endowed with the zeal of fraternal charity, with a longing for domestic and civil
mony, and above all with a burning love for God, which would not only draw
away from their wanton vices but also from the enticements of an alluring w
and from an uncontrolled avarice. Truly he knew full well that the seemingly in
desire for possessing and the insatiable thirst for pleasures gain entrance into the
of many. And he realized that from these evils discords arise, disagreements g
arguments and hatred are ignited, which continually alarm the human commu
and bring evil destruction upon it. The Apostle bears witness to this fact: *Whenc
wars and quarrels come among you? Is it not from this, from your passions w
wage war in your members?*

Even as in the time of Saint Francis, so too in these our times, the Institute of
Third Order can undoubtedly offer supreme support in this regard. For, when
same evils arise, although they may be cloaked in other garb, yet, granted the opport
ties, the same remedies can be applied. Therefore Tertiaries should strive towa
perfect fulfillment of the purpose which their Founder kept ever in mind and clos
unflagging zeal for all the virtues, they should spread far and wide the fragranc
Christ.

Beloved Sons, we ardently desire that this memorial of our own private anni
sary should cede first place to the good of souls. And We will that it may more
more contribute to the arousing of those seraphic spirits and to their solid growth
these evangelical virtues wherein the poor Francis so richly excelled. We are gre
pleased with your information that many Third Order Members, enrolled in the r
of Catholic Action, are fighting valiantly and often take leading roles therein. S
united forces become solidly stronger, this Order will do its best and most timely w
if it joins a helping hand to this kind of social action; just as the enemies of the n
Christian are uniting to ward off the efforts of all the good.

Meanwhile, seizing our opportunity from the recent solemnities to thank
heartly, We renew our vows to God and recommend to Him in our prayers that
Franciscan Third Order, richly endowed by the Catholic Church, may enjoy dail
more widespread growth and may blossom with more abundant fruits of grace. A
by way of fostering these salutary benefits, may our Apostolic Blessing bear with
to Our Paternal approval. With an overflowing charity, beloved Sons, We bestow
Blessing upon every one of you, as well as upon all the members of the Third Or

Given at Saint Peter's in Rome on the fifteenth of August, the Feast of the Assum
tion of the Blessed Virgin Mary, in the year nineteen hundred and fifty-two, in
fourteenth year of our Pontificate.

Pope Pius XII

Fr. Owen Anthony Colligan, O. F. M. (tran
St. Bonaventure University

OUR MONTHLY CONFERENCE

We will walk in His paths (Is. 2, 3)

Hearken, O daughter, and see, and incline thy ear and forget thy people and thy father's house. And the King shall greatly desire thy beauty (Ps. 44, 11-12). All through her life these words seemed to Saint Clare to ring in her ears. They were the invitation the Bride and Queen received to come to the Messias-King, the Church to Christ. They are also the pressing invitation given every soul that is called to higher things, to become the spouse of the King. When Clare opened her soul to the Blessed Agnes of Prague to urge the latter on in her own vocation, she thereby revealed how deep an impression that invitation, received through Christ's bridesman. Saint Francis, had made on her. The life she had chosen, the life she described to Agnes, is that of the bride who has forgotten her people and abandoned her father's house that she may be drawn to her Beloved and run to the sweet fragrance of His ointments.

In March, the month in which Clare fled to her Lover, in Lent when we must renew our Christian life, our religious life (which is but a deepening and perfecting of the Christian life), contemplation of Clare's acceptance of the call of Christ will help us to learn more how *we ought to walk to please God,* and *to make even greater progress,* that we may fulfill the will of God, our sanctification (Epistle, Second Sunday of Lent). With the Lady Clare we must realize that our vocation is the abandonment of the elements of the world and the adoption of new standards of life; above all, that it is the acceptance of a new "path" or "way" on which to walk: not the three vows alone, but a whole form or pattern of life to which we must dedicate ourselves if we would mount to Thabor and the delights of the Lamb.

Palm Sunday, 1212

Saint Francis was not without a sense of the dramatic, which he used

in order to emphasize the change our vocation demands. In all Franci can drama (which is reality and not a stage-play), next to his own syn bolic act before the Bishop of Assisi, the scenes of Palm Sunday, 121 are among the most powerful. In the morning, Clare is the prima don before all the people in the Cathedral; in the evening, she steals away the shadows to meet the Bridegroom and dedicate herself to Him. Th Troubadour had taught her to sing a new song to the Beloved.

In the morning, as Saint Francis had bidden her, Clare put on h finery and her jewels and betook herself across the piazza to the Cathedr There, "radiant in festive attire" among the women of Assisi, she ass ted at the blessing of the palms. Yet, when the others went forward receive their palms, Clare hesitated, out of modesty or perhaps becau she was rapt in thought. Suddenly the Bishop himself came down to h place to give her the palm; a mark, no doubt, of his approval of h plans. That night, still dressed in her finery and bedecked with h jewels, she departed from her father's house.

Who shall say that she too did not have a sense of symbolism Practically, perhaps to escape detection, she did not leave by the usu door, but, symbolically, by the "door of the dead", reserved for th removal of corpses. This, Celano says, she found blocked with heav beams and stones, and had to open with her own hands and a strengt that astonished her. Then she hastened to the Portiuncula, where sh was shorn of her tresses as she removed her ornaments. Clothed in rough tunic and veil, she made profession of the Gospel-life into th hands of Saint Francis.

God gives us our Saints that their lives may teach us as well a edify us. Few of us leave our people and forget our father's house unde circumstances as dramatic as these, Yet, inwardly, religious life call for a like departure from the world. Like Clare, we must "put off th dregs of Babylon and give the world a bill of divorce" (*Legend,* n. 8) Like her, we must forget the ways of the world, its thinking, its standard of judgment, its scale of values. Even many things that are allowed i the life of an ordinary Christian must be foregone or cleansed and e evated in the new life we accept by profession.

By that profession, Saint Francis says, we have set our hand to th plow, and we must not look back to the world we have left behind to the standards of the worldling or even of our father's house. Our ey

be fixed ahead, to make sure the furrow will be straight and our will not be diverted or damaged by the stones that may lie across ath.

But our enemy is subtle, and the world insidious, and our flesh weak. find it too easy to make a good beginning yet later, after profession, lapse into our old ways of thinking, our old standards of judgment. t is why we must be ever on the alert against the cancer of world- ss which, like bodily cancer, can creep upon us unawares and not be covered until the damage is done and cure impossible. The monthly ollection has as one of its purposes such a constant check on our als and our scale of values. Let us make sure we use well such an portunity of grace for an examination of conscience such as is proposed a recent book of that title.

San Paolo. . . San Damiano

"When Clare had received the livery of holy penance before the altar of the Blessed Mary and as a humble handmaid had been espoused to Christ. . . Saint Francis straightway led her to the Church (the Benedictine nunnery) of San Paolo where she was to remain until the Most High should provide otherwise" (*Legend,* n. 8). It was there that she had to face her kinsfolk who in misguided affection demanded that she return home. Symbolically, she ran to the church, laid hold of the altar-cloths, and showed them her tonsured head, declaring that she would under no circumstances be separated from the service of Christ. Then, after a few days, she withdrew to another nunnery, San Angelo di Panzo, further removed from Assisi.

