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The Lost Frontier

by AUSTIN G. SCHMIDT, S. J.

An Open Letter to the Jesuit Educational Association

(It is hoped that this "Open Letter" will challenge the members of the J. E. A. not only to a discussion of the future policy of the QUARTERLY but also to an appraisal of resources to implement that policy.—Editor)

UP TO the present the JESUIT EDUCATIONAL QUARTERLY has been a house organ, intended for private circulation within its own group. Now thought is being given to the advisability of editing it for the general public. Two momentous decisions have therefore to be made: Shall the QUARTERLY be offered to the general public? If so, what shall be its purpose, its field? The second of these questions is by all odds the more important. If you have a genuinely good field and purpose you can safely seek a larger audience; if not, you are wasting time and money. And if there is a choice between several good fields or purposes, the greatest good will be accomplished if you select that which is most promising.

Whatever measure of success *America* enjoys is due to the fact that it presents the Catholic attitude toward questions of the hour which interest Catholics of some education. The *Messenger of the Sacred Heart* knows its audience, and maintains its circulation because it gives devout souls religious material within their comprehension and enough clean and simple romance to keep the nerves at rest. We have in this country some three hundred journals devoted to education, and all of those that are successful and influential have some definite field. Many indicate their fields by their titles: the *Journal of Higher Education*, the *Elementary School Journal*, the *Classical Journal*, and others too numerous to mention. And when the title reveals little—for example, the *Edu-*

cational Forum—one soon discovers that the editorial staff has some special interest, some message which it wishes to convey, some type of reader mind which it looks to for support.

Precisely what is to be—or might be—the special field of the JESUIT EDUCATIONAL QUARTERLY if it is edited for general circulation? Are you planning to give us four times a year a hotch-potch of articles on anything and everything in education? Do that, and you will find yourselves, after four or five years, with not more than twelve hundred paid-up subscribers, and will be debating, as other Jesuit journals have had to do, whether to try to fight it out for another year. And if you say that of course you will not consider publishing articles on such highly specialized subjects as the training of rural-school teachers in the Southwest, procedures in making a budget, or the functions of a coordinating council, I ask whether you would accept a good article on the teaching of Latin, the teaching of English, personnel services, the psychology of intelligence, student councils, chapel services, testing programs, and a hundred other subjects in connection with which some of our men have done some thinking and perhaps some research? If you do not limit your field in some way you are violating one of the first canons of journalism.

What, then, might your field be? It seems to me that the answer, expressed in general terms, is simple and obvious. It should be a field where there is great need for constructive action, where we have a clear and helpful message, and where we can hope to find an audience which we can benefit. I say "which we can benefit" because one can always drum up some sort of a kindly and sympathetic audience. The audience worth working for is one which is not fully on God's side already. The QUARTERLY ought to hope to make converts. You cannot take the missionary motive out of any Jesuit journal.

Recently a group of educational radicals founded the *Social Frontier*. As the title suggests, the areas within which social problems are becoming the vital and pressing problems are constantly expanding. Like the brave pioneers of old, the staff of the *Social Frontier* will leave those sheltered nooks—if any still remain—where society has solved the problems confronting it, and will

push forward into regions where there are dangers to be faced, difficulties to be overcome, and foes to be crushed. The *Social Frontier* has a definite goal—the solution of educational problems in the light of progressive social principles—and because it has a goal it has found an audience and exercises an influence. Other examples of clear-cut, definite editorial policy readily occur to the mind—the *Nation* and the *New Republic*, for example.

What American education needs most of all today is a return to the lost frontier—the frontier where time and eternity meet. The Founding Fathers of our nation believed in God. Whatever their personal shortcomings may have been, they did not forget that touching the rim of the world of time in which they lived was heaven. Life as it unfolded was like a journey toward some ultimate frontier beyond which God waited. They wanted schools because schools were necessary for religion and morality. The American school system was originally Christian.

That school system is Christian today in certain senses, but its entire literature is most definitely not Christian. Each year we get six, eight, or ten new educational psychologies. You will search in vain for any reference to 'soul.' If you find 'will' in the index, you may expect in half the cases to read that the concept of free will is an exploded myth. Works on child study, when they have occasion to refer to the subject, almost uniformly declare that the only evil thing about masturbation is that parents so frequently permit themselves to be shocked by this entirely normal practice, and disturb the equilibrium of the child's personality by calling it wicked and sinful. God, eternity, heaven, the soul, sin, merit, personal responsibility, a moral code that can be known with certainty and that does not change from hour to hour—all these things by tacit and common consent have been ruled out of the vast literature which is today being produced on the subject of education. The fact that many professors of education who dare not mention God in their classrooms on Monday have piously passed the plate in their own churches on Sunday only makes matters worse. Even good men have become slaves to a tradition. Naturalism has supplanted God and Christian philosophy as the court of last appeal in attempts to solve the problems of education.

There is a field here, and nobody else has pre-empted it. We need an organ that will lead the fight to put God back in American education. And I believe that an organ which led the fight courageously, prudently—and brilliantly—would gather a following and win an audience.

I say "prudently," for while your journal could never be anything but Catholic, it need not flaunt its Catholicity in the faces of prospective readers. This would be a problem to be solved by the good judgment of the editorial board. The aim should be to stress, without denying other truths, those truths which all good Christians must accept: that God exists, that man has an immortal soul and an eternal destiny, that Jesus Christ proved His divinity and left to the world a revelation in the light of which all educational theory must be interpreted. No editor would ever be at a loss for subjects with such an organ and such a platform, and the subjects would be ones upon which Ours are prepared to write. Is it true, as Dewey maintains, that the great aim of education should be to prepare the individual for life in society, and that what is good for society must be determined, not on the basis of natural or revealed law, but by discovering experimentally what is beneficial to society? Is it true, as Ruediger, Bagley, and many others hold, that the acceptance of material evolution is essential to sound educational theory? What is to be said of Bode's declaration that the young must be taught, not to accept moral codes, but to develop such for themselves? Of Brigg's theory that no child has a right to be taught any subject unless a clear return for society can be foreseen? Of the National Education Association's stand in favor of contraceptive measures as a means of improving national hygiene? Of May's conclusion (supposedly based on research) that it is impossible to develop habits of virtue as such? Of the claims of so many scores of psychologists that studies have no power to improve one's ability to think? These questions, and many others like them, are vital to educational theory. They are the questions about which the great thinkers write. They interest the reading public. It would do our nation good to get acceptance for sound answers to them. Since you must, if you are wise, choose some field as your own, why elect to discuss comparatively trivial things when

you have an opportunity to lead the fight for sound religious, ethical, and philosophical principles?

It would seem to me that a journal such as this would be able to enlist the cooperation of good men outside the Church. Possibly some might be made members of the editorial board. I would venture to predict that this journal, the *Lost Frontier*, would deal a death blow to naturalism and agnosticism, now the sole guides in American education. The very title would be, not a weak imitation of the *Social Frontier*, but a challenge to those who hold that social science can provide the answer to education's problems.

The name 'Jesuit' ought not to appear in the title, for that would merely arouse reader reluctance. The journal should be a monthly, not a quarterly. It should contain a minimum of sixty-four pages, and its layout should be planned by a real artist. It should not be launched until the editor had on hand enough good material for six or more issues. All that costs money, but if you do not have faith in your ability to sell your product, why talk at all about offering the QUARTERLY to the general public?

A journal devoted to spiritual values, to sound ethics, and to correct psychology is needed. It would give you an opportunity of exercising truly magnificent leadership. Do not misunderstand me if I say that it is the *only* type of journal in the field of education (unless you wish to duplicate what is being done well by the *Classical Journal*) which you can edit with real success. It is one thing to be an efficient dean or a studious, conscientious, and inspirational classroom teacher, and quite another thing to know the literature of education. I will admit, after teaching the subject for twenty years, that much of the literature is useless and even silly. But unfortunately one must know it if he is to command respect. Compared with Scates or Lindquist any one of our men who wrote on tests would be an amateur. We have no one who knows the literature on adolescence as Fowler does. It will be years before we catch up with the University of Chicago in writing comprehensive examinations, years before we catch up with Stephens College in personnel work, years before we catch up with Muskingum College in the technic of self-examination and self-improvement. But it will be years before these experts and

these institutions catch up with us in our knowledge of philosophy, ethics, and religion. Will you not be courting failure if you endeavor to sell the world a journal which discusses topics already discussed quite well, perhaps even better, by others? Why not confine yourselves to a field where you do know infinitely more than others, a field in which there is a felt need for constructive leadership, a field where good fighters can distinguish themselves, a field in which what you write will not be merely a little contribution to secular scholarship, but a planned campaign for the reconquest of the lost frontier between time and eternity?

