

Religious of the Sacred Heart in Higher Education

Fran Gimber, RSCJ

Saintes Savantes: Religious of the Sacred Heart in Higher Education

I have been asked to offer you some material on the history of the Society's involvement in higher education as a background for your reflections during the next few days. I say "some material," because there is a whole book here, and a historian among you should write it. It would provide the opportunity for a trip around the world to do the research, for we have had or have some kind of institution of higher learning on every continent. It has been very enjoyable to put together this talk, and I come away from consulting some primary sources and reading a variety of secondary ones with a tremendous admiration for and pride in the accomplishments of the Society in this field. It is a glorious history, one rich in contributions to Catholic education on many levels, one of which we can be justly proud. The era when we had to deplore our triumphalism has, perhaps, passed. Without harm to humility, we can afford to celebrate this pride and take courage from it, for I suspect you know better than I that every source of encouragement is to be cultivated.

I do not believe that it is a stretch to say that Madeleine Sophie Barat would have supported and promoted the involvement of RSCJ in higher education. Do not forget that she urged one of her correspondents to become both holy and learned: "The Society has need of *saintes savantes*; do become one." [I love the next remark in the same letter; she wrote that in the Roman noviceship where she was at the time, there were many *saintes* but of *savantes*, not one!] Margaret Williams identifies what she calls an "upward thrust" in our education from the beginning: namely, each revision of the Plan of Studies resulted in a more demanding academic program in keeping with Madeleine Sophie's belief that "Present day society will be saved by education; other means are almost useless." As society changed and made higher demands, so

did our education. Mother Williams contends that the Society's involvement in higher education is thus integral to our mission. It is true that the earlier Plan of Studies made no prescriptions for studies beyond the high school level. In the iteration of 1833, this statement appears:

The Plan of Studies specifies nothing for the superior class, because the talents and tastes of the pupils themselves and still more what is useful for them...will be consulted. The pupils of this complementary course must give an account of all they have learned in their preceding courses in a form drawn up by themselves.

The revised Plan of Studies of 1887 placed philosophy in the program of the first class (or today's senior class) so that it could develop more fully in the superior class, in which it was recognized that "many things still remain to be learned to arrive at a more complete cultivation of mind." Later there is a record of the general congregations having examined the catalogs and handbooks of the colleges. In 1922 there is the statement that these "works" must not be disapproved of, since they are necessary means for teaching souls who would escape us otherwise. By 1928 the existence of colleges and normal schools was recognized; the decrees devote a section to colleges and normal schools and a second section to *grandes pensionnaires*. "This work of colleges, inaugurated some years ago, has now become consistently widespread." And the motivation is given: "If in a university college one student is prevented from losing her faith or is led to maintain her attachment to the church, it would be worth the effort." As we shall see, this reasoning dominates the history of our colleges, where the secularism of universities was perceived as a threat to faith and morals. The general congregation then concerns itself with details like uniforms and meals and amusements but says nothing about the teaching. By 1953 the decrees assert that these institutions of higher education offer a bright future for the Society's apostolic work, especially when the teaching is all given "in our houses." This seems an affirmation of the developments in this country. Recognizing local differences, this congregation specifically left "the material, disciplinary and scholastic organization of colleges, normal schools and student hostels" to the respective vicars.

Let us turn now to the history itself. We can group our institutions into three types: normal schools or teacher training colleges, hostels or residential colleges in universities and independent university colleges.

Teacher training was the earliest form of education beyond the boarding school. In Pignerol in Northern Italy our nuns were training elementary school teachers for schools in mountain villages as early as 1838. In 1853, in Chile, before she had even found a house in which to open a boarding school, Mother du Rousier was asked by the government to undertake the training of teachers. She immediately entered into an agreement with the Ministry of Education to train girls to be elementary school teachers. As these girls were between twelve and fourteen, the level of the studies was hardly what we would call higher education, but it responded to the needs of the country. As the agreement provided that the religious were to be free as to the form of education and the discipline of the schools, the Society was able to follow its own way of educating.

