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A National Discussion Group Project

JULIAN L. MALINE, S. J.

JESUITS engaged in secondary education should, it seems to me, have some knowledge of the Discussion Group Project of the Department of Secondary-School Principals of the National Education Association, first, because sooner or later it will affect Jesuit secondary schools through its effect upon public secondary education; second, because of the character of the topics to which it will largely devote its attention; and thirdly, because there is an opportunity for those Jesuit principals who may wish to do so to share in the project and possibly influence the direction it will take. The simplest way to explain the project is to give a summary account of its brief history.

At the Washington meeting of the Department of Secondary-School Principals in 1932, Professor Thomas H. Briggs read a paper on "A Program for Secondary Education" which so impressed the members of the Department that an Orientation Committee, consisting of nine prominent educators, with Professor Briggs as chairman, was appointed to make a study of "some of the fundamental problems that underlie not only secondary education but also all of the provisions that society should make for the care of its youth."¹

Early the Committee limited the scope of its work. As its first task it sought to discover the important *issues* in secondary education today, to present the arguments for both alternatives, to agree on the one that seemed best, all things considered, for our democratic society, and to some extent to indicate their implications for practice.² Its second task was to determine the peculiar *functions* of secondary education today. After three years of work and the

¹ "Issues of Secondary Education," *Bulletin of the Department of Secondary-School Principals of the National Education Association*, Vol. 20, No. 58, p. 10.

² *Op. cit.*, p. 11.

expenditure of three-fifths of the \$16,000 appropriated for the study, the Committee published its findings in *Issues of Secondary Education*, Bulletin 59 of the Department of Secondary-School Principals, and in *Functions of Secondary Education*, Bulletin 64.

Knowing the unhappy fate of most reports of the kind, and eager to have theirs duly influence the thought and practice of those engaged in secondary education, the Department appointed a Planning Committee to publicize the two bulletins issued. It was this Planning Committee which in 1936 conceived the idea of organizing the principals of the country, whether they were members of the Department or not, into some hundreds of local discussion groups for the consideration of the *Issues* and *Functions*. The plan was simple, and the organization promptly carried out. In July 1937 headquarters were set up in Washington, D. C. with Walter E. Myer as director; a coordinator was appointed in each state to organize regional groups throughout the state; and regional directors were appointed to head these regional groups. By October of 1938 all but twelve states were organized and ready to carry on monthly or bimonthly group discussions of the *Issues* and *Functions*. In many states meetings had already been held through a great part of the year 1937-1938.

To facilitate the work of those who might find the length of the reports (372 and 266 pages) disheartening, early last year the Washington office published a pamphlet called "Problems of Secondary Education," which restates in summary and popular form the ten *Issues* and the ten *Functions* and provides a set of questions for each issue and function to give point and direction to the discussions. The pamphlet is distributed free of charge by the Discussion Group Project, Department of Secondary-School Principals, 1201 Sixteenth Street, N. W., Washington, D. C. During the year 1937-1938 the principals called for 27,000 copies of the pamphlet; about one thousand high schools took 50,000 copies for use in faculty meetings; and over a hundred colleges and universities made use of another 10,000 copies. Within the past few months a completely revised edition has been issued under the name, "Discussion Guide for the Study of Problems of Secondary Education." It, too, is distributed gratis. As a further aid toward

making the discussions effective, the Department prepared a seventy-page manual, "Talking It Through," which explains "techniques of discussion and techniques of cooperative thinking." It costs fifteen cents a copy and may be obtained from the Washington office.

The Orientation Committee, then, has published its reports, and the Planning Committee has organized the principals (and many others) into discussion groups. But if out of all these discussions by all these principals any practical fruit is to come to secondary education, provision must be made to translate conclusions and recommendations into actual school practice. Accordingly, a third committee, the Implementation Committee, has been set up by the Department, "a logical step in the Department's general program of seeking to improve American secondary education through study of its purposes, problems, and programs both by the profession and by the supporting public. . . . The question now is one of what to do and how to do it."³ The Implementation Committee is to help the profession give effective answers to that realistic question. At the Cleveland meeting of the Department of Secondary-School Principals (February 25-March 1, 1939), the Implementation Committee expects to present its program and to give an account of some results of its first activities.

So much for the origin and development of the Group Discussion Project as an outcome of the Orientation Committee's reports on the *Issues* and *Functions* in secondary education in the United States. The bare statement of one or the other issue, together with the recommendations of the Orientation Committee, will give a fair notion of the doctrine which the Department is broadcasting as representative of the best thought of the profession on the subject of secondary education.⁴

Issue III. Shall secondary education be concerned only with the welfare and progress of the individual, or with these only as they promise to contribute to the welfare and progress of society?

³ Will French, "The Implementation Committee Plans an Attack upon Its Work," *Bulletin of the Department of Secondary-School Principals*, Vol. 22, No. 76, pp. 13-14.

⁴ The quotations which follow are from the pamphlet, *Problems of Secondary Education*.

The conclusion reached in the consideration of this issue is that "the state maintains free public education to perpetuate itself and to promote its own interests. Free public education is a long-term investment that the state may be a better place in which to live and in which to make a living." Individuals have no "right" which is not in conformity with that plan. The quantity and nature of educational training they are offered will depend upon the degree to which it brings them into greater service to society.

Issue VIII. Do the conventional subjects appearing in the secondary school curriculum sufficiently meet the needs of students?

Shall secondary education accept conventional school subjects as fundamental categories under which school experiences shall be classified and presented to students, or shall it arrange and present experiences in fundamental categories directly related to the performance of such functions of secondary schools in a democracy as increasing the ability and the desire better to meet socio-civic, economic, health, leisure-time, vocational, and pre-professional problems and situations?

The Orientation Committee concludes that "if the school curriculum is to become an effective agency for achieving appropriate functions in the school operating under the 'investment theory,' the conventional subject organization of the curriculum will have to be abandoned in favor of the categories which are more fundamental to the task imposed upon the school."

The Discussion Group Project, then, represents an effort to bring all Americans (first, principals and administrators, then teachers, and finally the laity) interested in secondary education into local or regional groups for the discussion of the *Issues and Functions* of secondary education, for the study of any other problems that have to do with the youth of secondary school age, and for the effective translation into practice on a statewide and national scale of the conclusions that win general approval. The character of the organization suggests the possibility of an almost irresistible amount of pressure in favor of public-school projects. Although public-school educators have commonly been very warm in their denunciation of pressure groups, they ought to be able with such a national network of groups as are being organized to meet monthly and bimonthly, to apply their own effective pressure as never before in support of whatever measure they choose to forward, whether it be a question of winning federal funds or an

increase in state funds for public education or of refusing them to Catholic schools. "Once the groups are formed throughout the state," says Walter E. Myer, director of the Discussion Group Project, "they will constitute machinery through which any educational problem which raises its head in the state may have immediate and effective attention."⁵

The trend of the movement, therefore, being what it is, and its possibilities being so significant for the future of secondary education in the United States, it would seem that every Jesuit principal and teacher ought at least to become acquainted with the *Issues* and *Functions*, which are the immediate concern of the discussion groups; and that they would do well, going a step further, to join the groups in their respective localities, in order to keep in touch with the movement and if possible to influence at least in some small way the direction that it will take.

⁵ Walter E. Myer, "The Discussion Group Project—Purposes and Plans," *Bulletin of the Department of Secondary-School Principals*, Vol. 22, No. 76, p. 6.

The Lost Frontier

An Epilog

AUSTIN G. SCHMIDT, S. J.

IN THE last issue of the QUARTERLY there was published under the title of "The Lost Frontier" an open letter to the members of the Jesuit Educational Association, in which I took the point of view that the idea of making the QUARTERLY available to the general public (which I understood was being seriously considered) merited support provided the QUARTERLY was made a substantial and attractive monthly under able editorship and was dedicated to the task of leading the fight for sound spiritual, ethical, and psychological principles in American education. Your Editors in a prefatory note urged members of the Association to express their opinion as to the general soundness of the proposal and of the availability of resources with which to implement it.

Forty-six expressions of opinion were received. Among the respondents were the rectors of four of our largest institutions, the majority of the regional directors, and individuals from all seven provinces of the assistancy except that of Oregon.

Twenty-five respondents were in favor of the proposed action. They considered the enterprise "in perfect consonance with our purpose," one for which we are "eminently prepared," and one of such urgency that in carrying it out "we should spare neither men nor money." Two men of wide experience submitted detailed analyses of our resources and of the problems to be considered before actually launching the enterprise. Many of those whose replies were favorable insisted on the necessity of a highly competent and full-time editor. One expressed the opinion that articles on such subjects as administration, guidance, and methods should not be excluded, since these fields have a close connection with the philosophy and psychology of education. Several stated that the present QUARTERLY should not be discontinued when the pub-

lication of the new journal was undertaken, and more than one expressed disapproval of the proposed title as smacking of defeatism and "sounding too much like 'The Lost Chord' or 'The Lost Cause.'" Several better titles were suggested by various respondents.

Four respondents either stated categorically that they were not prepared to decide without further thought or recommended that action be deferred until those who were to edit the new journal had "served an apprenticeship" as members of the staff of the present *QUARTERLY*.

Fourteen of the seventeen negative votes were received from the Chicago and Missouri provinces, members of which were apparently either less moved by reverence for the writer or more impressed by the difficulties to be overcome by those who would offer the public a journal such as the one proposed. Declarations to the effect that "we have no formulated, unified principles ourselves," that "we must first convert Ours to the conviction that a problem exists," that "we must first crystalize our own thought" and "consolidate the expansion of the last twenty years," and that there is little prospect of obtaining the necessary number of "trained writers released from all other tasks" occurred frequently in the letters received from this group. The problem of financing the journal was a cause of concern to several. One respondent was convinced that the very persons whom the journal would seek to influence would not read it. Another, who shared the same conviction, felt that if the journal were begun it should envision as its audience "members of the teaching orders who have been tainted by the false philosophy and psychology of the day."

