for Christ's sake. Even so his youthful dream of glory had attained a fulfillment which his wildest flights of fancy had never pictured. Tomorrow, when the news of his passing would be heralded through these hills, men would trample upon each other to draw near to his precious remains. Francis was taken by death when he was but forty-five years old and his apostolate had not been long, still, at the time of his death, he counted his followers by hundreds of thousands. Literally, all the world ran after him.

"The paths of glory lead but to the grave." What is that fragile thing which men call the immortality

of fame? A page in a text-book of history. Francis, the dreamer, sought this evasive thing, a place in the memory of men, a line in the history of his country had been the ultimate goal of all his aspirations. Knowing Christ and Him Crucified he learned thoroughly to despise this sort of thing. And lo, mankind has given him immeasurably more than this. The heart of the world is his and he has held the center of the stage in human affection for the past seven hundred years. Great deeds, royal lineage, striking genius thrust a man to the fore and immortalize his name. Francis' immortality rests on a more eminent claim.

They tell us he was a seer who preached a wonderful message to men. Others have preached that message more eloquently. They say he most impressively revealed the vanity of earthly striving. That revelation was all unnecessary. Even the votary of pleasure knows that the joys and pleasures of sense are vain. They tell us he was the soul of sincerity. He was great enough and wise enough not to deceive himself. They say he realized most vividly the claims of Almighty God upon human life. But who does not? The logic of God's claim is simply compelling. They say he re-discovered Christ. That is mere rhetoric. The people of his age knew Christ and knew him well. They read the Scriptures and they learned the story of Christ's life even as little children from the glorious walls and windows of their vast cathedrals. Francis knew no more and saw no more than all the world knows and sees. All the world knows that beneath this shell of convention and vanity and fraud, there is peace, and oh, how the world longs for peace!

The Thirteenth Century is sometimes called the greatest of centuries. It has a valid claim to that title because of the splendor of its architecture, the glory of its schools, the importance of its discoveries, and chiefly because of the calibre of its men. There was a spirit of unrest abroad. The man in the street sensed the reason for it, the university professor was well informed as to its cause. Innocent III, mighty, benevolent and wise, one of the greatest Pontiffs that ever sat on Peter's chair, cried out in his anguish like Peter: "Lord save us lest we perish." Well might he call upon the Lord for help. A grasping, lustful, worldly-minded set of men now filled the places of the sons of the martyrs. A second spring must break, a leader must be born, a great crusader must come who would lead men not to Palestine, no, but out from the Sodom of worldliness back to the spiritual Calvary of mortification and vigorous Christian striving. The great leader came. It was the beggar of Innocent's dream, Saint Francis of Assisi.

The Thirteenth Century loved Christ. Who does not? No man loves vice for its own sake. Any man brought face to face with the gentleness, purity and love of the God-Man must be carried away with love and longing. The Thirteenth Century was an age of faith. Never was Christ's story told more eloquently, never was his image painted more impressively. Christ was the good man's longing and the artist's dream. Francis of Assisi joined the impetuosity of Peter with the choleric determination of Paul. He could never be satisfied with a Christ of graven stone or sparkling glass. He would see Christ live again in human flesh, however painful

the process. With supreme courage he set about to blast that crust of worldliness that surrounded the minds of men. He proved to an astounded world that the Gospel of Christ is not a dead letter. He proved that it is a living thing. He proved that the eight Beatitudes are to be the ideal of Christian life and striving not only in the First Century but in the Thirteenth and Twentieth as well. This is the secret of Francis' perennial popularity. Christ is the same yesterday, today, and forever. Down at the bottom of her heart, the flabby, dissolute, restless world would love to be like him. But she wants the courage. She dreams and sighs and longs but never acts. Francis dared to do what others but dared to dream. It was on this foundation of transparent sincerity and sheer courage that divine grace built up a classic example of lovable Christ-like holiness which has arrested the attention and has won the admiration of the whole world.

The world indeed admires the beauty of Francis' character, but even more marvelous than his character is his gift of leadership. Francis is the miracle-man of history. Leadership is a lordly quality. That man who can prod men's wills and set their souls aflame must be called truly great. Napoleon electrified the minds of Frenchmen, Bismarck quickened the pulse of the honest, plodding German. The eloquence of Peter the Hermit sent the flower of Europe's young manhood off to Palestine. There are names in American history which thrill us through and through. Washington, Lincoln, Franklin seem to start from the cold page of history and to glow with life and vigor. They are the makers of a nation.