Elsewhere in Latin America Monterrico, the normal school in Lima dates from 1876; now called *Instituto Pedagógico Nacional*, according to the latest catalog it educates around 1300 students preparing to teach in both elementary and secondary schools. Another project in Peru is worth noting. In Cuzco we founded the *Instituto Superior Pedagógico Público* “Tupac Amaru,” which educates indigenous men and women to teach their compatriots in *quechua*, the language of the region. There are over 900 being formed in a program that combines classroom instruction with practical experience, not only practice teaching but farm work, food production, whatever contributes to the quality of life.

In Britain in 1874, Mother Digby, the English vicar, was approached by the Catholic Schools Committee, a group of lay men and women, to undertake the training of teachers for Catholic schools. It was a question of women to be prepared to teach in urban schools in poor

neighborhoods. The establishment of Wandsworth in the Diocese of Southwark was fraught with difficulties: conflict with the archbishop, lack of trained personnel, lack of money because the Board of Education was not contributing financially to Catholic schools. But assisted by wealthy and aristocratic friends, the relatively young vicariate of England was able to make a go of it. At first results in state examinations were poor, but gradually as the religious gained experience, the students succeeded. The college moved to St. Charles Square, in Kensington, London, in 1905. After World War II it reopened at Roehampton as Digby Stuart College. It has been part of two universities at different times, most recently the University of Surrey. It is now part of Roehampton University, an institution educating 8000 students, 2000 of whom are assigned to Digby Stuart College.

Twentieth century foundations include Fenham in Newcastle 1904 and Craiglockhart in Edinburgh in 1918. In Spain in Barcelona a teacher training college was opened in 1925. All the institutions named so far were for the training of lay women. In contrast Loreto Hall, Auckland, New Zealand, was opened for the benefit of sisters. The first request for a training college had been made to Mother Martha Heydon by the vicar general of the diocese and nuns of different orders as early as 1909, but nothing came of it. Thirty years later state requirements necessitated training for primary school teachers in the Catholic schools. Sisters could not attend secular universities, not only because of their rules, but also because graduates of teacher training programs in state schools were committed to two years of teaching in the public system. Mother McGuinness, the vicar, was approached in 1945; she began to gather staff; Bishop James Liston of Auckland purchased a property for the purpose of the training college in Remuera, very near Baradene, our boarding school. Loreto Hall was opened in October 1950, a three-storey college building, with lecture rooms and a science laboratory and twenty bed-study rooms. The first principal, Mother Patricia Mackle, spent a year in preparation, studying at Edinburgh University

and staying at Craiglockhart to see how such an institution was run. Two RSCJ came from Ireland and one from Australia to form the small community and teaching staff. The first students were two Marist Missionary Sisters; the first RSCJ student was Theresa Brophy. The small student body consisted of sisters from nine other congregations.

The program prepared students for a certificate for elementary schools; the curriculum included: principles and practices in education, child psychology, methods, and general subjects taught in primary schools. Two Dominicans taught Scripture and theology, philosophy and church history. It was a two year course with the aim of providing community life as well as instruction, in order to integrate faith and religious life with academic training. Neighboring Catholic schools provided venues for practice teaching. After the first two years, eighteen sisters earned the certificate; two years later success was 100%, and the college was accredited.

Supplementary programs included a summer school for catechism teaching; one hundred students came by day. Priests were brought in to give content, the nuns taught the methods. Later a similar program for secondary school religious education teachers was inaugurated. There was also a music school, in which a professor from Melbourne taught plain chant. By the end of the 1950's there were nine nationalities among students: Pacific Islanders, Maori, Dutch, Irish, English and New Zealanders. 170 students had studied at Loreto Hall.

Margaret D'Ath, who taught at the college from 1961 to 69, and served as principal from 1967 to 69, was sent to the UK, USA and India to visit colleges and teacher training colleges. Archbishop Liston decided to admit laywomen as the number of sister candidates declined. These women, "despite their cigarettes and motor bikes, submitted in awe to a semi-monastic discipline." Both staff and students increased in number, and by the 1970's the students were predominantly lay, including men. The reason for the school's existence in the first place, the impossibility of sisters' studying at universities, ceased to be a factor; there were financial

problems because the other bishops did not contribute to the support of the college as Archbishop Liston had expected. Finally the level of instruction was not up to that of the university; it was a quasi-technical school, training only for primary teaching; so in 1985, it closed. But while it existed, it gained for the Society friends among other religious congregations, and it provided for these sister students the family spirit, community, warmth, respect and care for the individual that characterize the Society's way of educating.