Both the number of replies and the serious thought given to the problem by the writers were gratifying, and I have been requested by the Editors to thank in their name those busy men who added to their already heavy burdens that of preparing a thoughtful answer to the question proposed for consideration. There is ample evidence that the seven provinces are beginning to think and act as a unit in educational matters—a development almost surprising to those familiar with conditions twenty years ago. There is also ample evidence that Jesuits throughout the country

appreciate the service being rendered by the QUARTERLY in its present form, the entire tenor of the replies being in favor of continuing this medium for the interchange of thought whether or not a new journal is to be inaugurated.

It may be accepted as certain that the regional directors, when they meet in Washington in April, will refrain from acting favorably upon the proposal made in "The Lost Frontier." Immediate action would be unwise until it is quite evident that the difficulties proposed by respondents are either non-existent or surmountable. This being the case, the present QUARTERLY will continue in existence, and thought will be centered on increasing its effectiveness as a means of improving the educational philosophy and the educational methods of the Jesuits of America.

There can be no doubt about the fact that the QUARTERLY, if edited with a modicum of intelligence, will serve a number of useful purposes. It will contribute to the improvement of an *esprit de corps*. It will help still further to break down that isolation, amounting at times to something approaching distrust or opposition, among members of a group where such things should never exist; and by doing this it will enable us to present a solid front against common enemies. It will encourage men to write, help them to write better, and gain for them a bit of recognition when they have written. It will acquaint members of one institution with the good things being done elsewhere. It will bring to men too busy or perhaps too indifferent to read the literature of their profession news of worth-while procedures and devices. In the course of time it should diminish any indifference of this kind which does exist.

In my judgment, however, the QUARTERLY would attain to a still higher level of usefulness if each of its issues (or at least one a year until we are ready for more) were devoted to a thorough-going attack upon some one problem. Let us suppose, for example, that we located twelve competent men who were willing to study the question of supervision in our high schools. It would have to be understood that their teaching load was to be somewhat lightened and that they could get together for at least two conferences during the course of their work. This group

would then acquaint itself with the general literature on supervision; undertake pieces of research for the purpose of discovering what type of supervision is desired, offered, or apparently necessary in our schools; prepare for our principals a manual full of helpful suggestions; and make recommendations concerning steps to be taken for the improvement of supervision under the working conditions that actually exist. The report of this committee in typewritten form would be summarized and discussed at meetings of principals in the several provinces. In its final form it would be discussed and ultimately accepted as emended at the general meeting of the Association. Thus endowed with whatever authority the Association is able to confer upon such a report, it would stand as a definite statement of principles until such time as further revision became necessary.

Limitations of space make it impossible for me to discuss in detail other subjects which could keep the Association profitably busy for several years. What I am recommending is a concerted attack upon some one problem at a time, this attack to include a thorough survey of all the related literature and an attempt to measure outcomes and to verify theories objectively whenever this can be done. The value of scattered articles on a multiplicity of subjects has been admitted in this article. The question of the possibly greater value of a more thorough attack upon one problem at a time might well be considered by members of the Association. Some of the most significant advances in American education have come about as a result of group studies. The Jesuit institutions of America, by coordinating their efforts, could undoubtedly carry through research of this type which should prove valuable to others as well as to themselves.

Jesuit Colleges and Universities On the Air

CHARLES A. ROBINSON, S. J.

THE Editors of the QUARTERLY thought that my article on "Radio and Education" (October 1938) should be followed by one dealing with the present activity of our colleges and universities in educational broadcasting. They prepared a questionnaire, which was sent to the twenty-four Jesuit colleges and universities in the United States. The data thus gathered furnish the material for this rough summary of the work being done by Jesuits in the important field of radio education. Answers to questions (1), (1a), (2), (3), and (5) have also been put into a table which concludes this article. The summary will follow the order of the questionnaire.

(1) Does your college or university participate in educational broadcasting? Yes, 13; Occasionally, 8; No, 3; Total, 24.

(a) As a distinct unit, 13; In conjunction with others, 3; Both ways, 5; Total, 21.

(2) Station? Times? Hour, day or night? Total minutes a week? (For answers see Table.)

(a) Is the time donated by the station? Yes, in all cases. Loyola of New Orleans and St. Louis University own and operate their own stations on a commercial basis. Both have done much for education in the past, but at the moment neither is doing any broadcasting of a purely educational nature: Loyola because of new plans soon to be put into execution, and St. Louis because it is building up commercially first.

(3) Which faculty member is responsible for the program? His position? (See Table.)

(4) (a) Are your programs saved in script, or recordings? Most of those who give programs seem to save them. Many took the question as referring to printed programs of the schedule of broadcasts.

(b) What reactions have you noticed, favorable or unfavorable? With three exceptions the reactions were reported as entirely favorable. Two of the exceptions were owing to opposition to the Catholic presentation of a subject, while one was owing to poor preparation and execution.

(c) Have you learned definitely which items in your programs were good and which bad? Eleven answers indicated that the interview, question and answer, lecture combined with discussion, were the best methods—with the addition of musical interludes if possible.

(d) Have you any practical suggestions for keeping the good and avoiding the bad features of the programs? Most insistence was placed on the qualities of the speaker: personality and clear voice, 6; simplicity of language and slowness of enunciation, 3; attention to the instructions of the station program director, 2; use of the imagination, cooperation, careful rehearsal, good taste, 1 each. Avoid technicalities, unusual words, emotion, talking more than ten minutes, 1 each.

(e) Form of programs: lecture, dialogue, etc.? It seems that some form of dialogue—viz., interviews, question and answer, or lecture *with* discussion—are the most common, although lectures, dramas, debates, band music, and glee club are also offered. In Cleveland special difficulty was encountered in the matter of music because of the opposition of the musicians' union.

The majority of the programs are prepared by faculty members or alumni. In three colleges, however, the students, under faculty supervision, do the work well. One college reported that experience had shown that students were incapable of doing the work properly without supervision. But with such supervision students had even written radio scripts in dramatic form which were acceptable to the commercial station.

(f) Subjects treated? Both religious and secular topics. In two places the religious viewpoint was not welcomed by the management. Topics most frequently treated are: philosophy, sociology, current affairs, natural sciences, law and government, finance, history, drama, literature, vocational guidance, health talks, psychology. During the past year Communism was the topic most frequently treated.

(g) Do the same persons prepare the programs and give them? In general, the same persons do both. Natural exceptions are found in the production of dramas. In this connection, Creighton University made use of a series of playlets written by Dr. Joseph B. Egan (A. M., '04), at present editor of *World Horizons*. Each playlet relates the success story of some personage. The narrator for each playlet is selected from among the alumni of Creighton who have had some success in the same field.

(h) Are any of the programs such that they could be used by Jesuit schools in other parts of the country? Thirteen answered: Yes, 9; No, 4. Of these, five qualified their answer thus: Canisius College: "Some of the material might be used for rearrangement or adaptation. It would be better for Ours to prepare their own programs." Gonzaga University, Spokane: "Most of them, although some are entirely local." John Carroll University: "With some changes or adaptations." Loyola, New Orleans:

"Some of them could be used." San Francisco University: "Yes, if women are eligible to participate."

Creighton University recommended for use *Postal Oddities*, by the National Federation of Post Office Clerks, and *The World Horizon Radio Scripts* (150 of them available). Loyola of Los Angeles said: "Yes, our drama series could be used in other parts of the country. For three years we have produced 'Loyola's Little Theatre of the Air' and have won a fine reputation in radio circles. These are thirty-minute dramatic stories on a variety of subjects; some are in series, some are single episodes." Canisius College is working on a plan for a series of dramatizations for the quadricentennial of the founding of the Society for next year—dramatizations of Jesuit contributions to knowledge and culture through its poets, dramatists, scientists, historians, inventors, etc.

(5) Does your school include a course or courses for training in radio work? Yes, 8; No, 14. If so, briefly describe.

Canisius College: Radio work in summer school of 1938.

Creighton University: Radio speech in arts and science curriculum and radio writing course in journalism curriculum.

University of Detroit: Radio speech course given in Studio A (use donated) of WWJ, the Detroit News radio station, Thursday evenings, 7 to 9; the fee for the course is twelve dollars. Many applicants had to be turned away. This introductory course will be continued in the second semester, and will probably be limited to auditors.

John Carroll University also gives an evening course in radio work.

Loyola of Los Angeles offers courses in radio advertising, radio drama, advanced radio drama, radio writing, advanced radio writing, and general broadcasting (texts mentioned).

Loyola of New Orleans offers courses in radio physics and electronics.

Marquette University: Radio speech, production of plays, radio advertising, radio technique, station management, functions of departments, various types of radio scripts.

Xavier University offered a course in the evening school, but no one applied for it, so it will be discontinued. Reason: The University of Cincinnati has an experienced staff, giving courses in all matters of radio.

(6) Are you contemplating the introduction of radio courses?

Canisius College will begin a course in radio writing in the second semester.

The University of Detroit will put in some additional courses.

Georgetown University will begin a course in radio speech.

Loyola of New Orleans will add courses in radio appreciation, radio writing, and radio speech.

St. Joseph's College, Philadelphia is considering the introduction of courses in radio writing and radio speech.

It is thus evident that the movement is gaining ground.

