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## Jesuit Spirituality

Review Article: Charles J. McCarthy

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their passions or interest" (p. 225). "Reason plays a subordinate role even in the mental processes" (p. 229).

The philosophical reader should be strongly convinced by the numerous examples of 1) the dependence of ethical opinion on one's philosophy of man, 2) the dependence of both of these on one's metaphysics, 3) the practical consequences of ethical theory on private and political behavior.

The opinions described by Professor Crocker range from the conservative to the extremely radical, from aggressive optimism to repulsive and brutal pessimism, from the nihilistic materialism of La Mettrie and Helvetius who maintained that man is so closely integrated with the rest of the material universe as to be a mere minor member of that universe, through Voltaire, Rousseau and Diderot who admitted certain distinctive human needs and an ethics that was somewhat determinate, to the religious apologists who defended a moderate humanism and the traditions of the Church concerning sin and grace. But amid all the diversity of conflicting and even contradictory opinions, it is clear that behavior depends on ethical theory, which in turn depends on one's view of what man is and his relations to the rest of the world and to God.

The book is a balance of paraphrase, quotations and synthesis. Crocker is particularly adept at synthesis and should be encouraged to do more of it in the subsequent volumes. There is a minimum of evaluation, but what evaluation is given is solid, particularly since the author relates eighteenth-century French thought to the present-day menace of totalitarianism and to other aspects of our contemporary ethical plight.

Perhaps a different title should have been chosen for the book, since there have been a dozen or so "Age of ..." books in the past ten years. The subtitle would have been adequate.

FRANCIS E. REILLY

## JESUIT SPIRITUALITY

LES ÉCRITS SPIRITUELS DES PREMIERS JÉSUITES. Inventaire commenté. by J. Fr. Gilmont, S.J., Inst. Historicum S.J., Via dei Penitenzieri 20, Rome, 1961, 357 p.

RÉPERTOIRE DE SPIRITUALITÉ IGNATIENNE. De la mort de S. Ignace à celle du P. Aquaviva (1566-1615). by I. Iparra-guirre, S.J., Inst. Hist. S.J., Rome, 1961, xx, 268 p.

These are specialized works, but their influence should reach far. They are the third and fourth volumes in a collection entitled "*Subsidia ad Historiam Societatis Jesu*." To professional historians they offer stimulating openings and initial guidance for research on the origin and early development of Jesuit spirituality.

In these works librarians will find help in compiling a check-list of the classic titles and best editions of basic spiritual writings by or about the Jesuit saints Ignatius, Xavier, Francis Borgia, Canisius, Bellarmine, Alphonsus Rodriguez and a host of other early Jesuit writers. Translators will find ample and excellent material on which to exercise their talent. A cursory glance through the lists reveals that many spiritual treasures await exploitation, especially for English readers. Except for the main writings of St. Ignatius, and some of Bellarmine's works, lamentably little of this rich fund of spiritual light and energy can as yet be shared by those who read in English only. The mere listing of the material, we hope, will be a challenge to men with time and ability for translating.

About 340 works of thirty authors are inventoried in Father Gilmont's book. It lists and explains first the writings of St. Ignatius: the Spiritual Exercises, the Constitutions of his Order, and his correspondence. Next, the writings of his Paris Companions, the co-founders of the Society, are dealt with. A third part presents the published works of other recruits to the Order, directly acquainted with Ignatius at Rome during his lifetime.

Father Iparraguirre's repertory covers both printed works and still unedited manuscripts, almost a thousand documents from more than 250 authors. Among these we are pleased to find two Philippine pioneers, Alonso Sanchez and Ramón Prat. The title of Sanchez' work on zeal smacks a bit of the missiologist returned. Twelve short treatises from the pen of Prat reveal rather the practising apostle, eager to implant doctrine through prayer which centers, with Ignatian instinct, around the sacred mysteries of the lives of Jesus and Mary. Another Philippine writer is Angelo Armano (1572-1611).

Almost all themes of the spiritual life are treated in these writings, though they are of widely diverse literary genres. In them the spirituality of the early Jesuits emerges as strongly unified, chiefly around the Spiritual Exercises. Individuality, however, and personal genius were not suppressed.

The two books will serve well Jesuits desirous of knowing more fully the authentic spirit and demands of their vocation, and many others eager for better understanding of the Ignatian view of God, themselves, and all things else. This they will do, at least indirectly, by providing writers with an accurate and complete map of the written source material where veins of spiritual gold await the miner.

Hitherto, Sommervogel's general bibliography of Jesuit writings would have been the tool to use. The books under review narrow the field to works that treat expressly of spiritual theology, and share with us new gains from investigations by the authors and others.

They omit books on dogmatic theology, commentaries on Scripture, sermons, panegyrics, and historical biographies. Jesuit community exhortations, which normally develop spiritual themes proper to the Society, are included; so are early biographies of Jesuits which contain, beside the historical account, a spiritual message and example for future generations.

The historical sense is keen in many today, and it has been whetted by good writing. Awareness is growing that an essential part in formation for the religious life lies in acquiring personal knowledge of the Founder's words and works. There is continuity in God's call and His graces for the father and his sons. Pope Pius XII called attention to this in 1950. Even in the 16th century great care was taken to gather and preserve the writings, directives, and spoken wisdom of Ignatius and his companions. Jerome Nadal in 1557 urged young members of the Society to fill themselves with its true spirit by "reading attentively, meditating devoutly, and humbly relishing the writings of our father, Master Ignatius." These two descriptive bibliographies should foster this "back-to-the-sources" movement.

Good indexes enhance the usefulness of the two books. They reveal interesting sidelights, for instance, regarding the accentuated or the light treatment of various subject matters. Almost four times as many titles treat of acquiring and encouraging *Virtues* as deal with the *Vices* and their suppression. In those days positive themes of spirituality enjoyed due favor.

CHARLES J. MCCARTHY

## AMERICAN METHODIST MISSIONS

**THE ROBE AND THE SWORD.** The Methodist Church and the Rise of American Imperialism. By Kenneth M. Mackenzie. Washington: Public Affairs Press, 1961. v, 128p.

It is well-known among historians that the Protestant missionary impulse was a major factor in the growth of American imperialism at the close of the nineteenth century. Together with commercial ambitions and the jingoistic nationalism which afflicted most Western nations in this period, it helped to launch the United States on a