Expression and Culture for American Youth

by W. EDMUND FITZGERALD, S. J.

THE perennial question of the relative value of *form* and *content* in the instructions of the Ratio has again provoked a very interesting and valuable discussion in the QUARTERLY. A great deal of confusion, however, still remains in the minds of many. Those who hold that the Ratio prescribes expression as the supreme aim of the formation to be given in our schools find it difficult, in spite of the evidence, to believe that this could possibly be true, especially in an age of consummate culture and deep classical tradition like the sixteenth and seventeenth centuries. Those who hold that *content* was also implicitly taken care of, if not explicitly, are still hard put to it to defend teaching a lad how to build a bridge across the Rhine. There are obviously more questions involved than *form* and *content*. Father Bull has pointed out a fundamental one in distinguishing the aims of the exaggerated "Wissenschaft" school—knowledge for its own sake—from those of the Humanistic school—knowledge in its cultural and humanistic functions. But that one is rarely a cause of confusion in our schools.

The difficulty lies, I think, not so much in the Ratio, as in the minds of men completely absorbed with the practical problems of teaching the American boy the art of self-expression and, at the same time, training him in culture. Almost any teacher will tell you that the American youth cannot express himself in English or in any other language. And most teachers of poetry are of the opinion that their candidates, as far as reflective emotional life is concerned, have hardly passed out of the sensitive stage of existence. No one will deny, therefore, that training in expression is a primary need of the American youth, and more so today than ever. If that is true, no one can have anything but a theoretical com-

plaint against the Ratio for the emphasis it places on training in expression. But, on the other hand, teachers in third and fourth year high school and teachers in college realize that young men sixteen years of age and older are ripe for serious training in judgment and development of thought content. They are in need of a deeper cultural training to be had from the formal and permanent acquisition of knowledge. They need seriously to be trained to take a mature grasp of whatever subject is placed before them, and that mature grasp means more than a mere training in expression.

This leads us to make a distinction which should be kept clearly in mind in every discussion of classical training, especially in our present American system. Classical training possesses organic unity, but there are definite stages marked in its development. They are, in the language of our present system, the high school, the college, and the graduate school stages. Each stage has its own formal, though not exclusive aim and purpose. I suggest that Father Bull in his splendid articles in the *QUARTERLY* and lately in *Thought* has lost a good deal of conclusiveness because, in his effort to call us back to the consideration of fundamental principles of a liberal education, he has been forced to draw too long a bow on the aims of classical training. One cannot suggest, after all, that the second-year high-school boy reading Caesar's Gallic Wars be introduced to the confusion of political philosophy underlying the whole campaign. And yet this is important for the understanding of why Caesar wrote as he did, or even, why he spoke to his soldiers as he did. And then, it is difficult to suggest to a teacher of rhetoric, who finds that his boys, or rather young men, cannot write three consecutive Latin sentences correctly, or even spell and write English with consistent decency, that he should discuss the Stoic philosophy that inspired much of Tacitus' character portrayal. Still, there is something to be said for such content study in this latter case.

The unity of the classical course is apparent in the Ratio. In fact, it is its predominant feature. That is because the Ratio is so single in its purpose and so compact. Training in self-expression is its external aim. Cultural formation is its internal aim. But I

would emphasize this point, that its striking singleness of purpose could be maintained because the course was given to boys at an age which did not permit any great distinction between the disciplinary element of training and the formal, cultural element commonly identified with content study. In many European schools today the boy finishes college, with a year of philosophy to his credit, at the age of sixteen. He then goes to the university. Some of our Fathers in those countries complain that the boy of sixteen is too young to grasp the philosophy. What, then, could one demand by way of content study from a class of boys of twelve or thirteen years of age? The warning of the Ratio against the introduction of too much "eruditio" even in the classes of rhetoric is well taken. What must the temptation have been for a professor, well versed in classic culture, with his class already well advanced in facility and mastery of Latin style, to talk with them of maturer subjects of background! It is not unknown for our own teachers in third and fourth year high school, under the afterglow of their Juniorate courses, to turn their classes into literary studies of poetry and rhetoric. The Ratio could maintain unity and compactness because its courses comprised what one might call a single unit in the boy's life and formation. Still, the Ratio itself, with conditions as they were, defined clear steps of progress and development in its purpose and scope, in the classes of poetry and rhetoric. It came nearer, in those classes, to what we vaguely call the cultural or literary viewpoint. It actually accomplished, if we may judge from results in European schools of today, far more in that line than we do.

There are good reasons why the distinction between the grammar classes and those of poetry and rhetoric should be more clearly marked in our American schools and, as a consequence, why the formal object of each should be more easily determined and readily attained. First of all, our course has been lengthened and divided. There is a definite and complete break between high school and college. That break has been dictated in America by the realities of the American character. It is a question, now, whether that break is not too abrupt or whether it should not be moved upward or downward. Roughly it corresponds, in its pres-

ent state, to a definite development in the boy's life, physical and emotional. The earlier years are those suited to disciplinary training. It should be given by instruction, drill, and copious exercises. Fourth year high school might be considered transitional due to the maturing character of the boy. But in college young men of seventeen to nineteen years of age definitely require maturer literary training and broader reading. I submit that it is a crying sin and a shame that, in some classes, they are still kept almost exclusively to picking out figures of speech—*similiter cadens* and *similiter desinens*—to writing sentences and paragraphs on meaningless subjects for mere grammatical correctness in English, and to translating simple English sentences into Latin or vice versa. Given the boy's age and the years he has already spent on Latin syntax and Latin texts, I maintain that the formal object of college courses cannot reasonably be anything else than mature literary appreciation of thought content and appropriateness of style. If the boy does not know grammar, it is too late to take precious time out of these maturing years to teach him. Rather permit, or even encourage the use of good translations, if that be necessary, than turn back to grammar. Plain syntax is a discipline of childhood and to insist exclusively on grammar in college is to waste the distinctive qualities of mind and imagination and heart of young manhood, to turn the student back to the mentality of childhood, and to stunt seriously the seasonal growth which nature itself has brought him up to. It is not enough to say that he needs it. The responsibility cannot be turned aside so pragmatically. The duty of the professor in college is to make the best of a bad job and to give the young man the formation for which his age fits him, *then*, and at no other time.

He is of an age to reflect. He has begun to think for himself on life, if not on classroom matter, and perhaps with more independence and self-sufficiency than good judgment. But any teacher will tell you of the very real difficulties that can be provoked in a class by a discussion which touches on the student's experience and limited interests. He is of an age to remember impressions, if not always keen in his memory of facts; of an age to be fascinated by a show of philosophy, though not trained to systematic thinking.

He is of an age to have his finer tastes definitely formed, to assimilate snatches of aesthetic philosophy, to remember fondly literary axioms on life and moods and feelings, to cherish a more or less vague memory of authors whom he has learned to admire and to sympathize with. The teacher's own tastes and reflections are not without their deep influence. That is why I have come to think that it is positively dangerous to prate unreservedly about the "aurea mediocritas" of Horace and the bland carefreeness of that "rather decent pig from the sty of Epicurus," if it is our serious purpose to imbue the young man with an intensely Christian philosophy of life and letters.

Can one abstract completely from the author's philosophy of life in the study of the literature he created? Can one prescind completely from it when talking to young men of college age? The question of *content*, then, is not one purely of verbal interpretation of the Ratio, but one of necessity dictated by the integrity of Christian teaching. It has happened that men have come back to college and complained that authors whom they had learned to admire in college and to embrace as poetic philosophers of their own emotional life, they had learned in later life were pantheistic. Such teaching, however pure the motive and justifiable the limitations, is dangerous and deficient. The "aurea mediocritas" heard so often in our classrooms is an Epicurean principle, conceived and sung by Horace in the spirit of that pagan philosophy. May that be sung into the minds of our students through the alluring charm of Horace's verse without some discussion of *content*? On purely literary lines, a senior in college remarked that it was only in writing a paper on Cicero as a philosopher that he had discovered that Cicero had human and personal interests. Now, what are we to think of a literary training through seven years of the study of Latin that left this young man with no idea of Cicero as a thinking personality? He must have regarded Cicero as a Roman automaton making set speeches. But a literary training, whether it be given with emphasis on *form* or on *content*, that leaves the student with the impression that the writer of the lines he reads is a mere automaton, is a formation without soul or sense. It can hardly have any cultural value at all. I would suggest, therefore,

that, granted the general distinction between disciplinary and cultural stages of education, *form* and *content* are in reality inseparable. In college courses the age and condition of our students require serious consideration of the *content* of the authors they study.

