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Mental Health as Viewed by Medics and Mystics

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accounted for some of the impulsive acts of leaving without any attempt to seek advice or counseling. This, of course, includes the addict, the sexual deviate. Of those who have left, special treatment facilities should be available but are not. Distortion by the average cleric is a danger. The priesthood rather than the inherent dynamics has been blamed.

What about then, the person who fits into the category of the average individual, the truly responsible individual who for one reason or another has felt the compulsion to change his way of life? In some instances there is a driving need to leave religious life. In others it is a precarious balance whether he stays or not. In a few, an individual is actually provoked beyond his limit of endurance by conditions. These conditions are not necessarily wrong or bad or unusual but for a specific individual may be intolerable because of his own particular personality structure or needs.

There will always be the man who will leave the priesthood with a deep conscience that is spiritually good and proper. He will live a devout life after he leaves the priesthood. He usually is able to calmly and sensibly enter into any discussion pertaining to his former life and frequently be ready to defend the church as a structure, despite any objections he may personally have. This has been verified clinically.

Others, because of intolerable guilt feelings or just mild gnawings of discomfort because of having left, have projected fault and blame on others besides themselves.

This report can only be considered a preliminary study. The follow-up necessary for statistically significant reports must depend on a comprehensive study, based on continuing follow-ups, exchange of findings by all concerned, as well as the development of a special study team. An important need is for an agency, sponsored by the church, that will aid in the adjustment of the priest after he has left and also arrange for psychotherapy, should that be the need. This would help prevent misleading publicity and even help anyone to return, should he find leaving was a mistake. My experience suggests some would return if others would help. This does not mean compromise on sound principles or encouragement to the priest doing as he pleases. The precise words will frequently be a matter of chance but generally if the words are used with compassion, a bridge of communication can be initiated.

It is because of all these factors that each superior, whatever his title, must take pains to keep a good rapport with the individual, oil before and after. A ready and willing ear is necessary, the willing ear being in the form of a superior or a designated individual or a professional made available at all times. In this way it is possible to limit unhappy situations.

There are some private groups of priests in the transition, and a few professionals but no thorough organized facility with constant line of communication operating for the good of all.

Mental Health as Viewed by Medics and Mystics

Vincent V. Herr

In taking up this difficult question, we must first define our terms very exactly. We do this in the interest of clarity in spite of the fact that many readers will take issue with our definitions.

In discussing the meaning of mental health, as opposed to mental illness, much heated argument has occurred. This seems somehow to be related to the general debate medical men have carried on down the ages regarding the precise nature of disease. Historically, disease has been thought to be anything from an obsession or a possession by a demon, to a germ or bacterially initiated decay process. Much of this debate might well have been avoided, had the persons concerned agreed on the fundamental concepts of the nature of life.

For the present writer, life means organization from within of variously complex and self-sustaining processes. It involves of necessity a continuously self-perfecting activity, in order that the living being may be able to restore itself when its existence is threatened from outside, as well as to repair itself when subjected to the ordinary and extraordinary stress of daily living.

With this essentially vitalistic concept of life in mind we have described health in general as the state in which a living organism is functioning properly at all levels of its existence. It has the various systems and part processes harmoniously geared toward each other so that it can sustain itself in its normal environment, exercise its functions of growing and maturing; in a word, living beings serve one another by their contributions, and man, who himself shares life with all of them, makes use of them in whatever way he chooses in order to further his own ends. Man alone is master of his environment, both the living and non-living elements of the same.

With this non-mechanistic concept of life in mind it will not be too difficult to get a clear notion of what
health means. It signifies the proper functioning of all the organs and organ systems, so that they enable the individual to sustain itself for a time, and to make some contribution to the larger sphere in which he exists. Illness is the failure of one or the other part to contribute its share to the whole self-sustaining process, or even it may mean that one part-process is actually hindering the carrying out of another; one single inner action, or only a few, are blocking another or several others. If disease is not removed, death may result prematurely. The gradual, slowly progressing, inner changes that lead inevitably to general deterioration are labelled aging rather than illness. In a word, from the moment of birth onward, the living organism is slowly but surely dying. As biologists have been wont to say from time immemorial, when disintegrative processes get preponderance over assimilative ones, the organism approaches death. When the latter predominates, he is prospering. During a large part of the organism’s existence it is in a kind of balance (homeostatic condition) as regards all its complex processes; it is a healthy adult.

