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Toward a Liberal College

W. EUGENE SHIELS, S. J.

Commonweal of April 14, 1939, challenged our schoolmen with the question: "Can Catholic Education Be Criticized?" The author of the article, a widely known non-Catholic who professes to admire the high purpose and sound philosophy of Catholic education, expresses a pessimistic view of our ability to take stock of ourselves, to measure our shortcomings, devise improvements, and put them into operation. The present sketch offers some reply to that question in a discussion of the liberal college.

The college plan here presented rests on two suppositions and a modicum of educational psychology. The first supposition is that liberal studies can be defined: they train the man by a proper study of man as man; they present the best of the type and inculcate imitation. The second supposition is that the best way to produce a cultured man, the 'complete man,' is to bring the student to know man in a way that leads to the best living. He must have a ready and effective knowledge of man; that is, he must have the memory of man, the ideal of man, rich and clear in his mind. This memory is what we call inner culture, this constant presence within us of the spirit of great men, of their words, their deeds, their feelings and works, motivating our own personal lives. And the knowledge, admiration, and imitation of the best of the type are gotten through the absorbing study of man and the resultant vivid memory of man. It is this memory that induces a constant *mimesis*, or, in other words, the following, of the best ideals.

And so the end of a liberal college is not the training of the faculties and skills as primary objectives; it is the building of that vital productive memory of the best in humanity. In acquiring that mental content and tone the student must necessarily exercise his critical judgment and his expressive ability, his power of observation and his reflective and generalizing powers. These acts are needed if one is to obtain the end, but their skills are not the end. The end is culture, which is something immanent, something more than a perfect machine of trained faculties. It is culture that forms the personality, that compound of ideals, convictions and motivation of emotion and will which brings cultured living. And the means to culture, to the 'whole man' of which many talk, to *sanctitas*, *sanitas*, *scientia*, are the study for imitation of the best of the type, particularly the Divine Humanity of Christ, to the end "that Christ be formed in you."

In adapting means to that end, we should be guided by what we know about the psychology of the courses and methods of instruction in contemporary and historic schools. All of us by conviction and traditional thinking regard the liberal college as the core of our scholastic institutions. And we have general agreement on its aim and character. It must develop the student in the liberal arts beyond the mental status of the high-school graduate to the point of intellectual manhood. The essential business of the college is to get the student to "do something to his head." Collegiate caliber is his goal.

Just criticism of our schools falls on two points which in effect come to one. They are the dispersal of interest in our variegated curriculum, and the lack of thorough knowledge possessed by our graduate. The first, the dispersal, is due to some haziness in our philosophy of education. We acquaint the student with a multitude of disciplines and problems, justifying the courses by fitting their scope and depth to the college level. These courses often last for but one year, or at most two years, and their variety and short life make for failure to develop any centers of permanent interest. They scatter student attention in many directions. They cause the hurried preparation of tasks on divergent lines. They dissipate rather than focus effort, and thus they keep the student from arousing ambition along any one intellectual path. The resultant little labor derives directly from that interest fade-out. They are too many, and they are not followed through. They do not imbed knowledge. Most of them do not belong to the liberal arts. They are truly a serious cause of waste, and they have small value beyond a partial mind stimulation and faculty training.

The second criticism notes the paucity of final possession. Possessed knowledge is vital for future thought, for the exercise of the imagination, for comparing, contrasting, originating such programs as we expect of our trained leaders. The chief work taken up by our liberal colleges still seems to be the unfolding of the faculties and the reaching of 'contact' with the life of our present world, and most of our courses are justified on that pragmatic basis. For the knowledge of man as man, we must admit that we rely on the philosophy department. All other departments claim their own special independent right to seek and induce students to 'major' in their fields, as though the 'whole man' could be formed by four years of work in biology, history, or economics. This majoring may indeed develop knowledge that is remarkably broad and deep in its own circle, yet the idea is that of professional training rather than liberal education. Outside of the major subject the elective courses, though wishfully geared to the predominant study, are in reality quite dispersed in their directions and productive of no permanent deposit of knowledge. The final picture of our graduate shows little of that liberal university stature delineated by

Newman in his famous essay on knowledge as an instrument of learning and as a *sine qua non* of culture.