It should not be inferred that the cultural element is completely lacking in the disciplinary stage of training. The unity of the classical course is inherent in its nature. Its qualities and its aims at different stages are not mutually exclusive. In fact, one of the most potent cultural elements in the classical formation is precisely the discipline in the use of words, the construction of sentences and paragraphs, according to the *method* of the Ratio. Culture may be defined, for the purpose, as a realization of one's complete individuality in terms of the finest thoughts and feelings of great men. The first step is the realization of one's own individuality, its thoughts and feelings, distinguished and evaluated. It is the first step in conscious life and finds its expression in gestures and words. As this realization grows, it finds clearer and ampler expression, in language. On the other hand, its growth can be vastly aided by the distinction and clarification of words as the symbols of concepts, of sentences as vehicles of judgments, of qualifying words and phrases as interpreters of intimate feelings and nice thoughts. Training in language is the most vital medium, precisely because language is nature's own medium, for the training of a human being in the harmony of faculties proper to him.¹ Training in flexibility of language, mastery of word and phrase, cannot help, if sincerity be safeguarded; but react to the development of a richer and finer consciousness of one's own thoughts and feelings. The superiority of the English boy and the French boy in individuality, maturity, and culture, is due, I think, in great part to his superiority in the mastery of language. That is what the Ratio aimed at.

¹ It was only after having sent off this article in the mail that I came upon a speech by President Hutchins before the annual convention of the Association of English Teachers of New York City, in which he insists on the training in language as an essential element in the liberal arts formation. The student must be trained in "how to read" the great works of the western cultural tradition, especially the Greek and Latin, before he can approach properly any of the other arts, whether they be practical or the fine arts. Cf. "Tradition in Education," by Robert M. Hutchins, *Vital Speeches*, Vol. IV, No. 9, pp. 258-63.

But why use Latin? There are many reasons, but here is one. At an early age children have to be taught the distinction of subject from verb and verb from object in a sentence by means of charts and graphs. When they have advanced sufficiently, they must be weaned from reliance on charts and learn to use language by itself. One of the best means to accomplish this, is to substitute for the charts a language clearly articulated, declined, and conjugated like Latin. The boy must be trained to use language as a direct symbol for his ideas with precision, sureness, and facility. Comparison of idioms leads a boy to disengage what is universal in the thought expressed from what is particular and individualistic. The bondage of the phrase is broken and the newspaper mentality which believes every statement in the exact form in which it is printed is transformed. Naturally, enough background must be given to enable the student to grasp and to interpret the integral thought contained in any particular nuance of phrase. Words and persons show a relationship but not an identity. Judgment is continually exercised in reading and understanding the written word. There is a good deal of truth in the old phrase that no one knows his own language until he has learned another. And from a cultural point of view, one might quote another homely phrase that a man is worth as many men as the languages he speaks.

Father Zamiara suggests that the student be taught to think in Latin. That, it seems to me, is somewhat of a mirage, too illusory and too indirect. It looks a bit like the cart before the horse. Let us first take the only tangible means we have of reaching the Roman's mind, namely, his words. Let us first learn to manipulate them in imitation of the Latin, to turn them and twist them, and by constant exercise come to a realization of the nuances possible and the characteristics of the Roman expression. Then, perhaps, we may enter into the Roman mind, sympathize with it and even readily understand how it conceives its thought. To try to think as the Romans did is of very doubtful value, by way of transference, to the development of individual culture in one's native language. One should never try to be another; that is snobbism. Culture consists in sincere appreciation of and sympathy with another through deep understanding not only of his broad human

qualities but of his national and individual personality. One should notice that the Ratio insists on the complete mastery of an idea and its multiple means of expression in word and phrase. The constant instruction is to express the same thought in many different ways, to translate it into Greek idiom, and back again into Latin, to develop it through many different *loci*, to turn it from prose into verse and verse to prose. Much exercise and active participation on the part of the student is insisted upon. It is he who must do the gymnastics to gain suppleness, coordination, health, and vigor of thought and expression. It is he who must acquire the cultural physique that will mature with deeper and broader reading. When we yielded to outside pressure, with but a rare word of defense, and took up quantitative reading of Latin, we gave over the peculiar method of the Ratio. We adopted a method which lent itself freely to abuses and led Latin studies to their present low level of disciplinary and cultural uselessness. When we gave up the serious and constant practice of Latin composition, we all but forswore the very principle of our peculiar method of laying the sound basis for cultural growth. Not only that, but we flew in the face of what is the crying need of the American youth today, a careful and intense training in self-realization and self-expression. Now that educators in the country are coming to recognize the cultural bankruptcy of their educational methods, let us think seriously of a reaffirmation and renaissance of first principles of individual discipline and formation through the medium of language, and particularly the two great classic languages, Latin and Greek.

Present Pressing Problems of the Independent College

by SAMUEL K. WILSON, S. J.

BY WAY of introduction may I emphasize the importance of the word "independent" in the title of the subject assigned me for discussion. There is need also to define the term "independent" because two significances are currently attached to it, and from our choice of the one or the other widely different conclusions must be drawn.

In its first and generally current significance the term is applied to an institution of higher learning unsupported by public funds, maintaining itself from endowments and from tuition. Except for the grant of a charter and for supplementary statute protection, this type of college is in no way dependent on the state for support. Such independence, of course, is not an un-mixed blessing. For, prescindng from the often awkward implications of state support, educational independence is purchased at a price which means poverty for the purchaser unable to get compensation from unusually generous endowments. Yet the independent institution is undoubtedly giving no little service to the community without receiving an adequate return from the community as such. Under certain circumstances it may be "more blessed to give than to receive"; but this was said by way of counsel, presupposing that the donor already enjoyed the necessities of decent subsistence. In view of the present-day world opinion, however, it is not curious that the common significance of the term "independent" is almost completely linked with the idea of money, or, if I may use the language of the schools, with quantitative rather than qualitative standards.

Throughout this discussion I prefer to use the term "independent" in its second significance, even though such usage may be divested of popular appeal. In this sense "independent college"

signifies an institution of higher learning free to set up its own objectives without interference from local or central state authorities. Such a college is free from control over curriculum offerings, methods of teaching, and processes of administration, at least within the limit of objectives established by its own charter.

With a distinction thus established between the two uses of the term "independent," it is comparatively easy to state not only present pressing problems but *the* present pressing problem of the independent college. If the first significance is chosen, the present pressing problem is money, money for lecture halls and dormitories and laboratories and books, money for a higher grade, higher paid, and less over-worked faculty, money for wider curriculum offerings, for scholarships, for grants in aid, for faculty and employee insurance against social insecurity.

When, however, the term "independent college" is used in its second significance, the financial problem becomes remote not proximate, accidental or even superficial not fundamental, secondary not primary, important if the college is to operate and grow, relatively unimportant to the institution's mere existence as a really independent college. Here I am discussing the independent college in its second significance and considering very briefly its ultimate pressing problem. Unless this problem is solved, we may expect the utter extinction of the independent college as it has existed in English-speaking America since 1636. To understand why this must be so, we must make a hasty excursion into the field of American history.

The English colonies in America were founded at a time when, despite pretty constant bickering of rival religious sects, there was a general acceptance of the existence of God and likewise of the existence of a spiritual, human soul. The western world's general acceptance of Christianity created an atmosphere in which even many non-Christians could find it comparatively easy to assent to these realities. Thomas Jefferson and many leading thinkers of the Revolution era were deists; and that Jefferson at least subscribed to the existence of a personal deity and the existence of a human soul is apparent from the first two sentences of the Declaration of Independence. In an atmosphere colored by this belief

in the spiritual world, American collegiate education began its long life, and at least among the traditional liberal arts, church-related colleges that belief is still quite generally held.

But beginning in eighteenth-century Europe, the foggy tenets of so-called liberalism, a philosophy of materialism known in different countries by different names though essentially the same as that prevailing during antiquity, exerted a modern influence of heart if not of head. Such a philosophy of life denies the existence of any form of reality other than matter. It denies, accordingly, any form of supreme spiritual being, God. And it denies the existence of a spiritual entity such as the soul. If it is to remain logical it is forced, by these two denials, to reject the existence of any such thing as natural rights. Since it accepts only the reality of matter, it must almost perforce exalt the state, which is not only the symbol but the reality of the greatest material power.

This philosophy of liberalism gave rise to an entire flock of new political theories, the fruit of which is apparent today in the existence of the so-called dictatorship states. Human nature being what it is, it is unlikely that any state will ever become completely material. But it is equally unlikely that as long as this doctrine of materialism is in general favor any state can remain entirely and genuinely democratic. In the teaching of this doctrine the state confers all privileges, which it may call rights but which are nothing else but statute grants made to the individual by the power of the state and capable of being withdrawn whenever any transient minor potentate of the omniscient state may choose to do so.

