

# Jesuit Educational <sup>12</sup> Quarterly

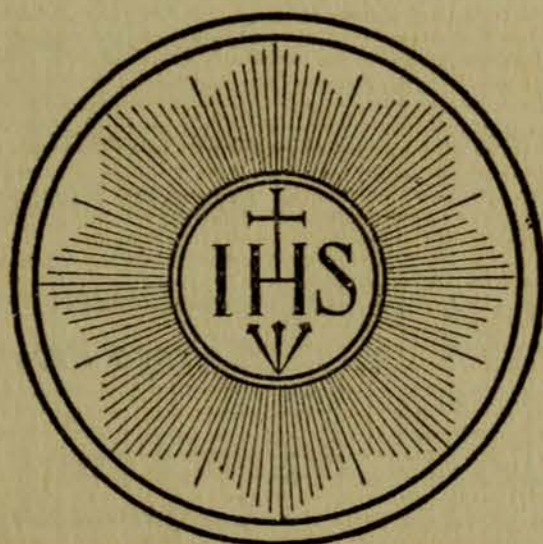
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# Jesuit Educational Association

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# Jesuit Educational Quarterly

## INDEX TO VOLUME I

June 1938 to March 1939

*Articles are entered under both author and subject headings. Book reviews are listed under the author of the book, with title in italics and the name of the reviewer in parenthesis. Since Volume I was not paged consecutively, the first figure given below denotes a particular issue of Volume I, and the second figure denotes the initial page of the article.*

Alumni College, An [Canisius College, Buffalo]. Joseph P. Desmond.....	1:42
Attitudes [of students in classes of philosophy]. John F. McCormick.....	3:32
Bernhardt, Carol L.: The Classics in the Arts Course.....	3:24
Books, Check List of Significant.....	3:43, 4:46
Bull, George D.: "Content" and the Ratio, A Reply.....	2:10
Bull, George D.: The Fordham Program of Graduate Studies in Philosophy.....	4:35
Bull, George D.: Present Tendencies in Our Educational System.....	1:5
Catholic College, Integrated Curriculum for Today. Charles M. O'Hara.....	1:23
Classics in Non-Jesuit High Schools, The. Hugh P. O'Neill.....	1:30
Classics in the Arts Course, The. Carol L. Bernhardt.....	3:24
Codd, William J.: Guidance Program at Gonzaga High School, Spokane....	3:36
Desmond, Joseph P.: An Alumni College [Canisius College, Buffalo].....	1:42
Detroit, Student Counsel Bureau at University of. Paul P. Harbrecht.....	3:34
Discussion Group Project, A National. Julian L. Maline.....	4:5
Eloquentia Latina. J. B. Herman (Translated by J. R. N. Maxwell).....	4:24
English Writing, A Chat on the Teaching of. Louis A. Falley.....	4:20
Expression and Culture for American Youth. W. Edmund FitzGerald.....	3:11
Falley, Louis A.: A Chat on the Teaching of English Writing.....	4:20
Farrell, Allan P.: Permanent Values in the <i>Ratio</i> .....	1:37
Finnegan, Darrell F. X.: Practice Pedagogy.....	3:37
FitzGerald, W. Edmund: Expression and Culture for American Youth.....	3:11
Foerster, Norman: <i>The Future of the Liberal College</i> (Austin G. Schmidt) ..	4:28
Fordham Program of Graduate Studies in Philosophy, The. George D. Bull.....	4:35
Gonzaga High School, Spokane, Guidance Program at. William J. Codd....	3:36
Grammar Information Test, A. Julian L. Maline.....	2:36
Harbrecht, Paul P.: Student Counsel Bureau at University of Detroit.....	3:34
Herman, J. B.: Eloquentia Latina (Translated by J. R. N. Maxwell).....	4:24
Independent College, Present Pressing Problems of. Samuel K. Wilson.....	3:19
Jacobsen, Jerome V.: The Institute of Jesuit History.....	1:40
Jesuit College Curriculum, Future of the. Wilfred M. Mallon.....	1:14
Jesuit College Journalism, 1939-1940.....	3:36
Jesuit Colleges and Universities on the Air. Charles A. Robinson.....	4:14
Jesuit Educational Association, Program of Annual Meeting, 1939.....	4:38
Jesuit Educational System, Present Tendencies in. George D. Bull.....	1:5
Jesuit High Schools, Colleges and Universities, Enrollment in, 1938-1939....	3:45
Jesuit Historical Conference, American. W. Eugene Shiels.....	4:33
Jesuit History, Institute of. Jerome V. Jacobsen.....	1:40
Lost Frontier, The: An Epilog. Austin G. Schmidt.....	4:10
Lost Frontier, The: Open Letter to Jesuit Educational Association. Austin G. Schmidt.....	3:5
McCormick, John F.: Attitudes.....	3:32
McGucken, William J.: Present Status of the <i>Ratio</i> in America.....	1:32
Maline, Julian L.: A Grammar Information Test.....	2:36
Maline, Julian L.: A National Discussion Group Project.....	4:5
Mallon, Wilfred M.: Future of the Jesuit College Curriculum.....	1:14



Maxwell, J. R. N.: Eloquentia Latina (translated).....	4:24
Mental Efficiency, Toward. Hugh P. O'Neill.....	3:27
Morrison, Bakewell: An Interpretation of the Work of the Convention of Religion Teachers, Campion, Prairie du Chien, Wisconsin.....	2:17
News from the Field.....	3:39, 4:39
O'Hara, Charles M.: An Integrated Curriculum for the Catholic College Today	1:23
O'Neill, Hugh P.: The Classics in Non-Jesuit High Schools.....	1:30
O'Neill, Hugh P.: Toward Mental Efficiency.....	3:27
Pedagogy, Practice. Darrell F. X. Finnegan.....	3:37
Periodical Articles, Check List of.....	4:44
Philosophical Association, American Catholic. Bernard J. Wuellner.....	4:31
Radio and Education. Charles A. Robinson.....	2:28
<i>Ratio Studiorum</i> , Classical Culture and the. Alphonse M. Zamiara.....	2:5
<i>Ratio Studiorum</i> , "Content" and the. George D. Bull.....	2:10
<i>Ratio Studiorum</i> , Permanent Values in. Allan P. Farrell.....	1:37
<i>Ratio Studiorum</i> , Present Status of in America. William J. McGucken.....	1:32
Religion, Minimum Essentials in: A Research Project. Austin G. Schmidt...	3:35
Religion Teachers, Convention of. Bakewell Morrison.....	2:17
Robinson, Charles A.: Jesuit Colleges and Universities on the Air.....	4:14
Robinson, Charles A.: Radio and Education.....	2:28
Schmidt, Austin G.: The Lost Frontier, An Epilog.....	4:10
Schmidt, Austin G.: The Lost Frontier, An Open Letter to the J. E. A.....	3:5
Schmidt, Austin G.: Minimum Essentials in Religion, A Research Project..	3:35
Shiels, W. Eugene: American Jesuit Historical Conference.....	4:33
Wilson, Samuel K.: Present Pressing Problems of the Independent College..	3:19
Wuellner, Bernard J.: American Catholic Philosophical Association.....	4:31
Zamiara, Alphonse M.: Classical Culture and the <i>Ratio Studiorum</i> .....	2:5



# Jesuit Educational Quarterly

June, 1938

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## CONTENTS

FOREWORD . . . . .	4
PRESENT TENDENCIES IN OUR EDUCATIONAL SYSTEM	
<i>George D. Bull, S.J.</i> . . . . .	5
FUTURE OF THE JESUIT COLLEGE CURRICULUM	
<i>Wilfred M. Mallon, S.J.</i> . . . . .	14
AN INTEGRATED CURRICULUM FOR THE CATHOLIC COLLEGE TODAY	
<i>Charles M. O'Hara, S.J.</i> . . . . .	23
THE CLASSICS IN NON-JESUIT HIGH SCHOOLS	
<i>Hugh P. O'Neill, S.J.</i> . . . . .	30
THE PRESENT STATUS OF THE RATIO IN AMERICA	
<i>William J. McGucken, S.J.</i> . . . . .	32
PERMANENT VALUES IN THE RATIO	
<i>Allan P. Farrell, S.J.</i> . . . . .	37
THE INSTITUTE OF JESUIT HISTORY	
<i>Jerome V. Jacobsen, S.J.</i> . . . . .	40
AN ALUMNI COLLEGE	
<i>Joseph P. Desmond</i> . . . . .	42
IN THE SCHOOLS . . . . .	46



## Foreword

ARTICLE 4 of the Instructio explains the office of National Secretary of Education. Among the duties of the National Secretary is the following: "Informationes ad educationem pertinentes prae manibus ad Nostrorum usum habere, earumque digesta aliquoties in anno cum eis communicare." Partly to fulfill this duty and partly to offer a means of discussion of topics of interest to the Jesuit educational institutions of the United States the Executive Committee of the Jesuit Educational Association at its last meeting determined to begin the publication of a Bulletin of the Association. The bulletin will be issued quarterly and, for the present, will be *ad usum Nostrorum*.

We present then to the members of the Jesuit Educational Association the initial number of this bulletin which we have called JESUIT EDUCATIONAL QUARTERLY. It is a modest beginning, but, we are confident, one that augurs well for the future. Because of the very keen interest taken in the papers and discussions presented at the meetings of the Jesuit Educational Association in Milwaukee in April, we are pleased to offer in permanent form the papers read and a digest of some of the discussions, so that even those who were unable to attend our meetings may profit by the discussions.

Contributions to the QUARTERLY in the form of articles or news items of general interest will be most welcome. Not everyone will agree with all the ideas expressed in the articles of this first issue; others, while agreeing substantially, may desire to develop further those ideas. Hence, we invite comment and discussion for our next issue.



# Present Tendencies in Our Educational System\*

by GEORGE D. BULL, S.J.