(7) Is the program director of the station in your locality in favor of educational programs? All are in favor of such programs when they are well prepared and well given. Father M. J. Ahern of Weston College states: "Mr. Shepherd, President of the Yankee Network, offered two hours a day to the colleges and universities of Greater Boston for such programs, but could get little or no cooperation. The three major stations in Boston, WNAC, WBZ, and WEEI, offered us an hour for the weekly programs of the New England Town Hall—in the evenings during the week and on Sundays. My impression is that no station will fail to find time for a worth-while program from our colleges." Father William F. Ryan, of John Carroll University, sends in a reminder that the Federal Communications Commission sees to it that each station contributes a part of its time to educational programs. Yet he encounters some bias on the part of the management of Station WTAM with respect to Catholicity. The production manager, a Catholic, and a graduate of Holy Cross ('16), has been of great assistance on many and various occasions.

(8) Please indicate any other significant details of your educational broadcasting. Some of the responses to this request may be set down in brief. "It takes about three appearances to overcome mike-fright." "Mr. Grover, president of the Adult Education Association of Greater Cleveland, called upon me to send a college senior to give a radio talk on the advantages of a liberal-arts college." "Remarkable improvement in diction, interpretation, and poise." "The work would require the full time of a capable man, but it is interesting and productive of much good." One college conducted three quarter-hour programs each week on philosophy and sociology for a period of three months and then gave it up as being too exacting for busy professors.

In concluding we must note that circumstances alter cases. No comparisons were attempted in this summary. The publication of the data sent in (which are hereby gratefully acknowledged) will doubtless lead to better cooperation, serve as an encouragement to those in the work, and act as an incentive to others. It is not my place to make comments; so I simply quote from one of the answers to the questionnaire:

Catholics in general have not awakened. When the Jews put on a program on any station, uncles, aunts, cousins, friends, etc., will crowd to the station; and afterwards will telephone and say how much they liked the program, and urge that the station give more programs of the same type. But WE! A few come to the station; a few telephone; and very few

Participation of Jesuit Institutions in Educational Broadcasting

College or University	Broad- cast	Distinct unit or in conjunction	Station	How often	Day or night	Total minutes per week	In charge	Offer radio courses
1. Boston College*	O	C						
2. Canisius College	Y	D	WEBR	Once a week	N	30	R. Grady, S. J., Dean	Y
3. Creighton University	Y	D	WOW	Three times a week	D	45	E. Puls, Prof. Speech	Y
	O		KOIL					
4. University of Detroit	Y	D	WAAW	Once a week	D	45		
5. Fordham University	O	D	WWJ	Once a week	N	15	C. Lingeman, Prof. Eng.	Y
6. Georgetown University	O	DC	W8XWJ	Six times a year		15	E. McFaul, Speech	
7. Gonzaga University	Y	C		Twice a year				
8. Holy Cross College*	O	D		Frequently				
9. John Carroll University	O	DC		Six times a year				
10. Loyola, Baltimore	Y	D	WTAM	Once a week	D	30	J. Linden, S. J. J. Dean, S. J. Wm. F. Ryan, S. J. Dr. Doehler, Hist. Dpt. V. Hopkins, S. J., Eng. D. Abel, Eng. (R. Com.) M. Work, Dir. Dpt. R. E. Telfel, Publicity E. Carpenter, Publicity B. Murray, S. J.	Y
11. Loyola, Chicago	O	DC						
12. Loyola, Los Angeles	Y	D		Six times a year	N	105		N
13. Loyola, New Orleans	Y	D	WWL	Five times a week	DN			Y
14. Marquette University	Y	D	WTMJ	Ten times a month	D	37		Y
15. Regis College	N	D						Y
16. Rockhurst College	N	D						N
17. St. Joseph's College	Y	D	WCAU	Once a week	D	30	R. McKeon, S. J., Dean	N
18. St. Louis University	Y	D	WEW		D			N
19. St. Peter's College	Y	D	WHOM	Twenty-two times a year		15	J. Smith, S. J.	N
20. University of San Francisco	Y	D		Once a week	N		Dir. of Dramatics	N
21. University of Santa Clara	Y	DC		Once a week	N	15	J. McKenna, Publ. Speech	N
22. Seattle College	N	D						N
23. Spring Hill College	O	D		Three times a year				N
24. Xavier University	Y	C		Once a week		7		N

* Boston College and Holy Cross have done work in connection with one or other of the various projects of the Rev. M. J. Ahern, S. J., of Weston College. Father Ahern deserves special notice.

He is one of the incorporators, a member of the Board of Trustees, and of the Executive and Program Committees, of the New England Town Hall. Beginning this January, the New England Town Hall will hold weekly general panel discussions from 9-10 P.M. Tuesdays on the Colonial Network of New England and on Thursdays at the same hour a college and university forum over another station. Boston College will take part in the forum. Father Ahern is on the Advisory Committee of this activity. It is a safe guess that he is responsible for about four hours a week of educational broadcasting. This is tremendous, if one realizes from the preceding outline that all Jesuits in the United States are not responsible for more than fifteen hours a week. By contrast, I might say that the University of Iowa alone puts on more than twenty hours of good educational broadcasting a week. This gives us something to think about.

take the trouble to write. Orson Welles proved how greatly the radio can influence average people—their credulity, their blind faith in accepting what they hear over the air. To the same people we preach on Sundays; we address our pamphlets to them; we write books in the hope that a few will read them. But we are not taking the opportunity to reach them, to come, as it were, intimately into their homes over the ether and lead them by our own means, to give them our Catholic teaching in the quiet of their families.

I close with the question: "Are we in education for money or to spread the truth?"

A Chat on the Teaching of English Writing

LOUIS A. FALLEY, S. J.

TO BEGIN with a truism, the best way of learning how to do a thing is to do it—under direction, of course. So the conclusion logically follows that the best way of learning to write English is to write it, and then to write more, and after that to write much more. Survey courses and appreciative readings, valuable though they are in their place, will not bring this result. They give much information about writers, but not much about writing. They teach a deal of science, but only a little of art. One may listen to Paderewski concerts by the month, he may study the composer's life and memorize the names of his *opera*, yet he will never learn thereby to play a single note on the piano. And so it is with the gentle *ars scribendi*.

If this point is granted, the question naturally presents itself, what kind of writing should one do? A certain Aesop, sometime a narrator of fables, tells the story about a dying man who summoned his three sons to his bedside, pointed at a fagot of twigs, and announced that whichever of them could break it in two with the least effort should be his father's heir and assign. The two eldest sons, men of manly thews, strove mightily with the fagot, but all to no purpose. They could do nothing with it. Then the youngest son, a mere lad, took his turn. But he used his wits rather than his muscles, a thing which 'he-men' do not always do. He cut the cord which bound the twigs together, and taking each one separately, easily broke it over his knee. Whether or not he lived forever happy afterwards, the fable does not add, but concludes with a moral: "*Divide et impera.*"

Now, a bundle of sticks and a bundle of words are not altogether unlike. In awkward hands, they both can be very unmanageable, as you will realize if you have ever gathered wood for a

camp-fire, or have ever tried to write. And the same method which can give skill with one can give skill with the other: *Divide et impera*. For that matter, this axiom has had to do with things vastly greater than fagots; for instance, the ancient Roman conquest of the world.

Everybody knows that certain qualities of style go to make good writing; for instance, precision of diction, or coherence of thought, or unity in sentence and paragraph, or what not. These and similar traits are not mere ornamental graces. They are fundamental essentials of style. To master them, the pupil must take them one at a time. First he must understand, through brief, clear explanation and illustration, just what the quality under consideration means. Next let him take from one or other of the masters a short extract which strikingly possesses this characteristic. An appreciative reading of the selection will show him what devices the author has used to get his results. Then he will be ready to write a short imitation, and to aim at reproducing the looked-for quality with some of the art of the original. Of course he need not follow it word for word and phrase for phrase. It will be enough if he copies the quality which he is trying to make his own. Naturally one such imitation will not be sufficient. For lasting effect the pupil should use several models in succession, preferably from different authors, and go through the whole process over and over again until he has gained a measure of ease and sureness in the production of the quality in which he is exercising himself.

Stevenson, in his essay "The College Magazine," outlines a similar course of imitative writing, with which he "played the sedulous ape to Lamb and Hazlitt and Wordsworth." He made a partial mistake, and lost much time; for no one should attempt to take on anybody's idiosyncrasies of expression, any more than he should mimic another's gait or manner of speech. But this much he did accomplish, which is everything: he came out of it all with a strong grasp on the principles which he had found in his models, and with Stevenson's own individual style, for all time one of the master styles of the English language.

It may be urged that this 'playing the ape' is a long process

with much demand on the student's patience. So it is, and so is the building of a skyscraper or the doing of anything worth while. But experience has shown that the average pupil, even if he lacks the ambition of Stevenson, when he opens his eyes to the fact that he is creating something better, quickly forgets half the tedium of his task. Or, if you are looking for a king's highway to Parnassus, you may object that this system is only a cramping drill, that the aspirant to literature should be allowed more freedom, more initiative, more self-expression. Truly enough, it is a cramping drill in the beginning, but only in the beginning. As soon as the pupil has learned to handle the principles of rhetoric rightly and easily, he will emerge into a freedom which will give him the widest space for self-expression. And what is more, he will have only one way of expressing himself—that is, the most effective way.

How does drill affect the literary mind? A real stylist does not compose well or ill just as he puts on or takes off his Sunday coat with its handkerchief and gardenia. He has trained himself into a habit of putting things well, and has forgotten how to write in any other manner. The mere slipping of his pen into his hand induces an almost reflex action by which he freely and instinctively follows his habit. Now, it is common enough knowledge that the only means of getting a habit is to do repeated actions of that habit; or—if you will put it another way—to drill, and to keep on drilling.

Our much-adored Babe Ruth drilled tirelessly to make a habit of his art, if you can call it that. He did not just walk up to home-plate carrying a bat in his hand, and with his soaring home-runs, throw bleachers and grand stand alike into near-hysteria. Between games he spent hours on end drilling in the elements of batting, lifting up high flies, rolling out swift grounders, shooting straight ones just over shortstop's head or between first and second or wherever they would do the most good. All this gave him that sure coordination of mind and eye and muscle, which made him the 'King of Swat.'