As Catholic women began to go to universities in significant numbers, the need became apparent for residences where they could find some community life in contrast to the anonymity of the university, support for their studies and especially a religious setting. RSCJ opened these centers mainly for the protection of the faith of their former students and other young Catholic women. In Europe in Padua and Poitiers, in Milan and Munich such hostels were opened on or near university campuses. In 1929 the English vicariate opened Norham Gardens in Oxford, which welcomed in its heyday such distinguished professors as C.S. Lewis, Tolkien and Iris Murdoch. It offered community life to many RSCJ students as well as to lay women. In 1943 in the middle of the war, RSCJ opened a hostel in Louvain, for many religious were studying theology there.

Sancta Sophia College in Sydney, was founded in 1926, but it had been proposed as early as 1910 by the archbishop. It was to be a member college of the university, not simply a hostel. The university refused its application, and the archbishop sought affiliation with the University of London, declaring: "Sydney Senate will have reason to regret the narrow-minded policy that hindered a most favourable opportunity of extending the Sydney University's sphere of usefulness." Nothing came of that plan. Much later another bishop took up the cause; there was already a Catholic men's college, St. John's; the first plan was to have the women's college simply a branch of St. John's, and so it was incorporated and the RSCJ invited to take charge. By

accepting the arrangement, they obviated the necessity of applying for a separate charter, but the unspoken plan was to achieve independence. The rector and fellows of St. John's agreed. Mary Shanahan has written a short history of the college, in which she declares that the name on the cornerstone is St. John's, but the women's college adopted a policy of having a flowering shrub planted in front to cover the stone. The laying of the foundation stone took place in 1925; hence the name Sophia in honor of newly canonized Madeleine Sophie, as well as an invocation of wisdom.

The college was financed by the archdiocese by means of an appeal to all Catholic alumnae of convent schools in Australia, urging them to contribute to the creation of a college where "Catholic university women can come together to strengthen their Catholic corporate spirit that they may form a tangible body that will act as a leavening influence in public life to inculcate Catholic ideas among her proximate and immediate associates." Here the motivation is more than just protection; it closely echoes Madeleine Sophie's aim to transform society through the education of women. The appeal concluded: "Dear ladies, here is the commission given you...organize your sisters in the name of Catholic education. God's blessing will descend on you and yours as co-operators with his consecrated servants in the work that lies nearest to his... heart." In 1929, largely through influence of Sir Mark Sheldon, Mother Mary Sheldon's brother, Sydney University granted a charter, incorporating Sancta Sophia as a college of the university. The principals of Sancta, as it is known, were RSCJ until the 1990's, Mary Shanahan being the last. As long as the principal was a religious, there was a community of RSCJ in residence.

The college is an outstanding building resembling one of the Oxford colleges, in Neo-Gothic style, its wings enclosing spacious courtyard. The interior is paneled in dark wood; this paneling, the high ceilings and wide corridors create quite a formal atmosphere. The grounds are beautiful and inviting. The college has between 100 and 150 students in residence. The largest

number of students has been enrolled in the arts and medical faculties. There are resident tutors, and tutors from the university. Those responsible insist that Sancta is a college, not simply a hostel, as it provides educational services as well as residential ones. Duchesne College in Brisbane is similar. It was founded in 1937 as a college of the University of Queensland and offers students the same advantages as the one in Sydney. The principal is a lay woman, but the resident vice-principal is an RSCJ. Following the example of the schools in the province these two colleges adopted a set of goals and criteria for college ministry.

Another type of student for whom the Society has provided are those known as *grandes pensionnaires*, women just out of school who are studying at art or other professional schools and need a place to live. The General Congregation of 1904 encouraged these as an answer to arising needs: the first and superior classes in the remote boarding schools did not offer young women the opportunity to go to art or music schools or even enjoy the cultural opportunities of cities. The Society conducted centers such as these on the Isle of Wight, in Ostende, at the Villa Lante and in New York at Duchesne Residence School. The *Cours supérieur* directed by Hélène de Burlet at Ixelles, is another example; it was, she said, "...an expression of an intense and special mode of education, the general culture given by the Sacred Heart. We face young girls with their immediate mission..."