THE few remarks which I have to make are not intended to be more than an attempt on my part to start a discussion. This is what I was asked to do. I intend merely to draw attention to tendencies in our education at present. I do not intend to establish factually, how general these tendencies may be. It is less important to know how widespread these things are, than it is to know whether we want them to continue, if they exist. And if I seem to be speaking *ex cathedra* anywhere, please remember I have no delusions of grandeur; at least no conscious ones. The exigencies of time have forced me to compress and quite possibly, therefore, to over-state. I have entitled my remarks *Notes on Present Tendencies in our Educational System* and I intend that they be "notes" and nothing else.

## I

The education of the Society has been traditionally a liberal education; that is, the teaching of such subjects and in such a manner as to turn out Catholics with a deep and keen interest in things of the mind for their own sake. We have believed that, in the long run, this is a surer preparation for life than to instruct students in some useful art or technique directly connected with earning a living. Above all things, we have believed that this is the only way to bring out a strong, highly cultured class of Catholic intellectuals who will, in time, leaven the whole mass of American life.

## II

*Vocationalism* is the denial of this attitude. It believes in preparing the student directly to earn a living, rather than for

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\* Paper read at the meeting of the Jesuit Educational Association, Marquette University, Milwaukee, Wis., April 22, 1938.



knowing how to live. It is the direct result of a philosophy of life which is the antithesis of our own. It is *this-worldly* rather than *other-worldly* and it is naturalistic or monistic, having its roots in the worship of the physical sciences as they were idolized in the nineteenth century. It is called "scientism" because, among other things, it held that the only certain knowledge was knowledge that came through the use of methods apt for the physical sciences. Hence, utility was its persistent objective. It is the spirit which, under many forms, has operated to make the *finis cui* of education not the human being as a human being, with a mind to be brought to high perfection and a soul to be shaped and formed to the practice of the virtues, but the human being as an economic unit, as a political unit, or as an item subordinated to the welfare of the race, or to some other extrinsic temporal end.

### III

Vocationalism, it seems to me, has been creeping into our educational system in many ways. We are in the strange position of denying the whole philosophy which gave vocationalism the entry and the dominance in modern education, yet of attempting to imitate the secular schools in the product of this philosophy.

A. First, this seems to appear in the *curriculum of studies*. There has been a tendency to modify our courses of study in this direction: Bachelor of Science courses have been introduced which have sacrificed almost entirely our ideal of liberal education in the colleges. Science courses are introduced into high school to take the place of Greek. Business courses and commercial courses have been introduced into the college and it was even suggested that we have such courses in the high school. Even in the Bachelor of Arts courses in college so much time is given to Chemistry and Physics as to impair the truly liberal studies. This is done to try to prepare students for professional schools.

In some places, we have already gone the whole way. There are three different kinds of B.A. courses. One is a general arts course which does not require Greek but does require, as an alternative, mathematics. The other two are arranged so that, in the electives, standard pre-medical or pre-law requirements may be met. There are six science courses leading to B.S., in Biology,



in Chemistry, in Physics, in Education, in Social Sciences, and in History. In other places we have not gone so far as that; but we have admitted the principle when, e.g., we have a course called B.S. which is an attempt to give a course in Business, while keeping philosophy, but not Latin or Greek.

B. Secondly, this seems to appear in the *organization* of our institutions. Not only in our curricula, but also in the organization of our institutions has the spirit of Vocationalism begun to appear. In the Society's tradition, education up to the end of what we would call now the Sophomore year has always been a unit. It has never been our tradition that the high school be a self-contained unit. It was always held to be a part of a six-year training at least. This is still the system in Europe, e.g., at Eton, Harrow, Stonyhurst, and in the Gymnasia of Germany, and the Lycee of France. American Education, under the influence of Utilitarianism in education, broke up this unity, so that the high school became an end in itself; while, paradoxically, the college which would be a self-contained unit has become, under the influence of the same idea, a place of preparation for Professional Schools or Graduate Schools. So far, we have not explicitly succumbed to this Vocationalism in *College* organizations. The tendency is, however, to admit the concept of the high school as a unit distinct and unconnected with the college. But the tendency to admit that the college should be substantially modified so as to prepare students for entrance into professional and graduate schools is becoming very strong. It was evident some years ago, when the proposal was seriously made to cut down philosophy in the colleges, so as to allow boys to get more "credits" in subjects which they intended to pursue later on after graduation. Happily, that proposal was defeated. But strangely enough, it was defeated precisely by the "ad hoc" view of education I am deploring. For, as I shall mention later, philosophy is being taught now, not for its liberalizing power over the human mind, but predominantly if not exclusively, to show boys how they can give an answer to the atheist, the evolutionist, the sceptic, the communist or the birth-controller.

C. Another example of the seepage of vocationalism into our educational thinking as far as organization is concerned is the



gradual and tacit admission as we organize our institutions of the *Principle of Equivalence of Subjects*.

This principle asserts that all subjects are of equal worth as educational instruments. This defect is most prominent in our graduate schools; but it is implicit in such arrangements as the nine courses mentioned above, where a degree of B.S. in Social Science is a course on equal footing, as far as organization goes, with a course in B.A. Honors. (I might point out in passing: that "equivalence" of subjects never means equality in practice. It really means a preferential position for sciences and other utilitarian courses. Because, if boys are free to choose either, they naturally succumb to the utilitarianism of the age around them and choose "something they can use later on").

But in our Graduate Schools the thing is blatant. We have introduced department after department of purely vocational subjects. We have gone so far as to introduce courses in vocational guidance, i.e., courses which purport to show future teachers how they may train students for "vocations", i.e., for jobs in after life. We have, at least in some places, courses in "Occupational Opportunities and Placement," "College Guidance," "Occupational Analysis," "Personnel Administration," etc., etc., "Urban Sociology," "Community Hygiene," "Nursing," "Curriculum Problems," etc., etc.

Besides vocationalism as crass as that, we are paying tribute to the idea that education can be made a subject proper to a distinct department. We have distinct departments of the History and Philosophy of Education, Department of Educational Administration and Methods, and a Department of Educational Psychology and Measurements, etc.

Now a Department of Education in any sense is vocational. So much is this the case, that even the secular Universities look on it as a kind of fraud. When we strip these departments of what philosophy gives them of fundamental principles, and of what common sense gives any man who can hope rationally to be a teacher, there is nothing left but statistics. No one imagines that people take these courses with any other than a utilitarian or job motive. They do not come to get the basic principles of a well-



defined body of knowledge which is of permanent value. Yet in our graduate schools, these departments are co-equal with the classics, with philosophy, with literature. If they are to be run, our slender resources must be used to finance them, to provide sources and other books, teachers, administration heads, etc. We are saying implicitly that a course in educational methods and administration is as well worth three years of a student's life as a course in Arts or Philosophy. By that much we admit the principle of the equivalence of subjects and succumb to the principle which fathered it: namely, vocationalism and not liberality of mind and character as the end of education.

#### IV

*Vocationalism in the Teacher's Attitude.* I have given above examples of vocationalism as it seems to appear in our curricula and in the organization of our institutions. I now turn to a more subtle form of vocationalism, i.e., as it appears in the actual teaching of our students.

To begin with, there are instances where, due to the kind of organization we have succumbed to, the teacher is almost forced into an *ad hoc* attitude. I mean instances where classes have been allowed to become so big that the teacher can do nothing but lecture and have almost no personal contact with his students. Now where there can be no personal contact, the class becomes merely the means of obtaining so much formularized knowledge with a view to have a ready answer for the examiner. There can be no personal stimulation of the student to read under direction, to think for himself, to personalize his mastery of the subject.

This attitude on the part of the teacher seems to run all through our present teaching. The teachers use "notes" almost exclusively, and highly formularized text books. In Philosophy, they are *imparting philosophy*, but not *philosophizing*. The result is that the formulae are dead in the student's mind and under the impact of actual life, later on, they gradually fade out of the student's mind altogether. He may keep his Faith. In the vast majority of cases he does. But I think this is one of the big reasons for the lack, at the present time, of a considerable body of influential Catholic thinkers and writers. Philosophy, as our boys have



received it, was predominantly a set of ready answers, against evolutionists, sceptics, agnostics, atheists, communists, abortionists, etc. It was not a *habitus principiorum* for life which kept them interested in the things of the mind, even when no antagonist was explicitly questioning their position.

Literature also is tending to be taught mainly from the formularistic angle. Demosthenes, Cicero, and e.g., Burke, are taught merely as examples of how to write a speech. They are not taught as crystallizations of the thought and feeling of mankind in the great and differing crises of the human spirit through the ages. Yet, it is only if they are taught this way also, that they can be called liberalizing or the "humanities." The *content* of the great classics is also of worth, as well as the *form*. Demosthenes and Burke are similar as rhetoricians, but each had his own way of reacting to a given crisis in the concrete circumstances of his time. Burke, e.g., had something of value as a man, not less than as a rhetorician and that personalizing element of his own time is of value as a humanizing agency, especially when it can be contrasted with the same elements in a genius so remote in time as Cicero or Demosthenes.

The same is true regarding the teaching of Poetry. Theocritus, Horace, Shelley or Wordsworth are taught predominantly as examples of the pastoral, or the lyric. The Iliad, the Aeneid, Paradise Lost are predominantly the formula for the epic. All this is due to an *ad hoc* attitude. The teachers very often have studied these works under the immediate necessity of learning them to teach them, not first and foremost to be able to contemplate them, know them for their own sake rather than for the use they are to make of them afterwards. This attitude is clear from the fact also that our teachers do almost no wide and deep reading on their own subjects. They are always looking for summaries, outlines, notes, which give them a handy knowledge for the classroom. It is not too much to say that they are not interested primarily in being scholarly and cultured men.

