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Tribute to Loyola: Commentarii Ignatiani 1556-1956

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TRIBUTE TO LOYOLA

COMMENTARIUM IGNATIANI 1556-1956. A commemorative volume for the 400th anniversary of the death of St. Ignatius. Vol. XXV of the *Archivum Historicum Societatis Iesu*. Rome: Institutum Historicum S. I., 1956. Pp. 615

The present issue of PHILIPPINE STUDIES, commemorative of St. Ignatius, is only one of many world-wide periodical tributes to the Founder and Father of the Jesuits. Of all these special publications perhaps the most scholarly and international is this thick volume edited by the Historical Institute of the Society of Jesus in Rome. Twenty-nine distinguished scholars, priestly and lay as well as Jesuits, have authored studies which are divided into six parts: Ignatius' kin, his life, his fame after death, various sources concerning his life, the Spiritual Exercises, the Constitutions.

Some of these investigations are primarily for specialists, as one on the maternal grandfather of St. Ignatius (7-14), and another on recently discovered documents concerning other relatives (15-25).

Most of the studies, however, are of general cultural and religious interest, and make contact with varied modern currents.

For example, education. George Ganss, S.J., "St. Ignatius the Educator, Guide Amid Contemporary Problems" (598-612), enters into the controversy on the purpose of a university. Is it merely the intellectual virtues, as Hutchins originally and then other educators have declared in recent years, or is it all that plus moral virtue? Ignatius, more given to practical than speculative wisdom, had much contact with universities, both as student and planner, and Fr. Ganss demonstrates from documents how Ignatian education, all intent as it is on intellectual excellence, necessarily includes the whole man.

Another valuable article for educators is Pietro Tacchi Venturi, S.J., "L'umanesimo e il fondatore del collegio romano" (63-71). St. Ignatius, as other educators of his age, faced a double humanistic difficulty. Should the pagan classics be read, or were they incompatible with Christian life? If they were to be read, in their entirety or expurgated? Ignatius of course chose the classics, and Jesuit schools of the following two centuries were

famous for their humanistic formation. Concerning the second difficulty, Erasmus and others advocated non-expurgated editions, even of Terence. Not so Ignatius. Obscene passages were skillfully removed by learned classicists, and parents were sure that their sons were in no moral danger from their studies.

Although historical studies in this volume are numerous, here only a few can be mentioned. For example, Pedro Sainz Rodríguez, "Una apología olvidada de San Ignacio y la Compañía de Jesús por Fray Domingo de Valtañás, O.P." (156-178), is an interesting historical sidelight on the early days of the Society of Jesus in Spain; at the very time that many false accusations were hurled against the new religious order, a well known Dominican defended them.

Two articles concern the entry of St. Ignatius himself and of the first Jesuits into England.

Anyone familiar with Ignatius' life knows that, during the 1530 summer of his student days at the University of Paris, he crossed the channel to England to beg for alms to finance his studies. But Ignatius himself in his autobiography gives scarcely any details. William A. M. Peters, S.J., "Richard Whitford and St. Ignatius' Visit to England" (328-350), attempts an ingenious but not completely convincing explanation of where he lived during that sojourn. Joseph Creehan, S.J. writes on "St. Ignatius and Cardinal Pole" (72-98).

Perhaps the most profound studies of the whole volume are those concerned with an understanding of the soul of Ignatius, his spiritual intuitions and principles. Outstanding among such articles is Pierre Blet, S.J., "Les fondements de l'obéissance ignatienne" (514-538), in which the author adds a penetrating treatise to the already extensive literature on religious obedience in general and Jesuit obedience in particular. Skillfully, scholarly, he distinguishes, illumines, synthesizes the manifold facets of the natural and the supernatural, the double tension of personal sanctification and apostolic work, the meaning of "blind obedience" and representation to Superiors.

Then, and this is what is not so commonly developed, he unites and integrates all the above multiplicity by situating it in the concrete order of Divine Providence for the individual, sustained by the indisputable *fidelis Deus*, God is faithful. Thus reli-

gious obedience has its secure foundation in the mystery of the Church.