That immediate mission in the mind of the early members of the Society was family life; but as the twentieth century dawned, women became more and more responsible citizens involved in politics, running for office, making their way in business and the professions. Madeleine Sophie's intention was that every girl leave school ready for life; and as life made higher demands or gave more opportunities, the need for more education became obvious. The years between the two world wars saw a period of expansion in the Society towards higher education. This development was concentrated in the United States, but before we look at our

own colleges, I want to call attention to some in other parts of the world.

The Society had been in Shanghai only ten years when in 1936 the decision was made to open a college for women. Madeleine Chi tells the story in *Shanghai Sacred Heart; Risk in Faith*. There was no Catholic college for women in the country. Most Chinese girls did not continue formal education after middle school. The women's college, to be called Aurora College for Women, was to be independent, exclusively for Chinese women, but face to face with civil authority it was a subdivision of the Jesuits' Aurora University. English was the first foreign language taught; there were majors in literature and arts; science was later added. The college opened in 1938 with only twenty-one students, but the next year the number grew to seventy. In 1939 a new building with an auditorium seating 1000 was dedicated. During these years Shanghai was under siege, as the Japanese invaded, defeated Chiang's army and set up a puppet government. There was every kind of wartime hardship; sometimes workmen had to take cover because of bombing. In addition the Sacred Heart campus was an internment center for religious of other orders as well as our own.

The college, described as American-style university college, was dubbed the "Crown of missionary activity." Mother Margaret Thornton was dean of studies and virtual head of the college, assisted by a Chinese professor. She taught English as well. There were excellent professors because some outstanding ones chose not to teach in state schools under the Japanese government. The major in arts was dropped for lack of interest and education and economics added at the request of students. By 1944 there were eight majors: Chinese, English and French literature, economics, education, home economics, sociology and chemistry. The number of students grew to 270, in spite of difficulties: wartime instability, lack of funds for the library and laboratories. The college had a reputation as elitist and academically undemanding, but it did provide a basic intellectual formation: some students went abroad to earn degrees. It offered a

safe physical and moral environment in which the boarders were treated as mature women: they were free with regard to Mass, for example; they had comfortable quarters, though poor food.

After Pearl Harbor, conditions deteriorated, especially financially; yet the college began a MA program for a degree from Aurora University. In 1942 a program in social service for adults with both a theoretical and practical component was started. Mother Thornton's passion for justice led her to emphasize the distinction between social service based on benevolent charity and that based on justice. She wanted a Catholic university to have a position of leadership in social service. By 1945 there was a sound program with an emphasis on child welfare.

In the spring of 1945, the Japanese took over the college building, but their tenure did not last long. After the war the college grew: there were 342 students in 1946-47. Mother Thornton was happy that students were gradually learning to think and that this improvement was shifting down to first and second year students. The social service department continued to train social workers with an emphasis on child welfare. Mother Thornton taught a course in sociology, her academic specialty. Most of students were sisters working in orphanages. Sadly, the college had a short life after World War II: by 1951 it had disappeared, along with Aurora University, in the wake of the Communist takeover.

However college programs were developing elsewhere. Sophia College in Bombay opened in 1940; its degrees were granted through the University of Bombay. The arrangement was imperiled when the conversion of two students caused the university to threaten to dissolve the connection, but Mother Catherine Andersson's courageous stand saved liberty of conscience. In 1948 the University of the Sacred Heart in Tokyo, affiliated with the Catholic University of America, came into existence under the leadership of Mother Elizabeth Britt. In Korea in 1964 Songsim College for Women was founded, first in Chun Cheon, later in Seoul as part of the Catholic University of Korea.

There were several university level institutions started in Latin America. In 1935 *Universidad del Sagrado Corazón* was founded in San Juan, Puerto Rico. *Universidad Femenina Sacrado Corazón*, UNIFE, took shape in Lima in 1962. In Carrasco, Montevideo, Uruguay, Genevieve McGloin founded the university college that included a Faculty of Arts and an Institute of Philosophy and Letters. In Medellín there was Faculty of Modern Humanities, dependent on Pontifical University of Bolivia.