Yet in neither place "was her soul fully at rest," and only when she came at last to San Damiano could she "fix the anchor of her soul on solid ground" (n. 10). It is very significant that Clare felt at home and in peace only in the little church outside the walls of Assisi, in solitude, loneliness, poverty. Her coming fulfilled the prophecy Francis had made in the spirit of God, that here a community of Ladies was to dwell and serve God; therefore this was the place God had destined for her. Above all, now she could begin to live in earnest that Gospel-life of which she had made profession. True, the Benedictine nunneries had provided her with a religious life—yet she was conscious that hers was to be, with that

of Francis, a new way of life in the Church, and until she could be
that way her soul was not at rest.

Clare, her sister Agnes, and her kinswoman Pacifica of Guelfuc
made up the little plant of Saint Francis which was now to flourish
the soil of Saint Damian's. "Though frail in body," Clare describes
group, "neither want nor poverty, travail, tribulation, ignominy
the world's contempt, had any power to turn them back" from th
resolve to follow Christ in Gospel-perfection, in Gospel-poverty.
joicing in the Lord at such a sight, Saint Francis soon gave ther
formula vitae, a "pattern of Life," as he had done for his first Fri
Like the primitive Rule of the latter, this form of life must have b
composed mostly of Gospel texts and a few regulations for commu
life. But over and above this was the living Rule, Saint Francis hims
and after him Saint Clare.

Now, while this early Rule was rudimentary in character and wo
be overlaid with later legislation until Saint Clare wrote her own R
(1247-52) approved by Innocent IV (August 9, 1253), it provided
essentials of the Franciscan *way,* the Franciscan *form of life.* Thi
the point for emphasis. When Clare and her companions made profess
it was in the consciousness of accepting not only the three vows bu
whole manner of life, a definite *modus vivendi.* Undoubtedly, all
ligious Institutes suppose that Profession includes, besides the v
made to God, the acceptance also, by a "contract" between the religi
and the institute, of a definite form or way of religious life. Yet it wo
seem (to the author, at least) that this latter element is stressed more
the older mediaeval Orders than in modern institutes. It was very
initely set down by Saint Benedict; it is of practical import for Sa
Francis and Saint Clare—and if we appreciate their viewpoint,
Franciscan Rule (of each of the three Orders) takes on more vivi
the character of being a path and a pattern of life; it becomes for
Spirit and Life, a basic source of our own inner life.

Spirit and Life

The whole Rule of Saint Benedict implies that it is a way of
a *via vitae* (Prol.); and, when the novice is to make profession,
Rule is read to him and he is told: "Behold the *law* under which

ire to serve as God's soldier" (c. 58). For Saint Francis the Rule is
book of life, the marrow of the Gospel, the *way* of perfection; a host
loaf made of Gospel-crumbs which we must eat as such. And the
vice being professed is to promise to "observe this life and rule".

This viewpoint is reflected in the formula of profession that dates
ck to the thirteenth century and is used today, with proper changes,
all three Orders: "I vow and promise. . .to observe the Rule. . . by
ing in obedience, without property, and in chastity." Not indeed, as
e Spirituals claimed despite Papal reprobation, that the Rule or the
ospel as such is vowed; but, as Saint Bonaventure explained and the
pes have clarified, we accept by Profession a whole way of life set forth
and embraced in the vows, the precepts of the Rule (or the Constitu-
ns of the Third Order), and the admonitions or exhortations. In the
at Latin formula, there are *vovenda,* the things vowed to God before
e authority of the Church; *observanda,* things to be obeyed because set
own in the Rule or Constitutions; and the *desideranda,* the exhortations
(which are not optional counsels but norms of conduct that make for the
rfection of the Franciscan!): all three form for us the pattern of Francis-
an living.

Therefore the Rule, says Saint Bonaventure, as the word itself means,
is a norm, a guide, a help. It "regulates" the Franciscan in due order to
God, his final End, and in his relations to the world, himself and his breth-
ren. The Rule, he says again, is truly a strong city, a fortress, that guards
us on all sides and protects us while we do within "the house of wisdom
and virtue" the work of the Lord in prayer and study, in labor and in
the apostolate.

Keep the Rule, our way of Life, and it will keep you. It is a narrow
way, perhaps, but it leads to the gate of Life, for it is the path of the Lord.
Each day we must renew our love and loyalty to it, each day resolve to
keep it anew and find in it the norm of our whole existence. Is it not
striking and most fitting that the Order celebrates the Feast of All
Seraphic Saints on the day when the first Franciscan Rule received formal
and written approbation from the Holy See? They became Saints by
cleaving to the Rule and drinking from it their Franciscan spirit and
life and daily living it as their guide on the path of perfection. Let us in
turn have great devotion to the Rule, which shows us how we ought
to walk in the paths of the Lord; and that devotion will help us to make
even greater progress and so fulfill the will of God, our sanctification.

Detroit, Michigan *Fr. Ignatius Brady, O. F.M.*

MOTHER OF MOLOKAI (1)

Just as a study of the part played by Saint Clare in the Francisc story is an absolute necessity for an over-all picture of Francis of Ass and his conquest of the world, in much the same manner the tale Mother Marianne and her achievements among the lepers are fundame tal to a more than superficial evaluation of Damien and his work Molokai. The study of the woman and her part in the leper mission doubly intriguing in the knowledge that not only was she an Americ Franciscan, but an American Franciscan quite close to our own day; fact, it was just a little over a century ago on January 23, 1836, that s was born into the Kopp family, who were then living in Heppenhei a small town of Germany. At her baptism the very next day, this lit one, the fifth child of a second marriage, was given the name Barba her mother's name, and even before she was two years old, the fami caught up in a spirit of adventure, emigrated to America, where alm immediately they established themselves in Utica, N. Y. They brou with them a strong feeling of family solidarity, and when her moth died, leaving Peter Kopp a widower for the second time, Barbara, though still a very young girl, undertook to keep the family togeth by assuming the management of the home as though it were the m natural thing in the world. Had she been the eldest, this assumption the responsibility would have been easily understandable, but s was far from the eldest. Although the eight children of the first marria had all died by this time, there were still her own two brothers a the four girls, of which she was the second youngest; yet because s was such a dependable child, with a cheery courage and a natu buoyancy of disposition, the whole family seemed automatically to tu to her as to a sure support. The old saying that the child is father the man is strikingly exemplified in Barbara Kopp, for all the qualit that later characterized her contacts with the lepers and with her fell workers very early appeared in her relations with her family and th problems. The fortitude, patience, foresight, and judgment, that w so outstandingly a part of Mother Marianne were very much in evide

Barbara, and the experience of raising a family while still such a ild herself must have done much to mature her mind and develop in r a skill in dealing with people which was admittedly a distinctive ait of her personality.