Both the natural rights of the individual and the natural rights of any group of individuals are thus swept away. These rights include not only the right to live but the natural right to live freely. Consequently in an atmosphere of materialism any individual, any group of individuals and therefore any college can at best enjoy a diminishing moiety of freedom. In such an atmosphere colleges, though relieved of financial worries, must become institutions of distortion and propaganda, not instrumentalities in the search for and diffusion of truth. The general and particular objectives of a totalitarian government will of necessity

become the objectives of all liberal arts colleges. Error will be enthroned in lecture halls, and not the glory of God but the apotheosis of the state will be the ultimate aim of every educational experiment. Accordingly, the fundamental problem of the independent college, if it wishes to continue functioning as an independent college, is the maintenance of its natural right to live free from undue interference of all outside agencies and particularly of the great subversive agency of the dictator state. This is not only the most pressing problem, it is also the most difficult problem. To understand why this is so, we must realize that thought is more contagious than disease and that new thoughts and new theories have always moved swiftly along either trade routes or the ordinary lines of social communication. Once such new thoughts effect an entrance they spread with tremendous rapidity. This danger of intellectual contagion is increased for us today who are living in a world made up, not, as it were, of water-tight compartments, but of a series of rooms all connected by a long corridor. It not only can happen here but it has been and is happening here. The same philosophy of materialism that, beginning in Russia and Mexico, has made disguised or unmasked dictatorships possible in the outer world, has gained a rather secure foothold in the United States. And the tragedy is that the liberal arts colleges themselves have been the most active instrumentalities of such lodgment.

In speaking to representatives of the liberal arts colleges there is little need to point out the only solution of this problem. Briefly it is for the liberal arts college to oppose the forces of materialism and to prosecute its traditional *American objective* through an energetic and effective acceptance of the existence of spiritual realities. This solution does not carry us along an easy road. Student bodies, faculties, the lay community which supports this or that individual college, are becoming increasingly materialistic. A great part of the world of contemporary thought will view with derision or with practical hostility any effort on our part to spread belief in spiritual realities, in God, in the spiritual soul and in the necessary conclusions from these two major premises. But the difficulty will have to be faced eventually. We had

better attack it now. The same malevolence of materialism prevailing in Germany and in the so-called loyalist section of Spain today may yet effect an entrance into the United States. If and when that time comes, our colleges will lose their freedom and become service departments of the local or central governments. To avoid such a catastrophe is, I believe, *the* present pressing problem confronting us.

The Classics in the Arts Course¹

by CAROL L. BERNHARDT, S. J.

“LITTERAE humaniores” — “studia classica” — these are phrases the *Epitome* uses. I take it that these phrases are used synonymously, that “studia classica” are “litterae humaniores.” Traditionally the classics have been referred to as the humanities. Humanism is a term familiar in our days. Somehow there clings to that term a suggestion of the classics, of Latin and Greek. The history of education is almost a history of the teaching of the classics and of attacks made on Latin and Greek. Today Latin and Greek (especially Latin) still are widely taught, and still widely attacked.

For Jesuits, the *Epitome* clinches the argument for the classics: “Ad ingenia excolenda longe sunt aptissimae”—they are by far the fittest for the cultivation of the mind. It is a short formula, stated with finality. Our schools have, as things stand at present, six years—four years of high school, two of college—in which to do this work. In the two further years of college some will continue the study of the classics to deepen their cultural background.

Four years are grammar years. I believe that the purpose of the high school is achieved only when the boys we teach there are taught Latin and Greek grammar; when they are drilled to perfection in paradigms, when they can recite glibly the uses of “ut” in Latin, the uses of ἄν in Greek. I believe much of this matter is best learned in formal rules—word for word memory. All this is something definitely measurable. The boys must know how to decline nouns, conjugate verbs, know the rules of syntax and prosody, and attain a fairly large vocabulary. But what good is all this? It trains the memory for an immediate good. “Ad ingenia excolenda longe sunt aptissimae,” and memory is part of an “ingenium.” “Linguae classicae” must mean grammar, at least in

¹ Summary of an address.

part. "Grammatici," the teachers in Rome were called. Donatus, the grammarian, had for pupil St. Jerome.

But, of course, grammar is not an end in itself. It is meant to lead to a knowledge of Latin, of Greek literature. Texts in those languages are to be read, translated, understood. The boys are to see in the text how the grammar they have learned is actually used in masterpieces. What good is all this? It trains the judgment for an immediate good. "Ad ingenia excolenda longe sunt aptissimae," and judgment is part of an "ingenium." Thus, "studia classica" must mean, at least in part, the reading of Latin and Greek authors. Gerbert, afterwards Pope Sylvester II, was a "scholasticus" in the Rheims cathedral school, and taught the works of Vergil, Cicero, Sallust, among others.

But literature, in turn, is not an end in itself. It is meant to be an aid, a stimulus, a model, to assist the boys in writing Latin and Greek. The boys are to use them in themes. Thus are trained the powers of expression for an immediate good. The classics best cultivate the mind; and the power of expression is part of this cultivation. Shakespeare went to the Stratford grammar school and learned his "little Latin and less Greek," and he certainly expressed himself. Our own Father Segneri, product of classical schooling, preached Italian sermons which in turn have now become classics in his Italian vernacular.

Grounded in grammar, at home with his authors, exercised in expression, the student now goes from the grammar classes to the class of humanities. With his mind trained, he reads understandingly the human words of human beings, who write about human things. Literature is now to be looked upon as an art—the art that uses language as medium. The humanities class is a real arts course; but not less so were the grammar classes real arts courses. Art means expression in a medium. The grammar classes stressed the study of the medium—the language. The art product is the thing made out of the medium—the story, the poem, the essay, in just this form, in just these words. Literature is to give expression to the ἦθη, πάθη, πράξεις of human beings, the characteristics, the emotions, the deeds of men. Literature is human, to be treated humanly, as a human document.

Humanities prepare for rhetoric. The pupil has seen how Sophocles, how Shakespeare influence others, influence him. What else is rhetoric but study of how to influence others? The oration, the speech, an art-form is especially studied. We ought to remember Quintilian and Aristotle on rhetoric. For them, one skilled in rhetoric was one skilled to influence all sorts of people in all sorts of ways. Read Aristotle's *Rhetoric* and be lost in marveling at his psychological analysis of different persons, different types we must deal with. Most of our dealings with persons are after all in words, in language. Rhetoric must teach this influence power of words. Rhetoric, as Aristotle sees it, is practically the art of dealing with others.

The literary education is thus formally completed with rhetoric. The faculties of the soul have been trained—memory, judgment, emotion, expression. When our students leave the arts course they have a right to possess this training, this cultivation. This places a duty on teachers of the classics. They cannot transmit a habit to students which they themselves do not possess; they cannot give what they have not got. It would be well if nobody were allowed to teach the classics, particularly beyond grammar, who does not believe that the classics are gigantic. The aim of their teaching is to communicate through the classics discipline and culture. The end is magnificent, no matter how lowly the means: grammar, Latin and Greek; poetry, Latin and Greek; oratory, Latin and Greek—all these memorized, exemplified, exercised; grammar made human in the humanities, the humanities made eloquent in rhetoric. The end result is wisdom, the art of life.

Toward Mental Efficiency

by HUGH P. O'NEILL, S. J.

AT THE beginning of October of the present year the University of Detroit introduced a form of student service known as the Mental Efficiency Clinic. The purpose of the project is to train students in the fundamentals of thinking, i. e., observation, analysis, invention, classification, perception of relationships, and ability to comprehend and follow out directions. The program may be described as a course in informal logic. Sessions of one hour each are held twice a week over a period of two or three months. Groups are limited to ten members, though it is felt that best results are to be obtained if only five students are taken at a time. A series of assorted drills has been prepared, each intended to develop one or other of the processes mentioned above. The materials used in the drills are for the most part limited to familiar facts and ideas. The purpose of this selection of material is to throw emphasis upon thinking as distinct from technical information.

At the beginning of each session, pupils are presented with a mimeographed copy of a drill on which they are allowed to spend from ten to twenty minutes. They are then called upon to report orally upon their work and to give reasons for their choice of answers to the individual problems. The invariable result is a lively discussion in which pupils criticize one another's answers under the direction of the tutor. This discussion reveals defects in mental processes and gives the tutor frequent occasion to emphasize the principles of correct thinking. Thus the drills become the basis of remedial instruction.

