

WOODSTOCK
LETTERS

SUMMER 1965

VOLUME 94 NUMBER 3

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INTRODUCTION

If the Society in the United States will have to reconsider its apostolates in the light of the deliberations at both the General Congregation and the oncoming final session of Vatican II, it will have to ask itself where and how it can perform the greater service to American Catholic education. Like the answers offered by the other contributors to our second symposium, **Father Heshburgh's** proposal for an "educational ordinariate" could have far-reaching implications for us all.

John R. McCall, S.J., who teaches experimental psychology at Weston College, gave the final talk at Woodstock's Institute on Mental Health and Counseling. Addressing his remarks mainly to the scholastics, he offered his reflections on some aspects of mental health in our formation. The talk appears here in abridged form.

Paul M. Quay, S.J. is a theoretical physicist from the Chicago Province. He received his degree from M.I.T. and is now at Chantilly in France. Father Quay has made an extensive study of our formation and his companion article, "Jesuit, Priest, and Scholar," will appear soon in *Jesuit Educational Quarterly*.

Eric McDermott, S.J., an Englishman, teaches history at Georgetown University and is moderator of The Brooke Society, an association of professional men and women that meets regularly for evening discussions and the Sacrifice of the Mass.

The late **Edward A. Ryan, S.J.**, Church historian, former Editor of WOODSTOCK LETTERS, and Rector of the Tertianship at Auriesville, died while working on the life of his old friend, Father Fisher. **William F. Graham, S.J.**, now Rector of Gonzaga High School in Washington, took over the task, beginning with Father Fisher's career as Master of Novices.

NOTE: We received a letter recently pointing out an error in Vol. 37, No. 7 (1906). It seems that the translation of the oration given in Rome on the virtues of the deceased Father Roothaan was not the work of the Buffalo Mission Novice Master to whom it was attributed but of an unsung novice. That novice is now Rt. Rev. Msgr. Magnus A. Schumacher of Aurora, Illinois. Monsignor Schumacher has always taken just pride in his early appearance in WOODSTOCK LETTERS, but he has never received the credit due him—until now.

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WOODSTOCK LETTERS solicits manuscripts from all Jesuits on all topics of particular interest to fellow Jesuits: Ignatian Spirituality, the activities of our various apostolates, problems facing the modern Society, and the history of the Society, particularly in the United States and its missions. In general it is our policy to publish major obituary articles on men whose work would be of interest to the whole assistancy.

Letters of comment and criticism will be welcomed for the Readers' Forum.

Manuscripts should be typed, double-space with an ample margin, preferably the original copy.

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JESUITS AND HIGHER EDUCATION: A SYMPOSIUM

MSGR. JOHN F. BRADLEY
THEODORE M. HESBURGH, C.S.C.
JAMES F. MAGUIRE, S.J.
WALTER J. ONG, S.J.
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Edited by ROBERT S. FITZGERALD, S.J.

"Should a qualified Jesuit aspire to an academic position at a secular university?" This was the question to which our first participants addressed themselves in an earlier number of WOODSTOCK LETTERS (July, 1964). In some recent gazing into the crystal ball for America (April 17, 1965), Father Andrew Greeley has restated the purpose behind our question: "It seems very likely that of Catholic students of college age, the percentage in Catholic colleges will decline in the next two decades." Indeed, some have maintained that the percentage will decline to about 20 per cent in 1985. Also at that time only about 7 per cent of the Catholic students of college age will be in Jesuit institutions—assuming these institutions will have expanded their present enrolment by 60 per cent of their 1962 figures. Seeing in these statistics a unique opportunity for a Jesuit to witness Christ on the secular university campus, some of the first participants answered "Yes" to the question.

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Others felt their views for the near future were contained in a recent statement of the Jesuit university presidents that the essential contribution to the Catholic Church and American society in the intellectual apostolate was the prerogative of the Catholic colleges and universities, and could not be done as effectively by Catholic efforts on campuses of secular institutions. Such a view would seem to allow little, if any, leakage of Jesuits to secular campuses. Fr. Greeley recognized this approach, but wondered: "Whether in the next decade or two there emerges a great Catholic university or group of first rate Catholic liberal arts colleges remains to be seen. . . . There can be no doubt that the need . . . is urgent."

WOODSTOCK LETTERS is privileged to present the reflections of a second group of distinguished commentators on "Jesuits and Catholic Students in American Higher Education." In this issue we have chosen to expand our resources for discussion by requesting the comments of the Reverend Theodore M. Hesburgh, C.S.C., President of the University of Notre Dame and President of the International Association of Catholic Universities; and Monsignor John F. Bradley, National Chaplain of the Newman Apostolate. For though the specific question asked concerns the Society, the Society's answer must obviously be only part of the answer which the American Church as a whole will offer to the problem predicted from the statistics quoted above.

WOODSTOCK LETTERS wishes to thank the commentators most sincerely for sharing their stimulating insights. They have presented to us a blending of the creative experimentation and more profound appreciation of Church history and sociology that will certainly be at the basis of any solution which hopes to succeed.

JESUITS AND HIGHER EDUCATION

MSGR. JOHN F. BRADLEY, NATIONAL CHAPLAIN
Newman Apostolate

*The Newman chaplain
will look to the Jesuits*

IT SEEMS TO ME THAT THE NEWMAN APOSTOLATE entered the field of Catholic education during a period in the Catholic Church when a good defense was the best offense. In the past, when a bishop assigned a priest to a secular campus, he asked him to hold the line and preserve the faith of his Christian university community. Wisdom had taught him that this was the correct way to begin in America. Thankfully, the same wisdom now impels the bishops of the United States to counsel the Newman chaplain to develop an educational offensive commensurate to the command of Christ to "teach *all* nations."

To establish the proper offense for the Catholic Church on the secular campus, a re-evaluation of Catholic higher education and a more strategic placement of Catholic educators must be devised. For many years, Catholic educators have clung to the thought that the only way a Catholic education could be achieved was in a Catholic school. The Newman chaplains still adhere to one of their basic assumptions "that an ideally perfect Catholic education can best be acquired in a Catholic College or university," but the very force of numbers of Catholic students on secular campuses now urges all Catholic educators to acknowledge that the Catholic school is not the only campus upon which Catholic education and educated Catholics must be found. Today, more than 820,000 Catholic boys and girls are studying on secular campuses. When we compare this figure with the 390,000 on Catholic campuses, we are uneasy and concerned over the disproportion and the tremendous numbers who are untouched by the real Catholic educators. Realizing that the proportion of Catholic students on secular campuses will skyrocket to four to one by 1970 and perhaps ten to one by 1980, we think it is time to ask serious questions about Catholic higher education.

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Could we not seriously consider the question of Archbishop Hallinan presented to the N.C.E.A. convention that Catholic education means educating Catholics wherever they might be found? Catholic higher education, he said, should now be defined "in terms of every Catholic student, whether he be in our Catholic institutions (with which we are singularly blessed) or in those secular institutions, public or private, in which we have not yet admitted our full responsibility."

During the past years, the Newman chaplain attempted to be a one-man defense and offense of the Catholic Church on the secular campus. Parents expected him to be a religious baby-sitter for their children, protecting their morals and preserving their faith while they encountered the secular educational world. Bishops and pastors expected him to be the "pastor bonus" who knew and was sacramentally feeding every member of his flock. Catholic and non-Catholic educators expected him to be the scholar who was a master of all subjects and an expert in the field of religion and theology. The students expected him to be up at any hour of the night for the discussion of a "problem" or to settle the arguments of their nocturnal bull sessions. Everybody expected him to be a money-raiser and administrator, promoting good relations but not rocking the boat. And lastly, the university looked on him kindly but always hoped he would stay on the periphery of the campus because no one man could wear so many hats and ever achieve any depth of academic success.

The Newman chaplain is the last to be fooled about the effectiveness of his work. A full-time chaplain usually is responsible for more than three thousand Catholic students and a part-time chaplain must squeeze his Newman work in between the Boy Scouts and the Rosary Society. Each chaplain will try to be an educator and a scholar but he knows that his assignment is primarily to pastoral duties and so he will always be looking for more capable educators, counselors and administrators than he.

The Newman chaplain is seeking help in every direction possible. Personnel, money, and facilities are his greatest concerns; but underneath it all he realizes a brand new offensive must be devised for an effective apostolate. This offensive must be a team effort of all segments of the Christian community interested in higher

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education. The team must include the bishop of the diocese, the Newman chaplain, Catholic educators, both religious and lay, the Catholic faculty on the secular campus, the students, and their parents.

The bishop of the diocese is already overburdened, but like it or not, the religious education and the pastoral care of students and faculty on a secular campus are his major concern and primary responsibility. As the representative of the bishop, the Newman chaplain is ably prepared to attend to the pastoral and counseling responsibilities, but he is ill equipped to be the scholarly educator or the successful money-raiser for the needed facilities of a liturgically oriented chapel and an educationally equipped center.

The future depends on teaching

The whole future of Catholic education on a secular campus is dependent upon those men and women in religious orders and in lay life who are specially prepared to devote their time and talents solely to the task of teaching. Since the Jesuit Order has been the leader in Catholic higher education in America, the Newman chaplain and his bishop will look especially to the Jesuits to lead the way in the educational phase of the Newman Apostolate.

It has been remarked, and rightly so, that Jesuits should not be expected to assume the pastoral role of a Newman chaplain. At the same time, it must also be remarked that a full professorship with high salary and tenure cannot be the only pathway that he is willing to follow to bring Christ to the secular campus. Having avoided the secular campus for so many years, the Jesuit Fathers must follow the spirit of St. Ignatius and allow for humble beginnings.

There are various places on the secular campus for the Jesuit teacher. Quite obviously, he could be hired according to his non-religious specialty, e.g., mathematics, physics, etc. To achieve this goal, may I suggest that all superiors encourage the young Jesuits studying for doctorates on secular campuses to accept positions as teaching fellows. While such work may lengthen their days on campus, it will not only offer financial remuneration and excellent experience, but it will prove to the secular academic world that a priest can be a capable and unbiased professional teacher. Notwithstanding the many lectureships enjoyed by priests on secular

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campuses, there still remains a suspicion that a dedicated religious man cannot speak without bias even in scientific fields.

When we speak of the Jesuit as the theologian and religious teacher, there are three places for him on the secular campus. First, at those universities where there is a school or department of religion, he can be hired according to his religious specialty, e.g., Scripture, comparative religion, Catholic doctrine, etc. I am sure the work of Father Stanley at Iowa, Father Hardon at Western Michigan, Father O'Hanlon at Stanford, and others are well known to us. The greatest problem to the secular universities who would like to hire a man for their department of religion is the fact that Catholic scholars in the field of theology, and the specialties of religion, Jesuits included, are so few in number and usually so needed by their communities that any request for their services is met with a frustrating reluctance on the part of religious superiors. It would be wise for all Catholic scholars in the field of religion to note that the future development on secular campuses will not be the establishment of departments for the tripartite (Catholic, Jewish, Protestant) teaching of religion, but rather the formulation of Institutes of Religious Studies where specialists in theology and religion are drawn to the same conference table with professors in other departments of academic endeavor: for instance, biblical scholars with English professors, patrologists with history professors, moralists with law and medical professors, dogmatists with social science professors, etc. Are the Jesuits ready for this stimulating field of religious research?

Secondly, at the vast majority of universities where there are no departments of religion, universities are looking for Catholic men or women to join the staff of the Office of Religious Affairs. While any theologically well-educated Catholic might qualify for these positions, the secular universities would be "thrilled" if a Jesuit were on their staff. What would he do? He would begin as a program director, inviting outstanding religious speakers to campus. He would be invited to lecture and conduct classes on campus. He would be instrumental in developing the teaching of religion on campus. He would be expected to live an ecumenical life and do numerous menial chores—but the pay would be most rewarding.

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The most influential post for a Jesuit theologian

The third and most far-reaching of all places on the secular campus for the theological teaching of a qualified Jesuit is within the Newman Apostolate. A well-conducted program of classes, for credit or non-credit, offered in the Newman Center or on campus, will reach more students, Catholic and non-Catholic, than will ever be touched in the majority of Catholic colleges. The pay would be modest, but the educational rewards would be amazing. There are a number of Newman centers where the cooperative efforts of chaplains, faculty and graduate students are enrolling more than a thousand students in theology, philosophy, history and ethics courses. The great problem is no longer to entice the students, but rather to persuade qualified teachers to join the ever-increasing throng of the Newman Apostolate.

With all due respect to the wonderful work of Father Hardon at Western Michigan University and to the other priests teaching credit courses on secular campuses, it must be recognized that ten or twenty times more students will attend non-credit Newman classes when they are of equally high academic caliber as the credit courses. It is my fondest hope that the Jesuit Fathers will assume the lead in this aspect of the Newman Apostolate.

May I suggest various ways in which Jesuit priests and Jesuit universities might assume a responsible position in the educational apostolate of the Church on the secular campus? In relationship with these ideas it is presumed that we are speaking of Jesuits as theologians and specialists in the fields of religious studies, not as experts in the secular sciences.

One Jesuit or a team of qualified Jesuits would assume the educational responsibility of a Newman center, with the Newman chaplain providing for the pastoral, non-academic counselling and administrative details of the Newman Apostolate. Quite obviously, such a concentrated effort would be limited to those universities where the proper facilities would be conducive to a good educational program in Catholic theology, philosophy, history, ethics, etc.

Dedication to a definite program

The second possibility for collaboration of the Jesuit Fathers in the work of the Newman Apostolate is to dedicate the twenty-eight

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Jesuit colleges and universities to a definite program of assistance to the Newman Institutes within their approximate area. By this I mean that the Jesuit college or university would be the recognized center of Catholic theology and religious thought from which a diffusion would be effected through the Newman centers to the secular colleges or universities in their areas.

There are various possibilities for methods of diffusion. One is television—closed circuit to the Newman centers or through a diocesan UHF station through either of which theological courses in a Jesuit university might be beamed to the Newman center. Another method of diffusion is the official appointing of faculty members of the Jesuit university to duplicate theological courses in a Newman center. If this is not possible, at least the appointment of a man to an advisory capacity in the Newman center for the development of an educational program would be extremely beneficial.

Still another method of diffusion is to encourage graduate theological students at the eight Jesuit universities to accept teaching fellowships at Newman centers while they are aspiring to their doctorates. Such a program might be limited to various areas of the United States and would necessarily develop slowly, but it does seem to have real potential for the future development of theology teachers in the Newman Apostolate.

* * *

THEODORE M. HESBURGH, C.S.C., PRESIDENT
University of Notre Dame

a special ordinariate

HAVING JUST READ YOUR SYMPOSIUM on "The Jesuit Scholar and The Secular Campus" for a second time—the other time being months ago—I am inclined to be diffident in giving anyone, especially the Jesuits, advice about what should be done about the problem you discuss.

The sheer numbers involved give one pause, and the kind of persons involved, secular college and university Catholic students,

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give one greater pause. Here is a key segment of the Church in America, and it seems to be slipping away from our direct educational influence. I say *our*, because this is obviously a problem for the whole Church in America. Some newer communities are approaching the problem frontally, here and throughout the world. How and where the Jesuits go on this problem is certainly important to the whole future cast of any possible solution, since you are the largest group at work in higher education in America. But I would like to make this one initial point—it is a problem of planning for the whole Church in America, and it does involve a most important segment of our American Catholic Church.

The Church has constituted a special ordinariate for what seems to me a less important segment of the Church—outside of war time—the Catholics in the Armed Forces. Even in numbers, the Catholic service men and women will rank far below the numbers of Catholics in secular institutions of higher learning, possibly by a factor of two or three in the years immediately ahead. I am not even convinced that the dangers to their faith, or positively, their need of spiritual and intellectual ministrations is greater in the military than in the university world. In any case, the military have this special extra-territorial diocese to minister to their special needs. If it is good for the military, and I am sure it is, then why not begin to think of some similar arrangement to care for this all-important and quickly growing group of Catholic students in secular institutions? This, at least, focuses some special attention on a very special and growing problem within the Church in America. Possibly it would also strengthen and unify and consolidate the efforts already made to meet the problem through the Newman Apostolate.

Perhaps the problem seems highlighted for the Jesuits because of their extraordinary present success in contacting such a large number of Catholic students in American higher education. When one stops to think that there are practically no Catholic universities in much of the world, our American problem is unique. Japan has one Catholic university, India none, all of Africa has one, the Middle East one, none in Germany, one in Italy, none in England, five Catholic Institutes in France. We in America now have a problem because we went at the initial problem differently. Maybe

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we should stand back and take a new look at what could be done in this new expanding context of higher education and a growing Church in America. I'm glad that your symposium has begun to do that, at least for the Jesuits, but we need your intelligence and imagination to bear on the broader problem, too.

The broader problem

What is this broader problem? I think it concerns a Catholic presence in higher education generally, not just in America, although our immediate problem is here. If there is not a Catholic presence in higher education, then there will be little Catholic influence in the world of ideas, art, culture, science, or broad public policy. How to achieve this Catholic presence? I should think we should be flexible in the matter of solutions, and should also recognize that yesterday's solution is not necessarily eternal. I do have a prejudice in the matter of solutions, although I do not propose my solution as univocal or comprehensive. Stated most briefly, it would be this: there will be no abiding or efficacious Catholic presence in American higher education without the existence of at least a few first-rate Catholic universities. I'll go a step further and say that I do not believe realistically that there can be more than a few of these, and that in these few great Catholic universities the clergy will be a definite minority, although hopefully, a creative minority.

Why so seemingly limited a vision? Mostly because of the very special kind of men and the enormous amounts of money involved. Speaking for the university I know best, Notre Dame will need at least 450 million dollars to do what it must in the next ten years—without expanding its student body appreciably, except in the graduate divisions. Operating expenses alone will take 330 million of this; the rest is for facilities, new programs, scholarships, and endowment. Less than half of the operating expenses can come from student fees; none of the other expenses can. And this is just one university, hopefully on the way to becoming great, that has already taken 124 years to develop its present plant of about 100 million dollar value. How many of these can one Church, much less one religious order, sustain?

Having said this, may I add that the financial problem is the

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lesser of the two. Availability of the proper number and kinds of men, with suitable intelligence, education, zeal, administrative talent, vision, imagination, character, personality—and priestliness too—not to mention being good religious in what is often a difficult and demanding situation, this is the real problem, unique to the great *Catholic* university.

I still believe that there must be at least a few great Catholic universities, hopefully on each continent of the world, if the Catholic presence is to be a reality and not just a fiction in higher education. One of my reasons is my belief that the Catholic university must stand as a great symbol of the Church's interest in the life of the mind, in spiritual values, in art, culture, and science. The Catholic university cannot exercise this unique apostolate unless it is great by all valid university standards, and unless it does what it can uniquely do as a Catholic university. Its problems are special, but so are its opportunities.

I hope I have now laid the base for doing what initially I confessed to being diffident about: giving advice to the Jesuits. In the face of the total problem, you do have some unique leverage, if you accept my thesis. Whatever else new that you might do, there is something very important that you are doing right now. You are building some of those few great American Catholic universities of the future. If there were a gun to my head, I might admit which ones I thought were on the way to becoming great, or at least which seem to most of us outsiders to have the greatest present promise. I suspect you know as much, probably more. But you may have to make a choice, select a few, and really concentrate your best resources there, because neither money nor manpower are in infinite supply. What about the others? They will still be good, if many more are not begun soon to further dilute the Jesuit influence so essential to all if they are to be profoundly Catholic. But I must distinguish between being good and being great. There are only a few great in any category—writers, scientists, artists, popes—but the few great have more influence over more people than the innumerable good.

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JAMES F. MAGUIRE, S.J., PRESIDENT
Loyola University, Chicago

vigorous Catholic universities

I AM PLEASED TO BE INVITED to comment on the symposium on "The Jesuit Scholar and the Secular Campus" since it focuses attention on a problem that deserves fullest discussion because of its vast and growing magnitude. The problem is twofold: 1) to provide properly for the rapidly increasing numbers of Catholic students on secular campuses, and 2) to bring to bear the influence of Catholic scholars on secular campuses. Some of the symposium participants would favor the assignment of outstanding Jesuit scholars to secular universities both to teach Catholic students and to witness to the Church's deep interest in advancing the frontiers of knowledge.

To comment first on the second of these two problems, I would say that a good case has been presented in the symposium for outstanding Catholic professors and researchers in secular universities. However, to my mind, the discussion has not established that these scholars must be Jesuits.

Some of the contributors imply that Jesuits have a duty to the Church to witness to Christ on the secular campus. More correctly, it seems to me, the Jesuits' duty in the United States is to witness to Christ in the field of higher education generally. It was at the invitation of individual bishops that the Society established the educational institutions which have during the years developed into our present twenty-eight Jesuit colleges and universities. Having undertaken this heavy assignment, the Society is under an obligation to use its resources of men and money to achieve the highest possible academic excellence in its colleges and universities. The greatest contribution to such excellence is, of course, made by teachers of the highest academic caliber. Until our colleges and universities are in every way on a par with the best colleges and universities in the country, therefore, we cannot release even "a few" outstanding Jesuit scholars since such action would

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adversely affect some of the twenty-eight institutions to a marked degree. And this would be to fail the Church and the apostolate of Catholic higher education in the United States.

Not the individual scholar

The most effective witness to the Church in the field of higher education in the United States would seem to be that given by vigorous Catholic universities staffed by recognized scholars, not the individual scholar working on a secular campus. Individual Catholics in secular universities are too often viewed as exceptions; in some cases at least, it is suggested that the reason why they achieve what they do is *because* they are in a secular university, rather than in a Catholic university where supposedly there is not sufficient freedom of thought and interest in academic matters.

The participants in the symposium appreciate that only a very small number of outstanding Jesuit scholars could be assigned in the foreseeable future to secular campuses. But some of the participants feel that Jesuit universities must make this difficult sacrifice of outstanding Jesuit scholars in order to influence the scholars on secular campuses and thus to witness there to Christ. However, this influence on the scholars of the nation and the world is most effectively exerted, not by a Jesuit scholar's frequent contact with the members of his academic department on a particular secular campus, but rather through his published research and his personal leadership in scholarly organizations. Through the media of the written word and the scholarly organization the Jesuit specialist can exert a world-wide influence on all the scholars in his field similar in its effect to that of Teilhard de Chardin, Martin D'Arcy, Henri de Lubac, Karl Rahner, John Courtney Murray, Gustave Weigel and Cardinal Bea.

Jesuit scholars can by their publications and through their scholarly associations greatly influence scholars on secular campuses while they continue to serve on the faculties and thus add to the prestige of their own Jesuit institutions. There is, however, an obligation on the part of Jesuit colleges and universities to provide for effective witness on the secular campuses to the Church's interest and involvement in scholarship. And it is possible to discharge that obligation not only in the case of a very few secular universities

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but possibly in all of them. As our institutions, particularly our larger universities, achieve academic excellence (and the significant strides of the past decade hold bright promise of such achievement), the men and women who are graduated with the highest academic and professional degrees from Jesuit universities will be able to provide in considerable numbers the solid Catholic scholars, not excepting the field of theology, who should be represented on the secular campuses.

A layman's apostolate

As regards the proper provision by the Church for the Catholic students on secular campuses (the first problem addressed by the symposium), there is a great and growing need, on the intellectual level, for classroom teaching and, on the pastoral level, for the administration of the sacraments, personal counseling and the direction of student programs of Catholic action. For the pastoral apostolate, Jesuits have no special training or experience beyond that of priests generally. Hence, there is no obligation on them in particular to undertake this very important work. Should they not, however, be in the classrooms of secular universities? I believe it is generally conceded that because of its vast present secondary, collegiate and university commitments, the Society would not be able to provide many Jesuit teachers for secular universities. If this nationwide apostolate is to be carried on effectively, therefore, workers must be found elsewhere. In this age of the layman in the Church, the graduates of our Jesuit colleges and universities and of all Catholic colleges and universities in the country might well be called upon to exercise this great lay apostolate.

In closing, I would observe that in regard to the predicted numbers of Catholic students who will be on secular campuses, it is well to note that a very large number of these students will be in programs where they would not be reached by Jesuits teaching in secular universities. A high percentage will be in the junior colleges which are being built so rapidly throughout the country. Certainly, no one urges that the Jesuit scholar should be in the secular junior college. A notable number will be in technical institutes, engineering schools and agricultural schools where (in many instances) the curriculum excludes courses involving value

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judgments. Further, a very large number of Catholics in these schools will not be interested in taking courses from Catholic scholars. (Father Hardon indicates that only half of the two hundred students he teaches each semester are Catholic, despite the large number of Catholic students on the Western Michigan University campus.)

* * *

WALTER J. ONG, S.J.
Saint Louis University

mild megalomania?

IN COMMENTING ON THE WOODSTOCK LETTERS SYMPOSIUM, I fear that I probably cannot raise any new considerations, but perhaps I can give new contours to certain ones which have already been raised.

First, there is no question at all about the desirability in general of working with Catholics on secular campuses. There they are. Naturally we feel an attraction to all those places where the apostolate can be exercised, and this is one of them. The question is the feasibility of this particular apostolate in view of our present commitments. The following are a few considerations which we should keep in mind.

1. The pattern of work being suggested is like the common pattern in other countries. In other countries members of the Society and other priests work with students in secular universities because, with few exceptions, outside the United States there are no universities of any other kind. The American Catholic achievement in conducting institutions of higher education is unique in the history of the Church, and spectacularly so. In other countries excellent work is being done in secular universities, but, despite heroic efforts, to the best of my knowledge nowhere is the record bright enough to bring our own hopes to anything like white heat. An English Catholic visitor to the United States, a university man, writer, and editor, recently commented to me on the massive presence which he found Catholics to be exercising in academic

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and professional meetings in this country because of their Catholic educational institutions and which he found so much more real than in Great Britain.