Doubtless you have sat at the opera, and have been well-nigh transported out of yourself by Ponselle's or Martinelli's marvel of

artistry. How easily, how surely, how freely they sing the most difficult arias! Have you ever tried to compute the length of practice which has gone to fit them for this one night of perfect performance? There have been countless and countless hours that have run into years of drill, drill in the elements, drill in correct breathing and vocal production, drill in singing scales and intervals and cadences, drill in all the rest of it. And what the singer or the athlete or any sort of artist does, the writer must do. Lo! the Open Sesame to good writing—drill.

Though this screed is neither an epic nor a drama, perhaps by courtesy, it will be permitted an *envoi*. The system which it advocates does not lay claim to any startling originality. Quite to the contrary, it is not of today nor of yesterday; it is old, as old as the Jesuit *Ratio Studiorum*, which was born in the year of our Lord 1599. Yes, it is even older than that; for like its parent the *Ratio*, it is founded on human psychology; and human psychology goes all the way back to Adam and Eve.

Eloquentia Latina¹

WE SOMETIMES hear it said, even by educated men, that the study of *eloquentia latina* in the sixteenth century was merely a utilitarian procedure. It is further claimed that Latin was learned by the method since called the direct method, and that, solely for practical purposes. Latin was the tongue of learned men, the vehicle of expression in higher education. Hence there were no disinterested motives for the study of Latin.

That there were utilitarian motives for the study of this language we shall treat at full length in the following chapter. However, it can be proved without difficulty that there were other motives and that Latin was looked upon as a disinterested culture and a definite part of the training of the full man.

Erasmus has said with a certain felicitous charm: "Quam non sit homo, qui litterarum expertus est!" And we do not hesitate to affirm that this quotation expresses quite happily the opinion of the Jesuits.

To see St. Ignatius place the humanities on an equal footing with philosophy in a course which was to prepare for the serious study of theology is surely an indication that for him the humanities were as much a part of culture as philosophy,² and this indication can be relied upon.

In a letter of Ignatius to the Duke of Bavaria, he explains himself quite clearly. Our task is to uplift learning, to uplift theology and religion. For this work we need masters. What is more, we must prepare pupils, and this preparation will consist in cultivating the intellect by means of the inferior disciplines; that is to say, the humanities and philosophy.³

In the opinion of Father Ledesma, the study of literature is

¹ An excerpt from Chapter V, "L'eloquentia Latina," of Father J. B. Herman's *La Pédagogie des Jésuites au XVI^e Siècle*. The translation is by Father Joseph R. N. Maxwell of Boston College.

² *Constitutions*, Part IV, Chapter 5, 1.

³ *Epist. S. Ignat.*, III, 659. The same thought is found in a letter to Father Araoz, IV, 7.

the very splendor, the ornament, and perfection of man's reasoning power.⁴

Waxing a bit rhetorical, and yet with a depth of sincerity, Perpiniani compares this study to wings which carry us over and above worldly conditions and bring us nearer to God. In this study he would find the means of inculcating in us the divine attributes of goodness, wisdom, and power.⁵

Among all this testimony the most interesting is that of Father Pontanus. It is merely a brief monograph on the word *humanitas*, but it shows with what care and with what interest the people of his day observed the influence which the study of the great minds of antiquity had upon customs, politeness, conversations, and finally upon the complete man. Its statements are by no means exaggerated.

Having determined then the various meanings of this word in the manner of Aullus Gellius, he adds, "The name *humanitas* was given to those studies because they who apply themselves to them are made polite, affable, mild, agreeable, and congenial in their relations with others. Such is the connotation of the word *humanus*, and because this study doubtless cannot blossom into such fine characteristics in men in whom the seeds are not planted, it requires a certain disposition of mind and something like an aspiration for culture."⁶

A word of Possevinus might be compared with this opinion. "These studies," he says, "are called humanities because they make us more the man; they find their origin in God, who is all good, and hence they fill us with goodness."⁷

Another means, which is not unknown to us, will lead us to the same conclusion: that is, determining what relation the philosophy of the Renaissance saw between eloquence and culture. This philosophy held that without *eloquentia* there can be no complete culture. Thus it would make *eloquentia* an essential part

⁴ *Monumenta Paedagogica*, 345-46.

⁵ Perpiniani, *Opera*, I, 24-25.

⁶ *Progymnasmata latinitatis*, I, 320 sqq. Compare G. Boissier, "Apropos a Latin Word. How the Romans Understood Humanitas," *Revue des Deux Mondes*, t. 198, 762 sqq. and t. 199.

⁷ *De Cultura Ingeniorum*, Chapter 50; *Mon. Paed.*, 345-46.

of culture. It is, according to a figure which we shall borrow from the Scholastic system, the formal element of culture.

How then does the Renaissance define the perfect man, the truly cultured man, hence the ideal man?

According to some, he joins knowledge to eloquence; he is well informed and he can use his information for practical purposes.⁸ According to others, to his passion for truth, to his zeal in action, he joins a love of literature.⁹ And since literature may be considered as synonymous with eloquence, the two definitions are basically identical.

But there are some men to whom the road to eloquence is always barred. This is the design of nature. What then is to be done in such cases? Should one spend his talents in acquiring erudition, in forcing himself, with the hope of attaining at least mediocrity in eloquence, and since perfection is impossible, should he resign himself to living and dying an incomplete man? Men of this type, according to an orator of those times, will never have more than one eye.¹⁰

This definition of the cultured man is especially well borne out by examples from antiquity.

Who are the greatest men in pagan and Christian antiquity, those whom it caused to be imitated by choice? On this roll of honor Bencius inscribed the names of Solon, Socrates, Aristotle, Pythagoras, Cato, Laelius, Rutilius, Ambrose, Augustine, Basil, and Gregory. He did not claim that his list was complete, but he did give us this reason for his choice. These men, he said, will grow because they have united wisdom and eloquence in a marvelous manner.

The sixteenth century went still further. It had its philosophical theory on this subject, and this theory also offers proof of the fact that *eloquentia* is in all truth a culture.

Frequently we distinguish in man the *vita* and the *oratio*. By *vita* we understand the moral fibre which is developed through virtue, and by *oratio* the intellectual culture which is the fruit of *eloquentia*.

⁸ Perpiniani, *Opera*, I, 79; Mureti, *Opera*, I, 29 sqq.

⁹ Bencii, *Orationes*, 67 sqq.

¹⁰ Bencii, *Orationes*, 125.

One orator-philosopher finds in man two principal gifts, two springs of divinity: reason and the interpretation of reason, which is speech.¹¹ The previous centuries were absorbed in the cultivation of the reasoning power to the point of neglecting the divine gift of speech. At present, such a procedure would be considered as contrary to nature. Hence we must treat eloquence with the same care which was formerly reserved for logic. And as if to give due thanks for this divine gift, orators began to glorify it universally. It is truly the distinctive mark of man. After the time of Quintilian, it is repeated time and again that to cultivate oratory is to encourage in ourselves a divine element. These orators had as their goal to surpass all other men in oratory, just as by speech man surpasses the members of the animal kingdom.

The perfection of culture, says a humanist, consists in the proper use of reason and speech: *ut more antiquorum ratione et oratione probe utamur*, he says in an untranslatable play on words. Concretely that would be to imitate Aristotle in our thoughts and Cicero in our speech.¹²

It would be difficult in the face of so much explicit testimony, in the face of these attempts at philosophical analysis to deny that the humanists and Jesuits of the sixteenth century saw in *eloquentia latina* a genuine intellectual culture.

¹¹ Perpiniani, *Opera* I, 76: "Etenim duo sunt in nobis munera divina utilitate magna, nobilitate prima, ipso genere praeclara, ratio et quasi nuntius quidam rationis et interpres, sermo. Haec duo sunt quae nos homines reddunt." Msgr. Dupanloup: "It is thought and speech that makes man a man." Cf. Nigronius, *De Mirabili Orationis Humanae Praestantia*.

¹² Richer, *Obstetrix Animorum*, fol. 99.

THE BOOK OF THE QUARTER

Foerster on the Liberal College¹

AUSTIN G. SCHMIDT, S. J.

Norman Foerster is director of the School of Letters of the State University of Iowa. He perceives, as many other men in similar positions perceive, that the college of liberal arts is threatened with extinction because of the philosophy prevailing today in American education. In the present work—a collection of five addresses and previously published articles—he analyzes the nature of that philosophy and its effects on liberal education.

The old humanism, he declares, sought to combine the clear intelligence of the Greeks with the reverent character of Christianity. The function of the college was then clearly defined. It sought to develop men broadly and liberally educated, schooled to think, searchers after virtue and wisdom, sensitive to those spiritual and eternal values which alone can guide and ennoble the human intellect. When the power of religion decayed—or, as Catholics would say, when the Protestant revolt destroyed the dominance of Catholic truth and Catholic philosophy—humanism was supplanted by humanitarianism. Humanitarianism is essentially selfish and material. To it the supreme evil is physical discomfort and suffering. Without any genuine appreciation of the meaning of the first commandment—that of the love of God—it preaches interminably the second commandment, aware that one's own physical comfort can never be secure in a world where physical comfort is not abundantly provided for all. But "torn from its context, isolated from the primary commandment that was intended to define its meaning, this secondary commandment has been transformed into a sanction for the loyalty of a pack of wolves, and for a materialistic program working in beautiful harmony with applied science for the physical well-being of humanity. Let us not delude ourselves. If we want a worldly way of life, let us frankly adopt it, and not dress our materialism in the trappings of the spirit. If we want religion, on the other hand, let us turn to its primary law, and then proceed to restore the religious meanings of the words we have degraded, *service, comfort, brotherhood*" (p. 16).