Barbara was almost twenty-six years old before she felt satisfied hat she had done justice to the task bequeathed by her mother, the ccomplishment of which left her free to carry out a long-time conviction hat there was another family awaiting her ministrations, the family f Jesus Christ with its little ones and its aged, those needing to be rained and educated, and those needing care in trouble and in sickness. rom early childhood the idea of becoming a Religious had appealed o her; as she grew older, the carrying out of that idea was something erely postponed until the completion of her first commission of foster otherhood. The children were already grown and, for the most part, eading lives of their own when Peter Kopp died. The latter part of his life had been spent as an invalid, and, although her father was not opposed to her entrance into Religion, Barbara was reluctant to relinquish her beloved burden, a trait which was later to try the patience of Damien, when he considered his need for her on Molokai more urgent than the work she was doing. At her Father's death, however, she finally laid claim to her place in the great family of Religious. There must have been much of the pioneer about her, for it was to an infant community that she made application, and, for the most part, the rest of her life was taken up with beginnings or near-beginnings. These Sisters of the Third Order of Saint Francis had been in New York for only two years and were still very much in a struggling stage when Barbara Kopp sought admission among them. She had had ample opportunity to observe them, both in Saint Joseph Parish in Utica and at the Church of the Assumption in Syracuse, and she liked what she saw. Their spirit of self-sacrifice and devotion to duty was exactly the one that would appeal to her whose life until then had been one of utter unselfishness; she joined their ranks, and on November 19, 1862, Barbara became Sister Marianne. It was the Commissary General of the Order of Saint Francis in America, the Very Reverend Father Leopold Moszyemba, who invested her with the Franciscan habit in Saint Mary's Church in Syracuse, because the Sisters had not yet acquired a Motherouse. Their central headquarters for the time being was the Convent f the Assumption Parish, and it was here that, under the guidance of Mother M. Antonia Eulenstein, Sister Marianne made her novitiate,

and a very devout one, to be sure, if the words of the students of t
Religious Life are applicable in reverse—that as the novice so the R
ligious; for there can be no doubt that as a Religious Sister Marian
bore good fruit. The following year, on November 19, 1863, in the sa
Church of the Assumption she pronounced the vows which were h
official enrollment in her new family.

One marvels, in studying the next years of her life, at the comp
hensive training which Divine Providence afforded for her all-embraci
work among the lepers. She was teacher, local superior, directress o
hospital, Mistress of novices, Provincial Superior, all within the co
paratively short period of eighteen years. Sister Marianne began h
rather short career as a teacher in the school of the Assumption Par
immediately after her profession; but, from the beginning, that intangi
something which distinguishes the born leader, along with her abil
to obtain cooperation and good will, and her magnetic personal
were strikingly evident to her superiors, who appointed her tempor
superior at Rome, N. Y., only two years after her profession. She
a natural administrator, her ability being so pronounced that, from t
first post as superior, hers was a series of administrative appointme
In August of the same year she was made principal and superior
Saint Teresa's Convent, a new mission in Oswego; in August 1868,
was appointed superior at Saint Clare's Convent in Utica; in Novem
1869, she returned to take charge at Saint Teresa's until June 18
when she was transferred as superior to St. Joseph's Hospital in Syracu
an institution which her Community had founded just the year bef
and which once more made a great demand upon her pioneering spi
In all beginnings there is a period of challenge, and Sister Marian
courage never failed to meet that challenge; she spared neither her
nor her feelings—one might almost say that she forced circumstances
line up for success. That her qualities were not only of the exter
variety is highlighted by the fact that on December 28, 1871, she
chosen to be the Mistress of novices, than which, in regard to perso
virtue, there is no more demanding office in a Community, except
possibly, that of Mother Superior—and a little later on that office, t
was to be given her. She had the faculty of stimulating the young
their zealous ardor; she could keep them on their noble course in sp
of discouragement and seemingly insurmountable difficulties; yet, a
only a few months as Mistress, she was recalled to the superiorship
Saint Joseph's Hospital, where she served until December 1874, at wh

me she was again elected Novice Mistress and Secretary of the Order.
This office she held until April 1875, when, at the order of the Mother
uperior, she went a third time to Saint Joseph's Hospital. Finally, the
rovincial Chapter of December 1877, realizing that she was fitted by
xperience as well as by nature for the trying duties of the post, elected
er Superior of the Community; Mother Marianne had come into her
itle!

She bore her authority simply and unconsciously; yet there was
n her that unyielding firmness so characteristic of the nation of her
irth. She exacted absolute, unquestioning obedience in the smallest
etail. If Mother had designated a detail, be it ever so minute, no one
ould venture to change or even modify it. She had a discerning eye
hich took in a situation at a glance and which, had it not been for her
nderstanding sympathy and unfailing kindliness, might so easily have
ppeared harsh. However, at the Provincial Chapter of July 1881, she
as reelected by a unanimous vote; what higher tribute could a Com-
unity pay? Then came the summons to the work that was to mark
he third stage in the development of her role of Mother.

Because of the spectacular heroism of the warrior-souled Damien,
not only the Hawaiian government, but the world at large, was made
vividly conscious of the desperate conditions of the lepers on their barren,
rugged island in the South Seas. In the first years of his work among
them, this young Belgian was carpenter, grave-digger, nurse, doctor,
and priest. His work was unending and he himself was untiring; but,
since no man alone could possibly fulfill for long all the demands made
upon him, it became his dream and daily prayer that Sisters might
someday come to assist in his work on Molokai. This cry for Sisters was
choed also by Mr. Walter Gibson, the president of the Board of
ealth in the kingdom of Hawaii, who exerted great influence over the
ing, and at whose instigation His Majesty urgently requested the
ishop to make an appeal in the United States and Canada for Sisters
ho would be able and willing to minister to the needs of the lepers,
th in Honolulu and in Molokai. Bishop Herman Koeckemann, Bishop
Olba, true to the all-embracing spirit of the Church, dispatched, in
est of the much-needed help, Father Leonor, a fellow missioner of
ther Damien.

In the summer of 1883, this emissary had already appealed in vain
more than fifty American Communities who found it impossible to

meet the need, for they were scarcely able to provide the Sis necessary for the work they had already undertaken. Finally, weary disheartened, he happened to hear of this small group of Franci Sisters in Syracuse, N. Y., and made his way to Saint Anthony's Con their Motherhouse. Mother Marianne's instant reaction to his plea the first lift his flagging spirits had been given in the entire trip f coast to coast. What prompted her immediate personal acceptanc the mission is not known. Perhaps she saw in it an opportunity fo coming more like her Seraphic Father, who spent so much of hi in the love and care of the lepers. Whatever her reason, it was a w response that she gave to the plea, and a brilliant ray of hope tha gave to Father Leonor.