Now as to the *Science courses*: These courses are openly and barefacedly vocational. In the tradition of the Society, science should have no place as a dominant in our education. It should be



in our system only in so far as it is an instrument for liberalizing the mind. Science can be thus used, as Newman in his "Idea of a University" has shown. But this is not being done in Jesuit Colleges. Science courses are being taught frankly to get men ready for medicine, or for jobs with great industrial concerns. And in the Arts course there is so much science, (taught by the same men and from the same point of view), that the traditionally liberal studies suffer.

## V

*Conclusion.* My object in these notes is to point to tendencies so that before they are actuated we can see them and evaluate them. They are tendencies which twenty-five years ago were the unchallenged viewpoint of all American education. "Scientism" is the name for it, and at that time and until very recently our colleges kept to the old liberal ideal. Now, the secular colleges are throwing over that attitude. They have found that, in the long run, the liberal college is the best training, even for the "vocations" that the students may choose as specialties later on. President Hutchins of Chicago is the leader in the movement back to liberal studies. Recently, if I am correctly informed, he told a group of Catholic educators that we have the ideal and the idea, the organization and even the opportunity, but that we are not living up to it in the actual teaching of our institutions. We are, he said, trying to imitate curricula, organization and attitude of the secular places and that we are failing even to do this. We are twenty-five years behind them; and they are turning back to our ideal, while we are leaving it and turning to the position they are about to desert. We are spreading to all kinds of departments and courses, without asking ourselves how they can be reconciled with our fundamental ideal. We are spending money on courses which are ephemeral, (and will be replaced by new fads in a few years), merely because such courses and departments have found a place in the universities whose ideals and philosophies are not and cannot be ours. If at this moment we were to organize even one University strictly on the lines of our own tradition, excluding all vocational courses from high school, college and graduate school, reassert the unity of education in subjects of permanent



worth, the Classics, Philosophy, Literature, Mathematics and the Sciences, (as liberal studies), we would be at once the rallying point for the movement which has just begun in the secular schools. But, of course, together with this, we should have to come back to the Society's ideal of teachers who are eager to make cultured minds rather than minds that can get a job at once. We should see our teachers doing constant and persistent reading. Their "notes" would be constantly changing and not fixed in perennial formulae as they are now. We should see our students learning to love and to read under our direction the great books of the ages and not merely the little notes or textbooks which absorb them almost completely now. We should see them, when they have left us, still interested in the things of the mind; finding solace and comfort in reading all through their lives, instead of being, as at present, almost undistinguishable from the mob that never went to college, the *practical* men who have business brains and movie culture. We should see, in the course of time, a growing nucleus of first-class Catholic minds, molding our civilization, leavening it and spreading the Catholic idea, at least by their very presence and personality. And inevitably, from the stimulation they would afford, brilliant Catholic writers would emerge to influence not only the outside world, but Catholics themselves.

Now it is at this point I find an answer to the most common objection made against our reassertion of our own ideal of education. Some of Ours say that the Church and soul would suffer, if we did not compromise with our ideals. It is much better that we should have boys under our influence, they say, than that we should lose them by insisting on a non-vocational education.

My reply would be this: First, the assumption that the Church does not suffer more, in the long run, from the lack of any considerable body of genuinely educated Catholics would have to be proved. The Catholic College men who can merely give the "ready answer" and who have no deep and abiding interest in the things of the mind do not seem to be of much assistance to the Church in our day and in the great moral and religious crisis we are facing. They seem as bewildered about the rational basis of Catholicism as the people who never went to our colleges at all. And every



once in a while, one of them known as a good Catholic will say something on politics or economics, etc., which shows that, while his Catholic faith is intact, his Catholic reason is not.

But I think the root reply to the objection is this: If the day has come when, in order to keep youth under our influence, we must give up the ideal of producing graduates genuinely interested in the things of the mind, let us do so and realize that we do it. Let us say, at least to ourselves, that we can no longer function as educators; that we do not any longer run educational institutions, but institutes of instruction in various vocational techniques. We should drop the idea of the educator for that of the missionary. It is one thing, sadly to recognize that an ideal is no longer feasible and another to do violence to that ideal and even to betray it, by procedures which it forbids.

However, I do not think that such a day has arrived. On the contrary, from all I observe and read, I am convinced that never since scientism first took possession of American Universities, has the opportunity been so good for the reassertion of all that we believe in, and of all that made the Society of the sixteenth and seventeenth centuries the most influential educational body in the Church. The Society of those days did not save souls only as a missionary. It realized that though the *finis ultimus* of all our activities is the glory of God and the salvation of souls, the *finis proximus* of each activity specified that activity. The end of education as such is specific and distinct from the end of missionary activity. To confound the ultimate end of both with the formal and immediate object of each is to introduce disorder into the whole Catholic scheme.

My whole point is this: let us settle whether vocationalism or the cultural education is the one we are to give. But let us avoid trying to do both, thus doing neither and destroying, in the long run, our prestige as educators. And we really try to do both, when we profess our own ideals and in practice add courses, organizations and attitudes which spring from a philosophical soil which is not ours and for the introduction of which we have no better reason than an attempt to imitate an alien system of education.



# Future of the Jesuit College Curriculum\*

by WILFRED M. MALLON, S.J.

WE are born to an age of curriculum confusion growing out of two sets of circumstances. There are, in the first place, circumstances demanding change and adjustment, such as the increased contacts and interdependence of men, the rapid expansion of knowledge, the growing complexity of our social and economic life, the increasing encroachment upon the domain of the college of the trades and professions, and the refinement of techniques for the measurement of means designed toward specific ends. And the second source of confusion is the clumsiness of college efforts to meet the circumstances demanding change and adjustment.

In meeting the problems of college education we have an advantage so distinct over our colleagues in the secular field that we alone are in a position to salvage liberal learning not for itself, but for what it means to human living. Curriculum is fundamentally a problem of the Philosophy of Education. This we alone possess, and possess in the form of clearly delineated essential objectives rooted in human reason and revealed truth. It is true that out of the confusion around us there are appearing sane threads, but threads they will always be, never a tapestry, without the wholeness and the unifying principles which are our heritage. Though our whole philosophy admits of no deviation from primary and essential objectives in education, in secondary purposes there cannot but be change demanded by the necessary adaptation of our system to individuals and the contexts from which they come and into which they go. We can never hope to produce a human being divorced from his own capacities and limitations,

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\* Paper read at the Meeting of the Jesuit Educational Association, Milwaukee Athletic Club, Milwaukee, Wis., April 22, 1938.



divorced from his environment and his era. All men wear boots, but sizes of boots vary with sizes of feet, and materials, strengths, patterns vary with secondary purposes or the boot does not serve a boot's purpose for the individual concerned.

Now curriculum, obviously, is not an end in itself, but a means to an end. In the ideal order, no ingredient should be admitted until it has been subjected to the test to prove its effectiveness toward the end. Regardless of the artist's lofty conception, his picture will depend largely upon his choice of pigments and brushes and on his canvas texture. The analogy, of course, should not be carried too far. Of two men working with identical materials and apt instruments, one may produce a Moses, the other a tombstone. With ill-chosen instruments neither can produce a Moses. Of two teachers with identical curricula and students, one may produce a cultured, intellectual, Catholic gentleman, the other an uncouth clod. Teachers, however, regardless of instruments tend to produce their kind. While from our Mathematics classes sometimes come cultured gentlemen with literary tastes, from those in literature sometimes come comma counters and statisticians. In spite of curriculum, cultured, Catholic gentlemen with broad human understanding and balance, with an inquisitive scholarliness safely this side of wooden *wissenschaft*, with a humanism and sense of appreciation of values divorced from diletantism and warm-air content, and with a consciousness that effective education is self-activity inspired and guided by a master hand, in spite of curriculum such teachers will produce, admitting the percentage of lag present in all things human, what I think we mean by a liberally educated man.

Yet curriculum remains very important for the other nine hundred and ninety-nine. And, since curriculum is only a means and not an end, we ought in fairness to get down to the serious business of trying to determine whether or not each element of our present curriculum is effectively contributing to the end. Though we know without investigation that certain characteristics of the graduate we hope to produce will result from certain subject-matter, there are unquestionably great areas in our current curriculum because of hope or opinion never subjected to an



objective inquiry to determine whether or not they are effective for our purposes.

The first question to settle is whether we actually want the means or the end. If we want the means, then we should keep the means we want and add other means which we want from time to time and continue to hope that the theoretical end will follow. If we want the end, then we stand to lose nothing but to gain everything by subjecting every segment of our curriculum in turn to a long and penetrating objective inquiry to find out whether or not it deserves a place in the restricted period in which we have to work. Though we might not all agree on details of secondary purposes, such as the desirable degree of adjustment to the problems of our era, we would be at one in the unchanging elements. The plan of attack would be simple; the procedures not so simple. It would mean breaking up of our objectives into clear-cut segments for concentrated study, analyzing them down to specific characteristics which we want to mark our product. These characteristics would then have to be further broken into tangible and measurable elements and measures for these elements devised. Thus we might attack our curricular provisions to train powers of analysis, synthesis, abstract thinking, literary taste and appreciation, scientific attitudes and method. We would teach the subject matter which we think will best produce these objectives, then measure results, readjust, reteach and remeasure.

As each element in turn is subjected to rigorous investigation and tested means ejected, revised, modified or retained because of proved value toward the objective of the Jesuit college, we shall be approaching nirvana, which for most of us will be the passing of conventions where most people say all they know in ten minutes and then commence talking about curriculum. We can never, of course, arrive at infallible means, for we are dealing with human products on whom the curriculum is but one of the influencing impacts during the process of maturation. The process would be a long one, but time is of no significance. The Church thinks in terms of centuries, and the Society in half centuries at least. It is not we individuals working in our colleges; it is the Church and the Society. If in fifteen years we shall have found



just the content and the time and the methods to insure the most effective achievement of what we hope Scholastic Philosophy is doing for our students, we shall have made rapid progress.