All this round about way of speaking merely amounts to the following: healthy organisms live in a condition in which all the complicated organ systems function in the way in which they are expected to function, for the well-being of the whole. Digestive organs prepare the food for assimilation, excretory organs remove accumulated waste materials, the circulatory system transmits food to all organs and also removes the waste materials.

Why this long discourse on health? Simply because the meaning of illness cannot be made clear without it. Much less can we mean the meaning of MENTAL health.

One may go on now to state with precision and clarity that mental health means that those activities and habits systems which contribute to the proper functioning in the manner that is expected, for those species of life which have minds. They not only achieve their individual goals — the sense power responds to its proper stimulus, etc.; they also contribute to the well-being of the whole, or the sentient organism experiences sensation. If the organism belongs to a species that is expected to act rationally, it does so. Its rational powers are, moreover, integrated with the others. It performs as a whole efficiently, and without lapsing for long into the state from which NO rational action can be evoked. It acts now with full awareness (mental life), and again, without a quality. When healthy, it can always be aroused to this level; when ill, it lacks arousability (when dead, or in deep coma, it lacks it terminally).

To summarize, the mentally healthy person functions in an efficient manner, utilizing all his functions in a way that contributes to the good of the whole. In complex society, his function, when up to the social norm, is in a way that benefits the group as a whole. Man being by nature social this is the least that can be expected.

The mentally ill person is, first of all, unable to do these things; but addition actually harms, or even does permanent harm, to the group in which he lives, and also at times his own self. Not only do his powers fail to function as expected, they develop trends (symptoms) which make it impossible even to live with others, or with oneself. This is the briefest way, it would seem, in which all kinds of mental illness can be described. Let the reader compare this description with that of other authorities in the mental health sciences. Experts in mental health, from five of the largest states in the Union, agree that in stressing the efficiency of mental health, but they also agree in stressing the traditional medical view regarding illness, namely to categorize the symptoms. Reading between the lines, however, it is easy to see how each one of these categories of symptoms points to one or the other kind of loss of function or action expected.

The paranoid is unduly suspicious, the schizoid is confused emotionally, the dysphoric lacks brain function, the neurotic is unduly anxious and sensitive, etc., etc. One of the main findings of our national health research organization in five different states was that the medical profession of the present date is totally inadequate to cope with the vast increment in mental illness and that ancillary disciplines, such as the clergy and educators generally, must share the burden and come to the aid of a matter of fact at the present time. The investigators assert, educators and psychologists are doing the vast majority of that thing which the community in general would likely call preventive mental health training.

Subsequent action following upon this national survey has resulted in the establishment of numerous out-patient mental health centers, as well as a special commission in the American Medical Association called that on religion and mental health and another on religion and psychiatry. (See J.R. Salt, M.D., Second Annual Report, Joint Commission on Mental Illness and Health, 1957, Cambridge 39, Massachusetts.)

It is to be expected that in the future more collaboration between all these professions will be forthcoming. Clergymen have for a long time been trying to train their seminarians better in the rules and principles of mental health. Only very recently have members of the medical professions asked for and received some special training in the relationship between religion and mental health. This improved liaison can only lead to more efficient treatment of the general public, by members of both professions.

Some probable reason for the former lack of collaboration was the clergyman’s doubts about the psychiatrist’s point of view concerning morality. For example, if a certain action of man would be called wicked by the clergyman, it might be deemed only a symptom by the psychiatrist. It is agreed today that the clergyman’s function of making moral judgments does not preclude the kind of treatment of illness which is really best for the patient. Actually, however, most clergymen look upon morality as something having divine sanctions, whereas psychiatrists often approach the problem without need of divine authority and this may be the cause of poor communication between the two professions.

By means of countless prayers and self-denials, mystics have reached a state called heroic virtue. They have carried the process of self-perfection to such an extent that they can be designated as mystics. Our aim here will be to show that, in spite of almost unbelievable amounts of self-inflicted penance and prayer, the mystics are still living healthy, normal human lives from the mental health point of view.