In Paris, the Centre Richelieu for students at the University of Paris (the "Sorbonne") is thoroughly alive as the equivalent of an American Newman Club, but the vigorous Catholic presence in Parisian intellectual milieu is sustained largely by the work centering around the Institut Catholique. The Institut Catholique is a lively institution of higher education run entirely by the Church, comparable to Catholic universities in the United States but without their official status and unable to grant state-recognized decrees. This is where Pères Teilhard de Chardin, Jules Lebreton, Joseph Lecler, Jean Daniélou, and many other intellectual leaders among Ours have taught, and where Père Daniélou is at present dean of the theological faculty. It is true that a great many devoted laymen lecturing at the University of Paris maintain a real Catholic presence there, but these laymen, too, are closely associated, constantly if only informally, with people at the Institut Catholique.

Ours as regular faculty

2. Establishing Ours as regular faculty members on secular campuses would be difficult to manage. As Father Reinert has suggested, it is one thing to be invited in as an occasional lecturer or speaker, lionized for twenty-four or forty-eight hours, or to have an appointment as a visiting professor for a year or so. It is another thing to establish oneself on a university faculty permanently.

Let us imagine possible lines of operation. First, we might try—as some appear to suggest we should—to reach the Catholic students on all the non-Catholic campuses. It is certainly true that a larger number of Catholic students are going to the secular universities than went there in the past. However, it by no means follows that our own men should be scattered in exact proportion to the scatter of Catholic students themselves. What we want is not a standardized national Jesuit-to-Catholic-student ratio but maximum effectiveness. How effective can a few hundred men (about all we should have usable as members of secular faculties even by 1985) hope to be with nearly three million Catholic stu-

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dents—plus some nine million or so other non-Catholic students to whom they might reasonably be expected also on occasion to address themselves?

As a second line of operation, we might try to work with a select group of universities and colleges. Two possibilities open here: working on the campuses of the very best institutions or working anywhere we can get in. The best institutions offer the greatest appeal, it appears from the symposium papers. They train the greatest proportion of influential people, Catholics and others. (I rather prefer “influential people” to “leaders”—a rather dated term, and to many an offensive one.)

How would a Jesuit secure a place on the faculty of one of the four or five top universities of the country? The better the university you are trying to get into, the fiercer the competition. Securing a position depends on ability or performance, but it depends on many other things, too: on departmental structures (Do we need a man of his age and his precise interests, given what we have already?), on personality balances (Our department is not aggressive enough, and he is underaggressive), and on many other things. There is no way to program a man's training in advance to meet exactly the needs which will be present in a given department ten or twenty years later.

If a position is secured, the incumbent has to fight his way to tenure in the face of competition. At the best institutions, the competition is murderous. At the end of a given period, a man is either advanced (and there are only so many advanced places available) or he is given a final one-year terminal contract and told he must look elsewhere for a position. What if this happens to one of Ours? It would, certainly. Does he then go to the convention of the Modern Language Association or the American Physical Society and simply put himself on the market? How many of Ours do we really think would get into top-flight institutions and achieve tenure there? Two? Three?

There is, of course, a known way to get in. One achieves some eminence in one of our own institutions (while maintaining normal professional extramural contacts) and by a fortunate combination of circumstances one is invited to a secular university, and a very good one. This is the way which has been followed by those of

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Ours who have served in American secular universities and colleges as faculty members at least for a time or who have been invited to do so. Here, however, there is a pattern worth noting: even when some invitations come from top-flight universities, most of the invitations come from weaker institutions. Indeed, many of them are from institutions notably weaker than the Catholic university where the invitee is teaching.

The second possibility

Thus we come to the second possibility, that of working anywhere we can get in. Institutions most open to us are likely to be, on the whole, institutions where the average capability of students is notably lower than in our own better institutions. What purpose would be served in draining off our best men into them more or less permanently I fail to see.

The problem is bad enough when one asks how to train a certain individual so that he will surely land in one of the half-dozen top-flight universities and succeed in staying there. It is insolubly worse when we think of getting together teams. No respectable university would agree to take on a team of Jesuits as such in any academic field or combination of fields. It would judge each applicant for its faculty individually. Often, I believe, we have been thinking in terms of "assigning" men to a secular campus as though they were being assigned to one of our own institutions. This will do, of course, if we think of them as Newman Club chaplains or possibly as conducting sub-professional, para-university Catholic institute of their own under private auspices in the neighborhood of the campus. It will not do if we are thinking of their being on the university faculties in accord with the proposal for the symposium discussion. A Newman Club or institute team can do very effective work, but a Newman Club chaplain or a team of chaplains is by no means a part of a faculty. In general, the gap between the "team" and the faculty would be greater the better the university in question. Once again, the universities training the most influential Catholics would be precisely the ones where our intellectual influence would be least.

Moreover, the idea that a group—any group, but in a particular way the Society of Jesus—was trying to seed faculties with its rep-

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representatives would stir up the most violent antagonisms among faculty members and scores of professional associations. It would certainly militate against our present work and, I am terribly afraid, reverse many of our finest achievements in higher education. University professors automatically and heatedly resent any power moves in academic circles coming from non-academic groups, and they consider the Society of Jesus as such a non-academic group. We are playing with high explosives here, let us not deceive ourselves.

The greatest hope for some kind of continuity of Jesuit presence on a secular university faculty would seem to be where there are chairs of theology or allied subjects regularly calling for Catholic incumbents. The State University of Iowa at Iowa City would be an instance of something of this sort. In England there is the University of Birmingham, in Austria the University of Innsbruck, in France the University of Strasbourg, where, in accordance with the special statutes for Alsace, we find both a Catholic and a Protestant faculty of theology in the state university. An American institution needing Catholic theologians might look in a general, uncommitted way to the Society of Jesus as a pool on which they could draw. They would be more than unlikely to contract with the Society to "supply" men year in and year out, sight unseen.

More effective work at home

3. If we want to affect secular institutions, it would appear we are first going to have to work more effectively in our own universities and colleges. The limited access highways to secular campuses have their major entrances on our own. We need to bring our theologates to our own campuses, which as a general rule are theologically undermanned and otherwise theologically starved, and there to foster interchange between theology and the many contiguous disciplines, notably anthropology, sociology, psycholinguistics, depth psychology, intellectual history, (a better term, I believe, than "history of ideas"), the history of literature and literary forms, and cultural history. If we can build up a tradition on our own campuses of a truly vibrant contemporary theology, with an accompanying philosophy, we will have something which secular universities will seek out, in one way or another, even when

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they do not have strictly theological courses as such. If it is alive, they will work it in somehow. We are making real progress in theology now, and the opportunities for development in our own American Jesuit institutions are unprecedented in the entire history of the Church, which as such has elsewhere never been so committed to higher education as it is in the United States today. But until we can prove ourselves in a fully authenticated academic setting, within our own institutions, I fail to see how setting up a para-academic institute on a secular campus could lead to anything but professional disgrace over the years. In other words, I do not believe that we are corporately prepared for the secular campuses. Individuals among us are of course prepared. But to release more than one or another of them occasionally would be to weaken our own campuses where they most need strength.

Unfortunately perhaps, the question of our working on secular campuses cannot be considered apart from that of our working on our own. We have serious duties to students in our own colleges and universities, and to the sections of the Church and of the civic community served by them and giving support to them. (At Saint Louis University over one-fourth of the student body and faculty are not Catholics.) In our larger institutions (and perhaps in our smaller ones, too) we are hard pressed to provide a modest complement of members of the Society who are really the intellectual peers of the increasingly competent laymen joining our faculties. We have not often openly stated the real dimensions of the problem here. What will happen if we drain off more of our best men? You cannot recruit a good faculty for an institution run by a second-rate team; candidates for teaching positions ruthlessly assess the caliber of the institution recruiting them. At present, we are on the way up in quality of faculty recruitment. It will take every ounce of effort we can command to continue to go up.

Exploit present opportunities

4. Many of the effects envisioned in talk about work in secular colleges and universities can be achieved by exploiting the opportunities for contacts available from within our own institutions themselves. Developing such contacts strikes me as a far more realistic means of avoiding isolation and of establishing a Catholic

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intellectual presence than elaborate new projects. Many Jesuit faculty members at Jesuit universities and colleges are moving out much further now than ever before to meet individuals in secular universities on their own grounds at these universities or through the meetings of learned societies or in other ways. Indeed, for an increasing number of Ours, cosmopolitanism is the ordinary mode of their intellectual life as Catholics and as religious. But this cosmopolitanism is not so widespread as it should be. Where it is missing, it is missing generally because of the individual himself and his own behavior. Often, it appears, we dislike the competitive arena and shy away from the risks in which professional contacts and intellectual life mature. If we are not availing ourselves of the opportunities here and now present to us, what warrant have we to suppose that we would respond to a whole new set of hypothetical opportunities? Many of the virtues we see ourselves corporately practicing in our imagination on secular campuses are the very ones we have difficulty in practicing now where they are really called for.

One might argue, of course, that Ours are not leading a sufficiently competitive life intellectually because we are able to shelter ourselves within our own institutions, and that if more were forced out into secular institutions, they would develop a more competitive spirit, such as is absolutely necessary for intellectual progress or even survival. I suspect that some would, but I suspect also that others would crumble under the pressure. If we could corporately develop a more competitive spirit within our own institutions, we would be more suited to move out into others.

5. Finally, let us be under no illusions concerning our individual importance: it is in great part our corporate work which gives the individual Jesuit not only his presence and appeal but also his sense of personal venturesomeness. Our Jesuit muscle-flexing with an eye on the secular campuses is in great part due to the sense of power derived from our confident possession of institutions of our own. Paradoxically, the entire American Catholic community is at present being swept by interest in work at non-Catholic educational institutions largely, I believe, because of the sense of power which it enjoys as a result of the success of the American Catholic educational system (a resounding success, we must remember, set against

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any comparable real enterprise, although, like all educational systems, it incorporates vast inconsistencies and is far from imaginable ideals). In other countries under other conditions Catholics do not eye the secular educational milieu with the rapaciousness which we find it so easy to feel—particularly when they have been trying to work with it for generations. We should think twice about what any weakening of our present corporate work would do to our sense of presence on the American and global scene.

A present danger

The psychological forces at work in an organization—or in an organization within an organization, as the Society of Jesus is within the Church—are complex, but we understand something about them today. In the light of what is known of such forces, it would appear that we stand in danger of mild megalomania induced by moderate success. The megalomania may be all the more threatening because we can mask it by denying our success (the present wave of autocriticism—in itself a very good thing). More profoundly, we can find in this megalomania an escape from the real problems now facing us because of our partial—but in the long run astonishing—achievements in our own institutions of higher education. Achievement always brings more urgent problems than failure does.

Priests are generally respected on secular campuses—we should make no mistake about this. But is it not largely insofar as they both belong and do not belong? Priests with permanent tenure on secular faculties teaching secular subjects have been known to observe that the fact that they are priests can become ineffective in the general academic shuffle. People around them are satisfied that they are good faculty members and want nothing further of them. This situation does not always obtain, but it is always a real threat. Isolated academic posts are not necessarily effective modes of priestly presence. Having a few hundred Jesuits in our own universities and colleges who are in demand on secular campuses in both secular and religious fields would appear to be, man-hour for man-hour, a far more effective use of our human resources and a more feasible use than a concerted effort to move numbers of individuals onto secular campuses permanently. It would both

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serve secular institutions and improve our own.

Unless we put every effort into continuous improvement of our own institutions, I believe that our presence in others will become less and less sought for. A strong Jesuit institutional setting maximizes the appeal of individual Jesuits. And under present conditions, Jesuit institutions do not pre-empt all the services of individual Jesuits when these are really in demand elsewhere. In the future, as I sense the future, they will pre-empt them even less. As occasion offers, there can be good reason for releasing one or another individual even for permanent tenure on a secular campus. Such cases, however, must be comparatively rare—although this is not to say nonexistent. By and large, our Jesuit universities and colleges must have at their permanent command our own best human resources.

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MICHAEL P. WALSH, S.J.
President, Boston College

"The Catholic layman can and must"

THE CHURCH'S STAKE IN THE EDUCATION of that 80 per cent of the Catholic collegiate population which will be in secular colleges by 1985 is so real that we cannot question her need to protect that stake with a greater expenditure of "priest-power" than we may ever have dreamed would be demanded of her, or than many of us presently foresee as possible. That word possible needs further exploration. I say "further," because, long before the question of the apostolate to the secular campus ever came up, it has been under scrutiny in many a Jesuit conversation, where we have collectively worried the problem of how it would be possible under *any* circumstances to continue universities which would be more than nominally Jesuit. Our position at the moment seems to be that, with a thriftier and more cautious allocation of our manpower, which would amount to a greater tightening of our belts than we have so far experienced, Jesuit universities could still manage to be just about that, possible. And now we are faced with

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the prospect of tugging even harder at our belts in the way of siphoning off our manpower still further, much further. Can the Jesuit college and university escape evisceration?

By posing the question that way, I believe I have suggested what the major problem for us Jesuits will be in this matter, but I may seem to have loaded the question too. For if we have developed over the years such a vested interest in the status quo of our schools, at least in their continuance as Jesuit, that we cannot contemplate without fatal shock the prospect of that interest yielding to the Church's greater need, I wonder if we deserve to be called Jesuits at all. It is true that God's providence, not statistical projections, will rule our future. And though we can never be certain what God's future providence may demand of us, our only real vested interest, God's greater glory, must make us ready for it. Indeed, as far as statistical projections can help us peer into the future (for they can be part of God's providence too), we ought to go further and plan for it.

But before we scurry off in holy panic to the campuses of Stanford, Harvard and Dartmouth, we ought to reflect that we do not carry the American Church on our shoulders; she carries us on hers. We are her instrument, and only one of her instruments. We cannot solve this problem by ourselves, even though we would. So we are not shirking our responsibility when we submit that this problem is and can only be partially a Jesuit problem; the Jesuit part to be determined largely by the extent to which other groups of priests, diocesan and religious, are able to contribute to its solution too.

I purposely mentioned diocesan before religious priests because their potential often tends to be overlooked in questions dealing with the educational apostolate. Yet if anyone is tempted to think that the Society's training gives it a unique position in this apostolate, a visit to any diocese in America must quickly disabuse him of the idea. Men with degrees as respectable as any in the Society, and other men who are certainly capable of acquiring them, labor in every diocese in this country, and not all of them at tasks which provide satisfying outlet either for their talents or for their intellectual zeal. If it is the whole American Church which must pull in its belt to meet this projected crisis, and not just or

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even mainly a few parts of it, then the diocesan clergy must not be overlooked as a source, conceivably the most fruitful source, from which help must come. The same may be true in part of those religious institutes whose vocation is not explicitly the intellectual apostolate. And since the ministry to the secular campus will not always be the sacramental ministry alone, the same is patently true of our religious brotherhoods and sisterhoods. And—surely not an afterthought in this our age—have we forgotten the role of the intellectual Catholic lay apostle? This is to be his age, we are told. If he is not ready for it by 1985, whose fault can it be but ours? “If the salt has lost its savor, wherewith shall it be salted?”

This much clearing of the air seems necessary before we can realistically assess the possible Jesuit contribution to the apostolate of the secular campus. For let us not be mistaken—it *is* an apostolate, which means that our presence at “Princemouth” (apologies to *America*) cannot be justified except for some religious value which we expect to accrue from it. And since our prospective spheres of religious influence at Princemouth fall into the same categories as in our own schools, they offer a handy set of divisions for the rest of this paper.

Scholars in other than the sacred sciences

A highly competent Jesuit scholar, say, in physics, who is at the same time a dedicated and enlightened apostle, must be the man who concerns us here. If he is not competent, at least as competent as those in competition for his job, as a scholar, Princemouth will not want him. And if he does not fulfill our expectations as an apostle, we should not want to send him there. But if this kind of man is as much the product of divine grace as of talent and training, it seems a little presumptuous to expect some statistical projection to plot his increase with dependable accuracy for the future. We pray for his type, and we thank God for him when he comes. But can we *arrange* for him, given the multiple human and providential variables which have produced him in the past? Not to be overly cynical, I wonder—in the light of our present resources, which is almost the only human light we have to go by—how very much more we can do than allow for him.

That would be a frivolous statement if the danger to our cause

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which might come from this man's opposite number were slight and always obvious. But it is neither. And we must think very hard on this before we plan any quixotic assault on ivied walls. The outstanding Jesuit profane scientist who, for one reason or another, is effectually little or nothing more than that, may—on a Jesuit campus—hide his apostolic weaknesses behind the collective and respected Jesuit image. Other Jesuits can pick up the slack. But he *is* the Jesuit image at Princemouth, or so large a part of it as to color it distinctly. Depending on the reasons for his theological or apostolic ineptitude, his impact there may range anywhere, but only, from that of a curiosity to that of a catastrophe. A Jesuit campus has ways of absorbing the priest who has little time, taste or talent for the apostolate. He would only mystify or possibly shock Princemouth. We still have uses for him; he could enhance *our* academic prestige. But on campuses where non-Catholics often expect the interests of a priest to be so theologically preoccupied that they are naïvely surprised to find it anything else, this man would enhance only Princemouth's prestige, and possibly damage ours.

This type of man cannot, of course, enter our calculations for the future, since we do not plan *on* his type any more than we can realistically plan *for* his opposite number on a predictably large scale. Our Institute, we hope, is not geared to produce him. Still he is worth remembering, a present fact and a future possibility, as a reminder of what we do *not* want at Princemouth if only to help us delineate clearly what we *do* want.

But if what we want is not always what we can get, it is only realistic to observe that Princemouth may not always want what we can give or for the reasons that we want to give it. Princemouth is in a better bargaining position than are we in this matter. As of now at least, for every outstanding physicist in a Roman collar, there must be ten in neckties, and this for reasons which have nothing to do with genius, but derive from the very nature of our vocation as priests. Since money is not the consideration with Princemouth that it must be with us in hiring faculty, Princemouth may well want only our best, those very few who cannot be matched in a necktie.

This unmatched Jesuit physicist, who must also—for our

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purposes—be a potentially strong religious influence, moves hopefully into an environment where the original competition to get his job will now be matched by a fiercer pressure to keep it. Research, publication, grants, committee work, etc.—all commonplace pressures on any faculty member, and all conditions of Princemouthe's interest in our man in the first place and objects of their scrutiny thereafter: all this must be fitted into a life whose primary orientation must, in *our* interests, be something else entirely, the apostolate. He cannot concentrate his time or his energies on either one to the great detriment of the other without jeopardizing our whole plan. If his academic work suffers because of his apostolic zeal, he may well lose his job. If his apostolic impact is slight by reason of the academic demands upon his time, may we not reasonably question whether the great loss which one of our own universities may have suffered from his absence finds adequate compensation for the Church in his presence at Princemouthe?

Even if all of these difficulties could be surmounted, and we could assume that the rather extraordinary breed of men which it would take to surmount them could be produced in appreciable numbers in the future, what then? If we released these men from our Jesuit universities, where everyone knows they are needed, and systematically moved them to secular campuses, campus reactions everywhere would be understandably mixed. They might run a strange gamut from wonder through suspicion and resistance to active opposition, not one of them conducive to spectacular apostolic results for us. If they feared a Jesuit plot, it would not be easy to allay their fear, since that is what, in effect, it is. Suspicion that our presence as academicians really masked non-academic intentions which they do not share and may not appreciate could sabotage our entire effort.

All of this adds up to saying that the prospects of success in an apostolate of this sort are so incommensurate with the effort it would take to get it off the ground that it would be most unrealistic for us to think seriously about it. Except for a rare few, whose release from our own schools for reasons of our prestige I applaud, but whose number must always be small and never certain, our intellectual apostolate seems in the main to lie elsewhere.

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Scholars in sacred sciences

Time seems to have caught up with us and shown us what our true vocation in this day must be, and what, except for an historical accident, it would have been all along. We are theologians, or ought to be. If there are openings on the secular campus for scholars in the sacred sciences, there is where we belong. And so the problem for us reduces itself finally to one of logistics as much as of anything else. How many openings are there, and how many openings can our very attractiveness as theological adornments to their faculty induce secular schools to make for us? Further, how well equipped can we be, both in manpower and in excellence, to fill those openings?

To begin with, I believe that we ought to try to do our part to fill such openings as now exist, and to convince the secular university of the desirability of providing others. Neither of these prospects is automatic, however, since the theological excellence which alone can gain us entree into secular schools is in fact the most critical need in our own schools right now. We have no option, then, but to begin a ruthless self scrutiny of our theologates, and to plan a program of advanced studies leading to the best of theological degrees for ever increasing numbers of our young men.

If this program could be implemented with notable success, we would be taking a giant step, in fact the only step we *can* take, towards meeting the Catholic needs of the secular campus and, not quite incidentally as yet, towards saving our own schools.

Time, I have said, has caught up with us. As long as we intend to stay in the intellectual apostolate, there can be no excuse any more for not training our guns coldly and systematically at pre-eminence in theology.

The Newman apostolate

We shall not know, until our program for theological pre-eminence, once launched, is well on its way, whether our hopes for placement on the academic faculties of secular schools are chimerical or not. Aside from the pressures of "up or out," "publish or perish," which we have mentioned as persistent requirements of our retention as professors of profane subjects, and which must obtain in the sacred sciences too, we cannot at this distant point

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guarantee academic standing for theology everywhere we would like, or everywhere *we* think it is needed. We are peddlers in this matter. We can only guarantee our *product*, never the sale. If we cannot, and our opportunities in that area continue, despite our best efforts, to be limited far below our hopes, the crisis is such that we must cast our eyes elsewhere.

The Newman apostolate or something kindred to it, outside the mainstream of the academic life to be sure, seems well deserving of our attention. Whatever we may think of it either as a fact or as an idea, it is, with the rare exception of a few priests in academics, the only official organ of the Catholic Church on the secular campus at this moment. And if our ambitions towards other outlets for our intellectual zeal should fail to materialize, it will remain so. So, without diluting our ambitions in the least, it is certainly safe to say that, if we cannot do all that we would like, we must do what we can. And the Newman idea offers a highly creditable facet for an intellectual apostolate. If it is not so now, either because of paucity of priests or of the type that is needed, the Catholic Church zeroing in on this beachhead, could make it so.

I do not mean to suggest that we should envision our contribution as that of merely expanding the work which Paulist Fathers and some harried parish priests are already doing. Mass, confessions, convert classes, advice on marriage and personal problems are not the distinctive contribution of a Jesuit who thinks in terms of the intellectual apostolate. We should be there to do in an extra-curricular way what we would like to do, but may be prevented from doing, in a curricular way—provide first rate courses in philosophy and theology which would bring the Christian message in all its beauty and depth to large numbers of Catholics who might otherwise never hear it.

Always assuming our best performance, since we do not plan for anything less, a Catholic Center might well, if other efforts fail, provide the wedge which would open the academic life to us on the secular campus. Another wedge, let us not entirely forget, would be attractive academic performance in our own schools. But given a Catholic Center, staffed by highly competent priests drawn from all areas of the American Church, the Church could not be ignored by intellectuals anywhere.

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The intellectual Catholic lay apostle

The layman, it has been said, is the Church's stake in the temporal order. That means to me right now that, if the Catholic priest cannot carry Catholic influence into the profane sciences on a secular campus, the Catholic layman can and must. That is not only the fact of this moment of history; it is the ideal towards which Catholic education has always striven. Ideally it should never be otherwise. The Catholic priest economist or physicist has, like the Catholic missionary, only one ultimate objective: to make himself unnecessary. He labors to produce influential lay Catholics who will be heard and listened to where he himself may never be heard. That is just another way of stating a most fundamental Ignatian ideal in education—the formation of an intellectual elite among the Catholic laity.

And that brings us back, as all things seem to these days, to fundamental questions. Until such day as we are content to entrust to the lay product of our education the task which is distinctively his, is the purpose of the Catholic college achieved? Can we ignore its most urgent need, to increase its effectiveness, until he *is* produced? If we have failed to produce him, and if there is any sense at all to the doubt that we ever will, the pertinent question is not, why labor to improve the Catholic college?—but, why did we ever start it? And what right have we to be in education anywhere?

We must think long and hard before we jettison or substantially weaken the monumental achievement that is Catholic education in America. For us Jesuits the dilemma is this: can we weaken what we already have, or what the Church has in us, before we have exhausted our efforts to perfect it? And if we cannot improve what we have, what hope can there be for our substantial contribution to the success of an intellectual apostolate which at this moment we do *not* have, and which exists only in the discussion stage?

VISION IN THE MENTAL HEALTH OF JESUIT SEMINARIANS

"Then you come back to first year theology, and all of a sudden you're tired. Everybody's tired."

JOHN R. MCCALL, S.J.

I WANT TO TALK ABOUT MENTAL HEALTH in the formation of Jesuits, but not about how we can train them and what new courses we can put in. I have quite a different idea. Maybe I can introduce it by telling you that a year or two ago I received one of those dollar birthday cards. This one was all in black, and it said, "You are a nut." But when you opened it up, it said, ". . . . but a kind, loving considerate nut." And there was a picture of a character carrying a big sign that said, "Help Stamp Out Mental Health!"

This is a time when most people are crying about the lack of mental health education and formation in our seminaries and religious houses. I'd like to take a dissenting position and point out that I think there's too much emphasis, or at least a misguided emphasis, on a univocal concept of mental health in our houses of formation. By that concept I mean this: everybody must adjust, everybody must be the same. There's no room for diversity of personality, there's no room for vision. If mental health means freedom from anxiety, tension or frustration, then it has no place in the cloister, it has no place anywhere. If mental health means adjustment and conformity to a fixed reality which can't change,

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then it has no place in any kind of growth-motivation because you can't grow in that way. If it means that I must get along with everybody and love no one, then it has no place in our religious houses.

Should we have some research and find out who is a good Jesuit, and then come back to the seminaries and make everybody be a good Jesuit? Or is it possible that there is no such thing as a good Jesuit, just that there are many good Jesuits, and all as different as can be? And if you sit where I sit in the scholasticate, it's pretty hard to predict who's going to be good later on because not always the ones who adjust perfectly to fixed reality later on fulfill the needs that are demanded of us. And so I wonder if we tamper with the scholastics too much, and I wonder if the scholastics tamper with themselves too much. I wonder if *they* set up some idea of what a good Jesuit is. Nobody tells them exactly what a good Jesuit is, but they always know that they're not one.