Though I believe the future of the Jesuit college curriculum, if we are to reassume leadership in the field which is our heritage, lies in the direction of penetrating investigation and adoption of content only on the basis of objective evidence, there are problems too immediate to await these conclusions. The three areas of current irritation which I shall mention are these: that of providing for the individual; that of reducing the lower-division course prescriptions; and that of using effectively the upper two years of college work.

Each of these three is profoundly affected by the principle of uniform course prescription in the college curriculum. In our colleges there are three distinct sets of courses. The first set of courses includes the content which we believe necessary for an educated man and from which we believe mental discipline derives more effectively than from other subject-matter. The second set of courses, those in formal Philosophy and Religion, we believe superimposes a distinctly Catholic form. These two groups of courses coalesce to constitute the means which we hope will produce the liberally-educated Catholic. There is, besides, a third set of courses which enter a sufficiently large percentage of our student programs to cause concern. It includes those courses which have an end other than the liberal, a vocational or professional preparation. I shall not open the question as to whether or not this set of courses can possibly be admitted to the college without seriously diluting liberal objectives and hampering liberal procedures. For most of us it is a matter of existence, but some of us are undoubtedly trafficking in unwarranted amounts. I shall not discuss the place of these courses in our curriculum, for with college objectives directing our endeavors, our policy must always be to lay little stress on professionalism and to try to give a liberal turn to what professionalism we must admit. Our real curriculum problem is to think out the reasons for which we administer the first two large groups of courses and allot time accordingly.

The reasons for our specific course prescriptions, I think, can



be resolved into these three: that of mental discipline; that of putting the student in possession of content we consider necessary for an educated Catholic; and that of giving him a command of the tools of scholarship. With the exception of Scholastic Philosophy, most such prescribed courses are theoretically at the lower-division level and designed to meet this triple objective of our lower division. Now these objectives are identical with those of the high school, at least in its college-preparatory work. Since the Freshman entering our colleges come with anything but homogeneous educational backgrounds, come with various degrees of these purposes accomplished and with individual strengths and deficiencies, how is the college justified in enforcing the same course prescriptions upon all who enter? Right here may lie, with no change whatever from our present objectives or convictions, providing these are concerned with student characteristics rather than with devotion to certain means, a solution to most of our present irritations. If lower-division objectives are in large measure the same as college-preparatory high school objectives, is it not a valid conclusion that for curriculum content the two periods be thought of as one? This gives the lower division of the college the distinctive objective of bringing as near completion as possible the objectives of this six-year segment—at least of bringing them to symmetrical incompleteness. Obviously this is not the same as saying that this six-year period completes a liberal education. Liberal education, I am convinced, consists not only of this mental discipline, informational spread, and tool-subject period, but as well of the training which comes from self-activity, sanely independent work, thinking, penetration and organization consequent upon a well-administered concentration in the upper years of the four-year college.

The pieces of clothing added to make a man fully dressed will necessarily depend upon the pieces he had on when the completion process started. Similarly, the content to be used to bring this six-year period of education to completion must be based on the individual's degree of incompleteness at his entrance. Thus each student's lower-division curriculum would be an individual one cut to fit his needs, and required courses would be stated in terms



of the full six years. Diagnostic procedures for the administration of such a program need not be elaborate. In some areas we might test to determine the level of the entrant's training. In others, where ends to be achieved are not so tangible, we would probably have to take for granted that certain courses had brought certain capacities to definite levels.

Mastery of written English is the objective of most Freshman courses. Occasionally in an entering class we have Freshmen with mastery even beyond that expected at the completion of the first-year course. Why should we require that course of such a student unless we want the means and not the end already achieved? The time might better be devoted to higher literary training, or, in instances of very uneven high-school training, it might be allowed to strengthen him in some field of weakness.

The student who comes to college with three years of laboratory science is very probably at the level we hope to have reached after a year of college science. Might it not, therefore, be wiser to administer our science requirements on the basis of the whole pattern of scientific study? Again, students coming with four years of Mathematics are all too frequently required to take in college the same courses that are required of those who come with but two years or less. Similarly, the student entering with one course in History, and that usually European History, is required to take the commonly-prescribed one year of European History in college. His Social Science requirement, therefore, is identical with that of the student who comes with strong Catholic high school courses in American and European History and in Economics and Social Problems, but their levels of attainment will obviously be leagues apart.

I am not entirely prepared to state our objective in the Modern Language requirement. Whatever it is, it seems to be met by the reading mastery of a language. Now is our objective the attainment of reading mastery or is it two years of time service in this field? If it is the former, on what principle may we justly require two years of Modern Language of all students, regardless of previous preparation? The student who comes with two years of high school language will have completed in one additional



year of that language in college the content presumed to give reading mastery. Why should he be required to take language for two years in college, just as the entrant who comes with no Modern Language.

The solution, it seems, would be to think of our curriculum in terms of objectives rather than in terms of courses to be taken. Objectives should cover the six-year period of general education. Requirements in specific fields would then be stated in terms of work covered in the six-year period. For instance, requirements for the completion of prescribed courses might be stated in terms of semester courses to be covered in the full six years, allowing a year of high school work as equivalent to a semester of college work. Thus the Mathematics prescription might be stated as four semester courses, including high school work. Then the student coming with two years of high school Mathematics would be required to take two semesters in college, the one coming with three years would be required to take one semester in college, and the one coming with four years would have no Mathematics to meet in the non-scientific college degree courses. His time could then be given to fill in lacunae caused by his Mathematics emphasis in high school. The same method of expressing prescribed requirements would apply equally well to Modern Language, laboratory science and the social sciences.

Radical as this change in procedure might seem, it involves no change in principles. It merely attempts to apply our principles to individuals by adjusting our means to their individual strengths and weaknesses. Not only would this administrative change solve the problem of articulation so aggravated by the growing differences among high school transcripts, but it would make it possible to prevent unevenness of the educational level, and would bring initial or lower-division course requirements to limits possible of attainment within that period. This leaves the upper two years for their distinctive purposes, without which a four-year college provides but an extended secondary education.

The purposes of the upper division, in fact, are so in conformity with our whole educational tradition of penetration and concentration, that here the distinctive Jesuit touch can be given to



the product. At this level the student with a sufficiently broad background of educational experience to possess the tools of scholarship, together with balance and intellectual curiosity, through increasing self-activity is guided in the personal experience of penetrating, organizing, integrating a field of knowledge. The whole approach, the method, the contents of courses at the upper-division level ought to be that of the mature student. A curriculum so administered that the junior and senior are carrying lower-division initial courses geared to the secondary level, then the junior and senior must suffer the loss of those attitudes and habits and attainments which advanced work is designed to effect.

Though majors and minors did put some order into Eliot-born chaos, the system as frequently administered provides nothing more than that the election of courses be centered in certain departments, wholly ignoring the value to the student that comes from concentrating and integrating his knowledge about some central core. The rapid displacement of the system by concentration methods offers promise. Where best administered the concentration method places at the disposal of an adviser half or a little more than half of the upper-division hours. Normally about two-thirds of the concentration hours are to be taken from one Department, the remainder to be taken from any other Department in the form of supporting courses. Thus a student's field of concentration might be in classical literature with major emphasis on Latin, supporting courses to be drawn from Greek and History and even Roman Law. Another might concentrate on government, drawing supporting courses from History and Law and Philosophy and Economics. The hours of credit and the courses are ideally of secondary concern, for the mastery of an integrated field is the objective. Usually this is best supplemented by an integrating seminar in the last semester, and motivated by a comprehensive examination designed to measure the objective. Besides the Catholicism permeating each course taken, there might well be within each concentration one course to assure a Catholic approach and to impart a knowledge of Catholicism's contribution to the field.

Changed methods of administration will not make effective radically ineffective means. Though we have not objective evidence



of the values of specific content in the pursuit of Jesuit-college objectives—evidence we can secure only at the cost of a long-range and intensive investigation—we do have pretty sound reasons for thinking that most of our present content is conducive to the end. These slight changes in administration, together with a conscious objective or purpose—determined administration of our curriculum, rather than with a courses-to-be-taken-by-all administration of it, should more definitely assure attainment of our purposes. It insures, besides, a more even distribution of effort toward a multiple end and reduces the hazard of over emphasis on particular segments with consequent loss of the values deriving from segments crowded out of crowded years.



# An Integrated Curriculum for the Catholic College Today

by CHARLES M. O'HARA, S.J.

THE Catholic college curriculum needs reorganization if it is to meet the challenge of the hostile contemporary environment. It needs reorganization if it is to achieve its proper educational aim. It needs reorganization if it is to fashion in satisfactorily large numbers cultured graduates who by undiminishing faith and constantly increasing good works will further the glory of God and legitimate temporal welfare in themselves and others to an extent commensurate with their capabilities.

The essential need is reorganization of material already included in the curriculum. No new subject matter is necessary. There should be no departure from the scholastic-humanistic tradition but rather a *rapprochement* with its vitalizing essence. Under the type of reorganization called for, this tradition should reassume its preeminent position in college education. It will have as its champion, not only self-sacrificing individuals crying in the wilderness, but the basic set of the entire curriculum itself.

The spirit of the times must always be taken into account in the formulation of organized education. If it is a good, a Catholic, an integrating spirit, it will be of far-reaching influence in furthering the purposes of organized Catholic education. If it is adverse, non-Christian, disintegrating, educators can easily underestimate its destructive power and the ravages it can wreak on their fair aims unless the educational program is organized squarely against it. The student comes in contact with a disintegrating environmental spirit for a far greater proportion of time that he spends in the class-room. This is not all: the adverse influence of such an environment can even seep into the Catholic class-room in countless ways; it can even be furthered unconsciously by an instructor at the very time he feels himself to be a strong bulwark against it. This is what Dr. Alexander Meiklejohn



means when he points out that the school mirrors its world; and it indicates how difficult it is for the average instructor to obey Dr. Robert M. Hutchins' plea to "stand firm" against present disintegrating tendencies in life and school. A firm stance is difficult in shifting sand.