Having thus paid his respects to a philosophy of education which by extolling the humanitarian and the utilitarian has brought about a contempt for studies which are liberal and humane, Dr. Foerster in the sec-

¹ Norman Foerster, *The Future of the Liberal College*. x+103 pp. D. Appleton-Century Company, 1938.

ond and third chapters attacks Columbia University for its extreme advocacy of the humanitarian and the University of Chicago for what he considers its ineffective measures for restoring the liberal.

His attack on Columbia University is based upon a work entitled *The Educational Frontier*. This book, which appeared in 1933, is the work of seven of the cleverest and most argumentative radicals among the educationists of the day, four of whom are (or were) members of the faculty of Columbia University. Its theme is one that is now old to us: education in its present form is static, stupid, and outmoded, and the new education which must emerge from the ruins of the past should have as its aim the preparation of individuals for life in a social order similar to that of Russia—not, however, identical with that of Russia, since Russia has committed the blunder of attaching finality to its present ideology. The new social order in America must be looked upon as ever-changing, as constantly evolving; and the instrumentalism of John Dewey must be our guide in appraising and directing its evolution. The seven contributors to *The Educational Frontier* have, then, sunk to even greater depths than the humanitarians; for the humanitarians had at least some principles more or less intimately connected with morality, while the principles of William Heard Kilpatrick and his six associates are based upon pragmatism and expediency.

Whether or not Doctor Foerster was quite scientific in attributing to Columbia University as an institution the radicalism of some of its faculty members is a question that need not be discussed. Columbia has publicly disclaimed responsibility for the opinions of its faculty members, some of whom are as conservative as others are radical.

As for the University of Chicago, its attempt through the new Chicago Plan to restore the liberal is ineffective because it confines liberal studies to the first two years and even there allots them a scant one-fourth of the time.

How, then, asks Doctor Foerster in the fourth chapter, are we to develop a curriculum that is truly liberal? Certainly not by means of an elective system, nor through job analyses which reveal what men are called upon to do in a work-a-day world, nor by madly rushing orientation and survey courses in which the student never rests long enough upon any flower to extract its honey. "The remedy is the adoption of a humanistic or religious working philosophy, and the cure, it may conceivably turn out, will not be complete until we have built up a metaphysics or a theology as impressive as those of ancient Greece and the Middle Ages" (p. 73). And the faculty (such is the message of the concluding chapter) must be men who themselves are cultured and liberal, men who are convinced that "the dignity of man, if it is to be a real dignity and not a mere verbalism, must be based either on a religious belief in a Creator,

the fatherhood of God making possible the brotherhood of man, or else on a humanistic belief in man's essential distinction from the rest of the animal order" (pp. 87-88).

The book is a polished one, full of keen analysis, of sharply pointed phrasing. Many passages in it will provide useful material for one who must attack in speech or writing the radicalism and materialism of the day. The author is quite evidently a man who admires religion and whose life would be enriched by a religion that he could respect. "The time may eventually come," he says, "when men will have to turn to the Roman Catholic Church as the only institution capable of preserving civilization" (p. 17). Not a member of that Church himself, Doctor Foerster should not be taken too severely to task for affirming that the old, old riddle of the freedom of the will can never be solved, or for believing (p. 90) that the faculty of a liberal college devoted to religion and humanism should contain some men who are materialists and whose own experiences have been irreligious. With the exception of a few such passages the book might have been written by a Catholic. It will, perhaps, do more good because it comes from one outside the fold.

SCHOOLS IN AMERICAN DEMOCRACY

The determination of certain groups in America to identify the public schools (i.e., tax-supported schools) with ideal American democracy and either directly or by implication to label so-called private schools as undemocratic, is seen in its most blatant form in *The Structure and Administration of Education in American Democracy*, a monograph published in 1938 by the Educational Policies Commission of the National Education Association. A sampling of sub-titles within the chapter entitled "Public Schools" will give some indication of the temper of the group which assisted Professor George D. Strayer of Teachers College, Columbia University in preparing the monograph. The sub-headings are: The purposes of many non-public schools are not those which we seek through our system of public education; Public schools must be secular schools; State constitutions prohibit use of public money for private or parochial schools; There is a movement to use public money for services to children not attending publicly controlled schools; The public schools are the one institution set up for the purpose of developing social solidarity in the whole population. The chapter concludes with the sentence: "The public schools are the foundation upon which democracy is built." This may be nonsense, but it is *dangerous* nonsense.

BROADENING HORIZONS

American Catholic Philosophical Association¹

1938 CONVENTION

(The following comments on the annual convention of the American Catholic Philosophical Association—December 28-29 at Cincinnati—are printed in the QUARTERLY (1) because Jesuits have a special interest in the health of philosophical studies, and hence take an active part in the meetings of the Association; (2) because, since the general aims of the American Catholic and the Jesuit philosophical associations are similar, lessons can be learned from the meetings of the larger association for our own meetings.—EDITORS.)

The participation of trained laymen in the convention was inspiring. Their contributions and comments were almost unexceptionable in point, sanity, merit, and Thomistic genuinity. Marquette, Fordham, St. Louis, Toronto, and Notre Dame, who have bred these laymen or welcomed them to their teaching staffs, once more deserve congratulation for this success.

The convention merits other significant compliments. However, "I come to bury Caesar, not to praise him"; and so it is my purpose to point to three tendencies that seem to threaten the well-being of Catholic philosophical studies and of the American Catholic Philosophical Association.

The first of these tendencies noticed at the Cincinnati convention was a growing Augustinianism. Interest in Augustinianism is legitimate and profitable intellectual curiosity; acceptance of it is inopportune and somewhat dangerous. For such acceptance would tend to scatter the forces of Catholic thinkers into different camps, thus impairing the strength of the Christian front and weakening reverence for the Thomistic leadership of thought. Besides, might not the product of Augustinian intuitionism be a formless, inexact, dreamy, disorganized type of mind, which is peculiarly akin to the "modern mood" and peculiarly unsuited to philosophical thinking? I should hope that this opinion is unsympathetic injustice. But the further question arises, whether a welcome to Augustinianism would not deceive us into renewed preoccupation with the problems of knowledge to the neglect of the investigation of being, which is the proper campus of philosophy. At a time when non-Scholastics are beginning to free themselves from the chains of this problem of knowledge, it would be pitiful if their era of liberation should find us abandoning living metaphysics

¹ Reported by Bernard J. Wuellner, S. J.

and falling into their vacated cemetery. But the temptation to such a fall seems to inhere in Augustinianism.

Again, one who does not attribute unique values to scholarship, would wonder whether graduate studies in the history of philosophy had not done some of our thinkers more harm than good. A diet of much reading without a just balance of systematic philosophy has made some of our number philosophically sick. We have herein alarming evidence of the evils of pursuing the ideal of research in philosophy rather than the ideal of contemplation of truth. The only antitoxin to that type of research is a deep and prolonged reading of St. Thomas and thinkers suffused with his spirit.

Thirdly, the program committees of the Association should decisively and permanently clear the boards of the misleading and obsolete issue of the relations or consonances and dissonances of science and philosophy. Philosophers after all meet in a philosophical convention to hear philosophers think out loud and stimulate them. One does not blame the scientist for coming if he has been invited, but one wonders about the propriety of the invitation. Besides, the whole groundwork of such discussions on science and philosophy is honeycombed with assumptions. We are assuming that there may be a truly intellectual problem of reconciling our traditional metaphysics with the conclusions of contemporary science; that, for instance, atomic physics discords with hylomorphism, that biochemical research clashes with vitalism, or that mathematics supports idealism, or that experimental research gets along without metaphysics of any sort. But if we deny these assumptions, there is no intellectual problem; there remains only the pedagogical problem of curing the scientist's myopia of specialization which blinds him to the brilliance of metaphysics. Also, we are assuming that because natural sciences are interesting and fruitful of comfortable inventions, they therefore have the eternal value and right to respect that metaphysics has. We are assuming that leading scientists today still take dictatorial or contemptuous attitudes towards philosophy. Many do not, and those who do ought to be regarded with a dash of humor rather than with timorous seriousness. We are assuming that we face a big task of incorporating the findings of science into our metaphysics, and of tailoring our principles to these glorious discoveries, and that we must mistrust the data of common experience from which we abstract our metaphysical universalizations, because scientific data are so novel, so contradictory to common experience, and by consequence also contradictory of philosophical reasoning upon that experience. We are still supposing that modern mathematics is merely a science of quantity, and merely in the second degree of abstraction; we still confuse the method of research and the hypotheses of science with its significant conclusions; we still do ourselves the injustice of imagining that the scientist's search for con-

tingent facts and relationships is the same human activity as the philosopher's pondering of eternal truths and organized interpretation of contingent truths by the bonds of eternal principles.

Certainly it is high time that the philosopher of nature should regain his dignity and not devote his talents to writing obsequious little footnotes to the latest surmises of technicians and mathematicians. It is high time for us to listen to the acts of contrition of scientific leaders who regret their days of divorce from philosophy. They come to us now, as men, asking us for our world view, admitting that they have not a world view. If it be the great prestige of Cardinal Mercier that has led too many of us to try building a bridge from science to philosophy, so that the vitality of commerce with science might regenerate philosophy, then let us admit that his influence has deluded us. For our mighty concern to build that bridge has fathered a grinning Horatian mouse, which mocks at metaphysics and its true activity. Philosophy, conceived as metaphysics, has an autonomy of science, and must dictate to science as to its obedient slave. Philosophy is too secure, too whole, too excellent to feel the pillars of its principles shaken by every wind of science. Metaphysics is wisdom, whereas today's science seldom reaches beyond methodology and invention and opinion to the medievalist's noble view of it as knowledge of proximate and related causes.