Now we turn to the United States. I must preface this part with a reference to a major source for the facts. You may remember that some years ago, Patricia Byrne, CSJ, wrote an article about the Sacred Heart colleges in the U.S. I have drawn heavily on her research. Looking at the developments over the years, at least in this country, I divide our college level work into two eras: the first part of the twentieth century when we were conducting and teaching in convent colleges, when the tone of the house set the tone of the college; and our community life was lived out in public, as it were, under the observant eye of both students and lay professors; the second era, of course, is the one that followed our 1967 chapter with its suppression of cloister and the concomitant developments in American society, in the world of the universities, in our divesting ourselves of ownership and management and of taking positions in institutions run by other agencies. During the first era, the challenge was to achieve the excellence of the institutions on all levels, in spite of the limitations imposed by cloister, shortage of personnel, financial constraints and more, as well as to keep the mission was intact. During this second era, the challenge is to maintain the influence of the mission, to define our way of exercising our mission individually in settings where we are the lone RSCJ or corporately where, though we may be a group, we are a very small minority in a very diverse college community.

Between 1914 and 1949 the Society opened ten colleges; but the most in operation at any one time was eight. I will list them and then go into some detail about the different conditions

surrounding their development.

Grand Coteau Normal School and College 1914
Clifton 1915
Duchesne Omaha 1915
Manhattanville 1917
Barat 1918
Forest Ridge Junior College 1918
Maryville 1920
Menlo Park 1921
San Francisco College for Women/Lone Mountain 1929
Newton 1946
San Diego College for Women 1949

Most metamorphosed from existing academies; only Newton and San Diego were founded independently of a school. The extension of the academy programs was partially the result of cultural assimilation. Most Catholic schools, not only ours, had to reconcile the European educational model of schooling with development of the four-year high school in the United States. For us that meant evaluating our academy curriculum and recognizing that in most places the material of the first class and the superior class, as described in the Plan of Studies, was really the equivalent of the first two years of college. At Menlo, Forest Ridge and Maryville, for example, the nuns simply opened a junior college, the practice in the West and the South. Elsewhere they applied for recognition as a degree-granting institution with the intention to add one class each year until they had a four-year program. That was necessary for Manhattanville, as the State of New York did not recognize junior colleges. Next steps were the gradual separation of the academy and college faculty and administration, identification and accreditation as a separate women's college, sometimes under the patronage of a men's college.

The movement of religious congregations to establish colleges – Pat Byrne calls it “perilous proliferation” – was fed largely by the movement of Catholic women into teaching. Catholic women were already going to non-Catholic colleges, and the Catholic mentality of the time was that studying in these settings was dangerous. But of our colleges Byrne says:

Sacred Heart colleges, replete with old world traditions and aspiring to uncompromising excellence, embody the wider dialectic of Catholic women's colleges, which were at once protective, supporting the struggle for survival of Catholics in a pluralistic society, and competitive, exhibiting the self-confidence of Roman Catholicism in its first flowering as a truly American identity.

In order to validate their degrees these institutions obtained licenses in various ways. In 1914 the three schools in Louisiana – The Rosary, St. Michael's and Grand Coteau – formed one corporation empowered to give college credit for the first and second years; they quickly consolidated their programs as a normal school at Grand Coteau. It gave invaluable service in preparing teachers for rural Louisiana. It was affiliated to the Catholic University of America as a four-year college in 1939, but could not gain standing with the Southern Association, the regional accrediting association. It closed in 1956 with an enrollment of forty students.

Clifton in Cincinnati was incorporated as a college in 1915, not without a struggle: the first response to the request for a charter was that it would be and should be refused on the grounds that the facilities and faculty were inadequate, but six months later the nuns had submitted a satisfactory plan, and the charter was granted. The college did not succeed, however, the largest graduating class was fifteen, and after twenty years a new vicar, Mother Reid, closed it on grounds of non-accreditation, alleging that "mistaken zeal" was responsible for its opening in the first place. This act earned her a scolding from the archbishop, who opposed the closing of Clifton: "I wish we would break with secular standardizing agencies. So much in education today is simply rubbish..."

Forest Ridge discontinued its junior college in 1937, since Catholic girls in Seattle could go to the Jesuit university or to San Francisco College for Women.

