

GONZAGA HIGH SCHOOL

19 EYE STREET, N. W.

WASHINGTON 1, D. C.

12/28/63

Box 1.3.4

P1

Sunday, December 28, 1963

Dear Toby,

I received your long and most interesting letter and the card which was a follow-up in many ways. I wanted to answer at some length but the chance to write such a letter never came as long as school was on. Now we are enjoying the longest Christmas vacation possible - 16 days. I have already been to New York for a week coming back by car Friday night. We arrived at 5 AM, I said mass right away and went to bed but I'm still recuperating. I have about 7 sets of tests to correct but 8 days to do it in. Last year when I returned here after Christmas I put all the waiting tests and comps in the waste basket. This year however, things will be different - perhaps.

Your father called me about 6 weeks ago. He promised to ring me one of the times he visits you and take me along. So don't be surprised if you see me one of these days.

I hope you enjoyed Christmas there. Many people who are not worn over until then are impressed by how enjoyable a Christmas is in a religious house. I myself never found it that way. I have always found Christmas a most unpleasant period. Nowadays when I can get home I enjoy it very much with the nephews and nieces. I usually do a lot of wrestling with them, naturally. I prefer the routine of daily order because time passes rapidly.

Fr. McCawley had a wonderful experience and in order to hide Fr. Ciszek they brought him here secretly. So we got him some clothes and got his English back at work. The first night he was here he saw himself on TV. The reporter's concluding remark was, "Father is reported to be coming to Washington soon." This amused him. I talked with him at length twice. He was just as happy to be back because his usefulness had come to an end. The Russians had warned him many times not to work as a priest but he had ignored it. The last warning however was not only to him but to anyone he helped. So he stopped his activity. He lived by himself for the last few years, closely watched. He

2
worked as an engineer and kept his salary and lived off it. He described for me a day he had spent just one week before our conversation. The release came very suddenly. We got a holiday for it.

How are you doing in Greek? Do they give you marks regularly? If so, how are you doing? It's good you like chant class. I always enjoyed it myself and am sorry we don't do it any more.

I don't think the Society norhate would be very different from yours. It is traditional to concentrate on externals at that stage in the formation. We had thousands of odd prayers, I don't know where they got them (or where they went to). One deal we had was to make a daily round of the statues in the chapel, 10 of them. I had a very difficult time figuring out something different to say to each saint. I thought they would be displeased if I used the same prayer for two. I don't think many kept up this norhate practise in later life. It would be a sad thing if you started confusing these things with sanctity and you do run into people who apparently have. I don't very much that you run any great danger along this line.

Perhaps as the years go by the liturgical mood will even affect the norhates. But until that occurs it is an old tradition that dominates their outlook. The idea of 2 masses on Sunday is one I would find difficulty with. My greatest problem used to be our daily litany - about 10 minutes. But figuring I had to do it every day I adjusted and now find it very easy to pray during that time.

Remember too that just because you disagree with a certain approach or don't believe a certain prison legend, that you have to inform everybody on your attitude right away. Most things are relatively unimportant and not worth getting into a fight about.

I don't think your reaction is unusual. I would say a great number of novices in any order feel this way. You just have to keep your ultimate goal in mind and realize the only alternate to following somebody else's ideas on religious life is to start your own order. Eventually (sooner in fact than as a Jesuit) you will be doing what you want.

Judging by your Christmas card you do have sketches when you like the place and can see God's will in it. Remember this will go and come as time goes on.

I hope you are right about seeing me next summer. When will you come home? I will probably be a chaplain at Camp Calvert in southern Maryland from about June 20th on. Also I will go to NY about June 9-13 with the Current Events Club.

Now that you are doing all this praying I would appreciate your remembering me. I remember you and your family at mass. William Sampson, S.J.

Ed, ^{Thursday} This is a bit early but I

wanted to bring you up to date,
I left Washington on the 12th for
here. I will be back in Washington
only overnight or so on the 17th of
July.

Then I go to Camp Calvert on
the Potomac until August 19th.
I will return to Goryaga for
about 3 days at that time and
then - ?.

I don't know whether you
even have anything to say but just
in case, that's my schedule. If
I don't hear from you I'll presume
you've got it made some way or
other.

I'm leaving Goryaga this year
so my return is only to pack, but I
still do not know where I'll be.

Say some prayers for me.