¹ Let this bold comment be accepted as an expression of concern for the well-being of philosophical studies and of the American Catholic Philosophical Association.

American Jesuit Historical Conference¹

For the past five years this Conference has met during the annual convention of the American Historical Association and allied associations. All the Jesuit historians there present as delegates have also been considered members of the A. J. H. C. and with rare exceptions have attended the meeting of the A. J. H. C. The purpose of this annual conference is to record the historical work of American Jesuits within the past year, to list the works in progress, and to take such united action as will improve the quality of their work and their scholarly reputation in the American historical fraternity. The A. J. H. C. acts through a permanent secretary. The actual conference and other activities of the group are conducted under the direction of an annually appointed chairman.

The 1938 conference took place at the Stevens Hotel, Chicago, on December 29. Father Gerald Walsh (Fordham) was chairman, and Father

¹ Reported by W. Eugene Shiels, S. J., Secretary.

W. Eugene Shiels (Loyola, Chicago) permanent secretary. Twenty-six members, from six provinces, were in attendance.

Action voted in the 1937 conference included (a) cultivation of the respect and friendship of other historians, and (b) "that in the name of this Conference the permanent secretary be empowered to write to Father Rooney, National Secretary of Education, proposing that he appoint a committee of Jesuit historians from various provinces to plan a schedule of historical work that will be part of the normal formation of Juniors and Philosophers in the American Assistancy."

Reported were the published books of Fathers Corrigan (*The Church and the Nineteenth Century*), Corcoran (*Blackrobe*), Delanglez (*Some LaSalle Journeys and Journal of Jean Cavelier*), Farrell (*The Jesuit Code of Liberal Education*), Gallagher (*The Test of Heritage*), Garraghan (*The Jesuits of the Middle United States*), Jacobsen (*Jesuit Education in Sixteenth Century New Spain*), Wilson (revised *American History*). In progress are works by Fathers Boylan, Delanglez, Donnelly, Fichter, Garraghan, Hamilton, Harney, Lomasney, Manning, Metzger, Parsons, Roubik, Weitzman. Papers read this year before learned societies in history included those of Fathers Corrigan, Hamilton, and Parsons. Father Peter Dunne was elected to the Executive Council of the American Catholic Historical Association, and Fathers Jacobsen and Shiels have been asked to read papers at the next annual meeting of the same association.

The result of the second 1937 motion was the appointment by Father Rooney of the Jesuit Committee on Historical Studies in the Scholasticates, made up of Fathers Corrigan, Harney, Roubik, Shiels (chairman), and Walsh. The committee was requested to make a survey of the courses in history offered in our scholasticates, and to report back specific recommendations as to courses that should be taught and the qualifications thought necessary for teachers, advisers, and deans in scholasticates, as far as history is concerned. The survey was made and submitted. The A. J. H. C. as a committee of the whole then reported the following recommendations, respectfully requesting Father Rooney to transmit them to the Very Reverend Fathers Provincial of the assistancy:

1. Give to history that place in the training of Jesuit scholastics which is considered proper to a modern liberal arts curriculum, *i. e.* a minimum of six semester hours in work above high-school grade, required of each scholastic some time during his college or scholastic training.

2. History should be taught in formal courses, supplemented by academies as provided in the *Ratio Studiorum*.

3. All scholastics should learn the actual historical part played by the Church in the development of western civilization, in a course such as is usually given to college freshmen or sophomores on the history of Europe, beginning with antiquity and continuing through the entire

Christian era, and not, as Hayes' manual does it, through the Protestant era alone. If not taken previously, this course should be given in the Juniorate.

4. History should be taught by a trained scholar who (a) knows more than he will require of his students; (b) can teach methods of research to those majoring in history; (c) can guide such majors with the skill of the historian rather than the broad ability of the general practitioner.

5. The theologians should be given a full and complete course in church history, as a background—and therefore in the beginning—of their theology.

6. Deans of scholasticates should familiarize themselves with the current requirements of the best universities in developing the history major for the bachelor's, master's, doctor's degrees.

7. Competent and sympathetic advisers should be provided for history majors.

The A. J. H. C. urged that men returning from historical meetings report significant happenings to those in our scholasticates; also that scholasticates be provided with adequate historical materials—at a minimum, *Speculum*, *American Historical Review*, *Archivum Historicum Societatis Iesu*, *Catholic Historical Review*, *Historical Bulletin*, and regional historical periodicals as far as practicable.

The Fordham Program of Graduate Studies in Philosophy¹

Studies in graduate philosophy at Fordham have been organized with this general objective in view: that students should be given the opportunity to penetrate more deeply into the field of philosophy than is possible for them on the undergraduate level. The *primary* purpose is not to urge the student to make what is called "a contribution to the sum of human knowledge." The *finis cui* of the whole program is the student himself; richer and deeper acquaintance with philosophy; firmer habits of philosophizing; and the capacity to form more discriminating and balanced judgments on the great philosophical questions.

To secure this objective, philosophy is studied from four approaches: I. The history of philosophy; II. Scholastic philosophy as a system; III. The study of the formation of systems, both Scholastic and non-Scholastic; IV. Philosophical texts.

¹ Reported by George D. Bull, S. J., at the request of the Editors. Cf. Fordham University Graduate School: Graduate Courses in Philosophy.

I. THE HISTORY OF PHILOSOPHY. What the human mind has tried to achieve, or, in other words, the study of man's attempts to make a reply to the recurrent great philosophical questions, is necessarily part of any attempt to penetrate more deeply into the nature of reality. It was felt that an advanced student needed to be kept from philosophizing *in vacuo* and that he should have a coherent and intelligent view of the history of the ideas with which, as a philosopher, he has to deal. It was felt, furthermore, that this principle so unprecedentedly conspicuous in the method of Francis Suarez, especially in the *Disputationes*, was peculiarly at home in the studies of a Jesuit university.

II. SYSTEMATIC PHILOSOPHY. This division embraces the study of Scholastic philosophy as a body of organized and *formed* conclusions. The immediate objective here is to inculcate or intensify the *sense of a wisdom achieved*. Both professor and student seek to abstract from how these truths come to be achieved and, within reasonable limits, to be uninfluenced by the mere authority of the great minds by which they were achieved. In a word, the attitude is expository, emphasizing reality itself and the intrinsic evidence for it, as offered in the Scholastic synthesis.

The graduate character of the work (as distinguished from merely undergraduate exposition) is ensured by the following devices: (1) Lectures are based on the classical texts of the sources of Scholasticism and not on textbooks; (2) Questions more minute and difficult than those which a student making his first acquaintance with Scholastic philosophy could be expected to master, are opened up for discussion and are set for term papers; (3) Diverging points of view among Scholastics are evaluated with reference to their importance as part of the Scholastic synthesis. In a word, this division exists in the program because it is assumed that the student who has finished his undergraduate philosophy can still profit by a deeper systematic study of the subject, and that the opposite assumption, namely, that graduate studies in philosophy must be *exclusively* historical or genetic, is false.

III. THE FORMATION OF SYSTEMS. This is a genetic study of the works of the important philosophical thinkers both Scholastic and non-Scholastic. It is not the mere history of philosophy because its *emphasis* is not on the general traits of chronological periods, but rather on tracing the internal connection between great thinkers, whether they belong to the same chronological period or not. Thus, for example, Plato and St. Augustine are studied in the first program of the three-year cycle; Aristotle and St. Thomas in the second. Or again, in considering the question of whether Plotinus' philosophy is oriental and thus out of the line of the Greek tradition, the lecturer will be more interested in analyzing Plotinus' thinking as it stands than in drawing conclusions from the fact that Plotinus came into actual contact with oriental thought. It is, there-

fore, more limited in scope and descends more to detail, than does the history division. On the other hand, it is sharply distinguished from the pure systematic approach, because it is the study of systems or schools *in process* of formation, rather than as a formed body of conclusions accepted as true about the nature of reality.

IV. TEXT COURSES. These courses are meant primarily to give the student experience of direct reading of philosophical texts under guidance. For exceptional students, toward the end of the three-year course, opportunity is also offered to learn the technique of translating, annotating, and editing mediaeval texts and of editing mediaeval texts still in manuscript form. As the manuscripts themselves are in large measure not available, microfilms of manuscripts have been obtained. These are thrown on a screen by means of a projector and thus read, translated, and analyzed.

These, then, are the four aspects under which philosophy is studied. Courses are organized into three programs—A, B and C. These programs constitute a progressive cycle through three full years and lead to the doctorate. Each program, each year consists of the four divisions described above. In the history division, the progression is chronological. But in the other three divisions, the development is not chronological but proceeds according to various other demands. In Division II, for instance, the arrangement proceeds from a study of the philosophy of nature and of being, to the study of ethics in the last year. In Division III, the arrangement is genetic; *e.g.*, in program A (in the first year) the system of Plato and Augustine occur, while in program B (in the second year) the systems of Aristotle and of St. Thomas are studied, and so on with regard to other systems.

Besides being drawn on principles such as these, the arrangement had to provide for certain practical situations. It could happen, for instance, that a student might take only one program of the three-year cycle—as would be the case if a student were matriculating only for the master's degree and not for the doctorate. To prevent too narrow a training, therefore, as well as certain other disadvantages, problems in other fields were attached to each program. Thus, if a student enters only for, let us say, program C, when modern philosophy dominates this part of the cycle, he will find that by means of problems, texts, etc., he must learn something of Aristotle, St. Augustine, St. Thomas, or Duns Scotus. Yet in every program, one whole division, No. II, is given over to a systematic study of Scholastic philosophy.

I have not attempted to give here a complete account of the program. But enough has been said, I believe, to give a general idea of the principles on which it was drawn and of the devices adopted to embody its objective. Copies of the program will be sent gladly to any Jesuit faculty members who request them.