The drills possess for the pupils an interest akin to that evoked by the working of cross-word puzzles, though the processes involved have a much deeper import than that which is associated with verbal gymnastics. A very encouraging feature of the work is that pupils whose interest survives the first two or three classes

become captivated by the drills and not only report regularly but are inclined to prolong the sessions beyond the allotted time.

The enterprise has been in progress for too short a time to permit of thorough evaluation. However, there are already definite signs of the following results: Pupils develop an interest in their own mental processes, and become conscious of the fact that the school is interested in their individual advancement. They begin to understand that study consists not in memorizing but in analysis, classification, and the search for complementary ideas, facts, and illustrations. After a few weeks they begin to realize that attitudes developed in the clinic react favorably upon their regular class work. After a few sessions the tutor is able to discern whether a pupil's lack of academic success is due to absence of talent, deficient training, or emotional defects.

When the clinic was announced care was taken to avoid any implication that the service was intended chiefly for inferior students. This precaution resulted in lively interest on the part of brighter students, and arbitrary measures had to be adopted to reserve places for those students whose survival in school depended on the type of assistance which the clinic is intended to give. Individual invitations were issued to several dozens of the poorer students and it was noted that precisely those who needed help most were the ones who were most apathetic in taking advantage of the offer. Needless to remark, bright students seem to derive the greatest degree of profit from the clinic, for they are able not only to go more deeply into the problems but also to perceive the transfer value of the processes involved in the drills. At the present time six members of the faculty are conducting the service and are caring for fifty students who are divided into seven groups. As the value of the work makes itself felt, it is hoped that a greater number of tutors will be made available.

It has already been indicated that the work in the clinic is both developmental and remedial. The developmental phase of the work will be sufficiently clear from an inspection of the sample drills appended below. The nature of the remedial work will be best explained by enumerating a few of the defects which are brought to light in the discussions.

1. In the operations of analysis and classification pupils tend to rely solely upon superficial distinctions based on size, shape, color, texture, location, etc. They are urged to employ distinctions arising from nature, purpose, function, origin, constituent elements, etc.

2. Some pupils are inclined to favor their own original solution of a problem even after an obviously common-sense conclusion has been accepted by the group. No viewpoint or reasoning process is too fantastic for them if only it will protect the answer of their predilection. They are shown that such intellectual stubbornness is an obstacle to the entrance of new ideas and to mental development.

3. Timid minds are prone to abandon a logical train of thought in mid-career for no better reason than that "it suddenly appears to be wrong." Such pupils are encouraged to conquer this intellectual panic and to pursue their course of reasoning to its logical conclusion. Their sudden shifting of viewpoint is usually nothing else than a fatigue reaction resulting from too great an anxiety to be right. This is explained to the pupils by using the analogy of the "ambiguous stair-case" or the "tumbling blocks."

4. Pupils in general manifest a surprising lack of familiarity with flowers, trees, animals, and other natural phenomena. They are also strangely ignorant of what may be called everyday physics, chemistry, and mechanics. An effort is made to arouse intellectual curiosity concerning facts and objects of everyday life. Sometimes a brief, stimulating explanation is given; at other times, the pupils are urged to examine such phenomena at first hand or to consult an encyclopedia.

5. The greatest problem of all is the astounding ignorance of the meanings of words manifested by most high-school graduates. An effort is made to impress pupils with the seriousness of this situation. New words met in the drills are subjected to close study, and are associated with synonyms, antonyms, and words of similar formation or origin. These discussions frequently prove to be very interesting, and it is hoped that this interest will enliven the pupils' general attitude toward new words which they come upon in the regular fields of study.

A SAMPLING OF DRILLS

EXERCISE 1

In each of the following ten columns, one of the five items does not belong to the same class as the other four. Cross out the disagreeing item and replace it with one that agrees. Write the new word on the dotted line.

oats	sun	tortoise	hummock	intrude
barley	earth	mock-turtle	hillock	inquire
rye	Jupiter	crab	knoll	invalidate
corn	Saturn	oyster	mound	invoke
grain	Mars	lobster	cliff	invent
.....

black	horse	biology	barometer	microscope
blue	cow	botany	kilometer	stethoscope
orange	mule	astrology	voltmeter	spectroscope
violet	goat	psychology	chronometer	thermoscope
yellow	sheep	zoology	micrometer	horoscope
.....

EXERCISE 2

In each of the following groups there are two definite classes of objects or ideas. There are five elements in each class. Underline all elements that belong in one of the classes.

1. Axe, spade, shovel, adze, hammer, plane, rake, scythe, hoe, saw.
2. Year, epoch, age, hour, season, minute, era, century, second, moment.
3. When, there, where, hence, henceforth, now, here, then, afterwards, thither.
4. Steed, cow, nag, ox, cur, brat, mongrel, boy, man, tramp.
5. Cube, square, sphere, triangle, spheroid, pyramid, cone, circle, ellipse, oval.

EXERCISE 3

Supply the missing term in each of the following proportions. This exercise is intended to develop skill in the invention of metaphor. You will notice that the first pair of words in each proportion consists for the most part of abstract terms, while the fourth word is usually concrete. You will judge from this that the third term should be more or less concrete. Example: Old age is to life as evening is to day.

Interest: capital as.....tree	trouble: life as.....sea
sorrow: soul as.....sky	spring: year as.....day
jealousy: friendship as.....apple	poetry: prose as.....walking
joy: work as.....machine	graft: politics as.....tree
variety: work as.....food	wit: mind as.....star

EFFICIENCY CLINIC—RECORD SHEET

Pupil.....Tutor.....
 Freshman, Sophomore, Junior, Senior. Arts, Commerce, Engineering.
 Credit hours.....Honor Points.....Pupil has had difficulty with:
 English, History, Languages, Biology, Chemistry, Physics, Mathematics,
 Philosophy.
 Pupil has received failing grades (F or WF) in.....
 Pupil attributes lack of success to.....

REPORT ON PUPIL'S WORK IN EFFICIENCY CLINIC

Comes late.....	Often absent.....	Punctual.....
Slovenly posture.....	Slovenly work.....	Neat and orderly.....
Apathetic.....	Interest wanes.....	Sustained interest.....
Too deliberate.....	Overanxious.....	Expeditious.....
Helpless attitude.....	Ideas obstructed.....	Resourceful.....
Impetuous.....	Scatterbrained.....	Well poised.....
Inattentive.....	Ignores directions.....	Attentive.....
Lacks talent.....	Poor imagination.....	Talented.....
Poor home training....	Poor school training...	Well trained.....
Has read little.....	Not well informed.....	Wealth of ideas.....
Not observant.....	No curiosity.....	Very alert.....
Poor vocabulary.....	Poor self-expression...	Expresses self well....
Mentally stubborn.....	Likes to quibble.....	Docile.....
Makes excuses.....	Quarrels with task....	Frank and honest.....
Misses the point.....	Reasons illogically....	Thinks clearly.....
Timid in speech.....	Overbold.....	Well adjusted.....
Mentally immature....	Emotionally immature..	Mature for age.....
Mispronounces.....	Misspells.....	Accurate in P and S...
Speech defect.....	Foreign accent.....	Speaks well.....
Poor eyes.....	Poor hearing.....	No defects.....
Nervous.....	Poor health.....	Good health.....

N. B. Single, double, or triple check indicates degree in which quality is present.

Attitudes

by JOHN F. McCORMICK, S. J.

THE attitudes of mind of the students in the classes of philosophy will naturally be of some concern to the instructors. This may serve as an excuse for mentioning some of them. It is not the contention that all these attitudes will be found in any student, nor even any of them in all students. But their existence as actualities in the student body can be verified by experience.

1. *The dogmatic attitude.* Most students before entering on the study of philosophy will have had one year in some physical science, most likely in chemistry. Whether because of their textbooks or their instructors or from whatever other cause, they tend to take away with them from this year of study a dogmatic attitude towards all that concerns their science. They have made some exact measurements and obtained some definite results in laboratory tests, and transfer the certainty which might be claimed for these to the whole of the science—its facts, its assumptions even, and its theories. They are as sure of the existence of atoms as Democritus was, and electrons are for them at least as real as potatoes, and perhaps nothing could astonish them more than to be told that atoms and electrons are purely theoretical entities. Against such an attitude of mind a philosophical study of reality cannot even get a hearing. To break down this attitude and introduce a bit of reasonable skepticism is the necessary and often very difficult task of the one who attempts to instruct them in philosophy.

2. *The attitude of suspicion.* They think, as one of them expressed it recently, that in presenting our philosophy to them we 'shade' things. They do not believe that we dare present the opposition in its full strength. Therefore, again in their own phraseology, they 'have their fingers crossed' on what they hear in class and give only a provisional assent to it, intending to look up the other side for themselves when they pass out of our influence.