With her heart set on accepting this call to the leper mission realizing that Father Leonor would make a much more effective vocate than she herself would, she summoned the Community and him describe for them the more than urgent need for Sisters to a the care of the lepers. Not only did they agree as a body, to assum work, but when the call for volunteers was issued, twenty-four o Sisters, and, characteristically, nearly all the novices, wrote their n on the list. However, it was obvious that, even with the best of inten and the most self-sacrificing of spirits, and with added burdens sh to those left behind, only a very few could be spared. The request been made for twenty-five Sisters; only six were appointed. How Mother Marianne insisted that as Superior it was her duty to accom them, for she was unwilling to have the others undertake so venture a mission without her. The Community was willing that she sh go with the little pioneer band, but only on condition that she re as soon as the Sisters were well established, a condition with which had every intention of complying.

Early in the morning of October 23, 1883, the little grou volunteers accompanied by Mother Marianne bade farewell to t Sisters, on whose faces they read, mingled with the sadness of all farew a family pride in their tremendous sacrifice. Only a few hours after train had departed, the door of the convent opened and there s Mother Marianne with a quaint little grin on her face, saying to th tonished Sisters, "I have come back, you see—and now I'll take purse and go again." She had fulfilled her promise to return! Laug at their amazement, she hurried to her room, procured the forgo

cketbook and, almost before they had quite grasped her implication, s off again on the next train, to rejoin her companions at Buffalo the following day.

In San Francisco, after a few days wait, they boarded a small steam- ip, the Mariposa, for the final stage of their journey. Much to the rprise of all who knew her, Mother Marianne was sick during the tire voyage, while the others, after the first day or two, were really le to enjoy the sea air.

Their arrival in Honolulu was heralded by all the bells of the city. he first lady in state to Queen Kapiolani bade them welcome—since e Queen herself was indisposed at the time—and escorted them in yal carriages to the Cathedral, where Bishop Koeckemann, with many his clergy, greeted and blessed these much needed Sisters of Saint ancis.

They had arrived on November 8, 1883, and already on January 11, 84, they began their work in the Branch Hospital at Kakaako, just tside the city. It was a hospital exclusively for the lepers, both for e mild cases and for those awaiting deportation to Molokai. The ilding and its surroundings were deplorably inadequate, much more mparable to a rather poor prison than to a hospital; the attendants re low characters better suited to the office of jailers; the conditions der which the lepers were living were just short of being impossible; this, added to a natural despondency often concomitant with the ease, made the task of the Sisters overwhelming, and very like the nditions which Father Damien had met when he first went to Molokai. ey cleaned; they scrubbed; they fumigated, striving in every way to ng some semblance of cleanliness into the lives of their despairing ients before attacking the other serious problems confronting them, blems both of morals and morale. Had Mother not been the calmly e person that she was, the outcome might have been disastrous, for n so there were several outbreaks of violence which made great de- nds on her intrepid courage; but she withstood rebellious lepers and aged caretakers alike.

In the midst of it all came a request from the Queen and from the rd of Health that the Sisters open a new hospital on the Island of ui; and, although they certainly could not be conveniently spared m the Branch Hospital, Mother selected two of the six Sisters and set

off with them, after having appointed one of those remaining to
charge of the Branch Hospital in her absence. On the trip they met
about every adversity possible: a difficult voyage, a hurricane jus
they were about to land, a complete drenching with rain and w
while landing, and a very slow horse-drawn carriage ride over stones
roots and holes. On their arrival at their destination the two Si
were taken seriously sick; in fact, one of them never did get ent
well again; but Mother, after her usual bout of sea-sickness, was appa
ly none the worse for all the exposure. On April 24, 1884, they
charge of the new Malulani Hospital, an institution for all non-c
gious sicknesses, and opened a grade school nearby for native chil
Scarcely had these two projects been organized when the Bishop a
Mother Marianne to return to the Branch Hospital, where she
badly needed. During Mother's absence, the Sister in charge had f
it difficult to enforce her authority; and there occurred such a se
rebellion on the part of the lepers against the Superintendent,
Gieson, that, upon the return of Mother, he was removed from
hospital and Mother Marianne was put in charge. She was a wo
of few words who always accepted conditions as she found them
such time as she could effect a change; but, true diplomat that she
when opportunity came she acted immediately. Now, freed from
overbearing interference of Van Gieson, she made a great many cha
Because she was utterly without fear, or so it seemed, the lepers tr
her instinctively; and she won them to almost complete docility by
kindliness and genuine good will.

Queen Kapiolani had for her the greatest respect, and on one occ
when she had summoned Mother in order to express her gratitud
the work of the Sisters, she voiced a sympathy for them because o
hardships which they were called upon to endure; but, true to char
Mother Marianne answered by telling her that to do God's wo
never a hardship. When Mother was leaving, the Queen left a crisp
note in her hand; and although Mother Marianne was ever pra
as well as holy, and realized that the donation would buy cots an
for repairs, yet she prized above all the intelligent understanding o
lepers that she had been seeking and had now received.

Shortly after Christmas, trouble flared up again, this time w
half-native policeman named Tom Burch. He had been right-hand
to Van Gieson and was a man of most violent temper. This nig

all an attractive little sixteen year old girl was missing, and a native
eman told Mother that Burch had taken her to his room. Mother
anne was indignant and determined, for it was a situation that had
e met at once. She knocked at his door and demanded that it be
ed, speaking in such a tone that not even Burch dared disobey. He
open the door and stood there, a huge man, towering over Mother,
ing like a maddened beast. When, without wavering, she demanded
keys, telling him that he could no longer be their policeman, furious
e point of madness, he threw the keys out the window into the ocean;
ion spent, he stalked off, while Mother calmly led the little leper
back to her ward. A triumph of courage over brawn!

The need for such courage being fully appreciated by Bishop Koecke-
n, he wrote on February 12, 1885, to the Minister Provincial,
er Joseph Lessen, asking for Mother Marianne's release from the
e of Mother Provincial. To his plea was added that of the Hawaiian
rnment, the Minister of Health, as well as the royal rulers, for all
hem were convinced that Mother was a necessity in Hawaii. On August
1885, the request was granted by the Provincial Chapter, and Mother
made the first Commissary General of the Franciscan missions in
waii.

For a long time now, the Queen and Mr. Gibson, the president of
Board of Health, had hoped to gather together the children of leprous
ents and put them into a home where they would be cared for, kept
from contact with the disease, and given the proper schooling. With
customary foresight which went directly to the heart of the problem,
ther Marianne suggested that such a home might be built near the
ers' residence in Honolulu. The Queen herself supplied the funds
the building; and, three more Sisters having arrived from Syracuse,
ther Marianne, making no concession to difficulites, except to limit
attendance to the girl children of leper parents, accepted this new
rge. The home was opened on November 9. 1885, and on that day
g David Kalakaua decorated Mother with the Order of Kapiolani,
order established by him to reward acts of benevolence in behalf
his people.