An example of a college that sought affiliation with a men's college was Duchesne in Omaha. It was the first Catholic college for women in Nebraska. It graduated two students in 1917; the word college first appeared in the title in 1920. It was affiliated with Creighton

University; on some early graduation programs it is entitled Duchesne College of Creighton University, and the degree came from the university. This happy relationship ran into trouble, however, when Creighton was appealing for recognition by the AAU: the university threatened to drop Duchesne as a liability because the faculty did not meet the standard for advanced degrees. Mother Hill, the vicar at the time, took this threat as a challenge to establish the colleges in her vicariate on an independent footing. Duchesne existed happily alongside the academy until 1968.

Manhattanville obtained a provisional charter in 1917; it was made permanent 1919. From the beginning the board had three laymen and a priest in addition to the nuns, of whom Grace Dammann was one. It was the first to separate the college completely from the school. In 1924 the boarding school was moved to Noroton, and the college had the use of the whole campus on Convent Avenue in New York City.

Barat was incorporated in 1918; it shared the same building with the academy until Woodlands was opened across the ravine in 1960. At first, as in many of the others, the same nun was mistress general of the academy and the college; the superior was the president. There was little apparent difference between the college and the academy: Marion Dorsey, one of the first three graduates, said in her reminiscences, "Sometimes the college seemed a myth." She recalled being formally enrolled in the junior class by her mother in conversation with the mistress general without her knowledge. The collegians did have a bit more freedom than the boarders: "They could go to the station to buy the newspaper, merely telling the dean where they were going; no need to ask permission: this was college."

At Maryville there is reference to college classes in 1919; it was accredited to the state university as a junior college in 1920. By 1926 the four-year program became a corporate college of St. Louis University, along with Fontbonne and Webster. It separated the boarding school

from the college in 1929 when the boarding school moved to Villa Duchesne.

San Francisco College for Women was opened at Menlo in 1921 and moved to the Lone Mountain campus in 1929. Through 1930s and early 1940s Sacred Heart colleges achieved stable identity distinct from the academies, even when they shared the same campus as at Barat, Duchesne and Grand Coteau. By the late 1940s existing colleges had enrollments in hundreds, were fully certified and on their way to independence from male supporting institutions.

After World War II as the demand for higher education increased, in the East Mother Bodkin accepted Archbishop Cushing's urgent invitation to open Newton College, while, at the request of Bishop Buddy, Mother Hill brought the Society to San Diego with the intention of opening a college, which finally happened in 1949.

The Society had several advantages in undertaking to found these colleges: "a scholastic infrastructure" – at first the students were graduates of our schools – and at least in the beginnings space in large convents. Also RSCJ had experience with residential programs. There were some disadvantages, however. The rule of cloister created two problems: a difficulty in obtaining further education for the religious who were destined to teach or administer and the problem of taking part in professional activities, such as meetings. The centralization of religious authority meant that a European general council did not always understand the local situation. Finally, the perennial problem of finances was felt in the area of faculty recruitment as well as in buildings and facilities. The vicars responsible for staffing the colleges addressed the problem of cloister in several ingenious ways. First, of course, was the obvious one of asking permission from Rome for exceptions to the rule of cloister and for authorization to send nuns to non-Catholic universities. Mother Hill was adept at pleading her case; repeatedly she wrote to Rome to explain the necessity of our nuns being educated at Stanford. She alleged that the degrees from certain Jesuit universities, which she named, are "not considered very good." Her arguments

show “a clear-headed drive for excellence and adamant refusal to settle for an education she considered second rate.” Apparently Mother Bodkin the East and several vicars in the South had more confidence in the Jesuit universities, because many of our nuns earned degrees from Fordham and St. Louis University among others. Permission to study on these campuses was easier to come by, even though it still meant a dispensation from cloister.

Another approach to the problem of obtaining degrees was to negotiate with the universities for home study, so to speak. Mother Bodkin earned a PhD from Fordham without ever going to the campus. Loyola Jesuits and good lecturers from nearby universities gave lectures at Barat, for which nuns got credit towards their degrees. Menlo invited lecturers from Berkeley and Stanford. When the Menlo nuns sought authorization from the University of California to earn credit without attending classes, the authorization was refused, but the State Board of Education urged the nuns to set up their own college department. Stanford and Berkeley professors supervised and taught the courses. In St. Louis, City House arranged to be extension campus of St. Louis University. However, RSCJ *were* studying for master’s degrees at Stanford in spite of cloister with special permission in 1920’s; by the end of the decade of the 20’s there were nine Ph.D.’s and thirty-nine master’s. This trend not only continued but intensified in the next several years, as the doctorate became a *sine qua non* of college teaching.