What our responsibility is, if any, for the existence of such an attitude, is for us to examine. It is, of course, a slur on the honesty of our thinking, though they, perhaps, do not mean it quite that way. One defense against incurring such suspicion is to give the side of the opposition in the words of the representatives of the opposition, as far as this is possible.

3. *The finality attitude.* This is perhaps not well named, but it represents an actual frame of mind often enough encountered. It is the expectancy and even the demand that philosophy will give a complete and final answer to every question and an unassailable solution for every problem. They want philosophy to be for them the Catholics' ready answer. They may have heard that Plato said, and Aristotle repeated after him, that philosophy began in wonder; but they expect philosophy to end by taking all the wonder out of things. Perhaps they should be reminded of what St. Thomas said, that God must be more wonderful than anything we can think of him or say of him; and, we may add, the same must in its own measure be true of the works of God which philosophy sets out to explain. This attitude would seem to be the result of allowing them, or maybe even of encouraging them to regard philosophy as primarily an apologetic. This attitude is likely to be most unfortunate in its ultimate reaction. For when they discover, as inevitably they must, that philosophy cannot give them such final answers and solutions, they come to regard themselves as abused and deceived, and end up in a general distrust of what philosophy has to offer.

BROADENING HORIZONS

Student Counsel Bureau at the University of Detroit¹

Realizing the need of guidance for pre-college students, the University of Detroit established a Student Counsel Bureau in the summer of 1935. One of the University professors of wide curricular and extra-curricular experience was placed in charge. It was his policy from the beginning that high-school graduates and tenth and eleventh grade pupils could be best served by personal interview. The Student Counsel Bureau planned its program for pre-college students who (a) need purely vocational guidance, (b) need encouragement to pursue college programs, and (c) need to be advised against entering college.

Today practically every new student who enters the University contacts the Bureau before registration. Each student who visits the Bureau is given ample time to discuss his problems. No standard vocational tests are given. In an informal manner the student's previous studies, reading, types of recreation, interest in economic affairs, tendencies, and preferences are considered for a possible clue to his natural bent. High-school programs are checked for college entrance and freshman schedules and extra-curricular activities are explained. The Counsel Bureau strongly discourages a student going to college simply because "it is the thing to do." If the student shows clear signs of not being of college timber, the counselor frankly tells him so. The various trades and vocations which do not require college training are pointed out to him.

The desire among high-school students for this type of guidance was manifested by the fact that 949 students visited the Counsel Bureau during its first year. In 1937-38, three years later, almost double this number came to the Bureau for personal advice. On October 1, 1938, the total number of students who had visited the Bureau since 1935 was 4,762. In addition, in 1937-38, 2,821 personal letters were written to students who requested information, and more than 2,000 telephone calls were answered.

Each summer the Bureau sponsors vocational guidance radio programs for pre-college students. During the school year it sponsors "on the campus" vocational guidance lectures. These were given during 1937-38 for 3,000 high-school students. The vocational guidance radio series consisted of ten consecutive weekly talks by members of the faculty over

¹ Reported by Professor Paul P. Harbrecht.

Station WWJ on particular phases of a liberal arts education, and of three talks a week for ten weeks over W8XWJ.

The Bureau is in charge of the distribution of all University of Detroit catalogues and bulletins, and each year publishes a pictorial announcement bulletin for prospective college students.

Minimum Essentials in Religion: A Research Project¹

As early as first grade a pupil is taught religious truths from books and expected to remember them. Before that time he probably learned some simple and fundamental facts from his good Catholic mother. Each year the amount of material to be memorized increases, until by the end of high school the pupil has met over ten thousand facts pertaining to dogmatic and moral theology, hagiology, ascetics, and church history.

At no time—at least in the average school—is the pupil made aware that certain of these facts are of such importance that they must be comprehended perfectly and remembered for the rest of his life. The result is that religious instruction is often a process of cramming material into the memory and then forgetting it after the hazard of the last examination has been overcome.

Two graduate students of Loyola University, Chicago are attacking the problem of determining the minimum essentials in religion. They are confining themselves to dogmatic and moral theology. The task of the first student is to obtain a list of facts which every graduate of a Catholic high school ought to understand fully and remember permanently. After some seven thousand facts commonly found in textbooks had been eliminated by the unanimous verdict of five selected jurors, the 2,187 remaining facts were submitted in the form of a check list to some four hundred jurors—priests, brothers, and sisters—representing every state of the Union. From the tabulations, now almost completed, it appears that about nine hundred facts are accepted as essential by this group of experienced teachers.

The second student is to construct objective tests incorporating all the facts accepted by the jury as essential, and by administering these tests to large groups of pupils in grades 7 to 12 obtain evidence as to the extent to which the essential facts are being learned.

Whether or not the study contributes, as its authors hope it will, toward the development of a more intelligent Catholic laity, it will un-

¹ Reported by Austin G. Schmidt, S. J.

doubtedly throw light on the outcomes of religious instruction as now organized.

A Guidance Program at Gonzaga High School, Spokane¹

One of the most bewildered persons on earth is the high-school senior suddenly confronted with the problem, "What shall I do with myself when I'm through high school?" Should he go on to college, and, if so, what course should he enter? Should he be guided by his interests, his abilities, or the opportunities in the field? Or should he go to work? And then, what type of work should he look for? In which fields lie the greater opportunities?

In an endeavor to help solve these problems of youth, the Department of Education of Gonzaga University is inaugurating a complete guidance program in Gonzaga High School. The guidance program will be made an integral part of the high-school schedule for the second half of the year.

Two periods a week will be devoted to various aspects of the guidance work. Four talks by Father Maurice G. Flaherty to the student body will explain in some detail the procedures of the program. Then a series of intelligence and specific aptitude tests will be administered under the direction of Mr. William Codd, S. J. who has done special work in the field at the University of Washington. Following the tests, personal guidance interviews will be held with each student by faculty members and graduate students of the Department of Education of Gonzaga University.

By means of this intimate contact with and knowledge of each student it is hoped that much may be accomplished toward an effective solution of vocational problems of the high-school students. The program should also prove by first-hand information and experience the practicability of the guidance movement.

Jesuit College Journalism, 1939-1940

Twelve Jesuit colleges (one half of the total number) pledged themselves through their student editors to implement as far as possible the following program of Catholic journalistic activity beginning with January 1939. Each month is to be devoted to editorializing and featuring in va-

¹ Reported by Mr. William J. Codd, S. J.

rious ways a particular aspect of Catholic life and thought. The program for the semester January to May 1939 was discussed in detail at the recent convention of the Jesuit College Newspaper Association held at Loyola University, Chicago. Mimeographed outlines for each topic of this semester program were prepared for the convention delegates and are being sent to all Jesuit colleges. The outlines were prepared by Mr. John A. Kemp, S. J. Detailed outlines for the semester September to December 1939, and for January 1940 will be sent out before next June. The program for Jesuit college journalism follows:

January 1939: Introducing the series: Leadership.

February 1939: The Catholic Church and Democracy.

March 1939: The Catholic Church and Culture.

April 1939: The Catholic Church and the Social Question.

May 1939: The Catholic Church and Education.

October 1939: Great Catholic Books.

November 1939: The Catholic Church and Decency.

December 1939: Great Catholic Figures in American History.

January 1940: Catholic College Students and the Apostolate.

Practice Pedagogy¹

The month prior to the opening of autumn classes was spent most fruitfully from a pedagogical viewpoint by the scholastics of Bellarmine College Preparatory, San Jose, California. Each scholastic was assigned a branch he would teach during the year and was required to give a specimen of his classes before the rest of the faculty. All those in attendance at this "practice class" were given mimeographed forms by Father James H. Donohue, the rector-principal, which they filled out and returned to him. The form listed all the various phases under which the teacher's technique could be estimated—voice, English, ability to interest, general and specific knowledge of the subject, use of examples and a textbook, etc. An attempt was also made to prognosticate the teacher's probable ability to maintain discipline, judging from the interest, etc. which his presentation of the matter should arouse. These forms were signed by the critic and handed in at the close of each class. The teachers were then called in turn and given a résumé of the criticisms without the disclosure of the critic's identity.

What practical result came of the practice sessions? Many idiosyncrasies which were noticeable in the teachers were pointed out and attention called to unwitting errors committed in the course of a class. Many

¹ Reported by Mr. Darrell F. X. Finnegan, S. J.

found new methods of presenting matter from watching others struggle with some difficulty of their own. It gave the first-year teachers considerable confidence when they approached their "real" class. For now they had seen the principles, which they had heard expounded for a number of years, reduced to practice, and they themselves had had a hand in it. All this tended to give a certain initial confidence to the group of new teachers. The confidence was deepened by the realization that any one who could arouse the interest of a critical group of Jesuit faculty members, who knew from long experience what would be said next, could surely hold the attention of high-school boys.