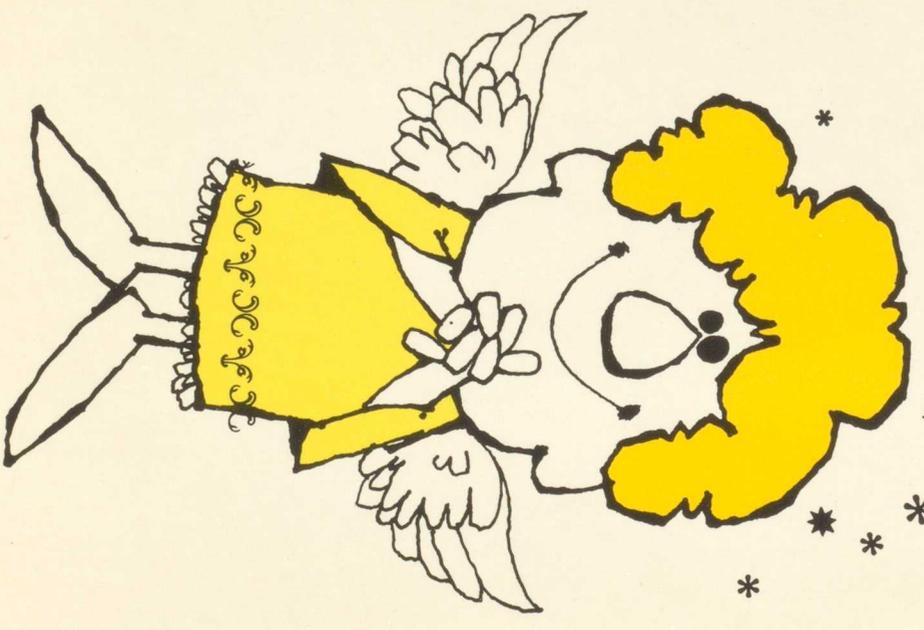
William Sampson, S.J.

I found out it was your birthday
from Mr. Walsh who is hosting
me around the city.

6/22/64 3

FOR a Really HAPPY BIRTHDAY SIN CERRE Wishes

6/22/64
W. Sampson, S.J.
Boston College
Chestnut Hill, 67
Massachusetts



7/1/64 5



BOSTON COLLEGE
Chestnut Hill 67, Massachusetts

Tuesday

Dear Toby,

It was very good to hear from you and I'm especially glad that my not being in Washington now wasn't important. I will be in Washington briefly as I mentioned on the card.

Any day you come to the camp would be fine because all I do is say Mass. After that my day is my own and I just read and swim.

Up here in Boston all I do is read. There is no convenient place to swim. My plans to come here were made somewhat suddenly; otherwise I would have written you sooner.

Some of the things in your letter sound very interesting, like the cousin in New Guinea, only it's too bad that they're just ex-headhunters. I would go for that myself.

Then the yoga - I have a friend who is now writing his doctorate thesis in philosophy at St. Louis University. We spent many years together in the Converse and last summer we met by accident at Fordham. He told me how interested he was in Zen Buddhism and how he had done a great deal of work

in that subject. So naturally, I got him to recommend
books and he told me of 2 cheap paperbacks. (It's
odd but 3 Jesuit scholastics just passed under my
windows talking. The only sentence I heard was
"What's that about Yoga? Did that come out of South
India or what?" ~~It~~ Everybody's getting in the act.)
One is a study of Zen Buddhism in itself, the other
is a comparison of Zen with Western psychiatry.
I think one is called Zen Buddhism and the other
is by the same author, an American (Watts?). One
of the greatest studies of Zen Buddhism ever done
came out about 2 years ago by a French Jesuit. It
received great praise from all sides. At the same
time, practically, an English Dominican produced
a study that was roundly blasted by all non-
Catholic critics. But for first class introductory
material, these paperbacks are the best.

I'm right now in the midst of another
paperback you would eventually enjoy, Irrational
Man by Wilhelm Barrett. It is a study
of existentialism. When a short summary of
it appeared in the Sat. Eve. Post, the professors
at the Jesuit Philosophy pointed it up and
gave everybody a copy.

Another that I am finding the most is
a book that was highly recommended to me by

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7

a professor when I was just beginning Theology. He turned in his chair and looked at the hundreds of books on his shelves and said, "Bill, if you only read one book, read this one," and then he picked out this monster - over 800 pages and no translation. It's all French, but I must admit easy French. It is on the problem of the act of Faith and he raises many striking questions and covers all the current interests.

Most of my reading however is history of almost any era and country.

I hope when you go to Georgetown you have some of the really excellent men that are teaching there now.

I am very glad to hear that the Conn. girl is writing again and is still very much alive.

Naturally, Toby, there is a great deal that I would like to talk about in your letter but it will have to wait till we get together.

If I haven't seen you by then, I will call you when I get to Washington about July 17th or 18th and we can see then what can be done.

Please say some yoga or non-yoga prayers for me.
William Sampson, S.J.