In other words, they are relatively free from conflicts; they are characters who often go forth into the world and carry civilization to the farthest and most deserted places; they sometimes receive the special favors from God which single them out as living totally and continuously in the presence of God, and in communion with Him;
Mystical experience refers to contemplation, visions, raptures, ecstasies and the like. These are far from the daily experiences of the ordinary religious person, for they are the result of special gifts and aids, coming directly from God to his creatures — they are not the mere resultant of intense prayerful activity of the one who prays or strives for perfection. In a very true sense, every grace, actual as well as sanctifying, is a gift of God. When it is stated that the supernatural life of the soul is a gift, it is surely implied that the mystical experiences of certain persons are special gifts, not needed for gaining heaven, not possible to be merited in any true sense of the word. Ecstasy is a mystical experience, and it is the main one discussed by the writers on the subject; and it is the experience that is most often ridiculed and belittled by scientists hostile to religion. They claim it is nothing else than an abnormal psychological phenomenon that indicates neuroses or even psychoses, obsessions and the like on the part of the possessor. To summarize, when God is known, loved and invoked through the medium of images, concepts and the many other conscious concomitants of religious experiences, there is the action known as ordinary prayer or asceticism. But when God is known and loved in addition, by some direct psychic process, by an immediate realization of the Divine, then this is a mystical experience; there is a difference in intensity between the two experiences, but there is also a difference in the quality of the experience which is felt in consciousness, but more of his later.

A thorough perusal of the literature of mystical theology has not resulted in our finding of a very frequent use of the word “peace” by the mystics when they are attempting to describe their own experiences. This might be a reason why medical men take the stance that they do. There seems to be a reason for this omission. It cannot without further study be taken to mean that the mystics are not at peace. It would seem that the researchers, who have catalogued their experiences, have gleaned mostly from those aspects of mystical life which some “suffering”; this may have been due to the fact that the “dark night of the soul” or the “mastery of the senses” seems to the writers to be the most significant departure, on the part of the mystics, from the normal every-day way of living of Christian ascetics.

As we go along it will be apparent, however, that when the writers do come to that phase of mystical growth and development called mystical union, they at least implicitly attribute to the “sufferers” a kind of “peace” that is beyond human and medical understanding. Actually, in all the books which were consulted, and that were written in English about the mystics, the word “peace” is not even listed in the index of titles.

Since mystics are moved and carried along by divine inspiration, and are experiencing things which no other normal human being could experience by his own power, perhaps they can never be able to report such experiences in terms which the normal, ordinary individual could understand. Aumman (1962) is an authority who holds that even if one could secure the first-hand empirical evidences descriptive of thoughts and motives possessed by the mystics during their unusual mystical experiences, one could not be allowed to use such evidence in the same manner in which he might use introspective reports of other individuals. This point will be hard to grasp by the medical man, usually a rigid unbeliever in the possibility of such phenomena from the very start of the investigation. By definition, in the terminology which is being followed here, mystical experience is a supernatural gift from on high, an activity of the human soul brought about by a special indwelling of the deity and a special super-human activity of the soul. Hence the self-made reports of these experiences, though couched in human language, must be interpreted cautiously, to say the least. They are always only analogous to the reports of normals. This means that they are partly the same and partly different. Even this statement needs elucidation. The case is similar to that whereby the normal person knows God one way and the mystic knows him that way and more. For the normal person the idea of God is said to be analogous and not univocal. It is negatively-positive. This means that when a normal human being contemplates nature, he sees that creatures possess qualities, such as truth, goodness, beauty, and justice, by showing certain qualities in their behavior. If God is the creator of all these creatures, He must possess these same attributes in a more perfect manner than do the creatures. But He really does possess them, and our expression for the manner in which we come to know them is by way of “affirmation and negation”; affirmation of the quality and denial of any limitation. Hence our knowledge of God and his attributes is not an absolute way of negation, that is, by affirming a positive attribute and by denying any possible limitation. That is, we say justice, truth, and goodness are found in God in a negatively infinite degree, only because of the manner in which they are known by us normal human beings.