The girls themselves and some of their parents resented this inter-
nce and made things difficult—there was even a murder, in protest,
en the uninfected children were being separated from their leprous
ents and brought to the Kapiolani Home. The girls ranged in age from

five to thirteen and had been positively unruly; they were little re and openly revolted against any regulation which interfered with t freedom—the sort of freedom which they had had on the Isle. As Ma of this Home, Mother Marianne certainly had to exercise her ingen and while she was still attempting to discipline and civilize her t problem children, Damien came, much against his will, to submit series of treatments then being given by a Japanese Doctor at the Br Hospital. It seems, however, that his leprosy was much too far adva for the treatments to have been successful, and he was far to impa to be back at work on Molokai ever to stay for the entire series. Neve less, to the Sisters, his visit was a spiritual treatment, for Damien their hero; his example had drawn them across a continent, and rejoiced to be able to render him even the slightest service.

To Mother Marianne, the visit was even more significant. For time she had been thinking in terms of Molokai; for quite a whi had been her firm conviction that her real life work lay on that isle. Her response was a foregone conclusion when Father Damien, mind teeming with plans, his body fast wasting away, in the cour his conversations with her reiterated his plea that he had made so to the Board of Health, but which they had consistently ignored bec they had so many other plans for the Sisters.

Father Damien had not been in Honolulu even two weeks whe was back on the steamer bound for Molokai, and Mother Marianne waving her farewell from the wharf, reassuring him of her inten to send Sisters to Molokai very soon. "Hurry," he cried, as the ship pu away, "there is not much time, you know." As she looked at Dam for the moment seeing just the man, so wasted and disfigured by dread disease, she realized that he did not exaggerate, and she was th ful for his timely visit. It had been a meeting of kindred spirits, of strong minds with but a single thought of service, of two wills determi that even these least brethern in the household should be led by e means within their power to the mansions of their Father. And as boat receded, her conviction became a determination that not only w there be a Damien of Molokai; there would be Sisters of Saint Fra on the Isle, and there would be a Mother Marianne of Molokai.

(to be continued)

Pittsburgh, Pa. *Sr. Maura, O.*

AN EXPLANATION OF THE RULE OF THE THIRD ORDER REGULAR (XII)

The Eleventh Article

TEXT: *They should also daily examine themselves before God on what they have done, said and thought, that is, examine their conscience, humbly seeking pardon for their faults, and offering and commending to God their purpose of amendment.*

The two previous articles of this chapter on the relations of Tertiary Regulars to God stressed the love of adoration. The present article is concerned with another form of love, that awakened by the sense of one's sinfulness, misery and need— the repentant love of a wayward child.

Before God...

Indeed, this "thinking over" (*cogitare*), as the Latin text puts it, of what one has "done, said and thought" is not simply a personal self-analysis. It is rather a mutual affair "between oneself and God" (*intra se et Deum*). Like the meeting of the Prodigal Son with his father, even before we begin to confess our guilt in words we feel the arms of God embracing us and the divine kiss of forgiveness on our protesting lips.

The important role the examination of conscience plays in the spiritual life is sometimes overlooked not only by neophytes but also by those who have spent many years in the convent. Because religious are not conscious of any serious sin or even deliberate venial sin, they tend to acquire a sense of complacency and spiritual well-being that may well be the prelude to, if not the sign of, incipient lukewarmness. *Thou sayest 'I am rich and have grown wealthy and have need of nothing,' and dost not know that thou art the wretched and miserable and poor and blind and naked one* (Apoc. 3, 17). *For if we say that we have no sin, we deceive ourselves and the truth is not in us* (1 Jo. 1, 8). What a con-

trast between this attitude of complacency and that of Francis, who i all sincerity continually protested he was the "greatest of sinners."

Indeed, this sense of sin, this pressing need to seek pardon and fo giveness of God for even trifling faults is one of the striking characteristi of souls far advanced in the love of God. It is but one aspect of a mo general frame of mind that could be called "poverty of spirit", to u Christ's own designation. To understand better the significance of th article of the Rule, then, a digression on the meaning of the first beatitu may not be out of place.

If the Sermon on the Mount can be called the "Constitution of t Kingdom of Heaven", the eight beatitudes are not inaptly termed i "preamble". As expressed by Saint Matthew, they indicate the inn dispositions of anyone who would belong to Christ, especially as H apostle or His bride.

"Poverty of spirit" in the first beatitude apparently refers only i directly at most to detachment from worldly goods. Even that ardent lov of poverty, Francis, did not interpret the beatitude in this narrow sen (*Admonitions,* n. 14). In its primary meaning, the poor in spirit are tho who lack the self-conceit and pride that so generally characterized th Pharisees. The latter considered themselves spiritually rich. As "sons Abraham" they had no need of John's baptism of penance or of Christ who came to save sinners.

Now, nothing shuts the floodgates of God's mercy so quickly an effectively as pride, for *God resists the proud, but gives grace to the hum ble* (James 4, 6). Or as Mary, whose humility was proportionate to he sanctity, phrased it: God regards the *lowliness of his handmaid.* He ha *scattered the proud, put down the mighty from their thrones, and ha exalted the lowly.*

God himself enunciated this same truth of the spiritual life in othe words when he told Saint Paul: *Strength is made perfect in weaknes* (2 Cor. 12, 9). Not only does God manifest his power in the weak bu makes them the special objects of His love. As He told his chosen brid Saint Margaret Mary, to whom he revealed the intimate love of Hi Sacred Heart, "If I had been able to find a creature more miserable tha you, I should have chosen her." It is the lost sheep that provokes com passion in the Divine Shepherd. No wonder then that Paul declared

dly therefore I will glory in my infirmities, that the strength of rist may dwell in me (2 Cor. 12, 9).

Some might try to explain this by saying that divine love also is ind. But, as one psychologist puts it, love only seems to be blind. ctually, it possesses a keener vision, for it sees the potential as actual. hat is to say, love sees not only what we are but what we can become. ertainly, this seems true of the God whom Saint John calls "Love". fter all, this is not surprising, for true love is not a self-seeking but a elf-giving movement, not a movement inward but outward, not an cquisition but a communication. That paradoxically is why God is at- racted not by what we are but by what we are not. For that reason, being oved by God is at once an exalting and humbling experience.

Once this profound truth is grasped, the attitude of the saints be- comes understandable. Their meticulous self-scrutiny, their ferreting out the slightest faults, their sense of their own sinfulness, is itself a living commentary on the first beatitude. The Kingdom of heaven is only for the spiritually poor.

They should daily examine themselves...

It is not surprising, then, that the Rule wisely prescribes daily examination of conscience for those who by their profession have the obligation to strive for perfection. Formerly, the Rule of the Tertiaries Regular specified that this examen should take place at the close of the day. The present Rule leaves the designation of the time to the constitutions of the respective institutes. In most Franciscan communities, however, sanctioned either by custom or the constitutions, a practice exists of assigning the general examination of the conscience to the evening and devoting a short period before the noonday meal to the particular examen. Already in Saint Bonaventure's *Regula Novitiarum,* we seem to have a hint of this latter practice.

On what they have done, said and thought...