What mental health is not

Suppose we take a look, then, at what mental health is not. It's not the same as the absence from mental illness. (I'm not interested here in mental illness. The course doesn't drive you crazy; it just seems that way at times.) Secondly, mental health is not normality in a statistical sense. That would mean doing what everybody else is doing. Otherwise you'd have to say that all second year theologians are normal, or all second year philosophers are normal, and you know that that would be pretty odd. Normality is a statistical concept which leaves no fluidity. Everybody would have to fit a pattern. Mental health doesn't mean, either, that we have various states of well-being: happiness, security, satisfaction. These things may be possible in a mentally healthy person at times, but we are not in control of the situation at all times, and consequently we can't predict these as necessary elements in mental health. So this is what mental health is not.

What mental health is

What is it? Let me say a few words about what I think mental health is and apply it, as I see it, to the formation of our men.

First of all, mental health is shown in one's attitudes toward

one's self. A thought that I frequently try to say to a scholastic is this: "I stopped worrying about what people were thinking about me when I started to realize that they weren't thinking about me at all. They were wondering about what I was thinking about them." And if this doesn't set off to a *t* the relationship between a faculty member and a seminary student, I'll eat my shirt. You come up to us, and we're wondering what you're going to think about us: "Does he think I'm bright? Have I read all the books? Was my class good?" I am so preoccupied with what you're going to think about me that I can't go out and think about you at all. And as a scholastic coming to me, you couldn't care less about me. You figure I've made it, whatever "it" is. All you're hoping is that I'll say, "How are you?" and say one good word, that I will somehow drop my defenses long enough to see you as an individual human being and, if you're not afraid of the word, love you, temporarily. In other words, you don't have to have the Big Love. As I see it, we're all waiting for the Big Love, and we're passing a million loves every day because we're afraid of a personal encounter which says, "Hi," which says: "I think a lot of you right now. Granted there are 350 of you, and I probably won't keep you in my mind the rest of the day, but here and now I'm interested in you as a person." But I can't do that if I'm wondering what you're thinking about me.

A healthy person, then, is able to accept himself and his own nature without a lot of chagrin or complaint, without thinking about himself too much. I would say that one of the poor mental health things in our training is that our psychic energy is almost always invested within. I'm constantly thinking of myself. When the healthy person can accept his own human nature with all its discrepancies and weaknesses without feeling concern, that doesn't mean that he's self-satisfied, but rather that he can take the frailties and sins of his own human nature. He can even take the frailties and sins of a social organization, and it doesn't seem to throw him.

Deficiency motivation

Another criterion is a sense of growth or development. How does the self grow? What happens to a person over a long period of time, over fifteen years? Here we have to make an important distinction

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between deficiency motivation and growth motivation. I dare say that somehow in our formation—and it's not just the Society; this is true of seminaries and religious orders every place I go—there's a good deal of deficiency motivation. By that I mean this: deficiency motivation serves to satisfy the need that everyone has for safety, belongingness, love, respect, and self-esteem. If we could take these things for granted, we'd be free to grow. This is the survival idea, and I think in seminaries a good deal of our time and energy is spent on this type of deficiency motivation.

This, I think, accounts for the battle fatigue. When you were in regency, whether you were teaching or whether you were doing graduate studies, what a day you could put in! Then you come back to first year theology, and all of a sudden, working at about a third of capacity, you're tired. Everybody's tired. The gloom is tangible, along with the ennui and boredom and general fatigue, so that our efficiency is cut down terrifically. This is what I mean by deficiency motivation, by investing most of my psychic energy in survival. And don't we even say that: "Let's hang on, hang on, until we can finally free ourselves to use our energies in a much more productive way"?

Growth motivation

Growth motivation is the opposite of that and leads to a good deal more than the reduction of tension. I would say that half or most of our time in a scholasticate is spent in reducing psychic tensions. (Did you ever hear the story about the man who was smiling? And somebody said, "What are you smiling about?" He said, "I just took an aspirin and a Bufferin, and the race is on!") As the pharmaceutical bill goes up in a house of studies, I dare say we're measuring not real illness but fatigue and boredom and too much introversion of our psychic forces because of this need to survive.

A person with positive mental health, with a desire to grow, likes tension because he has enough confidence to feel that, nine times out of ten, he's going to be able to conquer the tension and grow. He's not afraid to keep himself in a state of tension. It's something he desires, not something he flees from. We as religious have to develop a thrust toward goals that are higher than our satisfaction

of a basic need, higher than taking care of normal tensions. We don't want to be immobilized.

Let's put it another way. A man who has this growth motivation has a richly differentiated life. In regency your life was fairly richly differentiated, and all of a sudden it closes in, and you get a narrow view on life. The narrower your view on life, the more distortion there is in the way you perceive things like threat. A person with growth motivation doesn't have a narrow vision of life; he has a broad vision. Consequently, he can lose himself. I think you can lose yourself in your work, in contemplation, in recreation, and certainly in loyalty to other people, no matter where you are. I don't think it's a geographical thing. There's a fallacy in the "geographical cure," and this has taken me a long time to learn, and many moves.

Balance

Another way of looking at positive mental health is the idea of integration, a synthesizing and balancing of our psychological factors that make us act as integrated persons. How do I mean this? I think that in religious life there's altogether too much emphasis on the intellectual and the rational. I think we've emphasized them to the point that we're dehumanizing our men. (That's why it's so hard to find out later on which of our men are going to be able to bring Christ to other people.) How are the imaginative and emotional sides of our being going to be kept in?—literature. We who for years have been supposed to be humanistic can get pretty dried up after three years of philosophy and four years of theology in which the imagination and emotions play little or no part. Later I want to say a word about the educated imagination as a rallying point for better mental health.

Thomas More

Besides balancing our psychic forces, under the same heading of the integration of personality we can include a unifying philosophy of life. As an example, let me just recall to your minds Thomas More in *A Man for All Seasons*. In the preface to the play, Robert Bolt, the author, says:

Thomas More was a man with an adamant sense of his own self. He knew where he began and left off. He knew how much encroachment he could suffer from his friends, and he knew how much

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encroachment he could suffer from his enemies. And he would allow them to make deep encroachments on him until they hit the center of his being. And there he set like steel and became as immovable as a cliff.

Why? Well, here's a man who had something that he was willing to die for, and therefore everything that he lived for had some kind of meaning.

When the Duke of Norfolk, who was his friend and now becomes his judge, tries to talk him out of this stupidity, his fear of putting his hand on an old, black book and telling an ordinary lie, he says to him: "Thomas, look at these names. You know these men. Can't you do what we did, and come along with us for fellowship?" More says: "When I die and I'm damned for not doing according to my conscience, and you go to heaven for doing according to yours, will you come along with me . . . for fellowship?" See the vision here. The cardinals and the archbishops didn't have this vision. What vision did this man have that he was willing to die for?

The vision

When we talk about a unifying vision of personality, here's what I'm saying: A Jesuit is like *every* other Jesuit in the whole world, he's like *some* other Jesuits, and I hope he's like *no* other Jesuit. You and I one time got a vision of Christ, and then we got it narrowed down to a vision of Christ as seen by Ignatius, and then we got it narrowed down to a vision of Christ as seen by Ignatius through the eyes of the Provincial, and finally we got it down to the size no bigger than a man's hand, which was the vision of Christ that is so uniquely yours and mine that it gives all meaning to life. That's why, when I keep getting mad at the Provincial and the General and everybody else, they can't touch my vision. I'm saying there's too much mental health when you and I are afraid to have our own vision. Do you know why I'm afraid to have my own vision? Because I can't compare it with anybody else's, and I might be hallucinating. And yet Thomas More had a vision. Everybody who's ever done anything has had a vision that was unique.

I don't think we want to have a vision of our own, and we don't want anybody else to have a vision. We want them all to be like everybody else. It scares us if anybody confides in us and starts to

tell us a little about his vision. We say, "Watch it; that's dangerous." This, I think, is a narrowing of focus of the vision which can give a meaning to our life.

If I have this vision, no provincial can take this away from me. I can *do* this vision and I can *be* this vision wherever I'm sent, with or without a Ph.D., in a high school, a college, a mission, or a retreat house. Nobody can take it away from me. I say to a scholastic every once in a while when he's in the depths, "What do you look like fifteen years from now?" He says, "Huh?" "What are you going to be fifteen years from now?" Then he starts asking me, "What are *they* going to do to me here, and what are *they* going to do to me there?" I say, "*They*'re unpredictable. What are *you* going to be fifteen years from now?"

With this vision I finally can say; "This is the only life I'm ever going to have. It's necessary and permits of no substitution. I accept all the people and things that go with it." If I can't say that, I can never breathe deeply. I'm just not dug in.

A Ph.D. is an interesting thing. Everybody believes that a Ph.D. is the open sesame, the key to open the world to you. But did you ever think of this? As soon as you get a Ph.D., they put you in a closet. Then they tell you to work on one shelf in that closet. In other words, is a Ph.D. a thing that opens the world for you, or could a Ph.D. be a thing that closes the world for you? It shouldn't be either. I shouldn't have to depend for my vision on something like being at *this* house, or getting *this* degree, or this or that.

The last three things I want to mention have something to do with the adjustment to reality. The first thing is autonomy. We want a person to be at least relatively independent from social influences. We want him to have a certain amount of self-determination, the ability to make decisions. (These are the very things that we want later on, but we don't reward people for them during the training.) Good decision-making is a sign of good mental health.

Threat

I suppose that a good religious has a stable set of internal standards for his actions, a certain amount of control and direction from within. He's confident and self-reliant. He has a capacity for recognizing real threat. This is a tremendous thing, to be able to recognize

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real threat and not to be fighting shadows. A neurotic is always defending out at the periphery. This is why we don't communicate. Everybody keeps saying, "Communicate!" The reason we don't communicate is we're scared of each other. Our defenses are so high and our threat-threshold is so low that we're forever defending out at the periphery, and we're not able to pull in and allow people to get close enough so that we *can* communicate. Yes, we have to recognize a real threat when it comes and know how to mobilize. But suppose you were mobilized for threats all the time. Would you be tired? You bet you would! In fact, you can live in a situation which you can interpret as so full of threat that a good deal of your energy is used solely in protecting yourself. This is very close to the idea of deficiency motivation that I was talking about before. Thomas More was not defending at the periphery; he was allowing a good deal of encroachment.

I think we can agree, then, that there should be a growing independence from the immediate impact of present stimuli, the *hic et nunc*. The more the *hic et nunc* determines what I'm doing, the less I'm going to be able to be autonomous. Why do we allow this to happen? I say social anxiety. I'm afraid of an amorphous group. I'm afraid I'm not fitting some kind of plan or model that I'm not aware of. I'm afraid I'm not pleasing people who are supposed to pass judgment on me. I would like them to like me, but they feel that they can't like me because then how could they pass judgment on me?

Autonomy and surrender

I think there are two thrusts in everyone. One of them is that we want to go out to determine and control things, to get everything in our life in order. The second thing is a desire to surrender to something that's bigger than ourselves. A personality with any balance is able not only to control and order things, to be autonomous, but also at the same time to surrender to something bigger than himself. This is the problem area right now of the question of my own fulfillment and the good of the Society. I don't think the two are incompatible. I have to be autonomous and determine the events in my life, but to be a full person I also have to surrender myself to something bigger than me.

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What about the perception of reality? Well, to say that you're not psychotic is not a big compliment. All that says is that you're in contact with reality. But we can do this: we can distort a good deal in the way we perceive reality. Our needs may be so strong that they color the way we perceive things and especially the way we perceive people. Then we find it difficult to treat the inner life of other people as worthy of our concern and not as something very threatening to me. Unless we're able to perceive without need-distortion (and we can easily get a lot of need-distortion in a group), it's hard for us to perceive what other people are like, what their inner life is like, and it's hard for us to predict what they're going to do. We hear what we want to hear, we see what we want to see. It's so easy for us to perceive a person as threatening and respond to him as a threat, which gives him a cue to respond to us as threatening. This is what I mean by need-distortion.

Adaptation

The last thing is the idea of our mastery of the environment and our ability to adapt to it. When I became a Jesuit twenty-five years ago, there was the Church, there was the Society, and there was me. And guess which two of these were fixed and unchangeable. The Church and the Society were unchangeable, and there was me, who was infinitely changeable. In one sense, it was easier. Now we're in a context where the Church is changeable, the Society is changeable (we're even asking you to help us change it), and there's a tendency to forget that even I am changeable. A mature person can see reality not as so fixed that it can't be changed. But a good part of that reality is himself, and he has to realize he himself can be changed. He can change the inner balance of his psychic forces and be able to live with things, even in a transitional period. He can see things not just as they are, but as he thinks that they will be. And he can keep himself from being depressed by the fact that they are moving in that direction.

The imagination

Let me see if I can develop just briefly the role of the imagination in mental health. I'm following some of the ideas of a Canadian literary critic, Northrop Frye. He says that man lives in an environment that we call nature. He also lives in a society or a home

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or a world that he's trying to build out of nature. There's a world that he sees and a world that he constructs, a world that he lives in and a world that he wants to live in. In relation to the world he sees, the essential attitude of the mind is recognition: "This is a podium; that's a chair." This is what the scientist does. He sees the facts, he tries not to distort them, and he tries to report them as they are. The psychiatrist calls this attitude contact with reality. A person who sees the world as it really is, is in contact with reality. He's no psychotic, which is a good beginning. However, if we in our training or later on have this, we're safe in saying we're not mentally sick, but I don't see how we can have any kind of growth motivation. This is negative mental health. This is what we've preserved in our training, and preserved too much—seeing things as they are, not seeing them as they might be.

For growth motivation we need that other attitude which can be described only in this way: it's creative and imaginative; it's a vision, not of what is, but of what otherwise might be done with a given situation. Along with the given world there may be present an invisible model of something non-existent but possible and desirable. Imagination, then, is going to be a part of mental health. It exists in all human activities, but there are three human activities where it's especially prevalent: the arts, love, and religion. Imagination is very operative in these three areas, and all three of them are close to our lives.

Where we see a landscape, a painter sees the possibility of a picture, or a poet sees a poem. They see more than we see, and the fact that they see it is proved by the fact that we later have a painting or a poem. A reality comes into being because of a subjective excess on their part. No one else has this particular subjective excess. It makes something be that wasn't there before.

Another example is love. You know the old example. A young boy brings in his girl friend, and you say, "I don't know what he sees in her." Or sometimes you say, "I don't know what she sees in him." Whatever they see in each other becomes real because they see it. I think the best example of this is your vocation when you're trying to explain to somebody why you wanted to be a Jesuit. It was a subjective excess on your part that brought into reality you as a Jesuit. Others didn't have to do it, others didn't have to be it.

And I like the example in Antoine de Saint-Exupéry's *The Little Prince* of the special rose, of the fox that was tamed. All of a sudden, there's an investment in this person; there's something in this person that becomes real because of a subjective excess on my part.

The New Testament defines faith as the evidence of things unseen. I don't think it's possible to explain a vocation unless you explain it in this way of seeing a vision. Somebody says, "Why did you give yourself to religious life?" It's almost like saying, "What did you see in Him?" It's a manifestation of a love-affair with God. It's what the New Testament calls letting "your light shine forth." This is what is meant by being a witness. A witness is one who is totally committed to Christ, and because he saw the possibility of this, he becomes a unique incarnation of Christ, and he brings into this world a reality that otherwise would not be there. Here's the way it works: another person is stirred to the depths of his being when he comes in contact with a person who has somehow made real the love-affair with God. People now can see it, just as you and I can look at a painting and see that there was a reality there that we had missed.

Competition

Now here's a difficulty. In our formation we have all we need for negative mental health. but I think we're scared to death of seeing the vision, afraid of a unique individual vision of our own. We're afraid because we can't line it up with anyone else's. We're afraid we may be hallucinating. (It's amazing how many psychological terms we have now. I talked to a nine-year-old kid recently. I said, "What's bothering you?" He said, "I have free-floating anxiety.") What causes this? I would say social anxiety, the fear that we have of each other. My dear brothers in Christ, we live in a terribly competitive world, and worst of all, none of it is conscious. It's easier when you're in a competitive world where people admit that they're competitive. But in my picture of a seminary the competitiveness is one layer below the conscious. Why must it be that way? I thought we were dedicated to Christ and gave up all those things in the novitiate. Well, the reason is this: everybody takes the same things, and you're constantly being judged in comparison with everyone else. The higher the mark you get in metaphysics, the less high I rank in metaphysics.

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Judging the whole person

We're forever being tested by specialists. Did you ever notice this? You go into the novitiate, and they want you to kneel. You go into philosophy, you study. You go into regency, you run. You go into theology, you go supine. You go out in the ministry, and you work. But here's the interesting thing: every piece of your training is being judged by a person who sees only a part of you. Each one of us on the faculty is an inspector. And as you go through on the conveyer belt, each one of us sees a part of you because we're specialists. The spiritual father sees a soul come in, the professor sees an intellect, the minister sees a broad back, the infirmarian sees an athlete's foot. Nobody sees *you* come in. And yet each one of us must make a judgment on you as a *whole* person. (The only one who sees the whole thing is the Provincial, but he sees it from the Empire State Building.)

There's nobody who knows you all through the Society who isn't in the same boat that you're in. I've always believed that nobody knows a scholastic better than other scholastics (but how are you going to help people when we're all drowning?). In dealing with other religious groups I've gone so far as to say: "I honestly believe that when they come in, sometime during the early part of the training, there should be a friend in the order *assigned*." I know you can't use techniques in a thing like this, but this is how desperate I feel about it. There should be a man who's not a specialist, but just a good religious, insofar as we can define that; and he would keep in close contact with three or four of the men all through the course. Otherwise, as you keep going through on the conveyor belt, living in our house, no one sees you as a whole person.

Let me give you another example of the way we may be judging only a part of you. It's very interesting to see how much in our training depends on how good you are in metaphysics. That's terribly important, but it's only one aspect. It is good to be good in metaphysics, but it is bad for anyone to say, "He's not good in metaphysics; therefore he is not good." I think we've found so often in the past that people have done other things very, very well. It seems to me that we're going to have to tailor-make the course to the point where people who have various talents can get a chance

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to develop those. This will also help to cut down on the subtle types of competition we find among ourselves.

The seminary faculty

Too much of our scholastic life is defensive and scared. What are we afraid of? Well, I'll tell you a little secret: the seminary faculty is frightened to death of you people. You can hurt us, especially if we don't have any other trade and especially if we have to be here. You can make us so defensive that we become offensive, and this is the battle that's going on, even though it's all smiles. There's a lack of communication between the faculty and the students, not because either ones are bad, but because both are scared and both are trying to find out what's right in a time when there are no fixed variables right here. We don't have the answers the way we used to have them—thank God! But it's painful at times. (One time I went to a rector, and he got so angry that he turned red and his eyes started to bulge, and he said to me, "You are *not* Divine Providence!" I was glad he reminded me because at the time I had an idea that I was, and the strain was terrific.) We don't have all the answers.

I'll close with a quote from a man who seems to be popular at this institute, Teilhard de Chardin. In *Letters From a Traveller* he says something which impressed me so much that I want to share it with you as the last thing I say:

The longer I live, the more I feel that true repose consists in "renouncing" one's own self, by which I mean making up one's mind to admit that there is no importance whatever in being "happy" or "unhappy" in the usual meaning of the words. Personal success or personal satisfaction are not worth another thought if one does achieve them, or worth worrying about if they evade one or are slow in coming. All that is really worthwhile is action—faithful action, for the world, and in God. Before one can see that and live by it, there's a sort of threshold to cross, or a reversal to be made in what appears to be men's general habit of thought; but once the gesture has been made, what freedom is yours, freedom to work and to love!

I say you can't do this without the vision. The vision really is the vision of Christ.

Thank you very much.

READERS' FORUM

In "St. Ignatius, Prayer, and the Early Society," (WL, Spring, 1965), Father Robert E. McNally, S.J. traced the history of the one-hour prayer obligation and suggested that this rule was a departure from the true spirit of St. Ignatius.

May I ask that you include in the *Readers' Forum* of your next issue the following observation. The observation is this: In order that non-Jesuit readers of the WOODSTOCK LETTERS may receive a complete picture and a well balanced one as regards "Ignatian Prayer," the most recent official declarations on the subject should be given. These declarations appear in the latest issue of the *Acta Romana Societatis Jesu*.

ARTHUR A. WEISS, S.J.
ST. ANDREW-ON-HUDSON

A letter from the Vicar General John L. Swain, dated December 12, 1964. (*Acta Romana Societatis Jesu*, vol. XIV, Fasc. LV, p. 565.)

Regarding the time to be given to the morning exercises of piety.

To a Provincial Superior.

In response to the question your Reverence has raised concerning the time assigned for the morning exercises of piety I have this to say:

There are two cases that call for consideration: that of the Scholastics in our houses of study, and that of all the others.

1. As for the Scholastics who are engaged in their studies, their exercises of piety should be so arranged that the hour of meditation, Mass and thanksgiving after Mass on days on which class is held does not significantly exceed an hour and a half.

The common practice of Scholastics interprets the hour of meditation in such a way that the signal for Mass is given five or even ten minutes before the exact hour. This is to allow for a quarter hour to be spent in thanksgiving after communion.

This universal practice interprets well through custom the intention of the *Epitome*.

2. In the second case, that of all others who are not Scholastics in the time of studies, three elements call for consideration:

- a) mental prayer, which according to the accepted custom in the Society, is fulfilled by spending a full hour (*Epit.* 182,1,1).
- b) Mass which ought to last a half hour (*Epit.* 184,4).
- c) Thanksgiving which ought not to be omitted (*Epit.* 184,3).

(continued on page 332)

THE FORMATION OF THE MEN OF GOD

reflections on the intellectual life of our scholastics

PAUL M. QUAY, S.J.

(The following reflections on the spirituality of study are a few pages drawn from a much longer article of the same name, soon to be published in Studium (the bulletin on educational theory and practice of the Chicago Province). This explains certain references and lacunae in what appears here.)

... THE JESUIT SCHOLASTIC LEGITIMATELY DESIRES to find personal spiritual relevance in his studies, but certain problems make it difficult for him to see his desire fulfilled. The first such problem the scholastic usually becomes conscious of is how to unite his study and his prayer. Although the total answer to this problem involves everything that we shall have to say, and a great deal more, about the spirituality of the intellectual life, yet there is one specific aspect which deserves mention at this point: one's meditation and prayer may be made upon the matter being studied.

If prayer in general is something which it is not safe to assume that people can figure out for themselves, this is true a fortiori of prayer which is based upon philosophy or theology. It would be very easy, for example, to fall into the abuse of making one's meditation into an extra study period. Yet how much better priests and

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students we would be, if we had learned how to make a fair number of our morning meditations in connection with the matter studied in class. If meditation on the Gospel is to provide us with the *sensus Christi*, ought we to restrict our view to the pictured events of His life and the example of His virtues, or should we also seek the attitudes of His heart toward the whole of man's mottled history and achievement?

How many of us as philosophers found our spiritual lives enriched by our course in natural theology; did we find Christmas overwhelmingly more joyous because it was the infinite and incomprehensible God we had been studying who became a baby for our sakes? In at least one theologate, a theologian's survey of his class showed that few of his fellow theologians had their devotion to the Trinity markedly deepened during the taking of *De Trinitate*. Yet, when a man leaves theology, *Denziger* should be one of his fertile sources of meditation material, for this is a summary, although not in perfect proportion, of the intellectual center of all his spiritual life, the Church's proclamation throughout history of the good news of salvation.

Few of us, it would seem, have had any real success with such prayer, though many have given it a try at one time or another. At least we should be told early of its possibilities and given some basic directions as to what pit-falls to avoid and what means to use to make these other subjects illumine the life of Christ, which must remain the primary subject matter of our prayer. Such a program would also seem to have something to contribute, at least in terms of disposition, to readying oneself for finding God in all things. (On this subject, it may be remarked, one hears little enough save trite aphorisms, though Ignatius regarded it as the heart of a scholastic's spiritual life.) Jesuits have a long reputation for being not merely intellectuals but rationalists. Much of this is the reaction of such pietistic groups as the Jansenists, but there is, perhaps, enough of a foundation to give their charges some credibility. One wonders how it could be otherwise if our course of training itself falls victim to a secularist division between study and prayer.

Considerable aid could be given to the union of one's study with one's spiritual life if some theology were taught throughout

the entire course. Thus, for example, a sizeable portion of the treatise on the chastity of the unmarried could be taught in the novitiate (as is now being done in some places); much of *De Justitia*, in connection with one's courses in social, political, and economic theory. The matter on the nature of the moral act, probabilism, and such belongs in ethics. The Albertson plan,¹ which many a scholastic heartily admires and would be glad to see adopted, might be modified by taking some of the classics and the study of literature out of the juniorate-philosophate, into theology; the time thus gained would be used for the reading of the New Testament in Greek and some of the Latin and Greek Fathers. Those who are to take Hebrew would begin it at this time. On the other hand, the remission of part of the young Jesuit's literary formation to theology would enable him to read more widely and profitably and to study more profoundly the spirit of man as revealed in his literature. History would, from the first, include sacred history, at least on a once-over basis.

During philosophy, some systematic theology could be given as a supplement, on the level of, say, *Theology and Sanity*, or, for those more advanced, Canon Smith's two-volume work. This is the period of spiritual adolescence; and the rethinking of one's religious life characteristic of this period should be carried through in the awareness of Catholic doctrine on original sin, grace, the sacraments, the Mystical Body, etc. These things need not be given as separate courses, but rather as books to be read at a given period in the course of one's training. The well-educated, lay, Catholic, college and graduate student has, by the end of his studies, even when he is in such a field as physics or mathematics, read such books as we have suggested and a good many more without any detriment to his physics or mathematics. But these are only suggestions. The actual working out of a program is a matter for the careful planning and experimentation of those who are competent in educational theory and practice.