I do not fear to exaggerate when I state that the story of Francis's leadership is the most astounding fact in all human history. In speaking of his accomplishments as a leader men think of the five Friars who sat on the chair of Peter. They recount the names of more than a hundred Cardinals who wore his habit. They tell us of more than three thousand Franciscan Bishops and Archbishops. They tell us the names of sage Friars who taught at Oxford, Paris, Bologna and other great universities. They delight in mentioning the names of men like Alexander of Hales, Bonaventure, Roger Bacon, Duns Scotus—men who have made such a splendid record in the field of theological and scientific research. They will tell us of artists such as Giotto and Michael Angelo, of poets like Dante, of explorers like Columbus, of statesmen like Windhorst and O'Connell, of public servants like Garcia Moreno and Frederick Ozanam. They will tell us of scores of Popes who have not only been touched by Francis' influence but who have actually worn his uniform and followed his rule of life. They will tell us of queens like Elizabeth of Thuringia, Elisabeth of Portugal; of kings like Louis IX, of France, who were proud to wear the cord of Francis over their royal robes. They will wax eloquent over the heroism of thousands of Friars who have gone forth to pagan lands and who have blazed the way for missionary activity in China, Africa and India as well as in the trackless forests of North and South America. Oderic of Porto None, Junipero Serra and Cardinal Massaia are names that stand out in the missionary annals of the Church. They will open the catalogue of the saints

and they will read the names of more than five hundred men and women who have worn the Franciscan habit and have been crowned with the aureole of Sainthood. All this gives evidence of a marvelous feat in leadership. One writer goes so far as to say: "All the threads of civilization in the subsequent centuries seem to hark back to Francis." But even this glorious list of achievements does not exhaust nor does it even measure the power of Francis' gift of leadership.

Christ compares the kingdom of heaven to a mustard seed. Only Divinity could choose so apt a simile. A seed is the most powerful thing in the world because it has the power to reproduce itself. This is the outstanding characteristic of Saint Francis' leadership. The poet says: "I shall not altogether die." Francis' influence was great indeed during life, but it was actually born at his death.

It is one thing to propose high ideals, to accomplish their realization is quite another. A kingdom lasts while its maker lives, a family dies with those who founded it. Francis is often compared with Abraham, who was the father of a great nation, whose children were as numerous as the sands of the sea and as the stars of the heavens. The comparison is scarcely just to Francis. His children are of every nation. No mere bond of blood unites them. No human interest sustains their marvelous unity of spirit. But Francis is not only the founder of a great community. The glory of his leadership consists in that he has infused into their ranks a life which, like the seed, perpetually renews itself. Numbers mean little in an army, the spirit of the men means everything.

When Francis addressed his brethren, his discourse always had the same refrain: "Brethren, let us begin." To these men, emaciated with fasting, worn out with work for God, living in huts of mud, Francis called out: "Brethren, let us begin." It is this divine discontent which Francis sowed into the hearts of his followers which is at the bottom of all the success his Order has achieved.

Human nature is weak and unreliable. Christ promised his followers persecution to keep their spirit sweet. Saint Francis' Order has not been spared the sword, the rack and the scourge. The first saints of the Order were martyrs and never once in the course of seven centuries have the Friars been spared the ridicule and the pain which come to all of Christ's followers.

But the ambition which St. Francis implanted in the hearts of his sons has done more for them than the scourge of persecution. "Brethren, let us begin" has always been their slogan. No Order of the Church has been so frequently reformed as the Franciscan Order. These reforms always came from within. Each reform was the spirit of Saint Francis reasserting itself. It was the outcropping of the divine discontent which Saint Francis bequeathed to his sons. Ever beginning again, the Order has been born and reborn a hundred times during the past seven hundred years.

This is the source of its perennial youth, the living leadership of Saint Francis. Whether the uniform of the Friar be brown or gray or black, whether circumstances place him on the throne of spiritual authority, on the battlefield, in the hovel, or in the

palace, the real Friar cannot forget the teaching of his father, "Brethren, let us begin."