Christian education has always taken into account the influence of environment in the formulation of its program. In the earliest Christian centuries the opposition between the cities of God and Mammon was so complete that there was only one path for Christian education to follow. Under God, it was successful in its herculean task of establishing its tradition because, courageously setting itself apart, it directed every educational sinew to the inculcation of the one thing that was necessary. Christians of that time may not have risen in great numbers to positions of secular prominence, but they were keenly ready for martyrdom, and by their blood, prepared the ground for the formulation of the Christian cultural tradition.

Once the Christian cultural tradition was established and began to form its own environment, Christian education could afford to relax the stringency of its single-purposed program and venture into the realm of scholarship, aiming deliberately at intellectual development. At first, this development was laid out carefully along religious lines,—the period of the Doctors. Cautiously educational goals were broadened until finally Christian education made all knowledge its province. A landmark of this period is the work of Isidore of Seville. Even in these ages one can read in the *Confessions* of St. Augustine what could happen when too little heed was given to the precise quality of the environment.

In medieval times, the environment had finally become definitely Christian. The student's exterior life was spent in a world that realized corporately the unity of all things under God. There was now no need for deliberate educational organization against an environment that was itself the greatest incentive toward the implicit unification of education and toward the development of integrated personalities. Christian education freely and safely attacked the profane branches for themselves, and for the time at least, suffered no harm since the branches themselves were



organized on a Christian basis. The one correct ordering principle of an integrated education, the unity of all things under God, so pervaded the general environment that there was no need to organize education deliberately to inculcate it. Indeed, of itself, it organized education automatically.

The subtle environmental change of the Renaissance, when civilization began to forget in practice the prime relation of all things to God, reflected itself inevitably in the school, which began to lose the saving solidarity which that concept alone could give it. Then, as ever, there were like Vittorino da Feltres, masterful teachers, who could achieve excellent integrating results with a curriculum not directly organized to combat the defective environment, but they were, as ever, exceptions. What they really did was to reorganize the curriculum themselves. They were capable of it.

After the Protestant revolt, the neutral curriculum of the Renaissance was taken over by a great religious order in the first fervor of pursuit of the integrating aim of its constitutions, "Ad Majorem Dei Gloriam." The curriculum was purged, developed humanistically, efficiently modernized, and administered successfully as an instrument counteracting the environment through the sheer weight of the instructor's enthusiasm for the integrating aim.

Even in those times the environment afforded one advantage. Basically, the world still believed in God. For example, in the latter part of the sixteenth century the Lutheran and Calvinistic dogmatic theologians were serious-minded men of great influence. It was later, during the deliberately godless period of the Enlightenment, that this curriculum, not essentially organized against such diametrically opposed foes, was really put to the test.

The environment today is still exercising its inevitable influence, but its quality is such that it has become a far more formidable foe than in most past ages. It is not openly pagan as it was in the earliest Christian centuries; some of our coins still have "In God we Trust" stamped on them. It is more the attitude of the Renaissance, if that attitude can be conceived shorn of all regard for tradition. It even lacks the saving grace of the times of the Protestant Revolt. It is especially poisonous in its subtle but determined disavowal of any unity in the universe that may be



conceived to have come from a dependence upon God. And it has many more powerful weapons of progaganda today than ever before.

The situation for the Catholic educator is aggravated today by the fact that he cannot afford to overlook the necessity of developing graduates along the lines of the profane branches. He therefore must bring into his classroom branches which have themselves been developed entirely without the pale of the saving and unifying concept of the dependenc of all things upon God. He must teach as sociology or physics subject matter which is not even good sociology or physics because it shows no regard for the most important fact that can be said about it as a branch, or about the objects it studies, their total dependence upon God.

Against such tyranny of a hostile environment Catholic education is still using an attack that is almost entirely indirect.

First, there is nothing in the essential framework of the Catholic college program that shows its radical departure in aim from that of the colleges and universities which professedly follow and even further the spirit of the environment. Secondly, the Catholic college's principal stronghold is naturally its work in religion, but as far as the curriculum is concerned, the religion is segregated into its own one or two hour course so divorced from the rest of the program that, should the religious instructor fall ill for one or two days of the week, the student's actual program would rather parallel that of the neighboring state university. As regards extra-curricular religious activities, they can hardly be said to flow, as they logically should, from the curricular program itself. This type of organization comprises an indirect attack. Thirdly, even in the philosophy courses, the world-view that is given takes no account of supernatural revelation and is therefore fundamentally incorrect, while from the point of view of moral incentive, the instructor in philosophy is in no way constrained by his subject to advance beyond the dictates of right reason. As far as preparing the student for actual life in a world in which Christ is King, philosophy's present-day contribution is indirect. It is left to the student, or to the individual genius of the "guide, philosopher and friend" instructor (in a class of one hundred) to make the



most fundamental and the most necessary integration. Fourthly, the classic Latin and Greek subject-matter for the humanities courses, after it has been purified of obscene matter, if that is necessary, of itself presents at best incentives toward only a high degree of natural virtue. Religion must be inserted into the course by the individual instructor. Fifthly, great importance is rightfully attached to the force of good example given by religious instructors. But this incentive is also of its very nature indirect.

All the methods cited in points two to five above are of great importance and usefulness, but the present world being what it is, they cannot be expected to carry the burden of fundamental integration of the student.

We have our Vittorino da Feltres today, who use the above program with high success, but they are only the exceptions, and it may be said too, that their full success is attained only with the exceptional among their students.

The point made here is that, without losing any of the advantages it already has in the types of training mentioned above, the Catholic college program should be reorganized in such a way that all its force can be thrown in a direct attack against the adverse spirit of the present environment.

Such a reorganization is the principal object of the curricular program now being developed at Marquette University under the cooperative guidance of Dr. Edward A. Fitzpatrick, Dean of the Graduate School, with the kind indulgence of superiors, and with the indispensable help and counsel of many subject-matter and curricular experts throughout the country, for example, Father John F. Bannon, S.J., of the University of San Francisco, Father George D. Bull, S.J., of Fordham University, Father Bernard W. Dempsey, S.J., of Boston, Father A. F. Frumveller, S.J., of the University of Detroit, and Father John P. McCormick, S.J., of Loyola University of Chicago.

An outline of the essential organization of this program was printed in the *Catholic School Journal* for October, 1932. More recently, a brief description appeared in the *College Newsletter* of the Midwest Regional Unit of the National Catholic Educational Association for March, 1938. Another description was given



at the last annual meeting of the National Catholic Educational Association and will be printed in the *Proceedings* of the Association and in the *Journal of Religious Instruction*. A book describing the curriculum in detail is expected to be published at Marquette University in the near future.

The major feature of this curricular organization consists in organizing the entire college program about the concept which will provide the most solid basis for a direct attack upon the environment, the central position of God in the universe, and the absolute dependence of all things,—principles, objects, and facts,—upon Him. This organization is achieved primarily by introducing into the curriculum required of all students a central course meeting from three to five times a week and extending through the four years of the college. In this central course is placed, in a philosophically organized manner, all the basic material necessary to secure the essential integration of the college student, and all of it under the aegis of the comprehensive integrating concept mentioned above. All the other parts of the college program, be they required or elective, curricular or extra-curricular, are based upon their correct foundations, which are found in the central course. Thus, not only is the entire program integrated in a manner that will automatically tend to bring out the truth, but each part is automatically divested of the fundamental distortion that conditions it in the present program by reason of the fact that it is treated as though it were autonomous.

Although college education at the present time must show an integrated solidarity, it is also true that it must care for the development of all the various phases of the student's personality; intellectual, moral and cultural. This the curriculum under discussion does, not by breaking the subject-matter up into discrete divisions, but merely by shifting the psychological emphasis from one subordinate objective to another. The fundamental backbone of the curriculum remains always the same—dependence upon God. God is the nucleus of all parts of the subject matter, but He is viewed in a different light according to the phase of the student's personality that is being developed. Thus, from the viewpoint of intellectual outlook or world view, all objects are seen primarily in



their relation to God the Creator and Conserver. In the moral training, it is God, the infinitely Good, especially in the person of His Son, who is to be imitated. In the cultural training, it is God the all-Beautiful, exemplar of all created beauty, that occupies the dominant position. Worked out in curricular form, the use of this single principle, three-fold in its application, should produce an integrated, and yet a balanced, *Catholic* personality.

The curriculum is open to the charge that it makes the entire program religious, but this charge melts away when it is remembered that the only aim is to teach according to the truth, and that this is the truth. There will be no slighting of any of the profane subjects, in fact, they should derive added power because they are studied according to the only basis that is correct. Nor can it be justly said that such a program is nothing but Catholic indoctrination. According to the best definition of indoctrination, that of Father Julius Maline, S.J., this species of educational pest occurs only where the preceptor fails to provide the student with all material which is necessary for him in order to form correct judgments. The projected curriculum will tend in a direction exactly opposites to indoctrination. The project may strike some as idealistic. This at least can be said, once the instructor is provided with a complete curriculum worked out in detail according to the described principle, he should be helped by it; certainly he will not be hindered. At least it will not be more idealistic than other plans which many consider wanting.



# The Classics in Non-Jesuit High Schools\*

THE Latin Departments of our colleges may promote the cause of Latin in non-Jesuit schools in the following ways:

1. By writing articles and giving radio talks on the advantages of the study of Latin. Attention could be called to the success achieved by our Latin students in such fields as English, Philosophy, Public Speaking, etc. Statements can sometimes be secured from deans and professors in our professional schools. Many of these men are convinced of the value of Latin.<sup>(1)</sup>

2. By securing invitations to address students in non-Jesuit schools. This will be a simple matter if the college or university conducts a "lecture bureau."