Intellectual virtues

Another way in which prayer and study are of mutual aid is in the supernaturally motivated cultivation of the intellectual

¹ James Albertson, S.J., *A Program of University Studies for Scholastics* (Alma College, Los Gatos, California: September, 1960).

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virtues. The intellectual life makes severe demands on the student; no one will develop properly intellectually who is unwilling to go through a rather rough intellectual asceticism and to labor, often painfully, at the acquiring of the full set of intellectual virtues. On the other hand, the great spiritual writers never tire of insisting on the need of vigorous abnegation of imagination, intellect, and will if one is to advance far in prayer. With a bit of judicious guidance, a scholastic could make his efforts do double duty, in both these areas.

To give a few examples among many, there is the virtue of intellectual daring and courage of thought; the lack of this is either rashness or, more commonly, the false humility which renders men intellectual nonentities despite their fine capabilities and the solid training offered them. Mortification of these faults would evidently give great aid to spiritual magnanimity and be produced by it, in turn, as its natural fruit.

There is the virtue of respect for facts, for data, for the hard realities, whose lack produces the dilettante or the talker of big ideas (or in the other direction, more rarely, the fact-bound man, who either cannot rise above his data or cannot act until he has complete data). Here, the facing up, squarely and manfully, to the conditions and demands of the Jesuit life as to prayer and penance, coupled with hope in God, can be sought in the same effort as the corresponding intellectual virtue.

Docility is the virtue by which one habitually seeks, even when confronted with seeming paradox, stupidity, falsehood, or heresy, to understand what another person, particularly a teacher, is saying and is intending to say before one attempts to test or criticize it. Evidently, this priority is ontological rather than temporal, for often a person can discover such meaning only through a certain amount of testing and criticizing. Combined with a modicum of charity, it is the attitude recommended by Ignatius in the Praesupponendum of the *Exercises*, which indicates something of its great value at the level of prayer.

A man sins against this virtue by brashness: a sort of listening with only one ear, which, though it can repeat *ad litteram* what was said, has evidently missed the whole point through not wishing to consider it, usually because of some arousal of prejudice at the

beginning of the exposition. Or by obsequiousness; the taking of everything simply as it is said, simply because a teacher has said it, without making any active effort to penetrate to the limitations of its meaning or to grasp its import for other areas of one's thought and life. In either case, a man has closed himself to any effective influence on his mind or heart by the teacher. A little reflection on John 7-10 or on the aspects of clericalism most galling to the laity shows that neither docility itself nor a proper understanding of its nature are small matters in the spiritual life of a Jesuit.

Discouragement

It may be of value to consider a few points less abstractly. For many Jesuits, discouragement constitutes the greatest obstacle to the intellectual life. There are many varieties of this disease; and it seems likely that, no matter what treatments are prescribed, some will succumb to it. Many more, however, than survive at present could be brought to full intellectual health if treated in time with adequate methods.

The slower student is often discouraged by comparison with his fellows who seem to move ahead so much more rapidly and with so much greater ease. Such discouragement can be counteracted by carefully helping him to discover his own absolute ability. He should be helped to realize that at least some of those he is comparing himself with possess truly extraordinary gifts of mind. Nor indeed should the faculty forget that the most gifted in their classes have few equals in the United States or elsewhere and that some deserve, at least in potentiality, the name of genius. Thus, comparisons between the high and low ends of the class, if taken within the class, can be extremely discouraging. Anyone not a genius in competition with genius will find it discouraging; yet on the other hand, the lowest men in every class we have known stand head and shoulders above a large majority of college and university students in ability and still more in background and motivation. They have no grounds whatever for considering themselves intellectually incompetent.

A further point that may be relevant is that a slower student may be slower because he is a better thinker, even as Einstein, who "flunked out" at the end of college because his mind was keen

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enough to be sensitive to the weaknesses and fallacies which others accepted all too readily. Really fine minds may well have far more difficulty understanding class matter than those of lesser ability. Even if not endowed with such great ability (particularly with creative ability and originality, which slow one down most of all), a man need be thought no less competent in learning just because he learns slowly and solidly; often, the more facile and brilliant mind loses as much as it gains. Further, only certain types of mind respond readily to any given kind of teaching methods. Some, for example, who seem hopelessly slow when confronted with an abstract metaphysical argument show great intellectual vigor when the same argument is fleshed out in a literary context or is presented in existential terms. Thus, comparison of oneself with others should be regarded as a very dangerous means of stimulation to hard work; concentration on the development of one's own powers of knowing and understanding and a careful adaptation of one's means of study to one's own mental contours are far more important. Manifestly, for a man to learn well and to accept his own mental structure and utilize it with courage and humility is one more goal whose achievement calls for personal spiritual and academic direction.

The "non-intellectual"

Our men sometimes find grounds for discouragement in the thought that, not being "intellectuals," they are useless for an intellectual apostolate; that, since they are at the bottom of the intellectual barrel, they are fit only for some form of apostolate which doesn't need a good head or background. Apart from the very serious doubt whether any such apostolate is in accord with our Institute (so that, if the thought were true, one would have problems on the level of vocation), this is a complete misunderstanding of the utility of the intellect. Fr. Janssens' "Letters on our Ministries" (June 22, 1947) makes clear enough what has been standard from the beginning—that for an effective apostolate of the Society as a whole there is need of a great deal of bridge-building. The scholar writes for his peers and for those a step or two below. These in turn must re-present his ideas, accurately and with persuasive effect, on a lower level before they will have much practical

effect in the Church. And so it goes, all the way down the line, to the level of the least "intellectual" apostolate we may have, teaching catechism, say, to the very small children of some primitive culture. If any of our men are intellectually dead wood, the flow of vivifying ideas is blocked, and everything below stagnates and atrophies into the rigidity of pious formulae and meaningless verbalism or ceremony.

Intellectual confusion

Perhaps the most important aspect, in practice, of the virtue of intellectual courage is the ability to live with intellectual confusion or nausea. The mind that is just beginning some new area or discipline will often experience, towards the end of a reasonably good course in the subject, a painful sense of confusion, of inadequacy, of non-integration, of not understanding. The person so afflicted will not be able to say just what it is he doesn't understand, nor will he be much helped by the solution of any particular difficulties he or his teacher may be able to pin down. This malaise is sharpened and intensified in direct proportion to the degree in which the teacher's point of view and basic suppositions differ from the student's.

The situation is analogous to what we have heard of running. The intense nausea which hits a runner in training at the end of a sprint or distance run, we have been told, is due to the rupturing of the ends of the smallest air sacs or alveoli of the lungs and to the consequent bleeding. When these sacs heal, however, they do so in bifurcation, so that the total air space and effective surface of the lungs is increased, giving the runner greater capacity for the future. Something similar is true, at least of the mind. A good course in a new area will rupture many long-accepted notions, break down many of the conceptual alveoli of the mind, causing intense distress, all the greater if the man's emotions are tied up with the subject matter of the course. This situation cannot be remedied directly; but if he simply waits, a few months to a year—whether going ahead in the same field or working in a different area makes small difference—he will suddenly find his mind healed and of doubled capacity. The matter of the course that was so painfully confusing a few months before has now become almost trivial. The

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pain was just part of the learning process and a good student will no more let this discourage him than a runner will give up his training because of a few bouts of nausea.

Yet in the Society we have known several who for want of knowledge about this phenomenon have made a "bust" of their intellectual lives. They come to the end of a course, find themselves in total confusion and, thinking that this is their own mental inadequacy, are very likely to give up or, at least, not work so hard the next time. As in running, if one goes slowly enough there is no danger of the rupture of one's concepts . . . and no danger of growth or increased intellectual capacity. Even if they do not give up, this pain prompts some to condemn the teacher or the course, to complain to dean, to rector, and to provincial about the way they are being taught. Many a teacher in the Society has been dragged down to dull mediocrity by this means.

Another type of failure in intellectual courage or stamina can be seen in the man who has been sent out for special studies in some field of his choice and who later decides that his talents lie elsewhere, even though he may have already gone as far as a doctorate, and that he simply must go into something else. Other men are constantly tormenting themselves and others as to whether *this* is really *their* field. To ask this latter question is highly desirable at all stages in one's career; what is disturbing is a certain levity of mind or incomprehension of the laws of intellectual interest or serious indiscipline of preferences which is found in these cases. To know that one is in a field in which one is not at one's best is information worth having; but to go on the assumption that this is in itself an adequate reason for changing one's field is ordinarily to fail in fortitude and mature perseverance.

The problem of maturation

Scholastics feel deeply all through their course of training the problem of finding their way to maturity and manhood in this life in which they are eternal school-boys. Perhaps the commonest single complaint one hears among scholastics at almost any stage in their development, but particularly in regency and theology, is that superiors and house officials do not treat them as adults, that the disciplinary procedures are those ordinarily used with children, that

the scholastic is forced to live the unnatural life of a plant in a greenhouse, artificially heated, watered, and protected, so that the final product may be large and showy but is without strength or stamina or toughness.

One reply sometimes given to these complaints is that they spring from a faulty notion of the spiritual life, that they are themselves the best proof that the immaturity of the scholastic is of his own making, that the mark of a mature man is that he does not worry about being mature, that these remarks and criticisms spring from a desire for independence of thought and action which is incompatible with obedience and the nature of the religious life. Or, again, it is said that these criticisms are the signs of growing pains, that they reflect the American's tendency to "blame the system" rather than himself for his failings and deficiencies, and that they arise, in the main, from a peculiarly American cultural pattern which is gradually outgrown as the scholastic goes through the Society. It is said that our men, though they mature more slowly at the beginning of their course than those of their own age outside, later mature much more rapidly, outstripping the others, and that this is proved by the fact that once they are engaged in the apostolate as priests it is not they who go with difficulties to the layman but the layman who comes to them.

Rather than argue the merits of the theoretical position, we may note that there are many situations in which scholastics could be given a greater degree of responsibility and a greater freedom of action than they now enjoy without any perceptible decrease in the abnegation, obedience, or subjection required of them. They should, of course, be required to face up to the consequences of their actions when given such responsibilities.

Such a mode of procedure would, in fact, offer abundant practice in the third mode of humility and be quite in keeping with Ignatius' way of forming his men. Thus, during their pilgrimage, he sent them away from the novitiate for a month, during a large portion of which they had no other external control than their companion and no further help save God. So likewise, he had little hesitation in sending philosophers and theologians halfway across Europe for the sake of their education, begging their way and on foot.

It is evident that the Jesuit must be formed not merely to ordinary

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responsibilities and to ordinary maturity; he must be as capable, in his own line, of prudently making decisions of maximal importance for himself and others as is an officer in charge of troops in battle. The question is not whether Jesuit scholastics do ultimately mature, but whether they achieve that degree of supreme manliness, leadership, and professional competence which are so urgently needed in these days and which the Church expects to find in the Society.

Practical suggestions

Evidently, many of the things already discussed are also relevant to maturation and growth in leadership: individual spiritual formation, personal concern with one's studies, growth in the intellectual virtues, formation by abnegation. But a number of more specific points may also be noted by way of suggestion.

1. After the novitiate, bells might be omitted save for meals and communal spiritual exercises. At the same time, the individual would be held accountable for his presence at the appropriate places at the appropriate times.

2. Each student could be held responsible for keeping track of and meeting course-requirements. He would be given an interview with the dean at the beginning of each year to see how he stands and to get advice. Having the list of courses for which he must obtain credit before he leaves the juniorate, philosophate, or theologate, he must see to it himself about getting them in. If he goes out during the summer, well and good; but if he misses a course, does not arrange to make it up, and comes to the end of philosophy or theology without it, he must remain in the house, without special privilege, until he has made up all such courses, regardless of complaints from the high schools, colleges, etc.

3. Each scholastic could be permitted a free hand in undertaking apostolic activities, hobbies, side studies, etc., at his own discretion. But a set of tested and realistic criteria would be set up for each individual course offered and a syllabus prepared indicating the basic matter that must be known. The scholastic would be required to pass every course with a certain grade, higher if he is planning to go into certain fields. If he fails any course, whether this affects his long-course-short-course status or not, he would

be required to make it up the next time it is offered or to make special arrangements for additional reading, papers, and examinations which would be equivalent. Anyone who, at the end of his juniorate, philosophy, or theology, had not made up all such courses would not be permitted to leave the house till he had done so. He would, of course, have been notified at once of each failure and *shown* (not simply told) concretely why he had failed; but from then on it would be his own responsibility to get the make-ups in at some suitable time.

4. In the world, the young men moving into the universities and on into the professions, although they mix and take their recreation in larger measure with those of their own age and experience, yet have a great many contacts with older and more experienced men, not merely on a professional basis but also socially. From such contacts, from their desire to get ahead, and man's imitative instincts, they gain a great deal of know-how and judgment about how the world runs. Except for the great rush of their regency, our men too often lack such relationships with older and wiser men save in very limited and businesslike contexts. They deal almost entirely with others of their own age and background. Even though there may be among them some of greater age and experience, there is little occasion in a life devoted fully to study for sharing in such experience, which seems largely irrelevant to the central interests and current activities of the group. Whatever the details, however, a good number of us have a rather striking naïveté and "innocence" concerning many quite ordinary requirements of social life, to say nothing of professional.

This situation could profit from the proposal mentioned above under (3), which would not only give many a greater range of experience but could easily make for conversation drawing more heavily on the background of those with greater experience. It would seem also to be desirable, at least after regency, to have a much freer contact between the younger Jesuits and their elders, especially the faculty, not merely on the level of conferences with dean or teacher about studies or spiritual life but in recreation and in common projects of the apostolate. The key point, however, is that there must be other values than study and meditative prayer at work in a young Jesuit which will alert him to his immaturity and lack of knowledge and help him to achieve them by osmosis.

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Responsibility for formation

Whatever the difficulties of the process, our scholastics do mature during the course. There are some, who by any standards are fully developed men from the time of their philosophate or even before, and each year during the course a greater proportion of the scholastics in a class will have reached any given level of maturity. One manifestation of this will be an ever-growing concern on their part for the success of their formation, for one of the constitutive elements of maturity is a sense of responsibility. Precisely because mature, they will wish to shoulder more of the responsibility for their formation and take a more vigorous and actively conscious part in it.

Several consequences of this for the intellectual life of scholastics may be noted.

1. As men grow and mature, they gain clearer ideas of their own capabilities and of the needs of the apostolates for which they are individually being formed. Thus, they become increasingly selective with regard to the learning process. Knowing that they cannot know everything, they tend to center their interests—on the speculative aspects of theology, for example, or the pastoral, or the historical, or the apologetic. This process should be encouraged rather than attacked. To attempt to force all minds into one mold is as impossible as to force the spiritual lives of all into one mold, and is very nearly as harmful. In this connection one might note that in the Ignatian Society a great deal of latitude was allowed with regard to the learning of Latin, Greek, and Hebrew, or even of philosophy and theology.

2. Maturation brings about an increasing awareness of long-range goals and a greater sensitivity to the proper subordination of means to ends. This leads to a growing dissatisfaction with whatever is shallow, trivial, or irrelevant to one's goals, and to a thirst for a greater depth of understanding in their regard. This process can give rise to considerable distaste for the Course if, as sometimes happens, the individual courses do not grow in depth. For example, the courses taught in fourth-year theology would in some cases be quite intelligible to those who are in first year, aside from a few pieces of miscellaneous information which are presupposed. And so in other disciplines. Courses are too frequently ranged according

to a logical structure or pattern and according to information-content; there seems to be relatively little notion, at least effectively, of ranging the courses in terms of profundity and penetration.

What often results is that the student is taught not the habit of theology but certain schemes and conclusions of theology, not the habit of philosophy but some of its results, not mathematics, but the results of mathematics, and so on. Just the reverse, however, should take place if the scholastic is to be adequately formed. The educated man is not the one who knows merely the conclusions of a discipline and the deductive methodology of text-books but who has been formed to some degree of creativity in the discipline, who has mastered something of its unique mode of thought, and who has tasted its distinctive pleasure. In consequence, his grasp of a discipline never fails to grow whenever circumstances permit his return to it. Specialization then represents an option for one field rather than another, but never a rejection of other fields or a neglect of opportunities to advance in them as occasion offers. The scholastic who has received a true education, say in theology, will not, whatever his area of apostolate, ever lose an effective interest in theology and will use whatever opportunities occur to keep himself alive to its developments. The extent, then, to which Ours strive to keep abreast of philosophy and theology in the years following tertianship is a direct measure of the intellectual value of their course.

It follows that the thesis method might well disappear as the staple diet of the scholastic. A thesis is the result of a long process of philosophical or theological reflection; to be taught only results gives no delight to the mind or satisfaction to the heart. Answers without questions are sawdust. The successful student under the present system is one who can devise problems for himself, feel them deeply, and not be discouraged by his environment from searching for their answers. But many cannot accomplish this without outside help—often enough because of their lack of intellectual self-confidence.²

² There is a connection here with the questions already raised as to the age of entrance and the problem of intellectual discouragement. A youngster separated from high school only by two years of novitiate and a little more is peculiarly vulnerable to any indication of contempt for his intellectual (or other) problems. Having a deep desire for humility, and being over-awed by the learning of his

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On the other hand, almost every teacher we have known in the philosophate or theologate would be quite capable of revitalizing the problems underlying each of the current theses, through lecture and required reading—for rarely indeed is there an ancient problem without a modern counterpart—to such a point that his students are in real distress and pain at their inability to solve it. The approach would always be through problems, especially in their contemporary forms, though a full-dress historical approach is fully as useful and interesting if well done.

No material would be split up into the seemingly arbitrary units of the thesis for the first three and a half years. The preparation for the *ad grad* or *ad quid*, with perhaps a couple of months added to what is now allotted, would consist of the student's taking the theses on the (considerably expanded and annually up-dated) sheet and drawing up his own *status quaestionis*, note, adversaries, proof, etc., on the basis of the matter he has been given in class and seen in his own reading and study over the three previous years. If this is too much of a break with tradition for a beginning, a similar procedure might be introduced on a yearly basis: let the matter of a course be taught integrally and without dissection until, say, six weeks before the exams; then turn the student loose on the thesis sheets to draw the matter up into good order; the professors would be at hand, in optional discussion sections, to check, advise, and correct. This would get rid of some of the worst aspects of the note-system (the accumulation of such tremendous quantities of paper for burning), would put the burden of learning where it belongs: on the student, and, through the consequent stimulus to hard work and personal responsibility, would be a powerful force toward maturity. The lectures would, of course, so stress the various aspects of the matter that the reasons for one wording of a thesis rather than another would be manifest. The custom of compulsory class-room repetitions could be done away with.

3. A fundamental requirement for intellectual maturation is stress on solidity and accuracy in the learning of essentials. Every

instructors, he will tend most frequently to silence his questions and to regard his failures to understand as defects in himself rather than as his greatest aid and asset in achieving intellectual maturity. More rarely, he will become an intellectual rebel, scornful of all he is taught. Neither alternative can be anything but tragic in a Jesuit.

theologian, for example, whether long-course or short-course, should know every point that is *de fide*, know that is such, and be able to distinguish it from what is not (save for areas of subtle dispute between theologians); he should also know which matter demands an assent in conscience even though not of faith. A priest who does not have a sound and clear notion of these things is not properly competent, it would seem, to preach or to judge questions of conscience on the doctrinal order, of which there are not a few today. He is a hazard to the faith of Catholics and a probable source of scandal to non-Catholics, for he is always in danger of proclaiming as the word of the Lord what is not the word of the Lord but the word of man, or else holding back and failing to preach the word of the Lord, which is to fail in one of the primary tasks of his priesthood (See Jer. 23: 21-22, 25-32).

There might well be talks and "propaganda" on this point in the theologates, for it sometimes seems little appreciated by the theologians. We often regarded the theological notes as mere nuisances and the last thing we really wanted to carry with us from theology. Man's mind is, most naturally, bent on understanding; with our backgrounds, this is all the more true. But a priest needs above all else a knowledge of what the faith is he is entrusted to preach. Theological understanding will still occupy the larger place in time, entering as the primary means of knowing the dogmatic content of the faith with clarity, accuracy, and flexibility at the present stage of dogmatic development; such understanding is essential also for apologetics and for further development. But the examinations on dogma might include not merely theses whose notes are to be known but scrambled propositions or cloudy ones, so that a man who is prone to elevate everything to *de fide* may learn due caution and those at the opposite extreme may also learn to distinguish the word of the Lord. Clearly, all this will require a sturdy spirituality of study and work, one which, like that Ignatius insisted upon, will require all a man's time and energy. Great care would, of course, have to be taken to prevent any reduction to mere matters of brute memory and dull recitation, a thing which would be fatal to theology and the priestly ministry.

4. Another aspect of solidity and accuracy in learning involves the careful correlation of one's theoretical structures with one's data.

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Lay professors at some of our own universities have remarked that our men are brilliant in weaving theories, but frequently have little data upon which to build. We are often more concerned with "the large view" than with the careful verification of each detail. Neither, however, should be sacrificed for the other. At the same time, it should be clear that this accuracy of learning should not be cultivated by mere repetition of facts in class or by any other simplistic approach. It can, perhaps, best be inculcated by an attitude on the part of all professors: the student should be encouraged to theorize speculatively or pastorally to his heart's content, subject only to the condition that he be required to produce his facts on demand; the demand should be frequent.

5. But if maturity is to be required of the student on the intellectual level, it should also be demonstrated to him in his classes and seminars. Lectures should be highly synthetic, well-prepared, organized (according to the teacher's own genius), creative and stimulating. They should aim at utilizing the instructor's background to integrate large ranges of material, to open up new areas, to show problems even now in need of solution, to tie in the matter with the spiritual life, the modern world, and the needs of the apostolate, to provoke real and serious problems in the student's mind, rather than at merely exposing the minimal matter in the simplest form; only so is a lecture preferable to private study. There should be no effort to be always intelligible to everyone; every lecture should at times go beyond the range or, at least, the absorptive powers of everyone present. But there should always be included all the essentials, embedded like the bones of a living man in flesh and blood, so that everyone can obtain the fundamentals he needs, even if only after some time and labor.

Noting the lack of time for study, due to the excessive number of class hours prescribed, which supposedly cannot be reduced even for those who would profit greatly from such reduction, some professors have argued that it is best to give the essentials in unmistakably clear and repetitious terms in class, so that no one need spend any further time on the matter but can spend his time in reading, stirring up his own interest, etc. The difficulties with this approach, however, seem clear enough. Despite its laudable intentions, such a method generates a tremendous boredom in class

which infects even those with least right to it; it is, for many, quite impossible to pay attention to or to master such simple materials presented in such dessicated form. Just as it is next to impossible for a man to eat a ration of dehydrated potatoes or eggs in their dried form, and yet they are edible, even palatable, when they have added to them water and seasonings, so it is much easier to learn the essentials if they do not have all matters of side-interest dried out of them.

The chief problem with the type of class we are suggesting is for the poorer student to hang on long enough to get something out of it; this can be taken care of, however, as indicated in the discussion of discouragement. There remains always the danger that a given teacher may truly overshoot the capacities of his class or at least of a sizeable percentage of his class. If, however, the situation is honestly faced and if due investigation is made through those who are in the middle ground, being neither slow nor brilliant, and if the students are accustomed to properly difficult classes, this problem can usually be remedied within a year or two of a new teacher's arrival. If, however, a teacher simply cannot get on the wave length of at least the majority of his students, he ought not to be a teacher in the Course.

In sum, though the matter presented to Jesuits in the Course must be mostly at the undergraduate level—the heart of our problem is that the scholastic is a perpetual undergraduate—there is no need for presenting the matter in an undergraduate manner. Scholastics by the end of their philosophate, at least, are men, whatever their psychological quirks due to confinement and greenhouse treatment, and should be treated as such always and at all levels.

Synthesis and safety

These two aspects, of course, interact with one another. So far as we have been able to gather, partly from observation, partly from discussing the matter with deans and older professors, one of the important reasons why many faculty members teach rather jejune, bare-thesis courses is that those who began teaching in a highly synthetic and brilliant fashion, were, over the course of time, cut down to size by the vociferous complaints of the most immature members of their classes. They tell the professor him-

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self, and then the dean, then the rector, then the provincial, that this man simply does not present the matter that is needed, that he takes up matters that are extraneous to the "sheet," that he wanders off into all sorts of speculative or disputed matters or theories, or that he is too strong on mere data and fact-gathering, or that he writes Greek and Hebrew on the board, etc., etc. But if the points made earlier could eliminate this type of immaturity on the part of the student, then the faculty would be free to teach the sort of courses which would properly continue and perfect the maturation process.

Another difficulty is the insistence, by some members of the faculty, on "safety": after hearing a certain number of examinations at the end of the year in which their students miss the definitions of even the most fundamental terms, confound *de fide* with the merely probable, or show complete lack of any systematic knowledge of, say, Lutheran theology, they deliberately decide to avoid all more difficult matters or refinements of doctrine in the interest of making sure that the student learns at least a certain amount of predigested pabulum which, if without much significance in the student's mind, is at least solid doctrine and safe. The flaw is that what seems to be tasteless and without significance or to be mere dialectic is simply not learned at all. Dull matter positively hinders attention, blocks synthesis (the only way in which people the age of our scholastics are going to retain much matter), and bogs down the memory. Thus, the teaching of "safe" matter produces the extremely unsafe product of theologians filled with verbiage not well understood, not liked, and not accurately retained beyond the day of the examination. A much more difficult course would be much safer. For the immature students who simply could not bring themselves to learn accurately and solidly the basic matters required, there would be the strong maturing influence of failing the particular course and having to take it over again.

Many other things could be said here concerning the presentation of the matter of the course in a mature manner, but many of these things have already been said better than we could hope to do by Albertson in his report. . . .

CURRENTS IN SODALITY HISTORY

*two major divisions in
Sodality thought and practice*

ERIC McDERMOTT, S.J.