Perhaps we can better realize the might of Saint Francis' leadership when we consider that today after seven hundred years the Franciscan Order counts three million one hundred and twenty-four thousand members. Thirty-five thousand Friars of the first Order observe the Evangelical counsels. Eleven thousand four hundred and thirty cloistered nuns live according to the second rule of Saint Francis. Seventy-seven thousand Tertiaries, men and women, are living in communities, and throughout the world there are more than three million members of the Third Order Secular. St. Francis is in truth not a memory. He is still a living personality, he is still the greatest human leader of religious thought and striving in the whole world. One out of every hundred Catholics is a son or a daughter of Saint Francis.

ST. IGNATIUS LOYOLA, FOUNDER OF THE SOCIETY OF JESUS

(Address Delivered by the Rev. M. J. Ahern, S. J., in the
Catholic Hour, August 31, 1930)

In the sixteenth century the Catholic Church was face to face with two vital problems. On the one hand was the urgent need of disciplinary reform, and of a definitive determination of the doctrines of the Church because of the increasingly involved religious disputes of that era; on the other hand, the pagan Humanism of one phase of the Renaissance had to be combated, not by the suppression, but by the purging of the ancient classical learning according to the Christian rule of life. In this emergency, the Society of Jesus was founded, not indeed explicitly to help the Church to find the solution of these problems; but with such an utter devotion to the Holy See, and with an organization of men whose aim was to unite the highest scholarship in the theological as well as the classical sciences, with unbounded zeal for souls and a missionary spirit like that of the great monk-apostles of earlier centuries, that it became an important factor in the Counter-Reformation. The organization is the Society of Jesus. Its founder was a Spanish soldier, Ignatius Loyola.

St. Ignatius Loyola was born in 1491 in the castle of his father, the Lord of Onaz and Loyola, and the representative of two of the most ancient and distinguished families of the Basque province of Guiposcoa. The saint was baptized Inigo, after St. Innicas, a Benedictine Abbot of Ona. Later in Rome he assumed the name Ignatius in accord with the

fashion of that day of turning most names into Latin. At an early age he was ordained a cleric, that is to say, he became officially assigned to the divine ministry by the reception of the clerical tonsure; but was later released from his obligations for reasons that are no longer known. As was the custom of those days with boys of high birth, he was brought up in the household of Juan Velasquez de Cuellar, a high official of the court of Ferdinand and Isabella, in whose suite he probably attended the royal court from time to time, though he was not in the royal service. This term of service in the retinue of a great noble, which lasted until 1517, when Ignatius was twenty-five years of age, was the time of his education, an education which would scarcely merit the name in modern times, for it consisted in learning to read and write and to know by heart certain Latin hymns and such prayers as would enable him to assist becomingly at the long Church services which were then in vogue.

From all accounts what Ignatius learned he learned well. He developed a passion for reading, which he constantly indulged by the perusal of the "Romances" or novels of chivalry of the day; and these begot in him an ardent desire to win glory as a knight, and he grew to love the code of chivalry with a whole-hearted devotion. At this time Ignatius was no better and no worse than the general average of young Spanish noblemen of his time. In later years he was wont to accuse himself of having been a very great sinner. While allowing much for the humility of the Saint, the truth would seem to be that his life at this time had been far from a spiritual one. In 1517 his patron Velasquez died; and a

change for the better seems to have come into the life of Ignatius. He took service in the army of the Duke of Najora. It was in this service in 1521, while he was engaged in helping to defend the citadel of Pampeluna in Navarre against the attacks of a French army, that he was wounded in both legs by a cannon ball, his lower right limb being badly shattered. This casualty occurred on Pentecost Monday, May 20, 1521. The bravery of Ignatius in rallying and encouraging his pitifully small garrison and his reckless courage under fire, won the admiration of the French invaders, who showed him every courtesy, gave him in the field all the surgical aid the crude medical knowledge of the time could afford and sent him, about two weeks after the surrender, in a litter to his home in the ancestral castle of Loyola. By the time he arrived there it was found that one fractured leg had been badly set, so it had to be rebroken. Even after the wound was healed, a piece of protruding bone had to be sawed off; and the limb, shortened by the clumsy setting, was stretched out by heavy weights. All these agonies, protracted over a period of five or six weeks, he bore without a whimper, and without allowing himself to be bound during the operations. There were no anaesthetics in those days. Indeed Ignatius himself suggested, even urged the barbarous treatment, the effect of which was to bring him to a state of such extreme exhaustion that he began to fail and sink. However, on the eve of the feast of Saints Peter and Paul he began to convalesce. It was during this convalescence, which lasted many months, that Ignatius, in default of his favorite romantic literature, was forced to beguile his time with the reading of two