NEWS FROM THE FIELD

San Francisco University's Faculty Committee on Student Affairs issued, in October, eight rules governing student activities. Six of the rules dealt with finances. The first and second rules, however, which are the most significant, have to do with student participation in activities. They are: "(1) No student may be an active member of more than three recognized campus organizations. In membership the University Sodality and the Block Club will not be included. (2) No student may serve as an officer of more than two recognized campus organizations."

Gonzaga University, Spokane, recently applied for a chapter of Alpha Sigma Nu, national honor fraternity of Jesuit colleges. Organized in 1915 at Marquette University, Alpha Sigma Nu has chapters at Marquette, Creighton University, St. Louis University, University of Detroit, Loyola of the South, Spring Hill College, and Loyola University, Chicago.

It is hoped that Father Charles Robinson, Jesuit representative on the National Committee on Education by Radio, will be able to follow up his interesting article in the October QUARTERLY with a survey of educational broadcasting activities in the Jesuit schools of the United States. The editors of the QUARTERLY are cooperating by gathering significant data through a questionnaire addressed to the twenty-four Jesuit colleges and universities.

Seattle College not only has retained the traditional *De Universa Philosophia* examination (conducted in English) for its college seniors, but has initiated the further requirement of a comprehensive examination in the field of religious knowledge. Both of these examinations are oral and are conducted in public.

It is worthy of record that 103 Fordham University freshmen are taking Greek this year, 43 of them studying it for the first time in two beginners' classes. The total number studying Greek in the college is 179. Two reasons are advanced for this healthy status of Greek studies at Fordham: the very interesting fact that quite a number entered the college instructed by their parents to include Greek in their program of studies, and the further fact that competent guidance was furnished in a personal interview which each freshman student had with the Dean of Freshman before completing his registration. As an aid in preserving and deepening this interest in Greek studies, a Freshman-Sophomore Greek Academy was formed this year. It has a membership of twenty-five.

A lively controversy, chiefly between Dr. Edward Fitzpatrick of Mar-

quette and Father William Cunningham of Notre Dame, over the functions of Catholic education, has been chronicled since December of 1937 in the *College Newsletter* of the Midwest Regional Unit, N. C. E. A. Hutchins and Newman and Pius XI's Encyclical on Education have been invoked more than once. What is the place of moral formation and character training in Catholic education? Hutchins seems to speak for pure intellectualism. So does Newman. Father T. Corcoran, of University College, Dublin, contributed a challenging paper on Newman's position to Volume I, Number I of *Thought* (June 1926). The December issue of the *Journal of Higher Education* prints the inaugural address which W. H. Cowley delivered as president of Hamilton College. Its title is "Intelligence Is Not Enough." "Intelligence is not enough," says President Cowley, "because thinking is only part of living . . . because college is not only an intellectual enterprise but also a social and spiritual environment; because society expects from college graduates not only intelligence but also civilized attitudes, matured emotions, and cultivated character."

Gonzaga University, Spokane, was host to the members of fifty-two Parent-Teachers associations of Spokane and vicinity at three conferences in the Gonzaga auditorium in November and December. Fathers Leo R. Robinson, president of Gonzaga, and Maurice G. Flaherty, head of the Department of Education at Gonzaga, gave discussion talks on adolescent psychology and vocational guidance.

One of the directive norms of the North Central Association of Colleges and Secondary Schools in its accrediting program is the evidence that an institution is concerned with its own progress through continued study of its educational procedures and problems. An instance of what a relatively small college can do in this regard is contained in a volume published in the spring of 1937 by Muskingum College of New Concord, Ohio under the title, *A College Looks at Its Program*. Almost the entire faculty cooperated with the administration in carrying out the study. A partial list of chapter-headings will give a pretty accurate idea of the breadth of the study: Measuring Achievement in English Composition, Two Procedures in Teaching Modern European History, The Significance of Stating Course Objectives, Formulation of Objectives in Teaching Speech, Christian Character and Plans for Promoting Its Development at Muskingum College, The Problem of Building a Character Test on the College Level, An Appraisal of Grading Practice, Effect of Student Self-Help Work, The Problem of Social Regulations.

Is it not time for Jesuit educators to make a study of the Progressive Education movement in the United States? Through its journal, *Progres-*

sive Education, through the strong support of another journal, the *Social Frontier*, through the magic of the name of John Dewey attached to its origin, and through regional and national conventions, the movement has grown phenomenally within the past two decades. Its principles and objectives challenge traditional educational aims and practices at every step. How this challenge is to be met effectively is a question deserving thoughtful consideration and discussion. A starting point could be made from the Resolutions of the 1938 Progressive Education Association convention as recorded in *Progressive Education*, Vol. 15, April 1938, 275-83.

The University of Santa Clara was host, on December 27-29, to the seventh annual meeting of the Pacific Southwest section of the Society for the Promotion of Engineering Education. Dean Sullivan of Santa Clara's College of Engineering, and Fathers Deeney and Bacigalupi took part in the program.

An art display was held in the library of St. Ignatius High School, San Francisco, during December. All the exhibits were by students interested in art work as a hobby, and included pen and ink and charcoal sketches, pastel drawings, and paintings in oil. One student presented a work in hammered copper. Fifty-five pieces by twenty students were accepted for exhibition. Parents of the students and friends of the school were invited to view the display, and representatives from schools offering art courses were quite complimentary in their remarks about the students' work, comparing it favorably with that of professionally trained students. Some of the better pieces will be shown in the Golden Gate Exhibition in 1939.

Twenty-five Jesuit teachers of philosophy met at Xavier University, Cincinnati on December 29 at the close of the convention of the American Catholic Philosophical Association. Father James McWilliams (St. Louis) and Father John McCormick (Loyola) presented brief discussion papers. The Jesuit historians met on the same day at the Stevens Hotel, Chicago. The principal topic of discussion was the teaching of history in our scholasticates. The Jesuit scientists in attendance at the American Association for the Advancement of Science convention at Richmond, Virginia also met during the convention, and many took part in the Catholic Round Table meeting on December 27. The annual meetings of the deans and principals of the Chicago, Missouri, and New Orleans provinces were held at St. Louis University on December 27-28 and 29-30 respectively.

Father Rooney attended the meeting of the deans in St. Louis and the meeting of the Jesuit philosophers in Cincinnati.

JESUIT SPEAKERS AT CONVENTIONS:

Father Percy A. Roy, dean of Loyola of the South, on "The Catholic System of Education as a Factor in the Preservation of Democracy," before the Diocesan Educational Institute, Dallas, Texas, in November.

Fathers Wilfrid Parsons of Georgetown and Jerome Jacobsen of Loyola, Chicago at the meeting of the American Historical Association, December 28-30, at Chicago.

Father Samuel K. Wilson, president of Loyola, Chicago, on "Pressing Present Problems of Independent Colleges," during the regional conference of the Association of American Colleges, November 7, at Milwaukee; and on "The Cultural Obligations of the Faculty in the Catholic College," at the fifty-fourth annual meeting of the Association of American Colleges, January 12-13, at Louisville, Kentucky.

Father Oscar J. LaPlante of Xavier, Cincinnati, on "The Traditional View of Efficient Causality," before the convention of the American Catholic Philosophical Association, December 28-29, at Cincinnati. Father Murtha J. Boylan, also of Xavier, was chairman of local arrangements at this convention, and Fathers George D. Bull (Fordham), Hunter Guthrie (Woodstock), Clarence Whitford (St. Louis), Frederick Meyer (Xavier), Charles I. Doyle and John F. McCormick (Loyola, Chicago) took part in panel discussions.

Father Raphael N. Hamilton (Marquette) on "The Significance of the Frontier to the Historian of the Catholic Church in the United States," and Father Raymond Corrigan (St. Louis) on "The Rise of Secularism," at the nineteenth annual meeting of the American Catholic Historical Association, December 28-30, at Chicago. Father Samuel K. Wilson was chairman on local arrangements.

Father Ralph A. Gallagher (Loyola, Chicago), the presidential address, and Father Frederic Siedenburg (Detroit) on "The Soviet Social Experiment," at the first annual convention of the American Catholic Sociological Society, December 26-28, at Chicago. Father John C. Rawe (Creighton) presided at the sectional meeting on Rural Sociology.

Check List of Significant Books

The Jesuits of the Middle United States, by Gilbert J. Garraghan, S. J. 3 volumes. New York, America Press, 1938. Cf. *Catholic World* 148:365-66, December 1938; an incompetent review in *Commonweal* 29:216-17, December 16, 1938. Part Five in Volume III, "The Field of Education," will particularly interest Jesuit educators.