THE RELATIONSHIP BETWEEN THE *Spiritual Exercises* of St. Ignatius and the Sodality of Our Lady has been regarded as so intimate that the Sodality is frequently stated to be a product of the *Exercises*. Father Janssens stated in April 1950 that "the Sodality . . . is the fruit of the *Exercises* and their most powerful ally," and Pope Pius XII, in a letter to Cardinal Leme of Brazil said that "with special joy we noted that the members of this Marian army have frequent spiritual retreats, and approach each year to the furnace of the *Exercises*, in which they forge their spiritual arms." The Dutch President of the Central Secretariate in Rome of the Sodalities of Our Lady, Father Louis Paulussen, noted that in the apostolic constitution *Bis Saeculari* (1948) the Pope spoke of the *Spiritual Exercises* as among the most effective means used by the Sodality in forming perfect servants of Christ, and declared, "the most encouraging fact of all is that in faithfully following out the norms laid down in *Bis Saeculari* we are returning to the one and only source of all efficacious and powerful renovation, namely to the original inspiration of the Sodalities, the *Spiritual Exercises* of St. Ignatius." That the Sodality sprang from the *Exercises* is the clear teaching of these authoritative statements. It would, therefore, be expected that the history of the sodality movement would show this unmistakably.

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Sodality origin

The first Sodality of Our Lady was established in Rome at the Roman College in the autumn of 1563 by John Leunis, a Belgian scholastic. This Sodality was made up of teen-age boys who were attending the Roman College and who wished for a personal piety deeper than the average of their classmates. A contemporary description of this Sodality declared that "among the day-students of the six classes from rhetoric down, some of those who are more inclined to piety and devotion have adopted a manner of Christian life which is of great edification to others and very beneficial to themselves. It consists in having the day-students remain after the others in one of the classrooms in which an altar has been erected. For a space of time they pray, and then one of them for another space of time reads a spiritual book. On Sundays and feast days they chant vespers with much devotion."¹

There is no more detailed evidence, apparently, of the nature of this Sodality and its meetings. It is taken for granted, however, that, like most pious associations, more frequent confession and Communion were urged; that there were some corporate prayers, obviously to Our Lady, at regularly held meetings of the members; and that spiritual and corporal works of mercy were encouraged among the sodalists. There is no mention, however, of the members making a retreat of any kind. Nor is there any suggestions that their work as students was of any apostolic value as such, though these sodalists were doubtless expected to be model students.

A contemporary of Father Leunis, Fr. Francis Coster, also a Belgian, was a zealous sodality promoter. Inspired by the sodalities of Rome and Paris, Father Coster began a sodality at the Jesuit College at Douai. When he was transferred to Cologne, he established a sodality among the Jesuit students there. To it he recruited university professors, municipal authorities and even ecclesiastics in such numbers that he decided in 1576 to set up a second sodality for these older men. In 1580, it is reported that there were 308 members. An apostolic nuncio described the Sodality in a report to Pope Gregory XIII's Cardinal Secretary of State:

¹ Quoted in Emile Villaret, *Abridged History of the Sodalities of Our Lady* (St. Louis: The Queen's Work, 1957), p. 21.

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A Sodality of Our Lady has been erected in this city and is under the direction of the Jesuits. At first it numbered but a small handful of students. Later it grew in numbers and quality, and is now the admiration of all. This association does incalculable good to its own members as well as to others. They teach and convert heretics; and entire families are once more set upon the right way. These facts are attested by numerous witnesses. I myself have seen them with my own eyes. And so I resolved to transmit to the Sovereign Pontiff, through the mediation of Your Eminence, some of the more ardent desires of these Sodalists, desires which deserve special consideration, being in my judgment in full conformity with the duties of charity. As far as one can learn, an extraordinary good is being done here (Villaret, p. 26).

St. Peter Canisius was likewise delighted with the progress of the Cologne Sodality and believed that because of its work "we will be able all the more surely and magnificently to hope for the revival of the Catholic religion in Germany, since a larger number will take it to heart, in the name of Jesus, to defend the worship of the Virgin Mary and to make flourish the Sodality thus begun" (Villaret, p. 26). Again there is no mention of retreats or of the *Spiritual Exercises* in these years. Indeed the modern historian of the Sodality of Our Lady, Fr. Emile Villaret, sees devotion to Our Lady as one of the chief traits of these early sodalities. "A strong and tender devotion to Mary, the interior source of an intensely Christian life, of an unwearied activity in the exercise of charity and of zeal—such was the common characteristic of the Sodalities of Rome, Paris, and Cologne" (Villaret, pp. 26-27). On December 5, 1584, Pope Gregory XIII, in the Bull *Omnipotentis Dei*, formally approved of the Sodality at the Roman College and permitted other sodalities to be affiliated with it.

That the early sodalities were based on the *Spiritual Exercises*, in so far as this means that most of the individual sodalists made the *Exercises* singly or in groups, seems to lack proof. Therefore the statements of Pope Pius XII, the late General of the Society and the present President of the Central Secretariate of Sodalities that seem to imply such use of the *Exercises* must be otherwise understood.

In 1957 a young Jesuit, Fr. David J. Hassel, published a long article on the sodalist and the *Spiritual Exercises*.² He set himself

² David J. Hassel, S.J., "The Sodalist and the *Spiritual Exercises*," WOODSTOCK LETTERS, LXXXVI (1957), 195-239.

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to answer these questions: "Historically speaking, has the Sodality actually received its spirit of holiness and apostolic zeal from faithful use of the *Exercises*? Does history show the Sodality as the layman's incarnation of the principles of the *Exercises*, an incarnation growing more perfect and powerful through repeated use of the *Exercises*?" (p. 196)

The writer discusses first the various pre-Sodality groups that came into existence as a consequence of their members having made the *Spiritual Exercises* under the direction of St. Ignatius and of his colleagues who founded the Society of Jesus. It is abundantly clear that these organizations had some apostolate of mercy as their primary objective whereby they might prove the reality of the love of Jesus Christ which they had developed in the *Exercises*. There exists a way of life prescribed for one of these groups at Parma by Blessed Peter Faber on September 7, 1540, three weeks before the Society of Jesus was itself formally approved by the Church. This way of life consisted of daily meditation and examination of conscience and frequent confession and Communion, weekly as far as possible. Since, as will be later shown, the *Spiritual Exercises* were usually given only to individuals at this time, and since these early groups were numerous, it seems that only a core of their members could have made the *Exercises*. Father Villaret states that these organizations had prayers in common to Our Lady; and both he and Father Hassel regard them as pre-sodality groups which strongly influenced the development of the first sodalities.

Despite this influence, there is no clear evidence that the *Spiritual Exercises* had had any direct association with the first sodalities which Father Leunis, Father Coster, and their imitators founded. Indeed Father Hassel states plainly that "there seems to be no direct evidence that this first sodality [of Father Leunis] is the result of an Ignatian retreat or mission." (p. 199) He goes on, however, to declare that "if Leunis' first foundation was not the direct fruit of an Ignatian retreat, his second at Paris certainly was" (p. 200). In support of this contention he states that "when preparing the ground for his Sodality at Paris in 1568, Leunis introduced the boarding students to the *Spiritual Exercises* and other practices which would later be Sodality customs" (p. 200). The life of

Father Leunis is cited to prove this.³ Unfortunately, therefore, the reader is left wondering how the assertion is substantiated. Since it is crucial to the whole argument of the article, it is a pity that Father Hassel did not give it in detail, especially when regard is had to the great length of the article.

Father Hassel surmises that the *Spiritual Exercises* were influential in the sodalities which Father Coster was setting up all over Northern Europe; but he admits that "no direct documentary evidence for this conclusion was found" (p. 200). He quotes a secondary source for the statement that Fr. Vincent Caraffa at Naples in the 1580's gave his sodalists "the *Exercises* of St. Ignatius . . . each year for eight days" (p. 201). The evidence for this statement would have been very welcome. Other statements are made and quoted by Father Hassel as to the close association between the *Spiritual Exercises* and the Sodality; but no precise evidence for them is given. Even were these assumptions granted, however, Father Hassel uses the word retreats in a very general sense. He states that "the Sodality retreats thus far mentioned were mainly open retreats, that is to say, a time of special recollection during which there is a talk and meditation in the morning and another set in the evening, while in between these the Sodalist goes about his duties of the day with greater efforts at recollection. The weaknesses of such a retreat are evident, especially when contrasted with the silence, complete detachment from worldly affairs and power of concentration possible in a closed retreat" (p. 206).

Father Hassel finally notes the lack of evidence linking the early sodalities with any closed group retreats. "Could it be," he writes, "that the collective retreats were not as widespread as Père Guibert and Father Plater seem to say, or is it that Villaret simply does not consider them at this point? It is significant that his book is comparatively silent about them. However, it would be strangely unlike De Guibert and Plater to generalize the way they do unless they had a fund of facts to draw upon. Therefore, it can be safely said that the Sodality contributed substantially to the closed-retreat movement and made frequent use of it" (pp. 207-208). Such a conclusion can hardly be acceptable in the apparent lack of evidence about such retreats.

³ Joseph Wicki, *Le Père Jean Leunis* (Rome: 1951), pp. 51 and 53.

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The retreat movement and the Sodality

The history of retreats based on the *Spiritual Exercises* of St. Ignatius is not so obscure, however, that what seems to be wishful thinking has to supply for the lack of evidence. No evidence has yet been made available, at least to English readers, that annual closed group retreats were held for the members of any of the sixteenth century sodalities. Indeed, there seems no evidence in that century that the sodality way of life included a retreat at any time in the sodalist's life, either as a condition of membership or even as a good practice recommended by rule. In 1587 the first official Rules of the Sodality were promulgated; there is no mention of the *Spiritual Exercises*. These Rules were in effect for over 250 years. It seems hardly likely that the *Spiritual Exercises* were regarded as an essential part of sodality life if no official reference to this can be found up to modern times. Yet there had been at least two occasions when such reference might have been made. Pope Benedict XIV in his brief *Quo Tibi* permitted women to become sodalists in 1751. This Pope was a promoter of the *Spiritual Exercises*, and it would seem reasonable for him to have taken occasion to associate the sodality with the *Spiritual Exercises* if such a link had seemed to him unusually close. Again in 1824, when Pope Leo XII canonically restored the Sodality, after the period of the suppression of the Society of Jesus from 1773 to 1814, to its eighteenth century status, the opportunity was not used to emphasise that the foundation of the Sodality spirit was to be found in the *Exercises*.

The General Statutes of 1855 were the first official modifications of the 1587 Rules. These modifications were slight, but they do contain the first official reference to the *Spiritual Exercises* of St. Ignatius. In this re-edition of the Rules, sodalists are encouraged to make the *Exercises* annually, though there is no recommendation that such a retreat be more than three or four days spent partly in church and partly at home. It was not until the next edition of the Rules in 1910 that a closed retreat was urged on sodalists. It is this edition of the Rules that is operative to-day. Therein it is nowhere stated that the *Exercises* are the basis of the sodalist's spiritual life, nor is it required that he make a closed retreat as a condition of membership. The ninth rule, which deals with the

subject of an annual retreat, is worded as follows: "Sodalists shall spend some days each year in making the *Spiritual Exercises*. . . . A closed retreat shall be made whenever possible, as it certainly is the most fruitful way to make the *Spiritual Exercises*. Those who cannot make the retreat can be given the *Exercises* in the morning and evening during a period of six days and more."

The conclusion would seem to be that the association of sodalists as a whole with the *Spiritual Exercises* is a development chiefly of the present century, and that even now it is often tenuous and indirect. The requirement of an annual closed retreat as an essential condition of membership exists in few sodalities, apparently, even at the present time.

Early use of the *Spiritual Exercises*

The history of the *Spiritual Exercises* provides some light in this matter. St. Ignatius worked on the book of the *Exercises* over many years; but even before they attained their final form, St. Ignatius was accustomed to introduce individuals to them. By means of them he formed a group of followers at the University of Paris who banded together for apostolic purposes, at first chiefly in Italy, and eventually formed themselves into the Society of Jesus. For some years, however, they were kept together, not by any formal religious bond, but by the effect of the *Spiritual Exercises* on each of them and by the influence of Ignatius over them. When these first disciples, in their turn, began to give the *Exercises* in various cities of Europe, they also brought together groups of men similarly affected by the *Exercises* and by their personal leadership. Such first disciples were Fr. Paschase Broet and Fr. Jerome Nadal.⁴ These numerous groups of dedicated men are regarded by Father Villaret as pre-sodality groups; but it can be asked whether or not in so calling them, the historical picture is obscured. As will perhaps be seen later in this paper, these pre-sodality groups suggest themselves as models for modern inspection and imitation. In so using them there has been a temptation to associate them too easily with what has come to be regarded as the proper sodality spirit; and so it may fairly but not carpingly be asked: have the needs of modern

⁴ See the excellent article by John C. Haughey, S.J., "How Ignatian is the Sodality?" WOODSTOCK LETTERS, LXXXVIII (1959), 256-259.

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sodality publicity here been joined with an inadequate knowledge of sodality history? Be that as it may, these early groups of men were the work of the *Exercises*, and their numerous group apostolates proved very remarkable in sixteenth-century Europe.

St. Ignatius, however, regarded his *Spiritual Exercises* as a once-in-lifetime experience, not one to be repeated. There seems to be some evidence, nevertheless, that he allowed parts of the *Exercises* to be repeated by individuals. In any case the *Exercises* were wholly personal and there was no question of group retreats in his lifetime nor for long afterwards. Indeed, it was not until 1605 that the making of an annual retreat according to the *Exercises* was made official policy in the Society of Jesus. If the Jesuits themselves made no annual retreat in the sixteenth century, it is hardly likely, on the face of it, that the larger numbers of sodalists in that century ever did so.

Since all Jesuits made the *Spiritual Exercises* once at the outset of their religious life, there can be no doubt that Fr. John Leunis made them, and that they influenced his whole subsequent life and work. To this extent, at least, it can be said that his subsequent foundation of the sodality movement is traceable to the *Exercises*. Father Leunis was also well aware of the numerous groups of men, formed by the *Exercises*, who were doing notable apostolic work during his lifetime in Europe; and who kept up in their daily lives practices of prayer, meditation, and examination of conscience which they had learned from those *Exercises*. The first sodality, however, was formed of teen-boys at the Roman College. None of these boys had made the *Exercises* nor made any promise to make them. This group was brought together by Father Leunis to develop piety amongst the boys in the school in the way common in those times, and still customary in Latin countries—in the form of special devotions to Our Lady. The boys of the sodality regularly assembled for prayers in her honor and before her statue. In addition, they undertook works of mercy. One of the first descriptions of this Sodality, which appeared in a circular letter sent round to members of the Society of Jesus, has already been quoted, but it may not be out of place to repeat it. It states: “among the day-students of the six classes from rhetoric down, some of those who are more inclined to piety and devotion have adopted a manner

of Christian life which is of great edification to others and very beneficial to themselves. It consists in having day-students remain after the others in one of the classrooms in which an altar has been erected. For a space of time they pray, and then one of them, for another space of time, reads a spiritual book. On Sundays and feast days they chant vespers with much devotion" (Villaret, p. 21).

Sodality devotion to Our Lady

St. Peter Canisius wrote to Fr. Francis Coster, the founder in 1575 of the Cologne Sodality:

I do not doubt that your efforts, your good desires, and your labour are supremely acceptable to the most Blessed Virgin, our all-powerful Lady. In the name of the same Virgin Mother, who will never be sufficiently honoured, I pray and beg of all you who are members of this holy Sodality to be strengthened and encouraged in this way [of Sodality life] by the conviction that the most wonderful helps of divine grace will assist you, not merely in these beginnings, but more abundantly still in the future. . . . We will be able all the more surely and magnificently to hope for the revival of the Catholic religion in Germany, since a large number will take it to heart, in the name of Jesus, to defend the worship of the Virgin Mary and to make flourish the Sodality thus begun (Villaret, p. 26).

Devotion to Our Lady was one of the main purposes of the sixteenth-century Sodality. "Devotion to Mary is in the Sodality, at one and the same time, end and means" (Villaret, p. 38). Fr. Joseph Stierli, in his *Devotion to Mary in the Sodality* (St. Louis: The Queen's Work, n.d.), declares that "devotion to Mary is not the proper end of the Sodality" and "not the most important means of the Sodality" (pp. 20 and 21). Nevertheless he maintains that the Sodality was characterized by "intense devotion to Mary" and that this devotion found "its specific expression in the patronage of the Blessed Virgin" (p. 25). Father Stierli explains the origin of this patronage: "It is accomplished in the same manner in which the first Sodality of Father Leunis was placed under the patronage of Mary—by a consecration to Mary" (p. 26). He goes on to conclude that "we can appreciate fully the deep and fruitful meaning of consecration to Mary as a total, life-encompassing and life-forming surrender to Mary" (p. 32). Despite his protestations to the contrary, therefore, it would seem from the words quoted that Father Stierli is not too far from Father Villaret in his view of the Marian character of the sodality.

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One of the principal common practices of the early sodalities was the recitation of the Office of our Lady. In the bull, *Gloriosae Dominae*, which Pope Benedict XIV issued in 1748 on behalf of the sodality, the Pope required that each sodality has a Marian title, and described at some length the Marian outlook of the sodality. This Marian character has always been retained by the sodality. To this day all sodalities pay formal respect in their titles to one of her feasts. Above all in the formulas for sodality consecration this Marian orientation of the sodality is plainly evident. The whole of the sodality purpose, in consequence, might seem to be embodied in devotion to her. One of the first of such formulas and one which is widely used to-day can be given here:

Most Holy Mary, Virgin Mother of God, I, N., most unworthy though I am to be your servant, yet touched by your motherly care for me, and longing to serve you, do, in the presence of my Guardian Angel and all the court of heaven, choose you this day to be my Queen, my Advocate, and my Mother, and I firmly purpose to serve you evermore myself and to do what I can that all may render faithful service to you. Therefore, most devoted Mother, through the Precious Blood your Son poured out for me, deign to take me among your clients and receive me as your servant for ever. Aid me in my every action, and beg for me the grace never by word of deed or thought to be displeasing in your sight and that of your most Holy Son. Think of me, my dearest Mother, and desert me not at the hour of death. Amen (Villaret, p. 37).

History of devotion to Our Lady

This Marian devotion of the sodality movement was very much in tune with the times. The sixteenth century had seen the great movement for the restoration of the liturgy to the people. This had made a beginning with vernacular versions of the Scriptures in various countries of Europe and with popular books of devotion in the fifteenth century. It was checked by the Council of Trent in the interests of conservatism and the preservation of doctrinal orthodoxy. In these circumstances piety sought other outlets than the liturgy of the Mass. Since the supreme worship of Jesus Christ, the Sacrifice of the Mass, could not be touched, the other traditional form of liturgical expression, the monastic breviary, could be used for popular purposes. Not that the breviary was used in translation. Instead it served the basis for imitations. These were in the

vernacular and shorter, and written in a sentimental vein which appealed much more to the Latin mind than the restrained expressions of the Roman breviary. In this way the various little offices of Our Lady made their appearance.

In the twentieth century, however, popular devotion has taken another turn. Another liturgical movement has caused a lively interest in the Bible and its liturgical use, and in our understanding of the nature and purpose of the sacraments. These scriptural and sacramental developments have come together and have produced in many Catholics a new awareness of the sacrifice of the Mass and of its possibilities for popular liturgical expression. At the same time they have turned attention away from the little offices and devotions of a non-liturgical kind. This change in devotional expression is affecting the development of the sodality. Its Marian character is likely to express itself in different ways in the future. The sodality maxim, "Per Mariam ad Jesum," which means that the way of the sodalist to Jesus Christ lies through Mary, is no longer pedagogically verified in an increasing number of sodalists. For them the maxim should rather run, "Per Jesum ad Mariam," meaning that the study and love of Jesus Christ will introduce them to, and engender a love for, his Mother. The Christocentric trend in present-day devotion is contributing strongly to this change in the viewpoint of some sodalists. For these, the liturgical movement in its biblical and sacramental manifestations is providing a devotional nourishment of a richer and, therefore, more satisfying nature than some of the devotional practices of the past. This devotional re-orientation is proving to have a strong appeal to educated men and women. This does not mean that Our Lady's position in the sodality movement will diminish. It may, probably, become firmer and more important. It will certainly become more theological.

The increasingly large numbers of educated and fervent Catholics make it necessary to offer more advanced forms of piety and devotion in the Church. The deepened spiritual consciousness of so many modern Catholics is one reason why it is possible to give the *Spiritual Exercises* in depth to larger numbers of people than ever before, and it is wise for sodality directors to avail themselves of the *Exercises* to attract to the Sodality the men and women in the professions who are so numerous and so influential in modern life.

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Varieties in Sodality groupings

This development of the sodality movement which has produced what are called professional sodalities is different from the older pattern. It is these modern groups which most exemplify, at least at this present time, the words quoted at the beginning of this essay, that "the Sodality . . . is the fruit of the *Exercises* and their most powerful ally." How radical, however, is this change? Some have seen it as great enough to warrant regarding a few of these professional sodalities as new societies whose claim to the title of sodality in its historic meaning is unwarranted. This difference is plain enough when these groupings are contrasted with the multitude of school and parish sodalities where the historic tradition of non-liturgical devotions to Our Lady is faithfully maintained as one of their characteristic marks. In these latter groups the *Spiritual Exercises* are often unknown. The existence of these two major divisions in sodality thought and practice at the present time prompts speculation about the future. The two divisions seem certain to exist in the sodality movement in the United States for many years to come. Should this situation be regarded as satisfactory or should an attempt be made to introduce the *Spiritual Exercises* and the liturgical practice of devotion to all sodalities? Judging by the quotations with which this essay began, it is according to the mind of competent ecclesiastical authority that the *Spiritual Exercises* should form the foundation of the sodality way of life, even though, as we have seen, this was not a primitive sodality tradition. On the other hand it seems likely that the older devotions to Our Lady will decline in popularity with the increasing popular knowledge of, and attraction toward, the liturgy. Is this, it will be asked, a reasonable development of the sodality movement, or is it not better to regard it as a new movement requiring a new name? A new name would certainly prove useful for removing the widespread obscurity concerning these very clear divisions in the modern sodality movement.

On the evidence given above it could well be maintained that these new trends in sodality life, being backed in part by authority and in part by popular devotional movement, will prevail over the traditional ways. If this be granted, then it could be reasonably argued that the ambiguous meaning attaching to the use of the

name sodality should be put up with until, in process of time, the ambiguity is removed by the obsolescence of the older sodality tradition. This is likely enough to occur in school sodalities. Is it, however, at all likely in parish sodalities? To most parish sodalists, pastors, and bishops, in the United States, the parish sodality is not concerned so much with personal spiritual development as with organizing the services of women for the material and financial needs of the parish and the diocese. In most of these sodalities men are not members, nor are they expected to be. Accordingly, for most American Catholics the sodality is regarded as a women's organization; and its program is not orientated towards the professional Catholic woman. Since these parish sodalities perform important services for their parish and diocese, it is not likely that they will be allowed either to die out or to be developed in any way which might affect the goals of universal female membership and of practical service. It seems, therefore, that the name sodality will continue to have its ambiguous meaning for a long time to come.

There is encouraging evidence, however, that some of these parish sodalities are making increasing use of the *Spiritual Exercises* as their instrument for the ascetical formation of their members. Already parish sodalities of women are making closed retreats lasting a weekend; and the matter of the *Exercises* is being used during the year to form the foundation of courses in spiritual development. It is most likely that these practices will spread. It is impossible to expect that all the women members of a parish will be prepared to attempt to attain great spiritual depth in their lives, even though they are sodalists. A group of them, however, in each parish can always be found who are ready and able to make notable spiritual progress, and they could easily form a permanent subsidiary body within the parish sodality as a whole. Moreover, as the liturgical movement becomes more rooted in parish life, the women's sodalities will become more affected by it; and each sodalist's love and service of God will be enriched by the contact.

In many college and high school sodalities, both the *Spiritual Exercises* of St. Ignatius and the liturgical movement have already become familiar spiritual instruments and this trend shows every likelihood of being strengthened in the years to come.

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The apostolate of the laity

In this exposition of the nature of the sodality movement it is necessary to pay attention to the change in apostolic outlook which has developed in the Church in the last hundred years, since this change has had a strong influence on Sodality development. The first sodalities encouraged their members to take up some one or more of the traditional spiritual and corporal works of mercy, for example, visiting the sick or imprisoned, burying the dead, setting up orphanages, and feeding the hungry. The first members of the Society of Jesus had numbers of pious persons active in such works. However, none of these early Jesuits ever regarded laymen as having any sort of Christian apostolate which could be regarded as essential to the fulfillment of the Church's mission. Even the ardent layman who had had his life and outlook transformed by the *Spiritual Exercises* in a thirty-day retreat was not looked upon as having anything to contribute to the spiritual work of the hierarchical apostolate. Such an idea was foreign to the times. Any work that a layman might do, no matter how beneficial and Christian, was regarded as essentially supplementary to the real work of Christ which could only be done by those in holy orders. It was thought that since the laity were concerned with temporal affairs they were thereby without any part in the sphere of sacred things.

It has not been until the twentieth century that the apostolate of the laity has begun to take a much broader scope than the acts of charity that were regarded as the ample theatre of lay action throughout the history of the Christian Church. What precisely that scope is, still remains matter of debate within the Church, together also with amplification of the theological principles which underlie the participation of the laity in the apostolic mission of the Church. The tendency now is to encourage a lay apostolate among all Catholics. Thus Pope Pius XII stated that he desired "all who claim the Church as their mother should seriously consider that not only the sacred ministers and those who have consecrated themselves to God in the religious life, but the other members as well of the Mystical Body of Jesus Christ, have the obligation of working hard and constantly for the upbuilding of this Body" (*The Mystical Body of Christ*, No. 117).

The recent teaching of the Popes on the lay apostolate, and the even more recent recognition of the importance of the work that a Catholic professional person can do in and through his profession has raised the question of what is an adequate spiritual foundation of such professional men and women. It is reasonable that they should have a spiritual formation sufficiently advanced to satisfy and sustain all the spiritual needs of an educated man. For any spiritual life two things are requisite: knowledge and love. The knowledge of God needs to be proportioned to one's general education. The university and college graduate of the present day undoubtedly finds the liturgical movement in its ampler forms very satisfying for public worship. The appreciation of modern theological views concerning the Bible, the sacramental system and the Mass which an intelligent participation in the movement entails is attractive to such a laity. Their love of God is fostered by the writings of some of the best contemporary theologians. A layman who has become acquainted with these authors seeks an annual retreat more demanding than the customary closed week-end retreat for parish laymen. He is usually ready for, and even desirous of, a strict Ignatian retreat of some days' duration.