simple, pious books which enjoyed in those days the widest circulation, "The Life of Christ," by Ludolph of Saxony, and the "Flos Sanctorum" or "Lives of the Saints." An English translation of the latter by Caxton is familiar to English readers under the title "The Golden Legend."

Ignatius' life up to this time, as he tells us in his autobiography, was that of a "man given to the vanities of the world," and whose "chief delight was in martial exercise with a great and vain desire to gain honor." He was of a strong and daring disposition, courageous, loyal to his king, steadfast in his Catholic faith, however lax he may have been in living up to its tenets, ambitious, full of initiative, generous to a fault, affable and conciliatory in temper and with an unusual power of handling and organizing men. Most of these were but the ordinary virtues of the Spanish officer. As he started to peruse with little interest, even with repugnance, the simple tales of the Life of Christ and of his heroic imitators, the Saints, it was with no thought of remodeling his life. But, as one of his recent biographers points out, he gradually began to read these spiritual books with the same quasi-competitive spirit, with the imaginary substitution of himself for the Saints, a thing he was wont to do when he read the romantic tales of chivalry, as if he were the hero and as if the knightly achievements he delighted to read of were his own. These speculations led him gradually to realize that there was a standard of heavenly chivalry, a goal of spiritual achievement, a battlefield of sanctity where the victories were more glorious and more enduring than any field of purely earthly combat. Little by little Ignatius realized that whereas

his worldly day dreams invariably left him sad and dissatisfied, the thought of enlisting in the service of God amid the company of the Saints filled him with a strong sense of peace and hope and strength. This happened so consistently and with such increasing conviction, that he recognized that God was speaking to his heart in accents clear and unmistakable. With all the ardor of his being he resolved upon a life thenceforth of heroic penance. The crowning of this resolve he describes in his autobiography, written in the third person, thus: "One night as he lay awake he saw clearly a likeness of Our Lady with the Holy Child Jesus. With the sight of them for a notable time he received very intense consolation, and he remained with such a loathing for his past life, especially for the sins of the flesh, that it seemed as if all the phantasms impressed in his soul had passed away. Never again was there the least consent to a carnal thought." His conversion was complete, so complete that for the remainder of his life his sole aim was to serve God more and more faithfully, more and more intensely, more and more lovingly. Never did his life journey deviate from its straight course to God, nothing ever changed in him except the divine acceleration of his love for God along that pathway to sanctity.

The next two years were the years of Ignatius' spiritual novitiate. After a general confession of his whole life, made with amazing sincerity and frankness, he passed his famous vigil of arms before Our Lady's altar in the great sanctuary of Montserrat kneeling there throughout the whole night preceding the feast of the Annunciation on March 25, in 1522. He suspended his sword and

dagger, the emblems of his worldly ambition on the walls of the shrine, bestowed his rich outfit upon the poor, exchanging it for a beggar's clothes. After receiving Holy Communion in the morning, he set out with no definite plan, except his firm wish to rival all that the Saints had done in the way of penance. The interval between the vigil at Montserrat and his departure for the Holy Land, where he hoped to spend the remainder of his life in heroic penance, Ignatius spent in a cavern near the little Spanish town of Manresa. Here he underwent one of the most profound spiritual experiences in the history of sainthood. Through the painful worries of scruples, doubts, and hesitations, his health at one time breaking under the strain, fighting at one depth of his desolation the temptation to end the torturing miseries of his scruples by suicide, a temptation which drove him to an excess of fasting which was halted by his confessor at the end of a week, he passed through the grades of penitent, learner and proficient in the science of the spirit. As one of his sons of today, also his most recent biographer, puts it: "Thus he entered the cave a spiritual tyro, having hitherto only one virtue, penance. He left it a master of the spiritual life, having written in its essential lines his master-work 'The Spiritual Exercises.' Of the external life before him he as yet knew nothing in detail."