PROGRAM OF ANNUAL MEETING JESUIT EDUCATIONAL ASSOCIATION



GEORGETOWN UNIVERSITY, WASHINGTON, D. C.
APRIL 11, 14, AND 15, 1939



I. GENERAL MEETING OF ALL DELEGATES

Tuesday, April 11—7:30 P. M.

1. Report of Father Edward B. Rooney, National Secretary of Education.
2. Report on Social Security Legislation—Father S. K. Wilson
3. Academic Freedom and Tenure—Father A. M. Schwitalla
4. Panel Discussion on "What Makes a Good Jesuit School?"
 - a. Tests of a Good Jesuit High School—Father William S. Bowdern
 - b. Tests of a Good Jesuit College—Father Arthur A. O'Leary

II. MEETING OF HIGH-SCHOOL DELEGATES

Friday, April 14—2:30 P. M.

"Factors in the Attainment of Jesuit Educational Objectives in the High School in America."

- a. The Importance of High-School Teaching as an Academic and Apostolic Career
- b. High-School Faculty Training
- c. High-School Faculty Stability
- d. The Classical Curriculum
- e. Spiritual and Intellectual Stimulation
- f. Group in Our Schools not Preparing for College

III. DINNER MEETING OF ALL DELEGATES

Friday Evening, April 14

Addresses:

1. "Catholic Youth in Europe and America"—Father John La Farge
2. "The Vitality of Catholic Life in Jesuit Schools"—Father Daniel A. Lord

IV. MEETING OF COLLEGE DELEGATES

Saturday, April 15—9:00 A. M.

"Factors in the Attainment of Jesuit Educational Objectives in the College"

- a. Recognition by the Association of American Universities
- b. Recruiting a Desirable Student Body
- c. Inter-faculty Relations
- d. Faculty Training
- e. The A. B. Curriculum
- f. Scholarly Research and Publication by Members of the Jesuit Faculty

NEWS FROM THE FIELD

At the silver anniversary meeting of the Association of American Colleges in Louisville, Kentucky, on January 12 and 13, two important questions were discussed. The first was the extension of the Social Security Act to privately controlled educational institutions. Discussion centered on three apparent disadvantages of the extension program: the immediate costs of contribution and administration, the exclusion of public institutions, and the danger of loss of tax-exempt privileges. In the vote taken after the discussion, the Association went on record in favor of the extension of the Social Security Act in regard to old-age pensions only. The second question discussed was the report of the Association's Committee on Academic Freedom and Tenure. Vigorously debated was whether the corresponding responsibilities resting on faculty members in the enjoyment of academic freedom should be determined and interpreted by educational institutions or, as the report stated, by the individual members themselves. In the end it was voted to postpone action on the report until the next annual meeting of the Association.

A novel method of administering the General Ability Tests to high-school students was tried last fall at St. Ignatius High School, San Francisco. The teachers met to review the tests and the testing procedure on the eve of the day scheduled for the administration of the tests. The next morning bundles of tests were delivered at each classroom a few minutes before the beginning of the test period. At the sound of a bell, instructions were issued to all the classes concerned over the public address system from the principal's office. Students of the ninth and eleventh grades took the A and B forms of the Terman Test in eleven different classrooms, all—375 in number—having the same directions, the same timing. In checking up on the results of the experiment, it was the opinion of students and teachers alike that the new system provided a most efficient and satisfactory method of administering the tests.

In view of the emphasis that it is expected educational bodies will place upon the techniques of measurement used in the Cooperative Study of Secondary Schools, St. Louis University has announced a course for the summer of 1939 to give Catholic high-school administrators a thorough knowledge of the Study. This course, described as a "Conference Course on the Evaluation of Secondary Schools," will be conducted under the direction of Father McGucken, general prefect of studies for the Missouri Province, Father Maline, general prefect of studies for high schools of the Chicago Province, Father Kruger, librarian of St. Mary's College, and Dean Kennedy of the School of Education of St. Louis University.

The divisions of the Study to be discussed are: statement of the school's philosophy, the curriculum and courses of study, the pupil-activity program, the guidance service, instruction and its outcomes, the library, the staff, and the school administration. Further information concerning this and other summer-school courses of interest to high-school principals and assistant principals may be obtained from Father Wilfred M. Mallon, director of the summer session, St. Louis University.

Two lay members of the Department of Modern Languages of Loyola University, New Orleans, have been taking a prominent part in the meetings of the Modern Language Association. Dr. Walter E. von Kalinowski read a paper in the German section of the recent meeting in New York, and Dr. Albert R. Lopes was elected national secretary of the Romance Language section of the association. Dr. von Kalinowski engaged in a lively floor discussion at the New York meeting with a professor of German from a well-known secular university who had stated in his paper that Catholics have never contributed anything worth while to German literature and that the Jesuits all over the world were noted principally for interfering in other people's business and never doing anything of distinction themselves. Dr. von Kalinowski, who has specialized in the Catholic literature of Germany and who has been associated with Jesuit institutions for a number of years, ably rebutted the remarks of the Harvard professor.

A number of our sodality leaders and teachers of religion have expressed the conviction that it would be eminently worth while from a spiritual point of view for our schools to imitate the Notre Dame Religious Bulletin—a daily mimeographed page commenting on everything under the spiritual sun. Such a bulletin could be weekly or twice-weekly, instead of daily. It should help a great deal to create a spiritual atmosphere in the schools, to interest students in Catholic thinking and in Catholic activities.

At the beginning of the second semester Loyola University, Chicago, introduced a course in Effective Thinking, modeled on the Mental Efficiency Clinic of the University of Detroit (see *JESUIT EDUCATIONAL QUARTERLY*, January 1939). The course is open to all undergraduate students in the College of Arts. It is being administered, under the direction of the Department of Psychology, to parallel groups of eight or ten members each. No credit is given for the course.

In the College of Engineering of Marquette University undergraduate religion courses (formal religious instruction for Catholics, ethical principles for non-Catholics) are now an integral part of the freshman and sophomore program and are included in the specific requirements for engineering degrees. The same requirement has been effective for some

time in the College of Engineering at the University of Detroit and in the College of Engineering of the University of Santa Clara.

At St. Mary's College, Kansas, "The Church and Education" was the subject of one of this year's theological seminars required by the *Statuta*. Among the topics handled were the following: a basic philosophy of education, modern educational psychology, character training, famous educational attacks and controversies, state aid and state laws, federal aid and control, training for citizenship, significant trends in education in foreign countries and in the United States.

The principals of the high schools of the California Province meet twice a year, in July and in December. At the meeting which convened at Santa Clara on December 30, 1938—the first under the chairmanship of Father Hugh C. Duce, the new general prefect of studies for the California Province—the following topics were discussed and summed up in the form of recommendations: a one-day institute for high-school teachers to be held in San Francisco during the 1939 summer session, the revision of the English syllabus, a series of planned recitations as an aid for young teachers, common Province examinations, means of training teachers in service. The Very Reverend Provincial of California, Father Francis Seeliger, was present at all the sessions.

An experiment in the teaching of American government is being made at St. Louis University High School this year. Instead of teaching American history for one semester and American government for another semester, both courses are being taught together chronologically under the title of "Problems in American History and Government."

Through its executive secretary, Father Ralph A. Gallagher, of Loyola University, Chicago, the American Catholic Sociological Society is beginning the publication of a quarterly journal, the first issue of which will appear about March 1.

The Cross and Scroll Club of Holy Cross College (devoted to furthering interest in classical studies) is sponsoring an excellent mid-winter lecture course for the students of Holy Cross and the general public. The lectures are free. Such well-known personalities as Arnold Lunn, Katherine Brégy, Father Raymond J. McInnis, S. J., Joseph J. Reilly, Frank Sheed, Emmet Lavery, and Jeremiah D. M. Ford are included on the program.

Loyola University, Chicago, inaugurated this year a special Honors Convocation. The purpose of the convocation, which will be held annually in February, is to pay public attention to outstanding academic attainment. Parents of the students are invited and the faculty appears in

academic cap and gown. At this year's convocation Father Samuel K. Wilson, the president of the university, delivered the principal address and awarded certificates of merit to those students whose high scholastic achievement the university wished to recognize publicly.

The deans of the California Province met at Alma College, Alma, California, on December 8, 1938. The first point made was that the *Instructio* has passed the experimental stage and is in full vigor. A considerable discussion took place regarding the present objectives of the three universities of the province with reference to possible membership in the Association of American Universities. Two other important questions were mooted: the needs of the universities of the province for men with higher degrees in certain fields, and the proper orientation of scholastics in the Juniorate toward a definite field of academic work.

Canisius High School held its second annual Book Fair from February 12 to 19. The very attractive program which lists the speakers, exhibits, and bibliographies is recommended to the attention of all Jesuit high schools and colleges. No doubt the fair is excellent advertising for Canisius High School and for Jesuit educational endeavor, but the topics treated by the speakers, the educational motion pictures shown, and the arrangement of book exhibits indicate a strong cultural and spiritual purpose—and result.

JESUIT SPEAKERS AT CONVENTIONS:

At the American Catholic Philosophical Association, December 28-29, at Cincinnati (supplementary): Father A. G. Ellard (St. Mary's, Kansas) was leader of the discussion in the psychology section; Mr. Joseph Fitzpatrick (Fordham) spoke in the panel discussion on the history of philosophy; Father Paul V. Kennedy (West Baden) participated in the round-table radio program on "Why Philosophy?"

Father A. H. Poetker (president, University of Detroit) on "The Church" at the annual meeting of the National Conference of Church-Related Colleges, Louisville, Kentucky, January 11, 1939.

Father Stephen A. Mulcahy (Boston College) on "Vergil and the Modern Youth" at the annual convention of the New Hampshire Teachers' Association, Concord, New Hampshire, October 21, 1938.