The case for the mystic is similar but radically different: he knows God directly and without the mediation of creatures nor of sensations, images and phantasms. God is vividly present to him by a single act, not by a series of reasoning processes. God is known as He is in Himself, not by way of negation of limitations. He is not compared to creatures and then seen to be superior. He is at once present in the intellect and the will of the mystic. This means that he felt, loved, and known in one and the same act. This is as close to a description of the mental process of the mystic as one can get, by comparing the notes of one mystic with those of another, and by comparing both with the reports of other normal non-mystical experiences of human beings.
This seems like a terrible contradiction—that God could reveal Himself to creatures while they are still in the state of "probation,"—in via ad, that is, in preparation for salvation—as theologians are wont to say. Rather than a priori saying such a thing is impossible, we should give the mystic a chance to try at least, to express what he is feeling when he thinks and talks about God. The nearest we can come clearly and truthfully to telling ourselves what their peculiar experiences actually are, is to say that God is almost present to them on earth in the same way that He will be the manner in which they experience precisely the mystic, then it seems to follow that the description which mystics give of these experiences would seem to need careful and critical interpretation, before it is repeated in normal language is only identifying an object immediate and never involves abstractions and comparison, it logically seem inapplicable. Those who read Freudian literature, and find that normals too, when subject to pressures from the unconscious, speak a word foreign to sort of language, unintelligible to the persons themselves when it comes to consciousness, will get a glimpse of what we mean. God is almost present to them on earth in the same way that He will be.

The biographers seem to speak a strange and impossible language, in which the rules of logic seem inapplicable. Those who read Freudian literature, and find that normals too, when subject to pressures from the unconscious, speak a word foreign to sort of language, unintelligible to the persons themselves when it comes to consciousness, will get a glimpse of what we mean. If this difference in the manner of expressing the mystics, could hardly gather that this sufferer, passing from the third purgation into the state of Union with God, would be at the pinnacle of peaceful experiences. This text is particularly pertinent in that it shows how the reader, not prepared for the ineffable mode of expression of the mystics, could hardly gather that this sufferer, passing from the third purgation into the state of Union with God, would be at the pinnacle of peaceful experiences. Some writers say that in order to understand the quotation better it would be well to remember that the union involves a total annihilation of the self, and a new creation of the human person now totally immersed in the Divine; he lives, now not by himself but God lives in him, with a new celestial life, experienced almost first hand as it were.

Let us now hear from the mystics themselves, St. John of the Cross:

For if the will can in any way comprehend God and be united with Him, it cannot be through any capacity of the desire, but only by love; and as all delight, sweetness and joy, of which the will is sensible, is not love, it follows that none of these pleasant impressions can be the adequate means of uniting the will to God; the means are an act of the will. And because an act of the will is united with God, and rests in Him; that act is love. This union is never wrought by feeling, or exertions of the desire, for they remain in the soul as aims and ends.

The Mystical Experiences Themselves

We shall preface the description with a kind of guide-line or first principle; mystics express themselves oddly, by strange symbols, and were they to describe experiences shared in common with us, we would certainly believe them. If we believe them as to the FACT that they are having an unusual experience, it seems illogical to deny the content of their descriptions of these experiences. That is to say, they are generally quite sure whether or not they are having or feeling the immediate contact with God. If we trust them as to the fact, we must also rightly trust them as to the manner of the factual experience.

Let us now hear from the mystics themselves, St. John of the Cross:

For if the will can in any way comprehend God and be united with Him, it cannot be through any capacity of the desire, but only by love; and as all delight, sweetness and joy, of which the will is sensible, is not love, it follows that none of these pleasant impressions can be the adequate means of uniting the will to God; the means are an act of the will. And because an act of the will is united with God, and rests in Him; that act is love. This union is never wrought by feeling, or exertions of the desire, for these remain in the soul as aims and ends.


This one text shows the difficult language used by the mystics. Let us hear Theresa:

"0 my daughters! Their value (the mystical experiences) cannot be overrated, for though the recipient is incapable of describing them, they are deeply imprinted in the centre of the soul and are never forgotten..."