In February, 1523, Ignatius began his long-meditated journey to the Holy Land, and a long and painful journey it proved to be. He found that he could not remain in the Holy Land, and so we find him back in Barcelona about March, 1524. The next eleven years from 1524 to 1535, Ignatius de-

voted to study—more than a third of the remaining years of his life. He studied Latin with the school boys in Barcelona; philosophy at Alcola and Salamanca, completing philosophy at the University of Paris where he arrived in 1528 and where he methodically repeated his course of arts, taking the degree of master of arts on March 14, 1535. In the intervals of this repetition he pursued his course of theology, taking his licentiate in theology during the year 1534. It is true that despite his tremendous effort, Ignatius acquired no great erudition; not to be wondered at in a man who began what was equivalent to a high-school training when he was thirty-three and finishing his college course when he was over forty.

The routine of long study was varied by many acts of charity and zeal, as well as by many severe trials, by poverty, suffering from the plague, misunderstandings, persecutions, even from Catholic sources. The culmination of this period was the ceremony on the morning of August 15, 1534, when Ignatius and six companions, among them the future Apostle of the Indies, Francis Xavier, gathered in a little chapel at Montmartre and took the vows of poverty and chastity, and a third vow to go to the Holy Land after two years when their studies were finished. This vow became impossible of fulfillment because of the war with the Turks. August 15, 1534, the Feast of the Assumption of Our Lady, is then the birthday of the Society of Jesus, although the Bull which formally constituted the Society was not issued by Pope Paul the Third until September 27, 1540. Ignatius was elected the First General despite his reluctance and protests. He called his organiza-

tion by the military title the "Company of Jesus;" in all official documents the name is "Society of Jesus," though in France, Spain and Italy it is still called "Company." The name "Jesuit" was originally a nickname, but it is no longer a term of offence; and is in fact the popular name for a member of the Society and is used by its members when speaking of themselves.

The next eleven years of the life of Ignatius were spent in consolidating the new religious order and in writing the Constitutions of the Society of Jesus, which were promulgated in 1552, though they were not printed until after his death. It is far beyond the scope of this address to describe these Constitutions in any detail. The best way to appreciate them is to study them as they are carried into practice by the members of the Society themselves. The ideal which the Constitutions endeavor to realize in the members of the Society is that of a priestly ardor animated by a martial spirit. Ignatius, while not wishing for a strictly military discipline, had as his leading idea that of a special squadron of soldiers of Christ and this suggested a quasi-military character for many of the provisions of the Constitution. This led Ignatius to incorporate a new idea in the government of religious orders, the removal of the capitular system, by which almost universally in the older Orders the officials of every convent and monastery were elected by the professed members every three years for a triennial period. In the Society only the General and his immediate staff of Assistants are elected, all other Superiors are appointed by the General. Another striking change was the prolongation of the

novitiate to two years, with the addition of a third year after the completion of all the studies of the Society. Final profession in the Society is made only after the young Jesuit has spent ordinarily seventeen years in the Society. Jesuits do not sing the Divine Office in choir, but recite it privately. They have no distinct religious habit, the quasi-habit familiar to the Society in the United States being really the habit of the Spanish secular priests of the time of Ignatius. Externally the form of life is that followed by the secular clergy in the countries where the Society operates. While a certain minimum of prayer is prescribed for all, the mode of life of a Jesuit is arranged to conform to the work he is doing and the country in which he is doing it. Jesuits are forbidden to "aspire to dignities either within or without the Society," indeed the professed of the Society take a vow to this effect, and do not accept ecclesiastical dignities except by direct command of the Pope, who is their first Superior. The religious discipline in the Society is intelligent and effective, and savors of true charity and sincere spirituality. True, the obedience of the Society is strict and all-embracing; but it is an obedience based on the love of the Christ whom Ignatius always called the Supreme Captain of his Company. According to St. Francis Xavier, the greatest spiritual son of St. Ignatius, who loved and understood the Society as has none other, "The Company of Jesus ought to be called the company of love and of conformity of souls." These words of Xavier are the true epitome of Ignatius' Constitutions.