3. By organizing a Latin Club for teachers, or by conducting informal meetings at which methods and objectives may be discussed.

4. By conducting Latin contests. Such contests not only rouse interest in pupils, but also make teachers desirous of profiting by suggestions for the improvement of their work. Contests, however, are beset with disadvantages and are not always desirable.

During the years 1932-1937, the University of Detroit conducted an annual Latin contest for the benefit of the Catholic High Schools in the State of Michigan. The chief purpose of this project was to emphasize training in prose composition, which had been greatly neglected. An effort was also made to supplant dull "translation English" by the free use of metaphor and idiomatic expressions. The better teachers profited greatly by these contests, but the less successful schools became discouraged and

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\* A digest of remarks made by the Rev. Hugh P. O'Neill, S.J. in opening the discussion of the topic: "Promoting the Classics in Non-Jesuit High Schools" at the meeting of the High School Delegates held at Marquette University, Saturday, April 25, 1938.

<sup>(1)</sup> cf. "Reasons for Electing Latin in College," by Hugh P. O'Neill, S.J. The Classical Bulletin, June, 1938.



gradually dropped out. The contest was finally discontinued out of deference to the wishes of diocesan school authorities, who felt that the abuses connected with academic contests outbalanced the advantages.

It is not easy to influence the teaching of Latin in public high schools, since text-books and standards are prescribed by the board of education. Furthermore, there is wide divergence between Catholic and non-Catholic teachers in their attitude toward pagan literature. The non-Catholic teacher is apt to overlook the fact that ancient ideals of conduct cannot constitute a convincing or a valid philosophy of life for our young people of today. The Catholic teacher is not blind to the natural nobility often found in pagan thought, but for him the chief value of classical literature is its eloquent portrayal of the needs and the longings of the unregenerate human heart, groping blindly and pathetically for the light that only Christ could bring into the world.

HUGH P. O'NEILL, S.J.



# The Present Status of the Ratio in America\*

IN their attitude towards the Ratio, all Jesuits, like ancient Gaul, are divided into three parts. There are the *Literalists*, or *Fundamentalists* if you wish, who believe that the one solution to all our educational ills is a complete return to the prescriptions of the Ratio, even *ad litteram*. Some of these, I am afraid, are incurable romanticists in their attitude towards the past; *laudatores temporis acti*, they talk of the good old days "when the Ratio was in force in our schools," with a rather complete disregard of facts in a fashion that brings smiles to the faces of the more historically minded men among the older Fathers. Then there are the *Modernists*, who have gone out after strange gods, who believe that everything is perfect in secular education and that the only procedure for Jesuits is to follow the educational pattern in contemporary American institutions and relegate the Ratio to the historical museum.

There is another group, unfortunately small, and none too popular with either group. Like Erasmus, they insist on facing the facts and refuse to take side with either the Leftists or the Rightists. This group may be called for convenience sake, the *Center group* although *Essentialists* or *Objectivists* would do just as well if a title must be assigned. I may as well admit at the outset that I place myself in this middle-of-the-road group, although from the nice things I am going to say about them you would discover that anyway. The Center Group, although it recognizes the Ratio as a document that is largely responsible for Jesuit Educational prestige, refuses to consider it as an inspired instrument that needs no modification to adapt it to modern needs. The highest authority in the Society, His Paternity, approves of this stand, for in his *Instructio* of 1934 to the American Assistancy he urged American Jesuits to study ways and means of adapting the principles of our

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\* Summary of remarks made by William J. McGucken, S.J. at the Round Table discussion on the Ratio, Milwaukee, Wis., April 22, 1938.



*Ratio Studiorum* to modern conditions. We of the Center believe further that the letter killeth and the spirit quickeneth. An earlier General, Father Martin, in his address to the students at Exaaten countenanced this view. Therefore, however the Jesuit curriculum may have to be modified, there always remains a spirit and method that is distinctly Jesuit; to these we hold fast. In other words, there are certain prescriptions in the Ratio that we regard as accidental to the purpose of Jesuit education, but underneath this accidental shell that may and should be modified according to time and place, there remains an essential kernel; if that be present you have Jesuit education; if it be absent, no matter how efficient your school, no matter even how Catholic it may be, you have not Jesuit education.

Now what is the Ratio and what is its present status in our American schools? I may be pardoned for saying in passing that not every one who cries "*Redeamus ad Rationem*" has read the Ratio or knows its history. I presume, however, that all here present know that the first definitive Ratio, published in 1599, was the law of the Society in all its far-flung group of schools until the Suppression. Father Roothaan's Ratio, published in 1832, has never had the force of law in the Society, although Jesuits throughout the world have been guided by it in their conduct of schools. It is certain that Father Roothaan's Ratio was never introduced in its entirety in any American Jesuit school or college. I doubt very much if it was ever followed *ad litteram* in any European school.

Before taking up the present status of the Ratio in our American schools, I must call your attention to the fact that the Ratio (both the old and the new) deals with (a) the education of Ours; and (b) the education of externs. The *Epitome* insists (§293) that the whole of the education of our scholastics is to be governed by the prescriptions of the Ratio Studiorum and the Ordinations of the Generals. It is hardly necessary to remark that recent papal documents have modified the curricular prescriptions of the Ratio as far as the philosophical and theological studies are concerned. At present a Commission is at work drawing up a new Ratio Studiorum for the scholastics. I may add that the *Epitome* (297, §2) has this important prescription for the training of the juniors:



"*Rationem studiorum bene intellegant, magnique faciant.*" Consequently, the imaginary Modernist Group that I mentioned earlier cannot be loyal to the Society, if they regard the Ratio as merely an historical relic.

My audience, I am sure, is more concerned with the prescriptions of the Society with regard to the education of externs. Now we have externs in three types of institutions in the United States: a) universities; b) undergraduate colleges; c) high schools. Universities, in the modern American sense, did not exist at the time of either the 1599 or the 1832 Ratio. With the exception of a few theological faculties,—hardly a University in the American sense,—the Society since the Suppression has conducted no universities save in the United States. The *Epitome* has very little to say about universities; it merely mentions the possibility of Jesuit universities (377, ¶2) and the desirability of theological and philosophical faculties for externs (393, ¶1).

The undergraduate college in the American sense does not exist in Europe. The English Jesuit college, the German gymnasium, the Italian liceo, the French collège conducted by Ours is partly a high school, partly a junior college. Our old American Jesuit college of the 1890's is the closest analogue to the European institution. The student body is made up of youngsters from 9 to 18; youths of the age of our juniors and seniors, 20 and 21, would be in the European universities which are not under Jesuit auspices. Therefore, the curriculum, the method of teaching for our large college population in the United States are not prescribed by the Ratio. The *Epitome* does not mention the American college, that is, an institution that is partly of secondary grade (in the European sense, at least) and partly of university grade. It is true the Ratio prescriptions concerning *Rhetorica* might be regarded as extending to our freshman and sophomore college years, but beyond that there is nothing in the Ratio for the succeeding years. For our colleges, therefore, we have had to draw up a system of studies suited to our condition, with the approval of Father General.

On the other hand, both the Ratio and the *Epitome* give a great deal of attention to high schools (*scholae mediae* in the



*Epitome*). The *Epitome* (396-397) is very clear in this matter:

a) Each Province is to follow the Ordination, approved by Father General, with regard to the curriculum, the method of teaching, and administration.

b) As far as possible, the classical course is to be preferred, since it is most suitable for the formation of youth and most conformable to our Institute (*"servetur quantum fieri protest praestantia linguarum classicarum, etc."* *Epitome*, 397, ¶1).

c) Non-classical courses are by no means foreign to our Institute (*"Instituto minime repugnant"*) and can be offered where necessity or great utility demand it, provided classical studies suffer no loss (*"ne studia classica inde detrimentum patiantur."* *Ibid.*)

d) In all classes, as far as possible, the method proper to the Society is to be followed, that method which is recommended in the Ratio.

A final question may arise in your minds here: What is the method that is typical of the Society? Obviously, it is a method that may well be styled as humanistic, one that aims not at information merely, but at formation, or in a truer sense, transformation. Such a development of their powers and abilities is looked for that will make it possible for all of them to become Christian gentlemen and saints, some of them, let us hope, true Christian scholars. In the *Communio* of the Mass of Our Holy Father Saint Ignatius, we read *"Veni mittere ignem."* I have always believed that that has a special significance for Jesuit teachers; in our dealings with our students we are attempting to set them afire, with love of the true, the beautiful, and the good, in literature, in art, and in science. Our method of the prelection can be admirably adapted to do just that, not that form of prelection which consists in giving the students word-for-word translation, but such a humanistic method as will arouse their *kakoethes sciendi* and make them want to discover for themselves the true, the beautiful and the good. However, that is another story and I shall not enter into that now.

There remains just one point for discussion. How well do the American Jesuit high schools and colleges follow the Ratio? Your Literalists will not agree with me when I say that I honestly



believe that we follow it fairly well. All our high schools are classical schools. At least one European Province conducts non-classical schools; no American Province has done so. And this in a country where the classics are daily losing ground! The American Jesuits have the only system of schools in the United States—Catholic or secular—that demands Latin of all its pupils. More significant still, Jesuit colleges are practically alone in their insistence that the A.B. degree be granted only to those students who have pursued the classical course for six years. Other Catholic colleges say it cannot be done; we are doing it. Almost the only high schools and colleges in our country where Greek is taught to large numbers of students are conducted by the Society. If that is not upholding the "*praestantia linguarum classicarum*," I do not know what is. Another point that the Ratio emphasized for externs was scholastic philosophy. Here too our record is beyond reproach. All our college and university students go beyond the timid recommendation of the *Epitome* (397, ¶4) "*saltem magis necessaria sanae philosophiae principia omnia tradantur*."