The time of the day devoted to self-examination, however, is not so important as the manner of conducting it. The above words of the rule imply it should cover every aspect of our life, not only our external words or deeds but the internal thoughts and sentiments of our soul. But the idea is not simply to make a complete inventory of the sins we

may have committed, or the good resolutions we have failed to carry o
Far more important is the discovery of the underlying motives behi
our actions. It is through the study of the latter that we come to kn
our fundamental weakness, our deep-seated defects of character, o
tremendous potentialities for sin. And it is here that we find the t
basis for the humility that all spiritual writers claim is the foundati
virtue of the spiritual life.

Indeed, in its own way humility is as blind, or, if you will, as keen
vision as is love. If charity sees potential virtues as actual, humility d
the same with vices or sin. Perhaps this more than anything else expla
why the saints so often see themselves as the greatest of sinners. Sa
Philip Neri, for instance, seeing a criminal led to execution exclaime
"There but for the grace of God goes Philip." His was a vastly differe
attitude than that of the Pharisee who thanked God he was not li
the publican. Philip felt himself weak; the Pharisee believed hims
strong. The Jew prided himself upon the positive perfection he thoug
he possessed, the sins he had avoided, the vices he had not contracte
The saint, on the contrary, saw the sins of the other as something he mig
well commit if exposed to the same or even lesser temptations. Bo
Pharisee and Philip thanked God, the former for the strength he co
sidered he had received, the latter because God in his mercy had spar
his weakness.

It is through a continual and rigorous self-analysis that religio
come to know the unflattering side of their character. It is here th
the faithful use of the particular examen is of special value. The gener
examination of conscience, on the other hand, like the weekly Confessio
of devotion prescribed by Canon Law for religious, reminds us in a mo
general way of our spiritual poverty, our tremendous need of God.

Humbly seeking pardon...

Both the examination of conscience and confession, the sacramen
of the poor in spirit, have the very practical purpose of keeping religiou
humble, ever conscious of the tendencies to sin that lie dormant i
their soul. Where this humility born of self-knowledge is presen
dangerous habits will never mature, and serious or even deliberat
venial sins will rarely, if ever, appear. The religious who daily avert t

inherent weaknesses will not lightly expose themselves to the
sions of sin.

Perhaps the spiritual fruits of this daily examination of conscience
the poverty of spirit it engenders are best expressed in terms of
four subsequent beatitudes. *Blessed are the meek for they shall possess*
earth. Who can be truly humble and not be meek? As Francis puts
"He who is truly poor in spirit, hates himself and loves those who
ike him on the cheek" (*Admonitions,* n. 14). Recognizing our utter
worthiness, we meekly accept the injustices of others, the trials and
rdens that are ours. These are the price we must pay to possess the
omised land. As we know from Psalm 36, from which this beatitude
taken, God's grace will eventually triumph over sin and its effects—even
our own soul. In the present life, however, we shall know something
f the anguish of Paul. *Who will deliver me from the body of this death?*
(Rom. 7, 24). Ours will be the one great sorrow, that of not being a
aint. *Blessed are they who mourn for they shall be comforted.* And
"comforted", in its etymological meaning, implies that God himself shall
be "with us" as our "strength" our "consolation". This sense of sin,
this law in our members warring against the law of our mind (Rom. 7,
23) should awaken in us a fierce hunger and thirst after justice or spiritual perfection; for only to those blest with such a hunger has Christ promised satiety. And finally, what is so important if life in a religious community is to be humanly possible, we shall be understanding and forgiving of the faults and defects of others. *Blessed are the merciful, for they shall obtain mercy.* Only then dare we pray: *Forgive us our trespasses as we forgive others.*

Offering to God their purpose of amendment...

Far from depressing the soul, this growth in the knowledge of its weakness, its spiritual poverty, should serve to goad it to greater efforts. We should say, as Francis did towards the close of his saintly life, "Let us begin to do good, for until now we have done nothing." Even the recurrence of the same faults week after week despite our best efforts will not engender a "what's- the-use" attitude that could paralyze all effort towards improvement. Instead, we shall use this very proof of our spiritual poverty as a claim for God's merciful help, and ask once more for his sacramental absolution upon our past.

If Franciscan religious use confession and examination of conscience in this way, they will begin to see why this article of the Rule is an integral part of the chapter devoted to the love of God. The parable of the Prodigal will be more than a graphic bit of fiction to illustrate the mercy of God. It will be the story of their own life. Paradoxically, it is the sense of sin, real or potential, rather than the consciousness of virtue that draws saintly souls to God. Like the misery of the Prodigal Son, their spiritual poverty will turn their thoughts towards their everlasting home. Like Paul, wearied with the struggle with self, they will long to be dissolved and to be with Christ. But the mere unburdening of one's misery before God in this fashion itself produces a wonderful peace. Like the wayward son, religious will find that their Father is not content to wait for them at the door of heaven. He comes down the road, as it were, to meet them. In an embrace that is at once a confession of guilt and a kiss of love, they will find the strength and courage to walk arm in arm with God to the threshold of their Father's house.

(to be continued)

St. Bonaventure University *Fr. Allan Wolter, O. F. M.*

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Even though he had already laid up abundant treasures of merit in the store-house of the Lord, this man (Francis) was *always new*, always eager for the things of the spirit. Not to be doing somehing good he considered a grave offense; not to be always advancing was, he judged, to go backward.

Thomas of Celano

EXAMINATION OF CONSCIENCE

Saint Francis is loved by the world because the world thinks itself loved by him. Catholics and non-Catholics, even non-Christians, admire him for his open mind and heart. He despised no one, saw danger in nothing, but, on the contrary, loved and was loved in return by all men. He walked through this world with childlike unconcern, drinking in the beauty of creation, listening and talking to the birds, taming the ferocity of the wolf, captivating by the charm of his personality everyone from pope to robber. At last the world had its saint, the saint of the world! "Everybody's Saint Francis!" At last evangelical perfection and true sanctity had been made easy! Yet, what the world admires in Saint Francis is but an effect, the cause of which is conveniently overlooked. The world sees only that somehow Francis regained the lost Paradise, but gives little thought as to how he regained it. In order to attain the marvellous immediacy of his approach to creatures and to the Creator, Francis had to undergo a complete and excruciating conversion, or rather, a complete death to self and to all creatures. His new life, his "naturalness", was the effect of his death to this world, the effect of the purification that resulted when he had lost all things to regain them again in God. Thus it is simply the experience of his own life that he explains when he tells us what he means by purity of heart:

> *Blessed are the pure of heart, for they shall see God* (Mt. 5, 8). Of pure heart are those who despise earthly things and seek heavenly things, and cease not therefore always to adore and to see the living and true God with a pure heart and mind. [1]

Let us now measure our own life against our Seraphic Father's standard of a pure heart. To the worldly-minded, this standard is harsh,

[1] The words of the Missal occur frequently in the writings of Saint Francis. For the above text cf. the Postcommunion for the Second Sunday of Advent:... **doceas nos terrena despicere et amare caelestia;** and the Canon, Commemoration of the living:...**aeterno Deo, vivo et vero.**

even brutal, just as the words of Christ are hard. But it is the standar of perfection, and perfection is attained only through violence to sel

According to Saint Francis, a pure heart is a sound heart, a health heart, a heart in its natural state untouched by anything strange foreign, its beauty unmarred by any blot or stain. It is a heart that simple and innocent. It loves nothing that it should not love, nor do it love in any way that it should not love. The heart of man was creat by God; it is His and He wants to possess it totally. Any love that do not find its beginning and end in Him is foreign to our heart and mak it impure. Saint Francis knew he could not divide that little heart his; he was called to love the great God, the Father in heaven. Cou he do less than offer his poor finite heart with its total capacity for lo in return for the infinite love of God?