Another noteworthy study is that of Henry Pinard de Boulaye, S.J., "Sentir, sentimiento y sentido, dans le style de saint Ignace," (416-40). Here the eminent French Jesuit, justly famous for his volumes, now in their eighth edition, on the Spiritual Exercises, explains these expressions so often used throughout the Exercises, concluding that they refer much more to the intellect than to the senses, although embracing both.

Two perennial controversies concerning the life of St. Ignatius are more deeply explored in distinct studies. The first concerns the Spiritual Exercises; written at Manresa, on Ignatius' own testimony they were revised later. But where and when? Up to now, according to most historians, the total revision was completed in Paris. However, Victoriano Larrañaga, S.J., "La revisión total de los Ejercicios por San Ignacio en Paris, o en Roma?" (396-415), attempts a new investigation of the documents and concludes that Ignatius put the final touches at Rome during the years 1538-1541.

Another controversy concerns the mind of Ignatius from Manresa until the definite establishment of the Society of Jesus in 1540. In his famous vision at Manresa beside the banks of the Cardoner St. Ignatius had an unmistakable proof of his call to a life of apostolic activity for souls. Yet he did not organize the *Compañía de Jesús* immediately, often appeared even to doubt whether there would be a vow of obedience or not, etc. And that problem has puzzled historians, namely, how to reconcile the absolute certainty of his vision with his slow, hesitating approach to the final formation of the Society.

José Calveras, S.J., "La ilustración del Cardoner y el Instituto de la Compañía de Jesús según el P. Nadal" (27-54), explores the documents again for an answer. His conclusions strike a happy mean. The Society of Jesus, he says, was foreseen in its particular apostolic vocation, not in its constitution as a religious society. Ignatius at Manresa saw the soul of the Society, not its body; its spirit, its vocation, not its corporative organization.

Still other valuable studies could be mentioned. For example, Dom Anselmo M. Albareda, O.S.B., Prefect of the Vatican Library, writes on the life of prayer at Monserrat, where the newly con-

verted Ignatius was influenced (254-316). Robert Ricard, of the Sorbonne, Paris, essays reasons for two outstanding traits of Ignatius' spirituality, namely, the complete absence of any trace of mystical nuptials and his intense devotion to the Most Blessed Trinity (431-436). Gregorio Marañón, *de las RR. Academias Española y de la Historia*, contributes "Notas sobre la vida y la muerte de San Ignacio de Loyola" (134-155).

In general the whole volume is truly a labor of love and of scientific excellence, a tribute not only to St. Ignatius but to the serene competence of modern hagiographical scholarship.

FRANCIS X. CLARK

MINDANAO MARTYR

PÚRPURA DE SANGRE MARTIRIAL EN LA CORTE DEL REY MORO CACHIL SULTAN CORRALAT. By Hilario Marin, S.J. Zaragoza: "Centro Javier", 1955. Pp. 224.

Cachil Corralat was the Sultan of Mindanao, who, together with Bungso, the Sultan of Joló, was responsible for the savage Moro deprivations in Mindanao and the Bisayas during the first half of the seventeenth century. The Spanish Governor, Hurtado de Corcuera, razed their strongholds in Lamitan and Joló, but the Sultans were able to escape, and years later regained their power. Instead of dealing them a second blow, the Spaniards decided in 1645 to try to win their friendship. The man chosen for this most delicate task was Fr. Alejandro López, S.J.

At the time of his choice, Fr. Alejandro López, S.J. was the Rector of Zamboanga. He had been eight years in that mission. He was in the battle of Joló in 1638, and remained in that island for over a year planting the Faith among the Joloans. From there he went to Buhayen, the land of Corralat; and from there he evangelized the Sibuguey district. He spoke the language of the people. He defended them against anybody, even high Spanish officials, who mistreated them. The people knew this, and they looked up to him as their friend. Corralat himself called him, "my brother."

Through Fr. López's offices, Corralat signed the treaty of friendship with Spain, on June 24, 1645. In the following year, Fr. López succeeded in having the reluctant Sultan of Joló do the