In conclusion, then, we American Jesuits have not done so badly; we have been loyal "after our fashion" to the Ratio and to the Jesuit educational tradition. There is not a single divergence from the Ratio in our schools that has not had the approval of the General of the Society. That does not mean that we are perfectly content with what we have. Our schools can become more efficient; we can make more effective, more intelligent use of our traditional methods; we can even recapture some of the glory that was ours in the days of the old Society by introducing, if in any place it does not exist, by revivifying everywhere in all our schools and all our classes the ancient flame of integral Catholic humanism.

WILLIAM J. MCGUCKEN, S.J.



# Permanent Values in the Ratio

A PRELIMINARY question will open the discussion. Is it possible or desirable to attempt to fit our American Jesuit high schools, colleges and universities into the framework of the Ratio Studiorum? The answer is NO. But we should without doubt and universally *inform* our schools, their curricula, teaching, activities, with the *soul* of the Ratio. The Ratio of 1599 or 1832 or 1938 has the same soul; the body, however, has changed very considerably. By the soul of the Ratio I mean certain timeless, enduring educational principles and certain pedagogical techniques of permanent value.

## I

First, as to the enduring educational principles. Taking our supernatural philosophy of education as fundamental, the following principles of the Ratio are no less valuable and essential today than they were 200 years ago.

1. *Subordination of subjects* of secondary importance to those of prime importance. Classics, philosophy, vernacular, history, clearly of prime importance. "Latin is the priming pump for the Diesel engine of philosophy." The Society (and the Church) has clearly committed itself to the classics as an excellent foundation for a liberal education. Hence the need, particularly in our day, of fully prepared and inspiring teachers of the classics. It may be asked with reason whether the Society is doing all it should to choose and prepare adequately the right men for the classical disciplines. The same question may be asked in regard to philosophy teachers. It must be realized that the general classical and philosophical training which the Society gives in its scholasticates is not sufficient for preparing outstanding teachers in these subjects. Accepting classics, philosophy, the vernacular and history as subjects of first consideration in the curriculum, Jesuit administrators must consider carefully what other subjects are to be admitted into the curriculum, and what place they are to be

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\* Summary of remarks made by Allan P. Farrell, S.J. at the Round Table discussion on the Ratio, Milwaukee Athletic Club, Milwaukee, Wis., April 22, 1938.



given. Administrators must be warned against a too ready capitulation to the so-called modern trends and demands.

2. *Clear-cut organization of successive objectives* to be attained by the student. This is a principle insisted upon by modern educators as well. The Ratio defined in specific terms the grade and goal of each class and the final goal of humanistic and philosophical disciplines. We must do the same for the humanistic curriculum, the philosophical, etc., and for the various degrees we confer, the A.B., B.S.

3. *Ample opportunity afforded the student by way of repetition* to organize in his own mind the knowledge he has thus far gained. *Repetition* was much insisted on in the Ratio. It is a sound pedagogical principle. Repetition in the Ratio did not mean merely a brief quiz at the beginning or end of class; it meant weekly, monthly repetition, and the end-of-the-year synthesis of the year's work—freshly presented, discussed, with the full cooperation of the students. The present-day policy of excusing the better students from this final preparation and final examination is thus contrary to Ratio principles.

4. *Stimulating at every stage development of the power of written and oral expression* in accordance with the highest ideals in the intellectual and moral order. The Ratio frequently speaks of *Eloquentia*. Then the ideal was Latina eloquentia; now it must be Anglica eloquentia. But the principle of expression is unchanged, and is even more important for achieving our present aim of preparing educated apostles of Christ's kingdom.

5. *Personal interest in and contact with the student* for the purpose of inspiring and encouraging him to achieve distinction in both learning and virtue. It is said by many Jesuits that this contact is disappearing in our colleges, even to a certain extent in our high schools. Too many lay teachers in some places; specialists have no time except for this specialty! We are certainly losing an excellent means of contact with the students when we allow laymen, many of whom are not trained in our traditions, to take charge of such important scholastic extracurricular activities as debating, literary clubs and dramatics. The *end* of our vocation is not to be scholars (this is only a means) but to save souls, to prepare others



to cooperate in the salvation of souls and the spread of Christ's kingdom. Hence, we must at all cost keep contact with the student. The Sodality will be spoken of below.

6. *Measuring the academic advancement of the student*, not by time, but by achievement.

## II

Secondly, as to pedagogical techniques in the Ratio that are of permanent value. Three most frequently mentioned are emulation, the prelection and the Sodality. The technique of *emulation* will be modified according to the circumstances of our times; but its pedagogical value is universally acknowledged at least in practice. The great teaching technique of the Ratio is the *prelection*, the preview by the teacher with the active cooperation of the class of every assignment in every subject. An efficient teacher should communicate to his students not only the intellectual content but intellectual method as well. The prelection is a magnificent instrument for achieving the two integrally. The prelection is adapted to any subject matter, though its method will vary with varying subject matter. It is not a lecture, not a translation (in language study.) It roughly corresponds to the Pretest in Professor Morrison's well known Mastery formula of "Pretest, Teach, Test, Adapt Procedure, Teach and Test Again to Point of Mastery." It serves to interest the student in the work at hand, to orient him, to direct his attention to important phases of the subject matter to be mastered, to indicate areas of emphasis, problems to be studied and discussed, contact with cognate subject-matter. It makes for thoroughness and comprehension; it can be used with slow or fast-moving classes; with it the teacher can go into a few aspects of an assignment deeply or into many cursorily. Finally, the *Sodality* furnishes a peculiarly effective principle of educational integration. For with its several academies (study clubs) it can bring into close reciprocal relations the general and special aims of our code of education, the Sodality itself encouraging and making practical high spiritual ideals among the students, and the academies or study clubs intensifying studious activity informed by a thoroughgoing supernatural philosophy of life.

ALLAN P. FARRELL, S.J.



## The Institute of Jesuit History

VERY notable and couraging support has recently been given to the first publication of the Institute of Jesuit History of Loyola University, Chicago. A letter announcing the work was sent to each of the Jesuit houses in the United States and to many of those in Canada, Hispanic America, and Europe. Immediately, almost half of the addressees ordered the book, and what is more, wrote words of encouragement in their great charity. Apparently the Jesuits of this country have adopted the project of an Institute for research in the spirit in which it was founded, and the project if thus heartily backed will have the precise effect for which it was established: knowledge of the Society, good will toward it, and a modicum of credit to all Jesuit establishments irrespective of their particular work or locality. Scholars, just as the other people we meet daily, are wont to attribute the achievement of one Jesuit or of a group to the whole body. This is as it should be. Moreover, it is hoped that one day the Institute will have Jesuit scholars representative of all parts of the country as members.

Established nearly two years ago for the purpose of studying the history of the Jesuits, particularly in this country, the Institute went about the slow process of gathering and organizing old manuscripts and other materials, with the intention of publishing these and of writing historical articles and books from them. It was soon discovered that much of the early history of this country, especially where the Society was concerned, was in need of a re-assessment. Certain characters who loom large in the history of Canada, the Great Lakes region, and the Mississippi Valley, were in contact with and in a number of cases in conflict with the Jesuits. It was deemed wise to go over the lives and deeds of these early builders, and to prepare a background for more positive works on Jesuits and Jesuit history. Thus Father Delanglez wrote his recently published *Some La Salle Journeys*, which will be followed shortly by his second book, *The Journal of Jean Cavelier*. These works have several purposes. They reveal in great part the



character of the men who considered the Jesuits as enemies. They reveal how many documents were *not* used, and indicate lines of study to professors. They are to be followed by others of the type now in preparation, which will complete the background for more general books and for Jesuit history as such. In explanation of the procedure, it must be said that scholarly works of this nature seemed better introductions of our work to the public and to the learned than those dealing with the history of religious would have been.

While this monograph work is going on, shorter articles and documentary publications are being produced quarterly in *Mid-America*. Jesuit historians of universities contribute directly, or, by sending in the writings and findings of their best students. This publication of the Institute offers both a stimulus to and an outlet for Jesuit teachers, writers, and students.

Another field of Jesuit history has come into prominence chiefly through the researches of Dr. Herbert E. Bolton. He has just begun a series of publications on the Jesuits of Spanish colonial times. He "begged" money to publish the first of his projected line of books, and fortunately found a fine benefactor. The book is now out: J. V. Jacobsen, *The Educational Foundations of the Jesuits in Sixteenth Century New Spain*. It is published by the University of California Press, Berkley, California. The proceeds from the sale of this are to be used for the publication of Father Peter M. Dunne's volume. The revolving fund is to aid in the printing of other books, either already written or in preparation, for instance, Father Bannon's work. This project also deserves our whole-hearted support, and from all indications it will receive such, if judgment is to be made from the encouragement given thus far to it and to the Institute publication at Chicago.

JEROME V. JACOBSEN, S.J.



# An Alumni College

*The following report on an Alumni College conducted this year at Canisius College, Buffalo, was submitted to the National Secretary of Education by Mr. Joseph P. Desmond, M.A., Director of the Alumni College. It is printed here in the hope that it may be of interest to other Jesuit Colleges.*

## The Canisius Alumni College

FEBRUARY 20 TO MARCH 27, 1938

*Purposes.* The first aim of the Alumni College was to bring more of the alumni into close association with the college and to convince them of its interest in their welfare. Other purposes were these: to help the alumni in the continuance of their education; to bring the abilities of the staff to the attention of the general public; to secure publicity of a type the college needs, that is, to indicate that it feels a responsibility to the community beyond the training of its enrolled students.

*History.* The Canisius Alumni College was first proposed in September, 1936, but its establishment was delayed until the Fall of 1937, when several meetings of representative alumni were held and the plan discussed.