0, too do not understand this, but I know that certain truths of the greatness of God remain so impressed on the spirit by this favor, that, did not faith teach us that He is and that it is bound to believe He is God, it would henceforth worship Him as such, as Jacob did when he saw the ladder.

St. Theresa, Interior Castle, Mansion VI, Chapter IV, paragraph 6, quoted by Howley.

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J. Marechal (1927), a learned writer on mystical phenomena, gives us the following quotation in his Studies in the Psychology of the Mystics, Page 34.

"...let us interrogate the subject (mystic) on his spontaneous convictions. In so far as he lives an interior life of medium intensity he will tell us of his conviction of a constant compenetration of his action by the Divine action: this persuasion constitutes the greater part of his confidence in his moral future and of his firmness of conduct; when he prays he does not doubt, in practice that God answers his prayer by the gift of more peace, light, and courage, when he acts, when he struggles to maintain his moral ideal, he believes himself to be leaning on a powerful arm which sustains him...The
The ordinary Christian has probably learned at a fairly early age to live the last shall be first, and that it is good mystery and apparent contradiction of to turn the other cheek. This saving of the Christian denomination either; universally valid principles of humani­

ity of our most renowned non-Catholic Religious Experience

Manley Hopkins, as coming close to the same idea, in his sonnet, Peace, in stranger to spiritual struggles, Gerard of Peace, and Pati­

ence 'plumes. to does come, she comes w ith work to the death of it? When, when, Peace, will you peace? What pure peace

May the Lord only preserve in me Peace? When, when, Peace, will y

The English poet Gerard Manley Hopkins speaks in language which savors of mysticism, as William James, the psychologist, could not fail to notice. We quote in part:

When will you ever, Peace, wild would­

dove, shy wings that. Your round re­

ning heart, and, that peace is poor peace. What pure peace allows

Alarms of wars, the daunting was, the death of it? O surely, read­ing

Peace, my Lord should leave in love

Some good! And so he does leave

Patience exquisite, That plumes o

Peace thereafter. And when Peace

here does house. He comes with work
to do, he does not come to cool. He

comes to brood and sit.

In conclusion one must not overlook that elegant lover saint of the people, the seraphic Saint Francis of Assisi, with those memorable words:

Lord, make him (the priest) an instru­

ment of peace. Where there is hatred, let him sow love; where there is inj­

ury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy.

Mystical Experiences and Neurotic Compared

Many behavior samples of the higher level mystics are apt to appear odd to the ordinary observer. Not a few "myths" have developed with regard to their existence and one must read "lives of the saints" most cautiously in order to discriminate the actual from the exaggerated and even purely mythical phenomena. The latest book by Aumann and Roye (1962) gives one of the clearest, authentic accounts by a Catholic expert. This is not the place to discuss them but since many psychology books have compared a few such phenomena to similar ones among neurotics, we may give a brief summary of the cases.

Let us take ecstasy as an example. This term identifies a mystical experience in full stage of union, of such intensity that the normal sense relation of the soul with the outside world is completely suspended. The subject perceives nothing of the surrounding environment, is frequently incapable of movement, and cannot terminate the ecstasy at will. This state has a positive as well as a negative aspect; the positive is the union of intellect and will with God, and the negative is the deficit of sensori-motor experience. When the state is over, the subject feels great reserves of new moral energy and is stimulated to greater and greater efforts in the spiritual life. Thus the tenseness and apparent strain under which the person seems to have passed during the trance do not deter him from carrying on his ordinary activities after the experience is over.