With this in mind we can understand that our heart can be pure on if it loves God with a pure and undivided love, if God alone matt and nothing else. Without God all created things lose their value. N only do they lose value, but they assume the ridiculous role of a subs tute, of an *Ersatz,* for that one love and that one satisfaction that rea matters. Let us think of this seriously for a moment. All that is beautif and desirable and noble in this world—the great achievement of hum genius in art, science, and industry; the cultural and political glory nations, the splendor of the human spirit of adventure, enterprise, s sacrifice; the nobility of friendship; the tenderness of human loves, ev the most sacred—all these, if they are considered apart from God, beco as so much worthless refuse. And if we set our heart on any of the things for their own sake alone, we are setting our heart on a dung-hi This is the meaning of Saint Paul when he says: *I count everythi loss for the excelling knowledge of Jesus Christ my Lord. For His sa I have suffered the loss of all things, and I count them but as dung th I may gain Christ* (Phil. 3, 8). And now let us scrutinize our heart a judge whether or not it is pure according to the standard of Saint Franc

1. *Do I despise all earthly things?*

Certainly, we will answer, we do realize that all earthly things a vain, that they cannot fill our heart. Did we not renounce all things, ev the most highly valued, when we took our vows? Did we not will to fo

go a promising career, a life of success and achievement in the world? Does it not follow, then, that we despised these things? Perhaps, but not necessarily; for it is not unusual to find religious who have indeed vowed to observe poverty, chastity, and obedience according to the Rule of Saint Francis, and who yet cling tenaciously to many things that are not of God. It may be well, then, for us to ask ourselves in all honesty: Have I cleansed my heart from all attachment to the things of earth? Do I really consider created things in their infinite worthlessness in the sight of the infinite God? Or do I, on the contrary, feel that our Seraphic Father is a little too radical in his demands, that his is a *hard saying, and who can hear it* (Jo. 6, 61)? If we should ever feel that our holy Father is asking too much of us, we need only to turn to the Gospels and hear the voice of Christ Himself: *If anyone comes to me and does not hate his father and mother...yes, even his own life, he cannot be my disciple* (Lk. 14, 26).

It is precisely as Franciscans that we are called to the radicalism of the Gospel, and the Gospel makes it clear that it demands our spiritual death—death, that is, to everything that is of this world. Can I truly say that I have died this death? Have I given up everything completely, as Saint Francis did? Francis began to die when he embraced the leper—the one thing he thought he could never do. Is there perhaps something in my life that I feel I cannot give up—a person, a place, a position? Am I so attached to my work or to my talents that I cannot bear the thought of being deprived of them? Sometimes it is a very small thing that stands between us and perfect purity of heart—perhaps merely a little souvenir. Do I protest or rebel when I am threatened or actually faced with the loss of these things I so foolishly cherish? If so, we cannot consider ourselves clean of heart.

And what about the so-called honors of titles and learning and positions of authority? Do I really consider these things as mere garbage, as utterly worthless in themselves apart from God? Why, then, am I so painfully hurt when I am relieved of a high office, or why do I hanker after offices to which I am not assigned? Why do I so proudly display my gift for brilliant talk? Why do I insist so much on my own opinion, why am I so convinced of my infallibility? If we are so much in need of the praise of men, how can we say that we despise the things of the world?

When Saint Francis laid his clothing at the feet of his angry father and cried out: "Now I can truly say: Our Father who art in heaven!" he

began to die to all natural loves. Have I, too, begun to die this death
despising my relatives and friends? It is certainly not an easy matter
despise our parents and our dearest friends, to regard them as m
creatures and therefore of no value in themselves as far as we are c
cerned. Yet this is what Saint Francis requires of us; it is what Ch
Himself requires of every Christian. We know the Gospel account of
man who wished to follow Jesus, but asked leave first to bury his fat
Christ answered: *Leave the dead to bury their own dead, but do t
go and proclaim the kingdom of God* (Lk. 9, 60). These words of
Divine Master may shock us a little, but we must learn to realize tha
the light of the infinite love of God, all human loves, even the m
sacred, are but darkness. Dare we ask ourselves, then, if we are read
sacrifice any of our natural loves if they are clearly obstacles to u
attaining to purity of heart? Or do we perhaps fail to see, or refuse
believe, that they really are obstacles? If we find ourselves becoming
tangled in the worldly affairs of others, of if love for others leads u
violate our duty to God and to our vocation, let us have the courag
recognize these loves as impurities and to cleanse our heart of them.

We must understand, of course, that there is no question here
sinful love. It is simply a question of loving without the least attachm
to the beloved—of loving all things purely, freely, and solely becaus
God. No doubt there are but few of us who have reached such purity
heart, such total detachment from all creatures. But let us at least l
for this purity, let us pray and strive for it daily, and let it be our dee
sorrow that we have not yet attained it. For those who have gained t
purity of heart have gained the liberty of the children of God.

2. *Do I seek heavenly things?*

The human heart is made for love; it cannot help loving. To
it die to all earthly love, to free it from every impurity and admixt
of created things, can never mean to let it die to love itself. It can o
mean that the heart turns toward another direction, away from eart
things to heavenly things; from things for which it was not made to
One for Whom it was made. Thus the second characteristic of pu
of heart mentioned by Saint Francis is the reverse of the first. To s
heavenly things means to turn all our love to God, to our Father
heaven.

What does this mean to us? In order to make this question as con-
rete as possible, let us limit ourselves to a consideration of our vocation.
or, after all, we entered religion not to seek the things of earth but
o seek the things of heaven. Let us, then, ask ourselves: How do I value
my vocation? We will not ask whether we regret having entered the re-
ligious life, but rather if that life is really dear to us. Do I regard the
Rule, the Constitutions, the customs and daily routine, as of the greatest
value to me because they help me to purity of heart? Or do I, on the
contrary, regard them lightly and easily seek excuses and dispensations?
Do I perhaps criticize the rules that control my life, not for the sake of
improvement or reasonable adjustment, but because they hurt my love
for earthly things? Do I have a taste for, and a real understanding of,
the religious exercises, common and private prayer, the liturgical life,
sermons and conferences, spiritual conversation and reading? Or have
I allowed a certain impurity, in a sense more dangerous than impurity
of the body, to take hold of my heart and weaken love for my vocation?
How sad the religious who has lost his first love. What was the cause?
Did he perhaps allow himself to become too much occupied with earthly
things—work, study, research, the care of others, even the care of souls—
so that he lost the spirit of prayer? Did he perhaps try to be respectable
in the eyes of men and forget to be respectable in the eyes of God? If we
must be busy about many things, well and good; but let us never forget
that we can attain and preserve purity of heart only if we seek first and
always the kingdom of heaven.