In January, 1938, the president of the college met with eight alumni members of the faculty and asked them to suggest outlines for six or seven series of lectures. Ten such outlines were prepared and at a later meeting of the alumni committee seven were accepted. The basis of selection was an estimate of the number of alumni who might be interested. It was agreed that Sunday afternoon was the time most convenient for a majority of the alumni.

A letter was then sent out to each member of the Alumni and the Alumnae. A descriptive folder and a reply card were enclosed. In the letter it was made clear that everyone was welcome to bring a guest. The response was so large that the director had to announce that in three of the courses no more registrations could be accepted.

*Organization.* Each series was under the direction of an



alumnus who chose the topics to be discussed and the lecturers. Of the twenty-one speakers, thirteen were alumni of Canisius, and of the other eight, five were graduates of Jesuit colleges.

All meetings were limited to one hour. After a brief intermission those who cared returned for questions and discussion.

Bibliographies were mimeographed and distributed at all lectures in current history and English literature and a general bibliography was given to those in the course in the physical basis of personality. Forty-eight persons who took the latter course bought copies of the book designated as the best in the field.

*Publicity.* The local press gave more space to the Alumni College than to any other non-sports activity of the college in recent years: the equivalent of fifteen news columns including photographs in the three papers and two editorials commending the enterprise. The chief interest of the newspapers was in the series on the contemporary European scene.

Three-quarter column digests of one or two lectures were given to the press every Sunday and were usually printed in full.

Dr. Carli of the education department has prepared three articles on the college and sent them to the *Journal of Adult Education*, the *Bulletin of the Association of American Colleges* and *The Catholic Educational Review*.

*Expense.* Not over one hundred and fifty dollars including forty dollars rental of amplifier.

*Attendance.* Appended is a table (I) giving the attendance for each lecture. On the basis of a count taken the first day we estimate that two-thirds of those present went to two lectures. Therefore, the number of persons present on the first day was about five hundred and sixty and on the thirteenth of March about seven hundred and seventy.

As far as we can discover no other alumni college has attracted even half so many persons to its lectures. The reasons are probably these: the program was more varied than any other and the time was more convenient.

*Occupation and Sex of those attending.* Also appended is a table (II) based on information received on a card distributed the third day. Occupations were not inquired into, but were



learned through directories. Five hundred and fifty-seven, out of a possible seven hundred and fifty, filled out the card.

The program evidently had little appeal for the priests in our alumni or else parochial duties were too pressing on Sunday afternoons. Only five attended.

*Future Plans.* On the last day we distributed a questionnaire (also appended) asking what fields should be covered next year and in what manner the series should be conducted. Next year's program will be determined by the preferences shown here. We shall probably offer at least eight courses, so that the classrooms will be less crowded. We may also invite next year the alumni of other Jesuit colleges who live in western New York.

TABLE I—ATTENDANCE

	Feb. 20	Feb. 27	Mar. 6	Mar. 13	Mar. 20	Mar. 27
Contemporary European Scene . .	215	310	312	343	312	325
Recent Trends in Eng. and Am. Literature	265	280	350	390	290	305
Physical Basis of Human Nature .	182	185	190	204	195	225
Social Security . .	130	97	95	72	48	40
Labor Relations (a Forum) . .	128	130	125			
Problems of the 1938 N. Y. State Constitutional Convention				80	62	53
Recent Trends in Chemistry . . .	65	64	63	61	60	58
TOTAL ATTENDANCE	985	966	1135	1150	967	906

TABLE II—OCCUPATION

OCCUPATION	FORMER STUDENTS		GUESTS	
	Men	Women	Men	Women
Business . . . . .	49	15	32	68
Clergy . . . . .	5			
Chemistry . . . . .	11		1	
Dentistry . . . . .	2			
Engineering . . . . .	4		2	
Journalists . . . . .	4		1	
Law . . . . .	13			
Medicine . . . . .	13		1	
Social Workers . . . . .	11	8	2	7
Students . . . . .	7	2	1	4
Teachers . . . . .	33	85	1	29
Unclassified . . . . .	61	15	12	58
TOTAL . . . . .	213	125	53	166



To help in planning future programs of the Alumni College the following questionnaire was submitted to students. We include the tabulated results.

QUESTIONNAIRE TO HELP IN PLANNING FUTURE PROGRAMS

I. Information on the purpose of your coming is helpful. Please check (✓) any of the following which may apply to you:

	No. checked
To be more conversant with contemporary affairs . . . . .	254
To learn more about the subject . . . . .	237
To improve cultural background . . . . .	198
To satisfy intellectual ambition . . . . .	150
To show loyalty to your college . . . . .	64

II. Below is a list of the fields covered this year and some others which, possibly, you think should be added. Please check (✓) those which you would want included next year.

	No. checked		No. checked
Current History . . . . .	230	Economics . . . . .	96
Literature—contemporary . . . . .	150	Biology . . . . .	76
Sociology . . . . .	150	Literature—past . . . . .	67
Psychology . . . . .	147	Education . . . . .	62
Ethics . . . . .	131	Chemistry . . . . .	35
Government . . . . .	127	Physics . . . . .	27
Religion . . . . .	120		

III. Perhaps you would prefer that the college be conducted in a somewhat different manner. In the following list, please check (✓) the technique you prefer:

	No. checked
Lecture, with opportunity to raise questions . . . . .	175
Lecture . . . . .	151
Forum discussion (two speaker type) . . . . .	27
Panel discussion (with several speakers) . . . . .	12
Any other . . . . .	3

JOSEPH P. DESMOND, S.J.



## In the Schools

The Reverend Laurence M. Barry, S.J., Principal of Saint Ignatius High School, Chicago, Illinois, was elected first Chairman of the newly organized Central Regional Unit of the Secondary School Department of the National Catholic Educational Association at the organization meeting held in Chicago on Wednesday, April 6, 1938.

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The Loyola University Press announces as on the press: "a new American History by Reverend Samuel K. Wilson, S.J., 'Second Year Latin,' by Robert J. Henle, S.J., 'Answer Wisely,' by Martin J. Scott, S.J., 'Principles of Education,' by W. Kane, S.J., and 'Liturgical Latin,' by Otto J. Huhnmuench, S.J." (*Bookshelf*, May-June, 1938).

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The Reverend A. M. Zamiara, S.J., instructor in classical languages at Milford Novitiate, and one of the two Jesuits attending the annual convention of the Classical Association of the Middle West and South at Iowa City, April 14-16, read a paper on "Achilles' Dependence on the Gods—A Character Study" at the meeting.

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Art studies begun before his entrance into the Society are being continued by Brother J. A. Zollner, S.J., Coadjutor Brother of Milford Novitiate, at the Cincinnati Art Museum.

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The Educational Record for April, 1938, contains the results of the 1937 American Council on Education Psychological Examination for College Freshmen. In this examination 323 colleges submitted records of 68,899 Freshmen. It will be of interest to our readers to learn that the first year Juniors at Wernersville, Pa., took part in this examination and that their ranking in the list of 323 colleges is No. 1.



The following report on the activities of the Cooperative Play Bureau of Milford Novitiate from August, 1937, to April, 1938, has been made to Rev. Julian L. Maline, Director of Secondary Education of the Chicago Province.

REPORT: AUGUST, 1937, TO APRIL, 1938

Number of plays shipped for examination	106
Number of schools served	22
Number of provinces served	5

Extracts from a few letters received by the Play Bureau indicate the similarity of problems that confront Dramatic Directors and the value of the service rendered by the Bureau.

"Each year at St. Ignatius we stage a dramatic art contest as well as a school play in May. Naturally it is rather difficult to obtain selections for male characters only, and with this in mind I am turning to Milford . . . From your group we used 'Afraid of the Dark' and 'The Case of Johnnie Walker.' These are two excellent shows and both play very well.

Gerald J. Nagle, S.J.,  
St. Ignatius High School, San Francisco, Cal.  
January 9, 1938."

"I should like very much to have the Dramatic Society of Regis High School listed as one of your cooperating units . . . My selection for the one-act play contest which we are to hold on the 29th and 30th of April is the following: 'Crime Conscious,' 'The Case of Johnnie Walker,' 'Alas Poor Yorrick' (the first two are Bureau plays) . . . Thank you very much for your kind service, which, unfortunately for you, may lead Regis Dramatics to presume on your kindness in the future.

John J. Nash, S.J.,  
Regis High School, New York, N. Y.  
January 26, 1938."

"The service which you offer is a splendid idea and you deserve much credit for installing it. It is very difficult to find worthwhile plays for entire male casts . . . We have won the state contest three successive years; twice with 'Allison's Lad,' once with 'The Other Side.' Last year we placed with 'Submerged.' (All three plays are on the Bureau's list.)

S. J. Stallworth, S.J.  
Jesuit High School, New Orleans, La.  
March 6, 1938."



In a letter dated May 16, 1938, to the Professors of Military Science and Tactics of the Second Corps Area, Major George A. Hadd, Acting Assistant Adjutant General, announces that Xavier High School, New York City, having maintained especially high standards of military training and soldiery discipline is named "Honor School, Second Corps Area" for the Academic Year, 1938.

Xavier High School has also received the following letter from the War Department:

ASSISTANT SECRETARY OF WAR  
WASHINGTON

June 16, 1938.

Dear Father Coffey:

I am happy to learn that the Xavier High School is the winner of the National Trophy awarded by the War Department to the school placing first in the National Intercollegiate Rifle Match.

Your school finished first among junior units with a score of 7755.

The Trophy is being forwarded this date by the National Board for the Promotion of Rifle Practice to the Professor of Military Science and Tactics.

Please accept my congratulations on this splendid victory and convey to the officers and students who composed the team my best wishes for their continued success.

Sincerely yours,

(Signed) LOUIS JOHNSON  
The Assistant Secretary of War.

It is to be noted that this score of 7755 was the highest score of all groups, including colleges and universities.