The convergence of the modern sodality movement and the retreat movement, the compatibility of the sodality way of life with the liturgical movement, the non-specific nature of the sodality apostolate and its adaptability to the professional apostolate as developed in recent papal statements on the lay apostolate—all combine to suggest the formation of professional sodalities as a suitable medium for the spiritual needs of Catholic professional men and women. This has been reinforced by the simplicity of the sodality's way of daily life with its recommendation of frequent attendance at Mass and the sacraments, a daily period of prayer and examination of conscience and daily spiritual reading. Important also has been the recent sodality emphasis on personal spiritual direction which is a practice eminently suited to the needs of the scholarly and religiously inquisitive mind.

Such professional sodalities have been set up in recent years in many cities of the United States. Some are wholly male in membership. Some are selective within the profession. They all seek a deeper spiritual life for their members. They encourage, or require,

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an annual closed retreat for each of their members; and they promote professional apostolates. In some of these groups the liturgical movement has taken a good hold.

Clearly these recent sodalities have travelled far from the teenage groups fostered by Mr. John Leunis at the Roman College in the sixteenth century; but there can be little doubt that he would approve of these developments. There is also no doubt that the Church has blessed them.

* * *

The Woodstock Institute on Mental Health, Counseling, and the Jesuit Educator

GENERALLY SPEAKING, men devoted to fostering athletic prowess are enthusiastic about body development and physical health. Many educators, however, devoted to the pursuit of academic excellence, are not enthusiastic about emotional development and mental health.

There are, no doubt, many reasons for the reluctance of some to welcome mental health into the hierarchy of educational objectives and values, but a very important one may well be the failure of mental health proponents to clarify their own ideas, strip them of jargon, and present them in a framework which can be understood and assimilated by educators who do not have a strong psychological background.

In February, 1965, Woodstock College held a three-day institute to help rectify that failure. Representatives of fifteen high schools in the Maryland, New York, and Buffalo provinces attended, along with the three province prefects of studies for secondary education. In addition, representatives came from St. Mary's theologate, Loyola University in New Orleans, Loyola University in Baltimore, Georgetown University, Loyola Seminary in Shrub Oak, and the University of Maryland. Among the panelists were Dr. Edward L. Suarez-Murias, a psychiatrist in private practice in Baltimore, Dr. Eli M. Bower of the National Institutes of Mental Health, Dr. Francis L. Clark of Georgetown University Hospital,

and Rev. Gerald G. Daily, S.J., of Menninger Institute. The main speakers were: Rev. Thomas A. McGrath, S.J., of Fairfield University; Rev. G. Gordon Henderson, S.J., of Wheeling College; Rev. John H. Walsh of Morton, Pennsylvania; Dr. Leo H. Bartemeier, Medical Director, Seton Psychiatric Institute; Rev. John R. McFarlin, S.J., of Gonzaga High School, Washington, D.C.; Rev. Michael P. Kammer, S.J., of Jesuit High School, Shreveport, La.; and Rev. John R. McCall, S.J., of Weston College.

The following presentation is neither a summary of the institute nor an attempt to represent a consensus of the ideas presented, though the author hopes that the views expressed are in substantial agreement with those that were generally accepted by the speakers and discussants.

The mental health approach to education, as we understand it, does not imply a departure from either the traditional goals or distinctive means of Jesuit education. Rather, it seeks to clarify the educational aim by analyzing and distinguishing its components, and by organizing the various elements in accordance with the latest scientific findings in regard to the normal, organic processes of human growth and development. It stresses the all-important fact that thinking and learning are not purely intellectual processes divorced from the complex genetic, developmental, and environmental factors that are the matrix of all human activity.

In the mental health approach to education, the reciprocal relation between mental health and effective learning is clearly enunciated (each is a symptom or condition of the other), and pedagogical techniques take it into account. In line with respected psychological findings, the Scholastics' concepts of mental faculties, mind-training, and will-training, which are found in much Jesuit pedagogical writing, are abandoned in favor of learning theories based upon the holistic-dynamic concept of human personality and behavior.

In such a framework, "the full and harmonious development of all man's faculties" is expressed in terms of an on-going process. The aim is conceived of not so much as the attainment of a concrete goal, but in terms of growth, development and maturation in three areas: (1) toward self-knowledge and self-acceptance; (2) toward good relations with God and men; (3) toward suitable self-actuation, integration, and commitment as a Christian member of academic, social, cultural, and religious groups. Clearly, these are not completely distinct areas. However, progress in the third presumes growth in the first and second; progress in the second presumes growth in the first. Progress in the first and second disposes an individual for and impels him toward the third.

The characteristic work of Jesuit educators, the one for which they are noted—academic excellence—lies in the third area. Interestingly,

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however, Dr. Bartemeier believes that "the great sin of Western Civilization is an overstress of the intellect to the neglect of the emotions." If this can be attributed in any way to Jesuit educators, the fault may lie in the belief that since the intellect and will are man's highest faculties, the proper job of education is to train these powers, and as a result an individual will then be able to utilize, restrain, and harmoniously direct his lower faculties.

The mental health approach, however, emphasizes the organic nature of all man's behavior. Neither thinking nor willing are processes divorced from other psychological factors. These powers cannot be trained independently or irrespective of an individual's past experience, present needs, feelings, attitudes and values, or future goals and ideals. As David Russell puts it in *Children's Thinking*, "Emotions and attitudes not only help determine what reaches consciousness, but act as directive forces in most thinking processes."

The mental health approach stresses the fact that for every individual there are ordered stages of intellectual growth through which progress must be made. There are also specific psychic conditions and environmental circumstances prerequisite for *healthy* intellectual growth. Indeed, high level intellectual achievement can often be elicited at any stage through negative dynamisms such as fear, guilt, and hostility (as when a person learns his lessons to avoid punishment, to overcome shame, or to "show up" another). But when these are the predominant dynamisms, the overall effect is one of emotional maladjustment.

Being aware of individual differences, the mental health educator is as wary of over-achievement as of under-achievement, of excessively withdrawn and submissive as well as aggressive and hostile behavior patterns, all of which may be symptoms of psychological pathology. Attention is focused on helping the students to lead happy, productive Christian lives rather than having them excel in curricular or extra-curricular activity.

In the *Manual for Jesuit High School Administrators*, educators are reminded that "We do not conduct schools to make money—what failures we would be! nor to increase our prestige, *nor even primarily, to impart a good education.*"

The educational aim constructed from the mental health point of view also avoids both extremes of a polarity that can be seen in writings about secondary education in America. At one pole are those who tend to consider the essential and primary end as training the intellect, while those at the other pole stress social adjustment.

Further, it avoids the problem of working with an unattainable ideal. For seemingly, "the full and harmonious development of all man's faculties" is synonymous with complete maturity (if not also perfect sanctity). However, as Dr. Suarez-Murias pointed out, maturity cannot be expected in our culture until at least the age of thirty years.

Thus, in dealing with adolescents, the mental health educator never forgets that he is dealing with individuals who are bewildered, frightened, and confused. He is aware that with the sudden onsurge of puberty, the delicate balance between ego and instinctual drives has been upset. In fact, during adolescence the physiological, intellectual, and emotional growth curves are never in phase. When one of these undergoes rapid development, the others slow down.

As Dr. Eamonn F. O'Doherty has said, "At puberty, when the organism is undergoing tremendous, sudden, and rapid physiological changes, the developing intelligence slows down considerably, and the emotional development has been, in fact, slowed down for several years before that, during the latency period." The consequences of this unstable and precarious condition are enormous. They are the most salient features of student-teacher relationships, academic achievement, and total personality formation.

Concretely, then, what effects would the implementation of the mental health approach have on ordinary dealings with students within and outside the classroom?

The primary effect is on attitude. The mental health educator does not look upon himself as an artisan, a disciplinarian, or moralist. Consequently, he does not treat his students like pieces of clay to be moulded into fine figures, or vessels to be filled with knowledge and virtue, or animals to be tamed.

He does not consider it his job to *make* them behave—though he hopes for good behavior, inspires and encourages them to it, and above all gives an example for them to imitate.

Finally, he does not consider himself a judge of their behavior. It may be necessary to judge at times, but his primary disposition is to understand and accept—not condemn, nor necessarily approve, but understand and accept, while at the same time motivating to what is ideal.

The mental health educator realizes that his task is a service of love. If he cannot love his students, he will take Dr. Bartemeier's advice, "Go work in a factory or peel potatoes; you will do yourself and God a greater service."

The mental health educator never dominates his students, never threatens, or coerces, or tampers. His job is not to manipulate students,

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but to work on the environment—to present goodness, truth, and beauty in all its exciting splendor, its irresistible attractiveness.

Positively, he will, as Fr. McGrath emphasized, “Find an appropriate way to say, ‘I love you.’” He knows that what the teacher is in himself, and what he means to his students, is far more important for their success in life than all the facts he can communicate. With Jacques Maritain he believes that, “Nothing in life is of greater importance than intuition and love, and neither intuition nor love is a matter of training or learning.”

Intuition and love are a matter of self-actuation on the highest human level. The educator can assist students to achieve these by helping him through the stages that are preparatory to it. By his respect for the individuality of each, by his response to their unique needs, by his knowledge of their ability, anxieties, and aspirations, by his concern for their autonomy and independence, the educator can instill a sense of trust, of worthiness, of accomplishment, of belongingness and esteem: the elements that are necessary for self-acceptance.

By entering into a warm relation with his students he can help them to love. “There are many students in our schools who do not feel secure in a single human relationship.” Their lives are dominated by feelings of anxiety, inferiority, guilt, and hostility. Once we have helped them to accept themselves and love others, these feelings, and the behavior consequent to them, which are a block to constructive self-actuation, will begin to disappear; and they will spontaneously desire and strive for achievement in accordance with their abilities.

Thus, the mental health educator is not concerned about doing anything to the student, but seeks to help each student overcome the obstacles which lie in the way of his self-development, as well as to point out and motivate toward the highest natural and supernatural values.

To do this the educator must himself be a mature person. He never uses the students for the satisfaction of his own needs. Rather, he is personally self-sacrificing, patient with ignorance, tolerant of abuses, and sympathetic to misery. He is authentic, never pretending to be other than he really is, more ready to praise than to blame, to understand than to judge, to accept failure than to coerce success.

Perhaps it is all summed up in the words of Kahlil Gibran: “The teacher who walks in the shadow of the temple among his followers gives not of his wisdom, but rather of his faith and his lovingness. If he is indeed wise he does not bid you enter the house of his wisdom, but rather leads you to the threshold of your own mind.”

CHARLES G. COYLE, S.J.

“Victims to Their Crunching Teeth”

An Autobiography of Martyrdom: Spiritual Writings of the Jesuits in New France. By *François Roustang, S.J.* Translated by Sr. M. Renelle, S.S.N.D. St. Louis: B. Herder Book Co., 1964. Pp. x + 342. \$5.75.

RARE IS THE JESUIT with the professional interest and leisure to brave his way through the vast thicket of the *Jesuit Relations*, seventy-one volumes in all. Most of us have had to be content with abbreviated selections and popular biographical accounts of these valiant missionaries. As a result, we have never reaped the full spiritual benefits of their apostolate, recognized as one of the most austere, the most onerous and the most excruciating in the history of the Catholic missions.

Père Roustang, editor of *Christus*, rendered us a fraternal service four years ago when he published *Jésuites de la Nouvelle-France*, selections from the writings of Paul le Jeune, Enemond Massé, St. Jean de Brébeuf, Pierre Chastelain, St. Isaac Jogues, St. Charles Garnier and Pierre Chaumonot. His aim was not to provide a random sampling but to eliminate the impersonal official sections and to present only those passages in which the missionaries personally reveal their innermost spirit. The editor introduced each group of writings with an essay consisting of a thumbnail biography and an incisive analysis of the spirituality presented.

Sr. M. Renelle, entrusted with the translation of this scholarly work, brought to her task exceptional linguistic skills and a spirit of painstaking research. She would not give her readers a rendition twice removed from the original Latin, nor would she serve up heated-over excerpts from R. G. Twaites's turn-of-the-century translation of the entire *Relations*. Rather, she undertook the laborious task of returning to the original Latin and, with the aid of additional documents more authentic than

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those available to Twaites, furnished us with a text more accurate and far more charming.

Many books are a tedious chore for a reviewer. This was a delightful exception. Reading it was not only historically informative and spiritually inspiring, but challenging and timely as well. In the hope that every American Jesuit will treat himself to a reading of this book, I will include as many illustrative examples as space will allow; for a flavoring of its contents will be sufficient inducement.

Paul le Jeune ranks first among the writers, not only as founder and first historian of the Huron mission, but also for the vigorous elegance of his language. At a time when many of us are concerned with public relations and interpersonal communications, it is instructive to read this pioneer PR man. He toiled strenuously to learn the habits, customs, crafts and beliefs of the Indians, with a spirit of adaptation akin to that of his confreres Ricci and De Nobili half a globe away. But in counseling future missionaries he writes: "To convert the savages, not so much knowledge is necessary as goodness and sound virtue. The four qualities requisite for an apostle in New France are affability, humility, patience, and a generous charity. A zeal too ardent scorches more than it warms, and thus ruins everything. Great magnanimity and adaptability are necessary to attract these savages, little by little. Our theology is difficult for them to understand, but they comprehend perfectly our humility and friendliness, and through these they are won" (p. 72).

American Jesuits, we are told, are inordinate in their dependence on creatures to assure their success, to the neglect of interior things. Le Jeune reflects on his experience:

Truly New France is a region where one learns perfectly to seek God alone, to desire God alone, to have one's intentions sincerely directed toward God and to trust and rely closely upon his fatherly providence . . . to live in the bosom of God and to breathe only the air of his divine guidance. The sweetness of that air can be realized only by actually inhaling it. . . . Old France is fitted to conceive noble desires, but New France is adapted to their execution. Never in my life in France have I understood what it was to distrust self entirely and to trust in God alone—really alone, without the presence of any creature . . . when we find nothing else we immediately encounter God who communicates himself most fully to hearts that are well-disposed (p. 71).

Love for Sacred Scripture and a liturgical spirituality have always been the touchstone of authentic Christian piety. The frequent quotations found in these writings were not culled from a handy concordance to edify the reader nor are they strung together as in a Scripture serv-

ice. They are an integral part of a mystical life. When Jogues writes, "Upon my back the plowman plowed; they drew their furrows long," it is evident that he was being sustained by an experiential appreciation of God's word—a word savored over the years. He tells us that Sacred Scripture was "a source of great consolation to me in my adversities" (p. 198), and:

I revered Holy Writ very highly, and I wanted to die with its holy words on my lips (p. 223). I had recourse to the support of Holy Scripture, my usual refuge, certain passages of which I kept in my memory. It was these that taught me to "think of the Lord in goodness" (Wis. 1:1), even if I felt no sensible devotion, and to recall that "the holy one shall live by faith" (Heb. 10:38). I would explore these passages, I would probe the smallest streams in my efforts to quench my thirst. I would "con his law by day and night" (Ps. 1:2). "Were not your law my great delight, I should by now have perished in my grief" (Ps. 118:92). "Then would a swollen stream have swept us off. Blest be the Lord who did not give us up—a victim to their crunching teeth" (Ps. 123:5-6). "We were crushed beyond measure, beyond our strength, so that we were not sure of even continuing to live" (2 Cor. 1:8).

A liturgical spirit which we would characterize as typically Ignatian permeated their hearts and pen. Not only was time reckoned in terms of the liturgical cycle and no pains spared to honor God with all the splendor primitive conditions would permit, but there is a pervasive awareness of the sacramental efficacy of their daily lives and sufferings. "On the vigil of the Feast of the Assumption of the Blessed Virgin Mary, we arrived at the first Iroquois village. I gave thanks to our Lord Jesus Christ because on that day when the whole Christian world was rejoicing at the glory of his mother assumed into heaven, he had called upon us to share with him his sorrows and his cross" (pp. 206-207). Is there any liturgical spirituality deeper than that of St. Isaac Jogues when he writes: "I was so happy that the Lord led me into solitude at the season when Holy Church recalls the passion, so that I could recall so much more easily his celebration of the Passover, the bitterness and gall that followed, and that, being mindful and remembering, my soul languished within me. . . . I spent almost all my time before the cross which I had carved in a huge pine tree far from the cabin" (pp. 231-232).

His frequent request for a remembrance at the Holy Sacrifice was not a mere formality, a pious clausula to close his letters with an edifying flourish. "I beg you . . . to entreat our Lord, and at the altar to be particularly mindful of a poor priest who is about to be deprived of Holy Mass for eight or nine months" (pp. 266-267). "Do you see how much

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I need the powerful aid of your prayers in the midst of these barbarians? I shall have to live among them . . . without Mass, without the sacraments. . . . I shall be happy if our Lord wills to finish the sacrifice where he began it. May the little blood that I shed in that land be a pledge of what I am willing to give him from all the veins of my body and from my heart" (p. 268).

Psychological dimensions

Those concerned with the psychological dimensions of spirituality will find the editor's interpretation of St. Charles Garnier most thought-provoking. Beginning with fragmentary evidence from the early life of the saint, Roustang stretches him on the couch of retrospective psychoanalysis (somewhat as Erik H. Erikson did with Martin in his *Young Man Luther*). Garnier's missionary vocation, Roustang contends, though a true vocation, had its psychological roots in flight from his domineering father. The beardless, frail youth was under a compulsion to prove his virility. His whole temperament "as a sort of compensation, seeks the showy, the heroic, forces him to confront the impossible. This temptation to choose for himself the most agonizing of difficulties, simply because they are difficult, prevented him from seeking virtue for its own sake" (p. 276). The heroism of his virtues, Roustang admits, cannot be denied, but his sanctity seems dull when compared with that of his companions. His psyche, damaged by struggle in the bosom of his family, was so inhibited that he seemed incapable of soaring aloft. His actions assumed an aspect of strained willfulness, and the characteristic contemplative aspect of Christian life—union with God consciously sought—is notably lacking. The editor recognizes that such an interpretation may be *pis auribus offensiva* and likely to encounter resistance in professional circles; so he is quick to acknowledge that deficiencies in one's psychological development and even a warped personality are not necessarily a handicap to God's developing high sanctity in a man and making him even more effective apostolically. Garnier, in fact, seems to have been the most perceptive of the missionaries, entering deeply into the hearts of the savages with a remarkable empathy and with a wisdom gleaned not from books but from his own sad experience.

In this same vein of religious psychology, one reads with interest Roustang's theology of dreams. In the history of Christian life, numerous are the saints to whom God has spoken while they were asleep. Isaac Jogues describes with lyric beauty several of his dreams, and Roustang asks this question: "Is it too farfetched to think that sleep which liberates the unconscious levels of our personality will also allow to appear better than the state of wakefulness the depths where God works in us, where

we receive him and accept him as our absolute Master who created and who continually re-creates us? Even—and especially—if we admit that every dream is the realization of a desire, why should not the deep-seated desire of the saint or of those most faithful to God manifest themselves here? Why should not those desires we cherish most fondly and those which to the men of God are essentially more than merely thwarted instincts—why should they not arise up when our daily occupations are laid aside?” (p. 172)

Obedience to legitimate authority is perhaps the most vexed question of our times. Can the French Jesuit missionaries enlighten us on this score? The Iroquois had threatened that if ever they took a Frenchman captive they would apply more cruel tortures to him than to any other prisoner and after excruciating torments would burn him alive over a slow fire. Superiors, aware of this danger, considered a journey into the wilderness necessary for the glory of God. “They appointed me to undertake it, but in such a way that I could have refused if I had wanted to,” Jogues tells us. “But ‘I did not resist: I have not gone back’ (Is. 50:5). I willingly, even joyfully, undertook the mission imposed upon me by obedience and charity. If I had asked to be excused, the task would have fallen to someone much better than I” (p. 199). The sequel is well-known: capture, torture, years of imprisonment, escape, journey to France, return to Canada. Once again Jogues was designated ambassador to conduct peace talks with the Iroquois. He wrote to his superior, describing how his spirit was seized with fear and how his mortal nature trembled at the thought of undertaking such a venture; for, if he knew how to speak the language of the Iroquois, he knew also their duplicity and cruelty. Despite the candid exposition of his fears and reluctance, the order was not retracted. Jogues obeyed. The first overture was successful. He was ordered to return again. In a note to a fellow Jesuit before his last departure, he wrote: “Ibo et non redibo” (p. 268). It was not a prophecy, simply an expression of moral certitude that he would die in performing this act of obedience, a victim with the Victim.

This *Autobiography of Martyrdom*, it should be evident, makes timely reading. You will find in it depth of feeling and beauty mingled with humor and hardship, incredible courage and joy amid spine-chilling tortures and intolerable discomfort. The Jesuits who preceded us on this continent came not as hirelings but as true shepherds loyal to their flocks through death. We need their apostolic decisiveness.

DOMINIC MARUCA, S.J.

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READERS' FORUM (continued from p. 288)

Thus, for mental prayer and the celebration of Mass a certain amount of time is fixed, which in its totality amounts to an hour and a half. No time is assigned for thanksgiving, but its omission should be precluded. How much time should be given to this exercise? Nowhere in the Institute is any fixed time prescribed, and the authors themselves do not agree in determining the amount. In many places, most places, in fact, the pious custom recommends itself of giving a full quarter hour to thanksgiving after Mass.

Interior devotion and reverence toward the Eucharistic Sacrifice will indicate to each person the right amount. The time for thanksgiving is by no means to be considered as a means for filling out the full hour of meditation.

John L. Swain
Vicar General of
the Society of Jesus

A Response dated April 9, 1964 (*Acta Romana Soc. Jesu*, Vol. XIV, Fasc. IV, p. 567).

Regarding permission to omit the examination of conscience on mornings when Ours have been present at a sermon (*Epit.* 183, 4).

A doubt had been brought forward by a Tertian Instructor over the interpretation of *Epitome* 183,4: "On Sundays and feastdays, when Ours are present in the morning at a sermon, the examen need not be made as pre-

scribed." Some make an application of this to themselves from the fact that they have given a homily once or twice during Mass in the morning.

Although an interpretation of this sort is not entirely ruled out, still it appears less suited to the sense of the law, as one might judge from the historical origin of this general directive.

But more distressing is such a juridical minimalism, if I may call it that, applied to the spiritual life. Let our tertians learn not out of some sort of "legal" observance but from the law of charity and love and by docility to the Holy Spirit to occupy themselves in their spiritual exercises. In this way, even in more difficult circumstances, as often happens in the apostolic life, they will continue to remain with God in prayer and foster purity of heart also through the examination of conscience. This is not to say, certainly, that from time to time circumstances will not be such as to hinder one in his prayer and examen. In such a case, however, one will not omit it with an attitude of self-vindication, but as compelled by that necessity whose measure should be "discreta caritas" (Cf. *Const.* P. VI, c. 3) (582).

It will be the Superiors' function to judge in individual cases whether the men are proceeding correctly or by cloudy reasoning are excusing themselves more than is right from their spiritual duties. If the latter, they should advise their subjects in a fatherly manner and lead them back to the desire and love of prayer. (Cf. *Epit.* 181).

FATHER JOHN HARDING FISHER (1875-1961)

JOHN HARDING FISHER WAS BORN IN BROOKLYN, New York, on December 9, 1875. He was the second of the three sons of Alfred J. Fisher and Frances Biddulph Fisher. The father, Alfred Fisher, was a Philadelphian by birth and a graduate of Penn State. He had majored in chemistry but was fond of literature. A copy of Emerson with annotations in his father's hand was in the family library. Harding's mother used to relate that Alfred Fisher had a facile pen and when in college had been accustomed to write the love letters of his chums. The Fishers had been in America since pre-Revolutionary days and according to family tradition some member had been friends of Betsy Ross.

Alfred Fisher was a successful business man, operating a toy factory in a building opposite Trinity Church in New York City. It was there that he met with an accident which led to his death. One day while calling to a subordinate on another floor, Alfred Fisher, an impulsive man, lost his footing and fell into the shaft. He lingered six months, dying on July 26, 1880.

Alfred Fisher had been an Episcopalian. When he married Frances Biddulph, he promised to let her bring the children up Catholics but confessed afterwards that he did not expect her to remain true to her faith. Shortly before his death, however, he asked to be received into the Church. When the priest asked why he wanted to embrace the faith, Mr. Fisher answered that he considered Catholicism a divine religion; "It has produced divine effects in the life of my wife." Mrs. Fisher was left well provided for. On the death of the paternal grandfather some time later still more funds accrued to the little family.

Frances Biddulph Fisher lived in Harding's memory as the ideal of a holy Catholic mother. He kept her picture, which reveals a strong, in-

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telligent face, on his desk before him. And he used to say that when she died the world was never the same again.

Harding's earliest training was received in a private school. Later on he attended a public school. But when in the early eighties Monsignor Kiely of the Church of the Nativity in Brooklyn opened a parochial school, the Fisher boys were among the first pupils. Harding was always among the leaders in his classes. He loved baseball and football, although tennis was his favorite sport. He also attended dancing school and learned the intricacies of the popular steps. He also took piano lessons for four years though music was not his forte.

The boys and their mother were faithful attendants at Sunday Mass. They confessed and communicated every week also. Harding had been prepared for his first Communion by a nun. One day she told him to observe strict silence from that moment till after receiving for the first time. Thereafter, until the great day, all communication between the boy and his family was by note. His mother and brothers, who always took Harding seriously, did not, apparently, consider this procedure strange.