The issue of the Society’s central authority made itself felt, not only in the area of cloister but also in that of finance. The motherhouse had to approve borrowing, and again local needs and conditions were not always understood. When Mother Hill asked permission to borrow \$200,000 after she had just borrowed a similar amount, the request was refused with the footnote that “our Mother” did not wish to receive a request for the same permission from the local bishop. Besides borrowing and appealing to generous donors, there was no solution to financial problems. They were kept in balance as long as a number of unsalaried religious staffed the

colleges.

Religious authority was active also in the regulation of the daily life of the nuns; college professors were in general expected to fulfill the same obligations of community life as other RSCJ, even with their heavy teaching and administrative loads. This may explain why scholars like Mothers Callan, Clark, Sullivan and Williams were exceptions in the area of publication until recently. The fusion of religious and academic authority could cause difficulties: decisions were made by the superior and her council, even though all the chartered colleges had boards. Only late in the 1930s was the office of president distinct from that of the superior or mistress general of the school, and the president and all other officers were appointed by the Society until around 1970.

I think it is fair to say that the RSCJ were nuns first and professors or administrative officers second; many of them were able to integrate the two, and it was this integration that created the special intimate, familial atmosphere of Sacred Heart colleges. Mother Bodkin is quoted as having asked: “Why not be Sacred Heart? It is not narrowing; it is specialization.” “Personalism combined with excellence was a hallmark of Sacred Heart education...the whole designed to exert centripetal energy drawing souls to the love of Christ.” Mother Dammann, president of Manhattanville 1930-45, expressed her idea of the Catholic college this way:

If we are to present Catholicism as a culture, we must of necessity integrate the various branches of general education into a living whole by a body of truth common to all divisions of study...Catholic culture is not compartmentalized. It aims at training the whole [person] by the wholeness of truth for the whole of life—here and hereafter.

Grace Dammann put Manhattanville on the map by “persuasive and intelligent leadership,” by her stand on racism and by attracting numerous European expatriates to enhance faculty. From what I have read in testimonials to her influence after her death in 1945, it is clear that she was a source of guidance for many others in her position elsewhere. She told her faculty that she wanted simply to make the Manhattanville “the best Catholic college.” She entrusted her ideal to

the faculty, among whom were many lay men and women, whom she regarded as integral to the whole. She said, "Even were we able to staff our institutions entirely with priests and religious, it would be inadvisable to do so... It is a handicap in the training of our students to find that subconsciously they grow to associate spirituality with Roman collars and habits..." She is well known for espousing the cause of interracial justice, not only by admitting the first African-American student to Manhattanville, but by working on commissions for racial justice. One professor stated that, though less well known, Mother Dammann's work on behalf of the lay faculty was equally important. She believed they should have not just subsistence wages but the adequate salaries of college professors; she instituted a retirement program and sabbatical leaves so they could travel and write and have contact with colleagues at other colleges.

The 1950's saw considerable expansion, beginning with Manhattanville's move to Purchase in Westchester County, New York, in 1952, this expansion was to affect the future of these colleges and their relationship to the Society. Maryville moved to its new campus in the county in 1961. Barat built six new buildings between 1955 and 1967. There was new construction also at Duchesne and Lone Mountain. There were other changes: more and more lay faculty members were hired; fewer nuns meant fewer contributed services. Barat saw its instructional cost increase by 57% in four years. Lacking endowments, almost all our colleges experienced financial crises during the 60s and 70s. At times there was evidence of lack of sustained long-range planning: for example, Maryville obtained a government loan to build a new dormitory; then after the ground-breaking it was decided to move the campus out of the city. Other colleges also sought government loans: In 1958 Lone Mountain obtained part of the \$2,000,000 cost of a new dormitory through a government loan. Manhattanville under Elizabeth McCormack, in order to appeal for government funds, declared itself non-sectarian with disastrous results for the identity and reputation of the college. Her position was that the college

had never been sectarian legally; it was incorporated as non-profit, not a church corporation. In 1970 not only Manhattanville but Fordham and John Fisher College in New York were declared no longer under church control, therefore eligible for state aid.