Father John F. Connolly (Loyola of Los Angeles) was leader of the discussion on "Curricular Changes in Higher Education" before the Association of Colleges and Universities of the Pacific Southwest, December 16, 1938, at Riverside, California.

Father Frederic Siedenburg (University of Detroit) on "Standards

Set by the Encyclicals" before the regional meeting of the Catholic Conference on Industrial Problems, Detroit, Michigan, January 16, 1939.

APPOINTMENTS TO OFFICE IN LEARNED SOCIETIES:

Father Peter M. Dunne (University of San Francisco) as member of the Executive Council of the American Catholic Historical Association.

Father Thomas Bowdern (Creighton University), secretary of the Regional Conference of Church-Related Colleges.

Father Alphonse M. Zamiara (Milford, Ohio), first vice president of the Ohio Classical Conference.

Father Remi Bellperch (University of Detroit), member of the Committee on Ethics and Philosophy of Society of the American Catholic Philosophical Association.

Check List of Periodical Articles

1. "The Teaching Ph. D. Again," by Edward J. Baxter, S. J., in the *Educational Record* 20:107-17, January 1939. An excellent research survey of attitudes, policies, and practices of American graduate schools on the problem of providing all doctoral candidates with some specific training for college teaching.

2. "The Catholic College and Vocationalism," by George Bull, S. J., in *Columbia* 18:5, 22, January 1939. A critical examination of vocationalism, or the cult of immediacy in education, and its opposition to the Catholic philosophy of education.

3. "The Private College in Building and Conserving Democracy," by President J. H. Reynolds of Hendrix College, in *School and Society* 49:10-13, January 7, 1939. A blunt reminder that, contrary to prevailing views, our public-school system high and low is in itself no guarantee of democracy; and that the church-related schools interpreted and made permanent the genius of our forefathers in founding American democracy and constitutional government.

4. "Progress for Catholic Schools?" by Clara C. Glenn, in *Commonweal* 29:38-40, November 4, 1938. Pointing out some needed qualifications in an article, "A Catholic Progressive School," by Frances G. Sweeney, in *Commonweal* 28:548-550, September 23, 1938, which subscribed rather uncritically to both the philosophy and the practices of the Progressive Education movement.

5. "Character Education in Adolescence," by Rudolph Allers, in *Homiletic and Pastoral Review*, October 1938 to February 1939. A series of five articles: General Psychology of Adolescence; Ways of Understanding and Approach; Ways of Influencing Adolescents; Some Special Features; Day Dreams and Sexuality.

6. "The Function of the Catholic Graduate School," by George Bull, S. J., in *Thought* 13:364-380, September 1938. Cf. reply to this article by Thurber M. Smith, S. J., in *Thought* 13:638-643, December 1938.

7. The December 1938 issue of *Education* (The Palmer Company, 370 Atlantic Avenue, Boston, Massachusetts) was devoted to a symposium on Latin, with articles on: A Conspiracy against the Lad of Parts; Latin an Important Factor in Developing Skill in Reading English; A Frequency Study of Latin inflections; Latin Is a Social Science Study; If I Began Again; Ethical Emphasis in Early Latin Training; The Language Laboratory; At What Price Usurpation?; Four Centuries of the Latin Problem. The symposium was edited by Professor B. L. Ullman.

8. "A Hired Man Speaks," by J. Anton De Haas (Professor of International Relations at Harvard), in the *Atlantic Monthly* 162:815-

22, December 1938. Contends that our primary and secondary teachers have spent so much time in departments of education, learning how to teach, that they have been deprived of the opportunity to learn what to teach. Advocates (1) clear definition of intellectual objectives; (2) genuine academic, not big-business, administration of schools; (3) improvement of the quality of teaching staffs in primary and secondary schools.

9. The January issue of the *Loyola Educational Digest* contains valuable summaries of data on General Methods of Teaching; Comparison of Methods in Latin Teaching; A Study of 810 References on Transfer of Training; A Discussion of Core Curriculums in High Schools. Perhaps the most important digest in the set is that of an article, "Middle Grade Sequences," by Mary G. Kelty, from *Social Education* 2:49-58, November 1938, which attempts to set up a balance between the principles of the so-called traditional and progressive educational groups.

IS IT STILL TRUE?

"Last November [1935] was the first time within memory of man that a representative of a Catholic institution appeared upon the program at the convention of the Middle States. Will it be the last? Catholic colleges constitute one-third of the members of this body, yet all we do is pay our dues. Catholics come by the hundreds to these meetings, listen sometimes to the veriest drivel in general assemblies, sit mumchance during the discussion and go home grateful that we have not been scratched off the list of approved schools. In the March [1936] issue of the publication of the Association of American Colleges, ninety-seven Catholic colleges are listed as members. In the same volume, six reports and twenty-five articles, many of them touching the fundamental philosophy of education appear. But not one from a Catholic viewpoint, or by a Catholic. We want more than toleration from the world of education, more than condescending words. We want representation upon committees, our share of places upon annual programs, a voice of power and influence. Let us take a page from the book of the Jews. The world over, they know the key positions of life and make for them with unerring instinct. What Catholics are in key positions in the world of American education?"—Thomas J. Higgins, S. J., *Catholic Mind* 34:235, June 8, 1936.

Check List of Significant Books

A BOOK LIST FOR COLLEGE ADMINISTRATORS

- 1 American Association of University Professors, Committee on College and University Teaching. "Report." *American Association of University Professors Bulletin* 19:1-122, May 1933.
- 2 Aydelotte, F. *Honors Courses in American Colleges and Universities*. Washington: National Research Council, 1925.
- 3 Book, W. F. *How to Succeed in College*. Baltimore: Warwick and York, 1927.
- 4 Boucher, C. E. *The Chicago College Plan*. Chicago: University of Chicago Press, 1935.
- 5 Brooks, R. C. *Reading for Honors at Swarthmore*. New York: Oxford University Press, 1927.
- 6 Coss, J. J., ed. *Five College Plans*. New York: Columbia University Press, 1931.
- 7 Gauss, C. F. *Life in College*. New York: Charles Scribner's Sons, 1930.
- 8 Good, C. V. *Teaching in College and University*. Baltimore: Warwick and York, 1929.
- 9 Gray, W. S., ed. *General Education: Its Nature, Scope, and Essential Elements*. Chicago: University of Chicago Press, 1934.
- 10 Hudelson, E. *Problems of College Education*. Minneapolis: University of Minnesota Press, 1929.
- 11 Jones, E. S. *Comprehensive Examinations in American Colleges*. New York: The Macmillan Company, 1933.
- 12 Kelly, F. J. *The American Arts College*. New York: The Macmillan Company, 1925.
- 13 Kelly, R. L., ed. *The Effective College*. New York: Association of American Colleges, 1928.
- 14 Kotschnig, W. M., and Prys, E., eds. *The University in a Changing World*. London: Oxford University Press, 1932.
- 15 Leonard, R. J., and others. *Survey of Higher Education for the United Lutheran Church in America*. New York: Bureau of Publications, Teachers College, Columbia University, 1929.
- 16 Lindsay, E. E., and Holland, E. O. *College and University Administration*. New York: The Macmillan Company, 1930.
- 17 Lloyd-Jones, E. M., and Smith, M. R. *A Student Personnel Program for Higher Education*. New York: McGraw-Hill Book Company, 1938.

- 18 McCracken, J. H., ed. *American Universities and Colleges*. Baltimore: Williams and Wilkins Company, 1932.
- 19 National Society for the Study of Education. *Yearbook XXXI*, Part II, "Changes and Experiments in Liberal-Arts Education." Bloomington, Illinois: Public School Publishing Company, 1932.
- 20 National Society of College Teachers of Education. *Yearbook XVIII, Quantitative Measurement in Institutions of Higher Learning*. Chicago: University of Chicago Press, 1930.
- 21 North Central Association of Colleges and Secondary Schools, Commission on Revision of Standards for Higher Institutions. *Evaluation of Higher Institutions*; a series of monographs. Chicago: University of Chicago Press.
 - I. *Principles of Accrediting Higher Institutions*. G. F. Zook and M. E. Haggerty.
 - II. *The Faculty*. M. E. Haggerty.
 - III. *The Educational Program*. M. E. Haggerty.
 - IV. *The Library*. D. Waples and others.
 - V. *Student Personnel Service*. D. H. Gardner.
 - VI. *Administration*. J. D. Russell and F. W. Reeves.
 - VII. *Finance*. J. D. Russell and F. W. Reeves.
- 22 Reeves, F. W., and others. *The Liberal Arts College* (Methodist Colleges). Chicago: University of Chicago Press, 1933.
- 23 Reeves, F. W., and Russell, J. D. *College Organization and Administration*. Indianapolis: Board of Education, Disciples of Christ, 1929.
- 24 Sheehy, M. S. *Problems of Student Guidance*. New York: The Dolphin Press, 1929.
- 25 Walters, J. E. *Individualizing Education by Means of Applied Personnel Procedures*. New York: J. Wiley and Sons, 1935.

Contributors

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FATHER AUSTIN G. SCHMIDT: Editor of the *Loyola Educational Digest*; director of the Loyola University Press; professor of education, Loyola University, Chicago.

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FATHER LOUIS A. FALLEY: Taught English for many years in high school; chaplain overseas during and after the World War; member of the Chicago-Missouri Province Mission Band for fifteen years; professor of English, West Baden College, West Baden Springs, Indiana.

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FATHER BERNARD J. WUELLNER: Professor of philosophy, West Baden College, 1935-38; professor of philosophy and director of the department, University of Detroit, 1938.

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FATHER GEORGE D. BULL: Graduate studies at University of Cambridge; professor of philosophy and head of the department, Fordham University Graduate School.