When this phenomenon is compared to hypnosis and certain levels of drug­

addiction, certain likeness and differences appear. In both hypnosis and ecstasy the person is able to speak; in both there is, however, some dissociation from the immediate environment. But here the similarity ceases. In both states there is heightened suggestibility, but of an entirely different sort. The hypnotist needs "rapport" but the mystic knows no such bond to another human being. The hypnotic state becomes "amnesic" without certain very special precautions; no such limitation attaches to the mystic experience, but usually it is quite intensely retained though vaguely as to unimportant details. Habits changed through hypnotic suggestion (and even through the influence of the so-called psychedelic drugs) are not found to be lasting. Not so the ecstatic renewal. The one who experiences these very real vivifying trances and the specifically intense mood is always improved by the experience, in the sense that he has more decisiveness and resolution, more energy and perseverance in keeping his desired way of life. He does not become enslaved or dependent upon any other person except that of his divine master and Lord. He becomes more united to God, the source of his new strength and wants more and more to serve Him alone. During ecstasy the subject is far from passive; he may even speak in a blurred and confused fashion but he is in fair contact with reality throughout; when the experience is over there will be no full description in conventional terms, but the experiences will be so deeply impressed in the depths of the soul, that they will never be forgotten; they may even be talked about with recurring and almost monotonous frequency, as most mystics are wont to report after the events.
have yet to ascertain whether or not
to receive
of such a state from the astronauts. We
logical changes as do the outer-space
the mystic experiences. the physio­
care.
mystical state that he witnessed as
physiological changes are concerned.
breathing slows and almost ceases, and
life almost ceases. Nevertheless psychic
this shows itself in greater energy, and
in character, as the subjects realized,
During the trance there may be expen­
usions and hallucinations. Hence one
in the world of faith and thus transcend our
person to person; they are all in the
they are at best suspect and in need of
ment.

to God's altruism, to the essential and
human mind. If passions were to be compared to
wild animals, as St. Paul sometimes
seems to do, one would say that they
might become wilder and more fer­
restrained. But if passions are normal
human emotions and can be condi­
ment. And this means the whole self,
actuates as many as possible
happens that human efforts and decisions
are that human efforts and decisions
in the plan which divine
laws. Thus psychotherapy aims at realizing
character through what might be
called the essentially human virtues
and these are nothing more than dy­
narm habit patterns, inculcated in all
the human powers, especially those
known by philosophers as the rational
intelligent and rational will or appas.
Thus psychotherapy has much
common with religious education.
Virtues are by definition enduring
expressions of reason, in and through
the other powers of man. Misgivings
notions of virtue, such as that of
Puritanism and Victorianism, lead to
abnormal behavior. This idea can be
found in Terruwe (1958) who is a
fully trained practicing psychiatrist.
Virtue consists in sublimating, that is
to say, transforming other energies,
not merely in expressing the lower
through the higher forms. It consists in
the higher powers taking up and
changing more radically the energy
from the lower, and thus giving it a
new form and determination. This new
form implies a new direction and
proportion to a higher end or goal.
Virtue makes one's lower nature share
more fully in the nature of reason.

For example, the virtue of conti­
ence or chastity keeps the sexual
passions in restraint and moderation.
If passions were to be compared to
wild animals, as St. Paul sometimes
seems to do, one would say that they
might become wilder and more fer­
restrained. But if passions are normal
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more fully in the nature of reason.

In the process of acquiring virtues,
both moral and theological, all the
higher powers of man are channeled
into courses of action which lead to
the actuation of the self and its fulfill­
ment. And this means the whole self,
with all its powers. Man's spiritual,
that is supernatural life has often been
compared to his natural life with
powers or functions on every level of
complexity, from the simplest vegeta­
tive growth processes to the highest
inductive-deductive intellectual
creative processes. Through divine aids
and graces this whole set of powers
will be transformed into a kind of
divine life, even before one passes to
the eternal life that is to come after
death. One participates in this divine
life both in this and in the next life, in
proportion to the degree to which he
chooses to cooperate with God's plan
for him on earth. Notice we say that
God chooses to help in accordance
with man's cooperation, but this does
not mean that man merits this help in
any real sense; it is a free gift of the
Almighty just as it is freely accepted
by the decisive acts of men.

The virtues are conferred by sancti­
gy, and aid and man in all his
strivings and they are called infused,
which means supplied gratuitously
by God. Other virtues acquired more
directly for specific occasions in the life
of man, the so-called moral virtues
regulate his dealings with one another
and life situations. These latter are
called prudence, justice, fortiude
and temperance. The former are those
which deal mainly with man's relation

to God, and they are faith, hope and
charity, the theological virtues. But
ever the roots of the moral virtues are
laid down through the aid of God, and
are therefore infused.