The Constitutions are only a practical legislative development of "The Spiritual Exercises," rightly

considered one of the most remarkable books on the spiritual life ever composed by man. It is almost impossible to describe this work, even more impossible than it would be to describe in mere words a technical book on aerial navigation. One would have to test a book of the latter kind by actual flight, or at least have been an accomplished aviator to be able to pass an adequate judgment. "The Spiritual Exercises" is a book to be lived, not one to be merely read. It has little or no literary charm. It is a manual of arms in the service of God, a book of tactics in the spiritual life. The idea of the work is to help the person making the exercises to find out what the will of God is in regard to his future and to give him the energy and courage to follow that will. Every Jesuit makes these exercises for thirty days twice in his life, and for eight days every year. In the form of the so-called "Retreats" and "Missions" they are given to tens of thousands of men and women, both lay and religious, the world over for periods of from three to eight, and occasionally of from ten to fifteen, and even thirty days. It is undeniable that "The Spiritual Exercises" give us the key to the inner life of Ignatius, and show us the interior forces, the method and the system by which he was guided, armed and animated in the life of heroic spiritual warfare, which he began at Manresa and continued with such increasing ardor until his death, which occurred on July 31, 1556. From the promulgation of the Constitutions in 1552, and indeed for some years before that, Ignatius' life was spent in partial retirement, the correspondence inevitable in governing the Society leaving no time

for those active works of the ministry which in themselves Ignatius preferred.

When he died the Society of Jesus was only sixteen years old, but it numbered 1000 religious, with 100 religious houses arranged in 10 provinces. At the opening of the year 1929 there were in the entire Society 21,188 members: the present rate of growth is about 500 members a year. There are now 40 provinces in the whole Society, six of which are in the United States, two in Canada and one in Mexico. The number of Jesuits in the United States is about 4,000, employed in 168 establishments, of which 5 are seminaries and 7 are novitiates for training Jesuits; twenty-six are colleges and universities; thirty-nine are high schools. The total number of students under Jesuit direction in the United States is about 75,000. The other institutions are parishes, houses of retreats, mission stations, editorial establishments, and so forth. The number of Jesuit establishments in the whole world is about 900.

Contrary to popular belief, the Society is not primarily and exclusively an educational order, though its well-known *Radio Studiorum* has had a profound effect on the development of sound pedagogy. The members of the Society undertake any work for the glory of God and the defence and spread of the Catholic religion. Over 2,500 of its members out of their studies are employed in foreign missions, with 40 mission territories in every quarter of the globe, eight of these being under the care of American Jesuits. Several hundred Jesuits are engaged in editing and writing, over a thousand in preaching missions to the faithful of all countries where they reside; many are engaged in scientific

and literary research. In science Jesuits of the present day are most active in astronomy, meteorology and seismology. Naturally there is a great deal of Jesuit activity in the fields of theology and philosophy. A great many are engaged also in teaching catechism, in instructing converts, and in acting as chaplains in hospitals, asylums and prisons. The universality of the work which Ignatius made the aim of his Society is tersely expressed in the third rule of the Summary of the Constitutions: "It is our vocation to travel to various places and to live in any part of the world where there is hope of God's greater glory and the good of souls."

There is a meditation at the opening of the Second Week of "The Spiritual Exercises" called "The Kingdom of Christ," in which Ignatius would have us pray that we may not be deaf to the call of the Eternal King, but prompt and diligent in the fulfillment of His most Holy Will. This meditation is the epitome of the life of Ignatius, for his promptness and diligence in the service of Christ was heroic to the last degree. This same promptness and diligence in the service of God is the ideal he sets before his sons in the Constitutions of the Society of Jesus, and which he expressed briefly in what he called the "Sum and Scope of our Constitutions," as follows: "Men crucified to the world, and to whom the world is crucified, such does the plan of our life require us to be: new men, I say, who have stripped themselves of their own sentiments to put on Christ; dead to themselves to live to justice; who, as St. Paul says, in labors, in watching, in fasting, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned,

in the word of truth, show themselves the ministers of God, and by the arms of justice on the right hand and on the left, through glory and ignominy, through evil fame and good fame, through prosperity and adversity, hastened by forced marches to their heavenly country themselves, and urge others thither by every means and effort in their power."

However far the sons of Ignatius have fallen short of this stupendous ideal, it is their precious heritage that Ignatius wrote in these words his own panegyric.

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