I Believe in Education, by Edward A. Fitzpatrick. New York, Sheed and Ward, 1938. Cf. *Ave Maria* 48:474, October 8, 1938 for review by Rev. W. F. Cunningham, C. S. C.

Some Principles of Education, by W. Kane, S. J. Chicago, Loyola University Press, 1938.

College and You, by James A. Fitzgerald, Ph. D. Santa Rosa, California, Stewart Publishing Co., 1938. Freshman orientation course by professor of education at Loyola University, Chicago.

The Religion Teacher's Library. Compiled by Rev. Felix Kirsch, O. M. Cap., Ph. D. and Rev. Claude Vogel, O. M. Cap., Ph. D. Paterson, N. J., St. Anthony Guild Press. Price, paper, 25 cents. A list of books, pamphlets, and magazines for teachers of religion. Over 1,000 titles.

Future of the Liberal College, by Norman Foerster. New York, Appleton-Century, 1938. Cf. *Loyola Educational Digest* 14:7, November 1938, for review by Rev. Austin G. Schmidt, S. J.

Classical Mythology in the Plays, Masques, and Poems of Ben Jonson, by Charles Francis Wheeler, Ph. D. Princeton, Princeton University Press, 1938. An excellent study by the assistant professor of English at Xavier University, Cincinnati.

An Anthology of Holy Cross Verse, 1920-1937. Worcester, Massachusetts, The Heffernan Press. Dedicated to Father Michael Earls, S. J.

Initiating Research in Catholic Schools, by Burton Confrey, Ph. D. Magnificat Press, 1938. Cf. *America* 60:46, October 15, 1938.

Loyola Educational Digest. Edited by Austin G. Schmidt, S. J. Chicago, Loyola University Press. A monthly service on 5 x 8 cards (begun in 1923) containing digests of significant educational articles. Administrators and teachers of education will find it more than a little useful. E. g., digests for November on Suggestions for Faculty Counselors, Thornton on Gestalt Psychology, July 1938 Resolutions of the NEA, Teacher Tenure, etc.

Preface to Teaching, by Henry W. Simon, Ph. D. New York, Oxford University Press, 1938.

The Reverend T. Corcoran, S. J., of University College, Dublin, has recently issued for academic use materials on *Applied Psychology of Mod-*

ern Education, History and Sociology of Modern Education, and Newman Passages Excluded from the London Reissue (1858-59) of the 'Discourses on University Education.'

On Going to College. A Symposium, New York, Oxford University Press, 1938. Thirteen papers by different contributors. The volume opens with a notable paper on "The Ancient Classics and the New Humanism," by E. K. Rand of Harvard, which ought to be read by every classical teacher—by every Jesuit teacher.

Questionnaire

A questionnaire proposed to forty-one non-Catholic students at the University of Detroit recently brought the following interesting answers. The students were members of a class in the Principles of Morality. The questions were answered anonymously after their meaning had been explained orally.

DO YOU BELIEVE IN	YES	NO	DOUBTFUL
Existence of God	36	2	3
Trinity	25	9	7
Divinity of Christ	20	18	3
Immortality of the Soul	29	8	4
Existence of Hell	20	14	7
Eternity of Hell	7	23	11
Value of Prayer	30	7	4
Evolution of the Soul	6	32	3
Divine Origin of the Bible	22	8	11
Freedom of the Will	32	4	5

Enrollment, 1938-1939, Jesuit High Schools

	First Year	Second Year	Third Year	Fourth Year	Special	Totals
Bellarmino College Preparatory, San Jose	87	74	92	69		322
Bellarmino High School, Tacoma.....	67	88	70	44		269
Boston College High School.....	240	245	165	126	18	794
Brooklyn Preparatory School.....	164	152	142	97		555
Campion, Prairie du Chien.....	117	106	110	98		431
Canisius High School, Buffalo.....	192	139	97	67		495
Creighton University High School.....	113	103	96	76		388
University of Detroit High School.....	149	130	111	103		493
Fordham Preparatory School.....	132	128	93	104		457
Georgetown Preparatory School.....	20	16	29	32		97
Gonzaga College H. S., Washington...	188	128	128	95	2	541
Gonzaga University H. S., Spokane....	96	111	119	94		420
Jesuit High School, New Orleans.....	246	199	156	153	1	755
Loyola Academy, Chicago.....	140	140	88	93		461
Loyola High School, Baltimore.....	128	106	77	75		386
Loyola High School, Los Angeles.....	212	190	166	135		703
Loyola School, New York.....	15	8	11	8		42
Marquette H. S., Yakima.....	46	40	30	29		145
Marquette University H. S., Milwaukee.	151	123	132	110		516
Regis High School, Denver.....	88	73	56	37		254
Regis High School, New York.....	181	148	117	117		563
Rockhurst College H. S., Kansas City..	112	103	83	68		366
St. Ignatius High School, Chicago.....	181	115	119	122		537
St. Ignatius High School, Cleveland....	219	139	107	96		561
St. Ignatius H. S., San Francisco.....	216	166	175	154		711
St. John's High School, Shreveport....	38	32	28	26		124
St. Joseph's College H. S., Philadelphia.	239	199	162	132		732
St. Louis University High School.....	185	179	129	101		594
St. Peter's College High School.....	215	176	160	122	9	682
St. Xavier H. S., Cincinnati.....	164	161	113	109		547
Seattle College High School.....	67	75	61	54		257
Tampa College High School.....	58	39	20	23		140
Xavier High School, New York.....	196	196	149	116		657
Totals.....	4,662	4,027	3,391	2,885	30	14,995

Enrollment, 1938-1939, Jesuit Colleges and Universities¹

	Arts and Sciences	Arts (Extension, Evening, Saturday)	Commerce (Business)	Dentistry	Divinity	Education	Engineering	Foreign Service	Graduate	Home Study	Journalism	Law	Medicine	Music	Nursing	Pharmacy	Social Work	Speech	TOTALS
Boston College	1,338	502	73						291			382					48		2,634
Canisius College	732	299																	1,031
Creighton University	301	332	283	70					30	51	122	251			203	72			1,715
University of Detroit	656	489	1036	118			716		97		141								3,253
Fordham University	1,398	381	528		1527				842		864					143	460		6,143
Georgetown University	675			166				492	69		650	338			88				2,478
Gonzaga University	867																		867
Holy Cross College	1,232								5										1,237
John Carroll University	574	299																	873
Loyola, Baltimore	331																		331
Loyola, Chicago	535	1016	537	263					453	413	201	474			510		91		4,493
Loyola, Los Angeles	506	75									146								727
Loyola, New Orleans	552	868		177							96			77		55			1,825
Marquette University	870	132	751	205			509		308	215	204	405			332			37	3,968
Regis, Denver	193																		193
Rockhurst, Kansas City	214		336																550
St. Joseph's, Philadelphia	512	710																	1,222
St. Louis University	1,187	604	959	199	206	244			521		80	450			328				4,778 ²
St. Peter's, Jersey City	402	281																	683
University of San Francisco	596	263	119								123								1,101
University of Santa Clara	286		100				97				36								519
Seattle College	513	465																	978
Spring Hill College	334	246																	580
Xavier, Cincinnati	507	724																	1,231
TOTALS	15,311	7686	4722	1198	206	1771	1322	492	2616	413	266	3045	1918	77	1461	270	599	37	43,410

¹Summer School Enrollment not included.

²Includes 1,005 students of the Corporate Colleges of St. Louis University.

Enrollment in Jesuit High Schools **14,995**
Grand Total **58,405**

Contributors

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FATHER W. EDMUND FITZGERALD: Studied theology at Louvain; completed work for the doctorate in classics at the Sorbonne, Paris; professor of classics at Holy Cross College.

FATHER SAMUEL K. WILSON: Doctorate in history at Cambridge University; was dean of the Loyola University Graduate School; president of Loyola University since 1933; author of a widely used textbook in American history.

FATHER CAROL L. BERNHARDT: Graduate studies at Cambridge; professor of classics at Weston College, Massachusetts, and lecturer on English literature at Boston College Graduate School.

FATHER HUGH P. O'NEILL: Studied theology abroad; graduate studies in classics at St. Louis University; taught classics at Juniorate, Florissant; professor of classics at University of Detroit; psychology is his hobby.

FATHER JOHN F. MCCORMICK: The dean of American Jesuit philosophers; had wide experience in administrative work as dean and as president for six years of Creighton University; head of Department of Philosophy at Marquette University for many years; now head of the Department of Philosophy at Loyola University, Chicago; author of textbooks in metaphysics and natural theology.