If our religious life is the constant striving for heavenly things, it
can never be taken as an end in itself. Do I realize that the ultimate
purpose of my religious vocation is to lead me to my eternal home, and
that death is but the gateway to my real life? Hence, must not my entire
religious life be but the preparation for my death? Applying this thought
to a practical point: do I plan and think of the future always with death
in mind? Or am I like those superficial and earthly-minded people who
cannot bear to be reminded of death? Do I perhaps believe that if I
cannot work I am useless to the community, forgetting that my one real
task in the religious life is to prepare myself for a happy death? If I live
united to Christ in His sufferings, then I should have no fear of dying
united with Him in His death—for through death we enter with Him
into His glory.

3. Do I always adore and see the living and true God with a pure heart and mind?

Although these words of our holy Father may seem somewhat dundant—"of pure heart are those who . . . always adore and see G with a pure heart"—on closer consideration we find his meaning cl Once our heart is pure, once we have centered all our love on God alo then our purified heart will not be able to do anything else than and adore the Creator in all His creatures. This is the secret of Seraphic Father's love for the world. To his pure heart and mind ev thing about him spoke of God. He saw the footsteps of the Lord in natural world; he saw the image and likeness of the Lord in the s of men. The ardor of his love for God simply overflowed upon the w and covered all creation with an aura of divine splendor. Never co our holy Father regard the world as a place of evil, nor the beauty of world as a snare to his soul. To him all creation was a vast mirror, flecting in its finite loveliness the infinite beauty of the God who poss his heart.

Franciscan love of the world is a result, not a cause; it is not t the first step in our spiritual life, but the final reward of generous radical denial. It is the worst kind of foolishness to equate Franci spirituality with a sentimental love for the creature world. Let us ask selves honestly if our love for created things, for our fellow-men, is t the effect of our having first died to them in order to find them a made worthy of love, in God.

No doubt we all have far to go before we possess the purity of h Saint Francis calls blessed. But we can at least pray, and we can pra own beautiful prayer for purity:

"O my God, grant that the fiery and sweet strength of Thy may absorb my soul from all things under heaven, that I may on be found worthy to die for love of Thy love, as Thou didst deign t for love of my love."

St. Bonaventure University *Fr. Philotheus Boehner, O.*

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FRANCISCAN BRIEFS

SAINT BENEDICT JOSEPH LABRE, Agnes De la Gorce, translated by osemary Sheed. New York: Sheed and Ward, 1952. Pp. 213, with frontispiece. $3.00

This is one of the most charming studies of a saint that has appeared in many onths; and strangely enough, it is a study of that most difficult and generally un- pealing saint, Benedict Joseph Labre. Dirty, verminous, useless to society, a beggar king endless pilgrimages to the great shrines of Europe, Benedict Joseph is as much challenge to the materialism of our society as he was to the perfumed rationalism of own eighteenth century.

Benedict Joseph wore the cord of Saint Francis, and perhaps no other saint modern history has come closer to the spirit of the Seraphic Francis than this ange young man whose spiritual life was influenced by the sixteenth-century rig- st, Pere Le Jeune, who longed to be a Trappist, and who died in the house of a man butcher. Like Saint Francis, Benedict Joseph followed the Gospel literally, d in so doing he became a sign of contradiction to an age of contradictions. It was Gospel paradox of losing one's life to find it that drove him to become a nameless gar on the roads. It was love for the suffering Christ, for the Son of God Who for e of us became a worm and no man, despised and reputed with the wicked, that ve him to the abyss of humiliation and self-annihilation. Only when understood a literal following of Christ—the suffering Christ—does the meaning of Benedict eph's life become clear to us.

Agnes De la Gorce has written a beautiful and penetrating study of Saint Bene- t Joseph. She has sketched for us the forces that influenced his spiritual development; conditions, social, political, and ecclesiastical, that make up the background for his : and she has told the story of his life—as much as is known of it—with unusual l and understanding. Rosemary Sheed's translation is very good.

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From the General Secretariat of the Franciscan Missions comes the following account Father Fortunatus Tiberi's imprisonment by the Reds. This is a fair example of t our missionaries are suffering under the Red regime in China.

Father Fortunatus Tiberi was held in a Soviet prison in Peking from September 1951, to June 6, 1952. On October 20 he was confined to a very small and dark Every day from then on, he was subjected to long and frequent interrogations, g which he had to remain standing. One such interrogation lasted thirteen hours ht.

On November his hands were bound behind his back in "ordinary" chains. The

next day the "ordinary" chains were replaced by "special" chains, which meant tha arms were bound so tightly to his back that his shoulders were almost dislocated. T soldiers had to help to apply the chains. After they had bound him in this way, forced him to roll on the floor or to sit on his heels so that he kept falling, suff great pain in his arms and shoulders. Whenever he fell to the floor, two soldiers k and beat him until he managed to rise. Then he had to sit on his heels again, an went on until finally he was too exhausted to get up. They helped him to his fe after that he had to remain standing. When the soldiers brought him food they not remove the chains, so they put the food on the floor and made him eat fro bowl like an animal. The next day the "special" chains were removed and the "ordi put on; but on the following day he was again bound in "special" chains. Then for days and nights he had to stand looking at an electric light. At the end of the day he was permitted to sit on the floor, but upright and without the least sup Still bound, he was forced to remain in this position for the next thirty-four days he was not permitted to sleep or even close his eyes or to move his lips in prayer. W ever his eyelids closed or his lips moved, the soldiers struck him. For a total of forty days he had no sleep, yet in this state of exhaustion he was forced to undergo examinations and questionings. Finally he was ordered to appear before the judg had to climb more than forty steps, and that in bare feet (it was midwinter) bu sooner did he stand before the judge than he was ordered to go back down to his c soon as he reached his cell he was told to go upstairs again. He was forced to go up down the stairs more than ten times, and in his pitiful condition, bound, broken nearly perishing with hunger, he finally collapsed. After that he was allowed to l the floor and sleep. The first night he slept well, but the following nights he coul sleep because of the terrible pain in his arms and shoulders.

On December 18, he was transferred to another prison and treated less inhum There he had to study Communist doctrine, and along with the course of study h to write the story of his life in minute detail. Every day, too, he had to write wh had been thinking about from morning till night.

On May 29, he was "absolved" from his sins and his thoughts, and was then given better treatment. Every effort was made to conceal the evidence of the to he had undergone so it would not be too apparent when he left China. On June was sentenced to expulsion from China on account of his crimes. The "crimes"— which he really deserved death—were the organizing of the Legion of Mary an giving of secret information to the Imperialist Riberi (the Apostolic Internuncio) was taken to Tientsin under guard and placed on a ship that brought him to Kong and freedom.

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