In 1888 the little family moved from Brooklyn to Bedford Park. Mrs. Fisher wanted her sons to receive Jesuit training and at the time there was no Jesuit school in Brooklyn. Bedford Park was a residential district in 1888. There were no stores and newcomers were only accepted "after their blood had been analyzed." The only other Catholic family near the Fishers was that of Matthew O'Rourke, the local New York Central station master. The families became firm friends. Mr. O'Rourke was very helpful to Mrs. Fisher while a son, John O'Rourke, and Harding Fisher became lifelong friends.

At Bedford Park the same happy home life continued. A number of neighborhood girls now began to figure in Harding's life. There were moonlight skating parties and informal dances in the Fisher home. Harding liked the girls, who were all Protestants. Though they liked him he never singled any one of them out for special attention. His love for his mother grew and in his opinion none of his girl friends could be compared to her.

Fordham

As we have seen, Harding's mother moved to Bedford Park to give her boys the advantage of a Catholic education at nearby St. John's College, the parent cell of Fordham University. Harding enrolled as a student there in the fall of 1888.

The student body of Fordham had, in those days, about 250 students, mostly boarders. Harding and his brothers belonged to the day scholars,

dubbed "peskies." Harding spent seven years at Fordham, passing through first, second and third academic classics, belles-lettres, rhetoric and philosophy. At the end of his first academic year, the authorities proposed that Harding skip a year, but Mrs. Fisher insisted that her son have the benefit of the whole course. Harding had little difficulty in keeping up with the leaders of his classes and collected his share of the medals, among them the coveted Hughes medal for proficiency in philosophy.

A corps of cadets had been established at St. John's College in 1885. In January, 1891, Lieutenant Clarence R. Edwards, U.S.A., became military instructor in charge. Harding had a commission in the Corps and remembered Edwards, one of the most distinguished American generals of World War I, as a stern disciplinarian. Young Fisher was eventually dispensed from drill because of headaches which put in an appearance at this time and were destined to afflict him during most of his life.

On November 23, 1891, Father Thomas Gannon succeeded Father Scully as president of Fordham—the first step in a career that saw him Provincial of the Maryland–New York Province and Assistant General of the Society of Jesus. Unlike his successor of the same surname, Father Thomas had no oratorical gifts whatsoever. Once he had meditated a theme, there was for him only one way to express it, in the dry-as-dust manner. The picture of the holy president in Harding's memory was the one presented at the end of the reading of marks before vacations. Father Gannon invariably ended with the words, "Boys! Go straight home! Your parents are awaiting you! There are dangers lurking in the city! Go straight home!" This sententious advice was not always followed. Harding recalled how a group of students were expelled for imbibing too freely and then riding through the city in a tallyho, singing Fordham songs.

Father Gannon unsuccessfully endeavored to induce Harding to resume his place in the Corps of Cadets. When he learned that the headaches had stopped, he urged the boy to go back to drilling. Harding protested that drilling had given him the headaches. Father Gannon allowed himself to be persuaded. Harding tried out for the teams while at Fordham, and although he made the baseball and football squads, he was never a regular. In tennis, however, he was looked upon as one of the best not only in the school but in the city.

It was at Fordham that the seeds of Harding's Jesuit vocation were planted. The religious spirit of the campus was high.

Fordham's faculty had much to do with Harding's vocation although, with one passing exception, they never spoke of the religious life to him.

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He was especially influenced by Fr. George E. Quin, the first Jesuit he met and an expert in handling boys, and by Fr. Patrick Halpin. The scholastics were, of course, nearer to the boy than the priests. Mr. Joseph H. Smith was fond of Harding and was more or less adopted by Mrs. Fisher. Mr. Smith was moderator of the Fordham *Monthly* in whose pages Harding first published.

Harding graduated with honors in the class of 1895. The class numbered seventeen and he was valedictorian. His vocation was still in doubt at the time. He hesitated between law and the Society. The day of his graduation, however, he hastened to Woodstock and the following morning served his first Mass, the first Mass of Fr. Owen Hill. The words of the Epistle of the Mass, "He could have sinned but did not, could have done evil but would not" (Ecclus 31: 10), made a deep impression on the acolyte.

That fall Harding enrolled in the law school of Columbia University. His heart, however, was not in law. His mother, suspecting that his love for her stood between her son and the Jesuit life, warned him, "If God wants you and I am in the way, He will take me. And I know He wants you." John J. O'Rourke, his chum who had entered in September, wrote to ask if he expected an angel to assure him of his call. Harding prayed to the Blessed Virgin and fixed on December 8 as the day of decision. After receiving Holy Communion he determined to become a Jesuit. His mother immediately gave her consent.

Among his examiners were Fr. John Keveney and Fr. William F. Clark. The former remarked, "So they finally got you." Father Clark gave Harding an informal examination in Sophocles, unseen for several years. When Harding saw the Provincial, Father William O'Brien Pardow, the Provincial said, "I got a good report on you and you may enter. You will find it hard, very hard; but you'll be happy." Harding said that the prophecy was only partially true: he had been happy as a Jesuit but never found the life hard.

Frederick

On September 24, 1896, Mrs. Fisher accompanied Harding to Jersey City and there bade him farewell. Her heart was heavy, and on her return home she opened her copy of the *Imitation of Christ* as she did when perplexed or sorrowful. The words she read were: "When I give you something it is still mine; when I take it back I am not taking anything of yours" (III, 30). Her tears turned into prayers.

The next day, September 25, 1896, Harding went to Frederick, "greenwalled by the hills of Maryland," and entered the Society of Jesus.

Harding had, while at Frederick, the direction of Father John H.

O'Rourke, who was Rector as well as Master of Novices. His eloquent tongue instilled a love of Jesus Christ into his novices. Father O'Rourke won and kept Harding's affection and esteem. That did not mean, however, that his was an easy training. On the contrary, Harding recalled that the vigilant Master, who belonged to the school of St. Philip Neri in this respect, believed in arranging unmerited humiliations for his charges. Not infrequently the novices were summoned to the Master's study and, after knocking and entering, would be kept standing in silence for several minutes while the priest continued his work. Sometimes the young man would then be dismissed with a reprimand for trying to force himself upon his director. Harding had brought to the novitiate a supply of very high collars. Father Master refused to let him change to the more comfortable kind used in the novitiate. Moreover, on occasion he would refer to the vanity of a novice who persisted in being singular in this respect. "When will you give up your worldly trappings, Brother Fisher?" he would ask in the presence of the other novices.

The prize humiliation of Harding's novitiate came on the occasion of his Marianum. Harding saw the sermon he had composed on Our Lady discarded as quite unfit for delivery. Instead Father O'Rourke gave the young man an excellent sermon by a distinguished preacher and told him to memorize and deliver it, adding that under no circumstances was he to tell anyone that the sermon was not his own. The whole house was in admiration, and the dean, Fr. Raphael O'Connell, said that something would have to be done to develop such an excellent talent. A few days afterwards Father O'Rourke not only removed the prohibition against revealing the authorship of the sermon but enjoined on the novice the duty of seeing to it that everyone knew the facts within a few days. He obeyed.

Other humiliations of this kind were meted out. On more than one occasion he received pennies to pay for a railroad ticket. On occasion the Master would revoke a penance imposed by the Father Minister, while forbidding Harding to inform that official. Brother Fisher easily perceived that this somewhat formalistic treatment was a part of his beloved Master's system and accepted it, but personally he did not consider that it had any formative value and as master of novices did not resort to it.

At the end of the novitiate, Harding was destined for studies at Stonyhurst in England as a preparation for Oxford. Father O'Rourke, mindful of a weakened condition of Mrs. Fisher's health, persuaded the Provincial to delay the appointment for a year. Harding remained at Frederick for a third year, reviewing his rhetoric under Father O'Connell.

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England

Fr. Edward Ignatius Purbrick, an English Jesuit, was Provincial of the Maryland–New York Province from March 14, 1897, to January 8, 1901. One of his projects aimed at giving the province a group of men trained at Oxford in an English university atmosphere. Father Purbrick thought that the American universities had copied the German universities too servilely and had turned literature into a science. In order to prepare the young Jesuits for Oxford, Father Purbrick began to send promising subjects to Stonyhurst, then the philosophate of the English Province. There while making their philosophy, they could do reading on the classics under competent tutors.

Harding Fisher was named to make philosophy at Stonyhurst on July 31, 1899. Before sailing he spent two weeks in New York City and had long visits with his beloved mother whom he felt he would never see again. This presentiment was verified, as Mrs. Fisher died of a heart attack on May 26, 1901, during Harding's second year in England.

Like other Americans who cross the Atlantic, Harding found out that views other than those current in the United States obtained abroad. From the beginning the un-American ways of the English were too clear to be denied or explained. Harding did not remain long enough in England to acquire the English viewpoint. He came greatly to admire and love the Englishmen he knew at Stonyhurst and was always amazed by their shyness. He recalled that he had to do all the breaking of the ice in order to form friendships. When he was first interviewed by Fr. Joseph Browne, the Rector of Stonyhurst and an Anglified Irishman, he was asked, "How are you getting on?"

"So-so," he replied.

"Aren't they good to you?"

"Negatively they are. No one has hit me or called me names."

"How about Father McCoy?" (Father Richard McCoy, another Anglo-Irishman, was the superior of the Jesuit students at St. Mary's Hall).

Harding answered, "Father McCoy is the worst one of all. When he sees me coming, he runs."

"Yes," admitted Father Browne, "he is one of the shiest men in the English Province but also one of the best. It will be worth your while to try to get to know him."

Harding tried and (with or without the aid of Father Browne, he never knew) became one of Father McCoy's favorites and his partner at cards.

In time the English came to appreciate Harding's social gifts—so much so, indeed, that one or other of them tried to monopolize him. Harding resisted this, preferring to spend some of his time teaching scholastics

who did not speak English the American brand of that delightful tongue. One of his pupils was the German, Johannes Ross, afterwards bishop in Japan.

Willie Doyle

Among the foreigners at St. Mary's Hall was the Irish Jesuit William Doyle, who was to distinguish himself as an English Army chaplain in World War I. Fr. Robert Steuart wrote in *March Kind Comrade* that Doyle had merited the Victoria Cross, not once, but many times. Father Doyle was killed in action and after his death became widely known as one of the leading modern exponents of penitential asceticism. What was most vivid in Harding's memory of this mercurial Irishman was his intense Irish nationalism which led him to dance on a picture of Queen Victoria and kept him glued to his chair when "God Save the Queen" was played. In addition, Doyle's addiction to practical joking earned him at Stonyhurst the reputation of being an eminent if kindly villain.

Among the Englishmen, Harding's favorite was Charles Plater, a man of attractive personality and great friendliness. Harding returned his affection and considered him one of the finest and most lovable characters he ever met. Fr. Cyril Martindale, the well-known writer, was also one of Mr. Fisher's close friends. He told the young American how he had read himself into the Church while at Harrow and was promptly expelled for having done so. Later on, however, when Martindale won the Newdigate Prize at Oxford, an achievement never before accomplished by a Harrovian, all Harrow received a holiday to celebrate the feat.

But the greatest spiritual treat of Harding's stay in England was a retreat given at St. Mary's Hall by Fr. John Conwee of the Irish Province whom the *Ulysses* of James Joyce has introduced to the world of letters. The suave and simple eloquence of this father set Harding's heart on fire during every meditation. He could scarcely wait at times for the points to end in order to get to his priedieu, where he would talk over the matter with Christ the King.

Harding saw a good deal of England during his three years in that country. When his mother died, his brother James crossed the ocean to visit him. The authorities at St. Mary's advanced the date of Harding's examination so that the brothers could travel about England together. During this trip he spent some days at Richmond and met thin and gawky George Tyrrell. The brothers spent much time in the lake country.

Before Harding finished at Stonyhurst, the project of studies at Oxford had been abandoned. Fr. Thomas Gannon, who succeeded Father Purbrick in 1901, preferred American training for his subjects. In addi-

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tion, the English Province found it impossible to spare at Campion Hall the number of places the American Jesuits would have required.

The scholastic teacher

After a short stay in New York City, Harding went to Baltimore and matriculated at Johns Hopkins University. He had his choice as a major among Greek, French and English. Having learned that the courses in the ancient languages and in French offered that year would contain a good deal of minute examination of the indecencies of the ancients and moderns, Harding chose to study Chaucerian English under the genial and friendly tutor Currellmeyer. The stay in Baltimore, however, was brief.

By February the migraine headaches, which had plagued him at Fordham and had reappeared in England, took permanent possession. For nearly thirty years from this time, Harding was destined to be a constant sufferer from them. His superiors decided that Harding should interrupt his studies. He was sent for a rest to St. Andrew-on-Hudson, Poughkeepsie, New York, which had just been opened as a novitiate in succession to Frederick. Fr. Thomas Gannon, the Provincial, thought that smoking might ease the strain of the headaches and ordered Harding to take up the habit.

When the young man went to the Father Minister for tobacco he was made to feel that this was definitely a step in the wrong direction. The rector, Father John H. O'Rourke, intervened and made clear to the minister that young Fisher was acting on orders. Harding found great relief and continued to smoke until 1957. When in that year Pius XII in an address to a General Congregation of the Society of Jesus came out against smoking, Father Fisher immediately gave it up. He was eighty-two at the time and not in good health but during the last four years of his life he never smoked again.

Harding's return to normal health was so rapid that he was soon assigned to teach Latin, English, and French to the novices; and at Easter 1903, he was called to Boston to take charge of a class of humanities, abruptly left without a teacher. He remained at Boston only to summer time when he was transferred to Loyola School at Park Avenue and 84th Street in New York City. This school had been founded by Father Neil McKinnon, rector of St. Ignatius Parish, in 1899. The saintly and benevolent pastor had perceived a need for a school to take care of the children of wealthy Catholics destined for college and university.

If parents persisted in sending their sons to secular colleges and universities and ran the risks of agnostic and anti-Catholic teaching, Father McKinnon thought it would be a work of zeal to establish a select school

“where during their high school course, and even during the later grammar school classes, the boys would receive religious instruction along with secular learning, where they would practice prayer for a few minutes a day, where they could prepare for and frequently receive the sacraments and be fitted to meet the dangers into which they would subsequently be thrown.”

Harding's four years of hard work at Loyola School opened his eyes to the problems of the American educational effort. In a paper entitled “The High School,” which was read at the theologians' academy of Woodstock College and appeared in the July, 1910, *Teacher's Review*, he studies some of the aspects of the high school movement which at the time was sweeping over the country.

Especially interesting are the paragraphs which reflect the struggle among Jesuits themselves over certain adaptations which some members considered unwarranted departures from tried tradition. Although obviously on the side of those who favored yielding “to the requirements of the times,” Harding is fair to those “who would trace much of our present inefficiency to these concessions.” The young theologian's balance of judgement is obvious in paragraphs like the following: “It cannot be supposed that serious-minded men would hold out against a movement that matters so much for the public good without having grounds for their opposition. Indeed those who have favored the movement would be the first to acknowledge that it is not without its disadvantages. They have been in a position not only to gage its theoretical difficulties, they have been obliged to overcome them.”

The paper also contains some of the arguments then being urged in favor of separate establishments for high schools. Harding ends with an appeal not only for support of the high school movement but also for participation in non-sectarian associations dealing with educational problems. He thought that Jesuits had shown lack of interest in these influential organizations, which in turn had lost interest in the Jesuits.

Spiritually the years at Loyola were not lost. In Fr. Neil McKinnon, a Nova Scotian, who was his superior there, he met a kindly giant of a man who liked to take around the mail personally and thus keep close to his community. Father Fagan, his educational mentor, also gave useful spiritual hints. At Loyola also he found Fr. Pio Massi, who was the son of a trusted lay official of Pius IX and had grown up in the Vatican. Through him, Harding got to know happy Italian spirituality. The lovable Roman influenced the young American deeply. In the obituary of Father Massi which Harding composed are paragraphs which could be applied equally well to their author. An example: “In many ways Father Massi never grew old. He had, it is true, the maturity of judgment of

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one who had become grey in the confessional and in the direction of souls. His frame in later life was broken by infirmity, and his body suffered much from disease and advancing years; but his heart refused to age; it seemed to be endowed with perennial youth. His affection never grew old. For most people youth is the time of friendships. They make acquaintances in later years; this was not true of Father Massi. To the very end, he made friends wherever he went. He had a great wealth of affection and he simply could not conceal it."

Theology and tertianship

The next seven years of Father Fisher's life, from his thirty-second to his thirty-ninth year, were the final formative years. They were years marked by protracted suffering. His illness, due to nerves and tension in a remarkably well-balanced man, was serious enough to make it appear at times that young Fisher's usefulness was at an untimely end.

In the fall of 1907, Harding went to Woodstock College, Woodstock, Maryland, for theology. There, only a few miles from the scenes of his first Jesuit years at Frederick, he was once again "green-walled by the hills of Maryland." There he was to spend more than five years in surroundings which Hilaire Belloc once asserted before a Woodstock audience to be the most beautiful in the world.

Woodstock had been founded, forty years before Harding arrived, as the first Jesuit philosophate and theologate in the country. At the time Michael O'Connor, former bishop of Pittsburgh, ventured the opinion that the American Society would never fill it.

Woodstock had been founded by Italians, and many of its famous professors were members of the first staff: Cardinal Mazzella, and Fathers De Augustinis and Sabetti. In 1907 none of that staff survived; the Americans had taken over. The faculties in Harding's student days numbered some shrewd and capable men. But this was long before the recent revival of philosophy and theology. It was the period when the *Messenger of the Sacred Heart*, more learned it is true than at present, was the organ of Jesuit opinion in America. The magazine *America* was about to be launched, but *Thought* had not yet been projected and *Theological Studies* was undreamed of. More significant still, unlike their successors of today, few members of the faculties had been trained abroad or in non-Jesuit universities. This meant that Woodstock was cut off from contemporary theological discussion and philosophical debate.

In the years of Harding's divinity studies, this circumstance was perhaps a fortunate one. They were critical years when the Modernist crisis was coming to a head in Europe. Catholic circles in England and on the continent were torn by a bitter struggle between the innovators and the

integralists. The latter, suspicious and outspoken in denunciation, caused almost as much trouble as the modernists. A spirit of distrust and frustration dominated the theology of the period.

Woodstock lived peacefully apart from this turmoil. It was blessed with the absence of both integralists and modernists. The only echo of the controversy was the introduction of the oath against Modernism. In Woodstock this was little more than a solemn formality, another occasion to reaffirm beliefs which had never been compromised. Harding, possessed of a first-rate intelligence, might in other circumstances have blossomed as an intellectual; but at Woodstock, and with his headaches, there was little possibility of such a career for him, or indeed for any of his contemporaries.

Among his professors, Harding greatly admired William Duane, prefect of studies and professor of dogma, as a fine teacher with a thorough mastery of his subject and the ability to present it with clarity and force. Father Duane in his turn was impressed by Harding's obvious competency. During the earlier years before nervous disorders came to cloud the picture, Father Duane made no secret of his choice of Harding as a future professor of Holy Scripture. Henry Casten was the most profound and original thinker on the theological faculty in those days. He spoke Latin easily and, despite the fact that he was not a good pedagogue, was well liked. Lacking Duane's skill of presentation, Casten left much for the students to do. For this reason his matter was better prepared for the examinations. The theologians rightly judged that they could rely on the handy outlines Father Duane printed for them, but to assimilate the depths of Casten required much more application.

Still less gifted as a teacher was Timothy Barrett, professor of moral theology, who influenced Harding more than any of his colleagues. Trained at Innsbruck in Austria, Father Barrett used to read a ponderous manuscript in class. His teaching was almost entirely devoid of perspective. Unimportant and clear pages were labored over as assiduously as important and difficult passages. What he lacked as a pedagogue, however, Father Barrett made up by his sanctity. His love of God was obvious and contagious.

The professors of Scripture, Walter Drum and John Corbett, were men of scholarship but seemed to lose themselves in details. They failed to impress Harding. More appreciated was Fr. Hector Papi, a lovable Roman gentleman, who had abandoned a promising career as a papal diplomat to teach canon law at Woodstock. His quaint examples and overflowing charity, joined to a foreign accent and a very distinguished manner, made his classes a treat. Years afterwards, the eyes of his pupils would light up when he was mentioned.

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Harding was somewhat older than the members of his class. By dint of close application, he soon obtained a reputation among them as a promising theologian and was much consulted. Beadle of the theologians in his second year, he came to know and admire Fr. Anthony Maas, the rector of Woodstock. From this capable Westphalian, Harding learned much about the spirit of the Society. Father Maas in turn loved and admired young Fisher. Years afterwards, as he lay dying, his last thought was to send a blessing to Harding.

As beadle, Harding was freed from the necessity of speaking Latin, an obligation he took seriously. The result was that during the second year he was more consulted than ever. At this time a simple incident took place to which Harding attached considerable importance. Up to this time he had found it impossible not to break a lance for truth whenever in his judgment it had not received due consideration. Walking one day with a group of theologians, he was amazed to hear one of them make a statement entirely devoid of foundation in fact. Correction quivered on Harding's lips, but he caught himself and let the remark pass without a word. Henceforth he schooled himself against argumentativeness and succeeded in overcoming it completely.

During his third year, Harding was more consulted than ever. Father Maas heard that there was an endless stream of visitors to his room. When informed that the subject of the Latin conversations was theological, the saintly rector gave his approval. Toward the close of the year, however, Harding was afflicted more than usual by his perennial headaches. He was so exhausted that he could not sleep. An early examination and a brief rest before ordination by Cardinal Gibbons on July 30, 1910, did not prove an efficacious remedy. Harding had worked hard in England. His months in Jersey with the French fathers had been full of activity. The breakdown at Hopkins had brought an all too brief respite. Four years of teaching and hours of coaching at Loyola School had left their mark. Harding was tired when he came to Woodstock. The more or less rigid regime of the theologate, his close application and spiritual devotedness took their toll.

Competent medical examiners finally called a halt in November, 1910. They informed Harding's superiors that he was on the verge of a nervous breakdown and that only a long rest could save him. If he did not get it at once, he would be incapable of serious application the rest of his life. This diagnosis caused Father Maas to act promptly. Harding was sent to New York City, ostensibly to help on the *Messenger of the Sacred Heart*, then edited by Fr. John H. O'Rourke, who knew the condition of his former novice and gave him very little work. January, February, and

March of 1911 were spent by Father Fisher in Jamaica, B.W.I., where he had been sent as a companion to the ailing Fr. James Smith.

In September, 1911, Father Fisher returned to Woodstock and completed his fourth year of theology. This year too he was far from well, but he did not have to attend any classes since he was out of course. In January, 1912, he was able to begin work for his *Ad gradum* examination, which he passed in May.

Father Fisher returned to Woodstock in September, 1912, as professor of classics to the young Jesuits engaged in the study of philosophy. This year lived in his memory as one of headaches and sleepless nights. Nonetheless he taught the few classes assigned, gave some public conferences in Baltimore and began to give spiritual retreats, which was to be one of the major occupations of his life. Harding's facile flow of beautiful language was perhaps better adapted to retreat work than to formal sermons. It was soon obvious to him, at any rate, that the retreat did much more good than isolated discourses.

The final year of Harding's Jesuit formation, his tertianship, was spent at St. Andrew-on-Hudson from September, 1912, to June, 1913. Here he lived again amidst beautiful scenery, but of a type quite different from that of Maryland. Situated on a bluff north of Poughkeepsie overlooking one of the finest sections of the Hudson River, St. Andrew's surroundings are magnificent. The moods of the river, the delicate beauty of the nearby Catskills and especially the unsurpassed richness of the autumnal coloring fascinated the tertian fathers.

Harding was approaching forty at this time and had been living the Jesuit life for nearly twenty years. The Society gave him a year to survey the past and prepare the future. Suffering and pain were again almost constant companions. A minor operation and nervous difficulties confined him to the hospital for two months. His principal guide here again was Fr. John H. O'Rourke. Although not Tertian Master, the grey ex-Master of Novices was appointed that year to give the Long Retreat to the Tertians. Harding enjoyed the beautiful, practical talks of this spiritual giant whom he had so often encountered on his path.

Later on, Fr. Thomas Gannon, the regular instructor, returned to his charges. He was the same rigid, restrained and severe character whom Harding had known as a boy at Fordham; but his sincerity and goodness were just as obvious. His Tertians esteemed him especially as an incomparable confessor. Harding saw in Father Gannon the typical product of the French-Canadian variety of Jesuit spirituality. While not desiring to imitate it in all particulars, he was by no means blind to its excellence.

When the status of the province was posted on July 31, 1914, a few days before the outbreak of World War I, Father Fisher was assigned to

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the 84th Street community where he had lived while teaching at Loyola School; but this time he was to be a member of the editorial staff of the weekly periodical *America*, founded in 1909 by the American Jesuits. It was the first Catholic journal of opinion in the United States and aimed at presenting Catholic thought on the problems of the day.

Under its first two editors, *America* affected a leisurely, academic style of journalism. Its aloof intellectualism made little impact. Its interests were international and it endeavored to offer the Catholic viewpoint dispassionately. It launched no crusades, its controversies were mild and urbane disagreements with other journals. Socialism, however, was attacked more sharply. *America*, before 1914, reflected the false peace of the years before the great wars. Then, under Richard H. Tierney, the journal became a bludgeon.

In order to give punch to his paper, Father Tierney, the editor who is said to have withstood President Wilson to his face, began to improve the staff.

The editor

Harding Fisher was the youngest member of the staff which created *America's* silver age. Tierney had known him at Woodstock and a kind of friendship had developed between them. Fisher's articles in *America*, the *Messenger*, and other periodicals impressed the future editor-in-chief and he was able to induce the Jesuit authorities to assign Harding to *America* as an assistant editor. Fisher was destined to spend eight full and laborious years in the position.

Among the men around Tierney, Fisher was unquestionably closest to the chief. Fr. Francis Talbot has written, "Fisher balanced the staff as theologian and philosopher and as observer of world events, particularly during World War I. He combined learning with lucidity in expression, balanced judgment with courageous action. Father Tierney sought the final word of advice on all important matters from Father Fisher." This should not lead us to conclude that Fisher's years on *America* were pleasant years. Tierney was temperamental and moody. His treatment of his subordinates was often stern to the point of being unreasonable. At one time the situation became so tense that Father Dwight advised Harding to ask to be relieved. Father Fisher's principles, however, did not allow him to take this step. He remained at his post and Tierney's mood eventually passed. This trial taught Harding, by nature a lover of his fellows, a needed lesson. Still he lost none of his affection for Tierney even though he knew that he was not to see it reciprocated.