By mid-1960s Catholics were attending college in proportion to the general population, Catholic colleges had to deal with questions of academic freedom and the role of research in an institution of higher learning. The curriculum was broadened. “Conceived primarily as liberal arts institutions but always much involved in teacher training, by the 1950s some Sacred Heart colleges veered toward the needs of a clientele interested in employable skills – some thought to the detriment of standards.” The newer theological trends emphasized in Vatican II, ecumenism and social activism developing out of social action already in place, influenced curriculum change and new programs, like the Master of Religious Education degree program at Manhattanville. Some of the changes incurred the disapproval by the hierarchy; some lecturers invited to campuses caused controversy: Cardinal Cody forbade the program at Barat that featured ex-bishop Shannon and ex-priest Charles Davis.

Changes in governance and the move toward independence from the authority of the Society were accomplished gradually. During late 1950’s Society and college corporations definitively separated; the role of lay boards of trustees expanded. Manhattanville as early as 1957 put an end to ownership of the college by two corporations: the Female Academy of the Sacred Heart, the Society corporation, transferred its “undivided one-half of the property” to Manhattanville College for no consideration. Lay members of the board outnumbered religious for the first time in 1959, and in 1964 the first lay board chair took office. College administration too passed to lay persons: the first lay president was James Whelan at Newton in 1969; the last RSCJ president of a college was Judy Cagney, who left Barat in 1982.

The movement towards lay control was not only on the side of the colleges. The

Society's Interprovincial Board in 1971 said: "In the sense in which the terms were understood in the past, it can be said that in fact today there is no such thing as a Sacred Heart college." The Society recognized the incompatibility of the "family" model of a college undergirded by essentially religious authority with the ideology and practice of academic freedom as it had come to be regarded in this country. Pat Byrne again:

In the end the Sacred Heart colleges could no longer exist as a family-operated business. The intensely familial spirit which had characterized them crumbled, and the disappointment felt was all the more keen for that. . . . academic issues demanded a foundation for institutions of higher learning broader than a religious order could supply. Sacred Heart colleges, despite their recognized quality, were perhaps even more vulnerable than other Catholic women's colleges because proportionately they were inordinately quantitative. How could a vicariate of 277 women hope to provide a pool for four college presidents, as it [the Western Vicariate] had to in 1952?

Even the NCEA questioned the Catholic identity of colleges, as it had been understood in the past. Reverend C.W. Friedman of NCEA's college department counseled the suppression of "devotional" names like Sacred Heart; he wrote that they bore witness to a "devotionalism and sectarianism we would like to overcome and forget."

In the 70s and 80s control by the Society ceased, as did its support in the form of contributed services: two RSCJ professors who asked their provincial for permission to return their salaries to their college were refused. The Society could no longer afford to make this contribution. Neither could it provide the religious personnel that had hitherto kept the college going. As you know, there were different resolutions of the problems: Lone Mountain and Newton were absorbed by their Jesuit neighbors. Duchesne closed. Barat struggled until the absorption by DePaul and the subsequent closing of the campus. Maryville and the University of San Diego continue as universities, and Manhattanville survives.

I want to conclude by saying thank you to those of you whose lifetime or near lifetime dedication to this apostolate has inspired all of us and has held up to us a high standard of academic and intellectual excellence. I encourage those of you who are at the peak of your

careers to continue to uphold the standard in both teaching and research and to mentor our younger members who are setting out on this path. Their perseverance will, I hope, inspire others to undertake the demanding road of study and teaching when the seductive appeal of direct service to the poor and needy tempts them.

I have been mulling over these words *magisterium* and *ministerium*. Since we began to talk about our “ministries,” I have been wondering if the apostolate of teaching is not more than service, *ministerium*: it is *magisterium*: the mission of teaching through whatever discipline is to communicate the value of creation in all its aspects: God’s love for God’s creation, or as the Constitutions put it: “...the revelation of God’s love, whose source and symbol is for us the Heart of Christ.”

The rest of us in the Society need you: we will not be the Society Madeleine Sophie founded without you, for without you where will we find the *saintes savantes*?