Nevertheless, in spite of a certain
passivity which might be implied in
the word "infused" the teaching of the
church from time immemorial has
been that human efforts and decisions
count largely in the plan which divine
 providence has for each one of us. It is
by diligently trying to follow this
divine plan (shown in his laws and
counsels) that each person perfects his
whole self, actuates as many as possible
of his potentialities, in any one
time and place. The relative efficacy of
the human efforts compared to that of
divine intervention has been the
subject of much discussion between
theologians from the earliest days of
Christianity. They still are — but we
now choose to call them Dialogues.
During the process of growth in virtue, man perfects and fulfills himself in a way unique to himself, but virtue, from the angle of the Christian commitment, is really the incarnation of the spirit of Jesus Christ, who assumed into his human nature which became the instrument of expression of his divine personality and will. By means of virtues, which really are facilitators or activators of good deeds, we gain a relish and thirst for spiritual things, knowing of course, since with which the virtuous will of man activators of good deeds, we gain a acquisition and accomplishment, as is attested by the examples of many saints and apostles of God. Virtues are facilitators of behavior have no real under control of reason and volition one gains better integration as well as with the virtues and the gifts of the Holy Spirit, goes onward, knowing that he will resist and infallibly succeed. This is the connection between virtue and the healthy self-confidence and cheerfulness of the truly practicing Christ.

Now to connect the notions of virtue with those of the appetites or instincts. The virtue of hope is a modification of the appetitive apprehensions, in the same way that love is a modification of desire, and joy is that of striving to accomplish. During life human beings need something to love (some one); also some assurance of gaining it, otherwise they succumb to torpor and depression. Persistent deep anxiety may be an intermediate state it can be handled in a sick person the therapist can show him a way out, and reinforce his efforts to go his way. When the anxious and depressed person finds no way out, good effects may come from teaching patience by which the sufferer is strengthened. NOT to succumb to dejection, depression and despair. So long as desire and striving are made active and expressive in the sufferer, attempts at suicide are less likely to follow.

The purpose of this last section has been to point out some likenesses and differences between the experience of the mystics, and also of other zealously scrupulous seekers after the kingdom of God on the one hand, and psychic deviates on the other. Our second purpose was, obviously, to make clear the views of a certain section of psychotherapists, that certain therapeutic measures resemble in large part the educational methods of religious writers.

This may or may not be the place to deal with the problem often raised by well-meaning scientists; it is actually an old as Aristotle, who at the same time gave us a partial solution. It is the problem which when stated briefly, becomes: All ye seekers the salvation for your own souls are but egocentric selfish egotists — and again volumes are written on the dilemma of altruism versus egocentrism. Even the great St. Thomas Aquinas never quite decided the issue as to whether or not there could be a totally unselfish human act. We have suggest a very simple solution, based it is true on theology of God and the purpose of creating human beings. The solution to the problem of selfishness lies in admitting that we are all creatures of God, sons of God and heirs to the kingdom, brothers in Christ; we cannot possibly save ourselves (or damage our hopes for salvation) without in some way influencing others. God wants all to be saved and to help each other in the process. He gains no additional power or help from us; our salvation IS HIS EXTERNAL GLORY. His plan is what we and He and they all want. This is what life means to the Deist and Christian.

The higher mystical experiences are different from our own, by means of God's special favors. Think of St. John of the Cross or of St. Theresa of Avila. Their experiences are upward and forward looking, and fulfilling the basic needs of human nature, giving satisfaction to human striving. The experiences of sick persons, while possible means to desirable ends, are in themselves enacting, damaging, ravaging, deteriorating, even death-dealing at times. May it be said in conclusion that God gives us saints who in every era are living examples of how people ought to live. The doctrine of the Little Flower might be summarized in the two ideas of confidence and surrender. In our own case we need the former in these disturbing times, to help get rid of or to diminish the anxiety of living. We need the latter since it implies a realization of the meaning of life than which there is no higher — a devotion to a cause and the dedication of self thereto; a worthy cause, that of self-abnegation and self-abdication in pursuit of a worthwhile and true lifetime goal.