Harding wrote news copy, editorials and reviews. He edited letters and answered mail. Probably the rudest labor imposed on Fisher, how-

ever, was the reading of proofs, editing of manuscripts, and solving of the doubts of the staff. In this he had the able and genial assistance of Walter Dwight, but the dynamic Tierney left no room for doubt that Fisher's was the final and full responsibility.

During his years as assistant editor, *America* was deep in debt. World War I never brought the regimentation which was enforced from 1941 to 1945, but it was a difficult time for *America*. Costs mounted sharply whereas subscriptions were, at best, stationary. In order to survive, Tierney had to allow his overworked staff to give retreats, exhortations and lectures. He even permitted them to teach in the Fordham University graduate school where Harding gave a course in ethics. Heroism was required of the editors. Impossible tasks had to be done. They were. The only respite Harding had during those years were the days of his annual retreat, often made in Boston.

Strange to relate, his health improved toward the close of this spartan period. For the first six years his nights were partially sleepless, four hours being the most he could count on. Exhausted he would tumble into bed only to find that a persistent headache kept him awake. He would say the rosary. He would read from a book. He would edit an article. He would look at the stars, but sleep eluded him. After six years there was an improvement. His headaches became less severe and he began to sleep, at times, for six or seven hours. Nevertheless Harding looked back on his years as editor as years of strain, of continuous effort under pressure, of an eternal meeting of deadlines. They were indeed hard and inhuman years but they taught the priest his most valuable lesson: to love in spite of trial and misunderstanding.

The master of novices

Father Fisher was not destined to remain with *America*. Events in 1922 brought a change in his career and gave him the work which he most desired. Harding had for years felt the effect of the *Spiritual Exercises* in his own soul. He had, moreover, had occasion to give a number of retreats and had perceived the good they wrought in others. Naturally spiritually minded, he felt the attraction of work with souls. The rest of his life was to be devoted to this kind of occupation as Master of Novices, superior and Spiritual Father.

In June 1922, Fr. Laurence J. Kelly, who in 1917 had founded at Yonkers, N. Y., an auxiliary novitiate of the Maryland–New York Province, which at the time embraced New England and the Middle Atlantic States, was named Provincial. For some months the office of Master of Novices at Yonkers remained unfilled, the Socius, Fr. Gerald Dillon supplying. In August, Father Kelly decided to shift Father Fisher to

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Yonkers. This was a blow to Father Tierney, who, however little he might let it appear, appreciated Fisher's worth.

The first year of the work was passed at Yonkers, where at 615 North Broadway the Province had acquired some years previously a large property. The purpose at the time was to move the scholasticate from Woodstock, Maryland, to the vicinity of New York City. After the purchase was made, it became clear that a hillside site had many drawbacks. There was, moreover, considerable sentiment, especially in the southern part of the Province, against any shift from the South. When in 1916, Superiors judged that one master of novices could not properly train the large number of novices who were entering, the Yonkers property, which was called Woodstock-on-Hudson, became an auxiliary novitiate.

The property had a twelve hundred foot frontage on North Broadway. About five hundred feet from the street and hidden among the trees was a mansion which gave the impression of an English castle with its square Norman tower and parapet roof.

Father Fisher found himself practically alone with the forty-four novices. In addition to running the house, he had to give every week several conferences on the Jesuit life, and often had to give points for the morning's meditation. Moreover, October, when the Long Retreat, with five conferences a day, was scheduled, was less than six weeks away. Yonkers had been founded so recently that there was not a scrap of written guidance at hand. In this crisis the forced labor of his editorial years stood Harding in good stead. Father Fisher liked to tell of the eve of the feast of St. Colette, March 6, 1923. After a hard day he was in his room blissful in the thought that no further demands would be made on him that day. There was a knock at the door and the manuductor informed him that Father Kelly always gave points for the feast of St. Colette and the novices were waiting for him to appear. Father Fisher knew nothing of St. Colette and it was too late to investigate, but the points were given.

Father found running the house somewhat more difficult. Father Kelly, founder of Woodstock-on-Hudson as a novitiate, had come directly from a Southern Maryland pastorate. A naturally thrifty man, he had accepted a rather reduced standard of life from the province authorities. The novices never went hungry, certainly; but they did labor at some very menial tasks, e.g., caring for pigs, in order to keep the larder supplied. Perhaps it was good training in a way, but it was not Harding's way. The pigs were sold and a larger subsidy was obtained from Father Kelly. There was a coal strike that year and at times the

bins were nearly empty. Some of the trees on the property were turned into heat and novices had to stay up at night to keep the fires burning.

In his difficulties, Father Fisher at first had recourse to Father Kelly. That shrewd individual, realizing that Yonkers was in capable hands, failed even to show concern. He would turn the conversation to some extraneous subject or tell jokes which usually failed to cheer. Harding took the hint and proceeded to solve his own problems as best he might. Father Kelly, indeed, gave him an additional burden to carry. In January, 1923, he put the transformation of a property recently acquired in Lenox, Massachusetts, into Harding's hands. The formation of a New England province of the Society was foreseen and it had been decided to transfer the Yonkers novitiate to New England. The Province acquired 358 acres in the Stockbridge Bowl of the Southern Berkshire hills. Hawthorne wrote his *Tanglewood Tales* nearby and described the estate. The environs were of rare rugged beauty with few soft or enervating lines. The impression was, too, one of complete isolation. Nearby Lenox, moreover, was a place of some antiquity, having been settled in the middle of the eighteenth century. The location was considered very healthful.

The property had been bought in 1892 by Anson Phelps Stokes as part of a larger tract of land. On the parcel sold to the Society, Stokes had erected one of the largest private homes in the United States. In addition to the main residence there were eleven other buildings of varying size. Stately simplicity was the mark of the grounds where large lawns had been laid out but the natural setting had been preserved. The mansion was in keeping with the grounds. Built of Pittsfield marble, with the upper stories in half timber and mastic, it looked like a dwelling built around a church. With fifty-four rooms, some of them very large, Shadowbrook was three or four times as large as the Yonkers mansion.

To Father Fisher was assigned the task of turning this mansion, which had been used by its wealthy owners only in the spring, summer and fall, into a novitiate. Fisher purchased an automobile; and every other week, sometimes oftener, he drove the 150 miles to Lenox, where he found Father Dillon, who had taken up permanent residence shortly after Easter. Together they studied the situation. The music room was turned into a chapel, the library and reception rooms retained their functions, the drawing room became a parlor. The kitchen did not require any considerable change at the moment. The larger rooms on the second and third floors were turned into ascetories, dormitories and classrooms. The fathers and brothers were quartered in the smaller rooms on the same floors. One of the problems was the heating system. Shadowbrook had never been occupied during the winter. The heating system, designed to take the chill off the house during spring and fall, was quite

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inadequate for a New England winter. Thanks to a friend, who had the technical knowledge required, heating was not the problem it might have been, but there never was adequate heating for a really cold day.

Father Fisher thought that forty was the largest number that any Master could successfully handle. Only after hours of private converse could he succeed in winning their confidence. With forty this could perhaps be done, yet larger numbers were constantly sent to him. Public conferences, while important, were not, in his opinion, sufficient. The novices must be given the principles, and trained in the practices, of the religious life but it is more necessary in private conversation to find out, if possible, just what in each individual prevents him from putting the principles into practice. This supposes intimate knowledge and is a trying task. Father Fisher always allowed his novices to get help from anyone available. Not all could, he felt, talk to him and he himself did not feel much sympathy with certain characters. While endeavoring to do his best for them, he was glad if someone else could help them.

Among the new recruits there were usually some who seemed to have chosen a way of life for which they were not suited. At first these men caused the young Master no little heartache. Every evening he would resolve to dismiss them, every morning he would hesitate to take the decisive step. It was a kind of torment. Finally he developed a technique. When really doubtful about a man, he would fix a date on which the decision had to be made. Then he conscientiously collected his observations and those of others. When the day came the decision was made. If it was adverse, there still remained the problem of leading the maladjusted youth to ask for his dismissal. Harding wisely judged that outright dismissal might seriously undermine a young man's legitimate self-respect. Departures must be, and must appear to be, the young man's own decision. He never experienced much difficulty in leading such men to see their unsuitableness for the life and then to ask for their dismissal. All partings, except in one case in which the Provincial intervened directly, were the partings of friends. Even in that one case it was less the youth than the family which was offended.

In the matter of humiliations, Father Fisher failed to follow the spartan methods of Father O'Rourke. He thought that artificial humiliations were of little value in training American boys of his time. He demanded obedience, of course, but was never given to formalities. Work in the fields he considered important for the proper development of the physique of his charges. An hour of light labor outdoors, weather permitting, was required. Short periods devoted to study were also enjoined and the Master urged on his charges the necessity of scholarly competence in the career of a Jesuit priest.

Father Fisher gave the *Spiritual Exercises* of St. Ignatius in the form of the thirty-day retreat at least fourteen times. This meant a great deal of proximate preparation, but he seemed to thrive on it, even the first Long Retreat. His method of relaxing was to go out with one of the coadjutor brothers and learn to drive. Motor cars were not in such abundance that this would be a hazard for himself or for other drivers. One of his innovations was to allow the novices during the long retreat, on occasion to make their own points, in order that they might be accustomed to that task. In order to enable them to do this even more effectively, he made his own points and exhortations more of an affective nature.

Fr. John Collins who succeeded Father Dillon in assisting Father Fisher, was of a different nature and temperament than Father Dillon, and gave and received the affection of his charges. He was a clever, zealous man, and an excellent teacher, who managed to mold the heart as he shaped the mind. Novices quickly became aware of the fact that they could always find encouragement and a box of candy in his room. On one eventful Mayday, when the novices were to picnic outside in honor of Our Lady, clouds threatened to engulf their celebration. Coming to Father Collins they asked that he would bless the weather, and he, glancing at the clouds, refused. After this the novices sought out Father Fisher, who without hesitation raised his hand in blessing. The clouds rolled away, only to come back when Father Collins, encouraged by the sunshine, finally consented to add his blessing to that of Father Master. However, this failure as a sunmaker was quickly forgotten in glow of after-picnic satisfaction.

His Eminence, William Cardinal O'Connell stopped at Shadowbrook on route to the Eucharistic Congress in Chicago. After examining the grounds, he warmly congratulated the Superior on their appearances. "As a rule," he said, "religious need about three years to transform a beautiful estate into a dump. Thank God you have kept this beautiful."

In the last weeks of May and the early weeks of June in 1930, Father Fisher was on the road again, this time to be pioneer Superior and Master of Novices at Wernersville. Here he was presented with a problem of quite a different order. Mr. & Mrs. Nicholas Brady had, with great generosity, built an ideal novitiate on a hill north of the town of Wernersville, Pennsylvania, about eight miles from Reading in the Lebanon Valley. The view from the entrance is one of breathtaking beauty, as the great valley with its neat homes, tilled fields and colorful woodlands stretches a way to cushion peak and south mountain. But as beautiful as the great valley was, when the first group of novices from St. Andrew-on-Hudson arrived to meet the Master of Novices on the afternoon of

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June 2, 1930, the immediate surroundings of the novitiate were anything but inviting. The new community found a modern, very functional structure, situated on a bare hill of shale. Trees and shrubbery, those indispensable adjuncts of a religious house, were almost totally lacking. Like all new projects, there were certain inconveniences that attended this first gathering of the novices and their Master at Wernersville. In each cubicle there was a bed and a chair. To most of the novices, accustomed to the beds at St. Andrew-on-Hudson, the new ones were much too soft and comfortable. The first night was spent by many on the floor in order to be able to sleep.

Mrs. Nicholas Brady, who all during Father Fisher's years at Wernersville, was to play the role of loving mother to the novitiate, noticed immediately the regrettable lack of gardens. Soon one of the best landscape architects in America, Mr. Gillette, was engaged by Mrs. Brady to remedy the situation. When the great man arrived, Father Fisher received him with a rather dubious reverence that grew to wonder as he heard the plans. Mr. Gillette proposed spending fifty thousand dollars creating a baseball field, importing clay from France for a tennis court, and surrounding the house with expensive flower beds. In a very quiet way Father Fisher vetoed the majority of the plans. The novices would build their own baseball field; French clay, it was simply pointed out, would be out of place in Pennsylvania Dutch country; and expensive flower beds would hardly be appropriate in front of a house inhabited by male religious dedicated to poverty.

The startled expert quickly demanded what he was expected to do. The Rector conducted him to the beautiful chapel, which Mr. & Mrs. Brady had built. After a brief stay, Father Fisher asked Mr. Gillette what he thought of it, "It is chastely simple, but in perfect taste and of outstanding beauty" said the architect. He was informed that the grounds must match the chapel. American boys, fresh from the classrooms and playing fields of Jesuit high schools and colleges, could not fail to be impressed by the religious beauty of their chapel. The grounds must also help this process of spiritual education. The beauty of shrubs and grasses would be enhanced, Father Fisher believed, by large elms. Mr. Gillette was emphatic in saying that most of the elms would probably die, since it is rather difficult to transplant full grown trees. He was surprised and delighted to find that all the elms survived. Father Fisher had learned something about gardening at Shadowbrook.

In the beginning the Jesuits were viewed with a certain amount of suspicion, but soon the neighbors, Pennsylvania Dutch Protestants for the most part, proved more friendly. Profoundly religious, and with rather deep prejudices for the most part, they were afraid of what the

presence of the novitiate might mean. In fact, they had held a town meeting sometime before, in a vain effort to keep the Jesuits out. With a wisdom born of grace, Father Fisher and the administration of the house, decided that as many as possible of the workmen should be from the neighboring town of Wernersville. Also an open house was held for all the neighbors, and they came in large numbers, and were vastly impressed, especially by the beauty of the chapel. The trustees of the nearby Lutheran church had never seen the Stations of the Cross before, and Father Fisher described them in detail, leading them from station to station. One of them, a deacon of the Church, asked if there was not some printed matter on the Way of the Cross, and when presented with a booklet, asserted that he would use it in his Sunday school class.

The first novices at Wernersville had received a good part of their training under Fr. Leo M. Weber at St. Andrew-on-Hudson, Poughkeepsie, New York. Even in such a well determined system as that of the Jesuits, the personality of the master of novices has not a little to do with the spirit and tenor of the novitiate. This is of course, is as it should be. This could have created tension. Father Weber himself had warned the departing novices, that under no circumstances were they to adopt this attitude, and had done his best to prepare them for the new novice master. But no matter how the wise master insists on the necessity of flexibility, novices are rarely broadminded enough to allow for any variation.

The contrast between the two masters of novices was quite marked, but it was a tribute to both men that after a period of uncertainty, the novitiate followed the direction indicated by Father Fisher. This did not come immediately, and on occasion the second year novices seemed to feel that the primi needed their fatherly guidance in order to protect the spiritual formation that had been begun at St. Andrew's. But the dismay of the secundi soon yielded to what might be called the firm charm of Father Fisher. Older members of the province wondered, quite frequently aloud, on the result of the impact of two different personalities on the novices. But this impact was not as earthshaking as others would have it.

Inisfada

Fortunately for Father Fisher, the covered wagon was a thing of the past, but all the other aspects of pioneering were to be his once again. St. Ignatius House of Studies at Inisfada on Long Island, New York, had been the summer home of Mr. & Mrs. Nicholas Brady, the very generous donors of Wernersville. Mrs. Brady had presented this elaborate mansion to the Jesuits in the hopes that they would open a country

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school for the very rich. Many wealthy Catholics were willing to go along with this move, but the difficulties in the way of opening such a school in the Brooklyn diocese at that time proved insurmountable and therefore in 1937 it was decided that Inisfada should become a house of studies for the Society. This would relieve the overcrowding at Woodstock, or so it was believed. Hence the first year of philosophy was moved to Inisfada from 1937 to 1940.

Once again, Father Fisher had the difficult task of trying to make a huge residence, designed for members of a private family and guests, into a place suitable for young men vowed to poverty, studying for the priesthood. As is usual in these mansions, the rooms reserved for the family were spacious and rather beautifully appointed, whereas those for the servants were little more than bedrooms. Eighty men somehow had to be housed in a place designated for thirty. As a result, wide corridors were pressed into service as dormitories, and the living conditions inside certainly belied the gracious and magnificent exterior. In a rather poorly advised move, Father Provincial insisted that the expensive woodwork of some of the common rooms be torn out and replaced by more ordinary timber. This of course took time and planning, and filled the house with dust and dirt. In many instances it meant that the Rector, who had just finished giving a retreat, would return to get into working clothes and lead his corps of Brothers in cleaning up.

In addition it was learned that the wealthy of Inisfada, many of them Catholics, were much more opposed to the coming of the Jesuits than the Pennsylvania Dutch Protestants had been. The new house of studies was situated in a restricted area, and the embattled rich felt their privacy threatened. Mrs. Brady offered considerable help in meeting this obstacle which was, however, surmounted only partially and with immense difficulty. To help win over the hostile neighbors, it was necessary for Father Fisher to attend many meetings and luncheons, and in general to experience difficult times.

One other problem was found in the fact that the philosophers of the first year were not a homogeneous group. Some had been with Father Fisher at Wernersville, and an equal number were from St. Andrew's, and therefore, strangers to him and his methods. With his usual patience, Father Fisher made every effort to conciliate the differences. But whereas at the novitiate, all the newcomers were strangers to him, here it was a divided group. He had succeeded without too much difficulty in winning practically all of them to an enthusiastic acceptance of his guidance in the first instance, but at Inisfada the task was much more difficult. Father Fisher's own former novices were naturally very devoted to their master, and formed a compact group acting according to

the principles he had given them. The group from St. Andrew's not only had difficulty in recognizing the Jesuit ideal painted for them by Father Weber, they also were prone to consider their new found companions and Father Fisher himself as leagued against them. All in all, it was a very difficult position. Father could not deny the interpretation of the Jesuit life he had been giving for fifteen years. On the other hand, he felt very keenly the wall that circumstances had erected between him and the large group of his subjects. He never felt that he completely dominated the situation, due very probably to the fact that it was only one year at a time that came and at about the time the situation might have been bettered, his subjects would leave and new ones, bringing the same old problems, would come to him at Inisfada.

In 1940, at the end of three years of experiment, Inisfada was abandoned as a house of studies, and Father Fisher was appointed Rector of Fordham University in New York City. While the institution itself was hoary with age and tradition, nonetheless it was in a pioneering role that Father came.

Fr. Robert Gannon, who had been Rector and President since 1936, found that both offices imposed a crushing burden on the incumbent; it was therefore decided to separate them. Father Gannon would retain the presidency and Father Fisher became Rector. As Rector he was, according to the constitutions of the Society of Jesus, fully responsible for the academic, financial and moral standing of the great university. According to a special statute drawn up to determine the mode of action with regard to a president and rector in the same university or college, Father Gannon's authority was inviolable. He had full power around the university. His decisions on academic and financial problems were final. It is true that the statutes reserve the top decisions to the rector. But in practice, this could mean very little when the theoretical "subordinate" had *plenam libertatem*. Furthermore, because of a conflict of office and protocol, it was decided Father Fisher would not attend any of the functions of the university.

This anomalous position was not easily acceptable to Father Fisher. By nature a man who liked to face his responsibilities, he found an elusive quality to this setup that was not satisfactory. Furthermore, he was well aware that he could, at any time, have forced the issue and received effective power, but as a matter of loyalty to Fordham and to its eloquent president, he thought it would be better to efface himself. The provincial of the New York Province at the time, Father Sweeney, sanctioned this course of action, and therefore Father Fisher served his full time and more in an office which required infinite tact and a veritable love of humiliations. The members of the community were sympathetic

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to his position to a man, although some men of lesser mold could not understand why he allowed his superiority to be rendered nominal in so many points.

Father Fisher actively supported Father Gannon's regime. The prayers of his rector were a large element in Father Gannon's very real success in guiding the university through trying times. This was especially true, since much of Father Fisher's term as rector of Fordham fell during World War II. Communication with Rome was almost nonexistent for several years. The Father Assistant at the time, Zacheus J. Maher, had been sent to America with plenary powers to handle the emergency. From his desk at St. Andrew-on-Hudson, he ruled the American Assistancy for a long period without consultors. Poughkeepsie was not far from Fordham, but Father Fisher never once made the trip, either to defend his policies or to take up any charges that might have been made against him. Not everyone at Fordham displayed the same mastery of self.

Father Fisher was not unhappy to step down from the task of Rector at Fordham, when in January of 1947 he was sent to 84th Street as Spiritual Father. A new Rector was appointed in his place, the former Provincial, Fr. Joseph A. Murphy.

Father Fisher's stay at 84th Street was to be of short duration. In 1948 he was called to Woodstock to be Spiritual Father of the theologians, working with Fr. Raymond Goggin, who was Spiritual Father of philosophers. Working with the theologians was in many ways a test of his own adaptability. These were men who were removed from his own generation by about forty years. These forty years had seen two major wars, one depression and a general upheaval of ideas that had long been a ruling factor in the training of young religious. It was a case of a man who deeply cherished the traditions of the Society of Jesus meeting with men who had the same basic affection, but felt that the technique must be revised and modernized. The mutual regard and affection of the theologians and their spiritual father is ample testimony to the fact that the fusion worked well.

Along the way Father Fisher had met with many provincials, had been consultor to some of them, and during his time at Shadowbrook, had been sent as a member of the province of New England to represent it at the congregation of procurators. This enabled him to have direct contact with the then Father General, Father Ledochowski. Indeed, this meeting was one that was indicative of Father Fisher's manner with major superiors. On being told by Father General in rather plain language that he intended making Father Fisher Provincial of the Maryland-New York Province, an answer came with great decision, "Your

paternity will certainly regret it if you name me Provincial. By character and training I am a man who sees only the good points in people. Furthermore, I do not believe there is any sense in a superior waging a continual war on faults and shortcomings. They will not be corrected no matter what he does. My principal is to overlook the faults, and try to accomplish something." The rejoinder of the Holy Father General, "You are, indeed, like that," apparently ended any thoughts in that direction.

Underlying his attempts to instill and form the spirituality of the theologians would be the remembrance, for example, of a visit of Fr. Norbert de Boynes, a French Jesuit sent years earlier by Father General to inspect and report on the American Jesuits. At the time Father Fisher had been an editor of *America*. One of the Father Visitor's concerns was the prayer aspect of the spiritual life of the American Jesuits. His observation indicated that he did not believe that the American Jesuits were a particularly prayerful group, and Father Fisher pointed out that Father de Boynes would make a mistake if he expected American Jesuits to act as if they were Frenchmen. That did not indicate that the American Jesuits did not pray as much as their French brethren, but rather that they tended to shy away from external manifestations of devotion.

In 1951 Father Goggin left Woodstock and Father Fisher was named as Spiritual Father, both of the House and the theologians. In this task he continued until his death in 1961, with Father Graham coming in 1958 as his assistant. In these latter years of his life, there was a mellowness and a kindness that could not help being infectious. Physically a small man, he had the depth and breadth of vision that indicated a great Christian gentleman. As year followed year, it was quite evident that Father Fisher was trying to adapt himself to the religious mores of the younger men, and at the same time to keep them acquainted with the tradition that gave power and strength to those new modes of action. If at times, there was misunderstanding on the part of theologians, or on the part of Father Fisher himself, it was something that was always worked out in a climate of respect and affection on both sides. Age inevitably took its toll of his physical strength, and in the early months of 1960, Father Fisher went to Mercy Hospital in Baltimore for treatment. While there, he fell and broke his hip, and from that time until his death he was confined to a wheelchair, although he made valiant efforts to use a walker on occasion. It became usual to see him walking along the first corridors slowly and painfully, with a theologian or one of the faculty fathers walking by his side as he tested out his leg and tried almost to wish strength back into himself.

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On July 30, 1960, Father Fisher's fiftieth year in the priesthood was accomplished. However, the actual celebration of the sacerdotal jubilee was deferred until August 22, 1960. Sixty-one Jesuit guests gathered for the jubilee. The day opened with a mass celebrated by the Most Rev. Jerome Sebastian, Auxiliary Bishop of Baltimore. His Excellency the Most Rev. Francis Keough, the Archbishop of Baltimore, had been invited, but took sick a few days earlier and Bishop Sebastian agreed to come instead. The mass was attended by Father Fisher, who was in a wheelchair at the time, flanked by the provincials of the Buffalo, of the Maryland, and of the New York provinces. After the mass Bishop Sebastian gave a short but very well deserved eulogy to the jubilarian, after which all retired to the dining room for breakfast. Earlier in the morning, Father Fisher said a private mass confined to his wheelchair. The day was one filled with nostalgic joy, both for the jubilarian and for those who attended the celebration. A cross section of the men that he had trained, those he had worked with in the training of other men, together with men whose lives had been blessed by his friendship, returned in token of the deep affection they felt for the man. Starting with his own mass in the morning and ending with community benediction in the late evening, the day was a well deserved tribute to a man whose priestliness was recognized as showing the contagion of sanctity.

The days following the jubilee were almost like those of one waiting, not so much with resignation as with joy for the call of the King. To those who came to see him, it became evident that he was weakening, and at the same time, there was little fear in his makeup. A succession of heart attacks made even the wheelchair too much, and more and more he was confined to bed until on the morning of the fourth of May, while preparing to attend mass, he crossed the threshold of life, and went to the Altar of God to stand before the Throne of Christ.

Of St. Ignatius it was once said, that in his dealing with men, his principle was "Totus Ex Caritate, Amore Concretus". The same could be said of Father Fisher. All his life, he had tried to understand men and love them, and when understanding was hard to come by, nonetheless the love went out to embrace all men in Christ.

Through his life three provinces felt the impact of his personality and holiness. It is not hard to believe that in death, the whole Society will enjoy his loving care.

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