THE PLAN

Of necessity, then, we should devise a curriculum and a system of study and teaching that will recreate the liberal college. The training of faculties will not occupy the full university course but will be tapered off from the start and will be well accomplished somewhere near the opening of junior year. The studies will be the liberal arts. The method will be such as to engender concentration over a long period on a coordinated set of disciplines. The objective will be knowledge and intellectual ambition and a mastery of the art of living. How can this be done?

At the outset we shall not despair. We shall take the normal graduate of any Jesuit high school or similar institution. We shall need seven or eight capable professors to give something like half of their teaching time to the work. We shall remember that, factually, such results have been obtained, and for this it may be fitting to take a short excursus into the past.

Jesuit educational history records a roll of great schools and eminent alumni. Cretineau-Joly lists them, men who as teacher and taught formed the leadership of Western Europe. Other times and localities found education much wanting. There was the Bardstown College of our French Fathers in Kentucky, wherein Father Thebaud assures us a three years' residence qualified the student for the baccalaureate no matter what his previous preparation or his moderate achievement. Since the Suppression our general experience has been a reaching back to recover former eminence. We have felt our wants. Not always have we been able to meet them. Sometimes we have mistaken dialectical acumen and a neat style for the 'whole man.' Withal, our progressive forces are laboring to match our historic successes.

This standard, however, will not satisfy us today. During the years since 1773 a great change has come over the world. Much of it has been de-Christianized, and now we must work to rehabilitate and retain what our fathers took for granted, the knowledge of our Christian and European tradition. Our liberal college thus means more than it did when the *Ratio* divided the curriculum between the *scholae inferiores* and the *scholae superiores*. The ideal of that day was the understanding of man as the universal educational aim. Our liberal college must set out to recapture that understanding. Our graduate must know man. He must know him so well that he will have a vivid memory of him, of the notable books, the remarkable events, the excellent individuals who are the best of the type. This is the material for the mental life of our graduate. This

is what makes it possible for the cultured man to be defined as "the one who can spend an hour alone without being lonesome." He has interests and a program of his own. In a centrifugal age when all are on wheels and whirling about, he can keep his placidity and speak with clarity and assurance. For he has developed his powers, his tastes, and his understanding of humanity through a thorough study of our humane, Catholic, and European heritage.

Of recent years we have endeavored to meet the demands of our age and our country with its educational system of weights and measures. If we rejected its philosophy, we did, perforce—and for other reasons—accept its code of mechanized parts, credits, courses, texts, and tests. We had to make our graduates possess the currency that would buy their way into the professional and the graduate schools.

Today a new sanity is come to our contemporaries. They have in part abandoned the notion of perfect uniformity, simplified practice, measured quantities, letters of credit. Their idea is once again near to what ours ought to be, and we have a fair opportunity for striking out on our own convinced line of action. They want us to know what we want, to realize our own individual school aim and problem, and then to design a faculty, a curriculum, a support, and an administration that meets that pattern. They urge us to pursue our ideals and to conduct our colleges as professionally as our abilities allow.

The first need seems to be to establish a liberal college, and the first step may well be a dividing. Out of our present colleges which prepare for scientific graduate work or industrial specialization, for medical and legal studies, engineering, commerce, and dentistry, or a 'general' future such as the baccalaureate in philosophy foretells, and the degree in humanities now called 'of arts,' we might create two colleges! Into one (or more) we could put all the above groups except the arts. The arts, the liberal college, maintained under the same roof, will have a separate dean and a non-elective, concentrated liberal arts curriculum.

The inducement for the student will not differ from our present invitation to prospective candidates in arts. Preparatory for him will be right ideals and the skills in composition, figuring, persistent effort, such as the secondary school seeks to impart. Deficiencies in these points will be cured in freshman class wherein the student will perfect his use of the tools needed for reading and expression. Then follows the liberal training which aims to turn out one who not only *can* think and *can* read books but one who *does* think and *has read* and *knows*, and who has a memory of the things worthy of remembrance. And he will not know subjects or courses, but man. His study of man will give him the tastes, understanding, and knowledge desired in a cultured man.

He must first come to know languages, so that he can read the books that are worth reading. Latin, Greek or French, his own English idiom, will be mastered and read; books in other languages will be read in translation unless there is a special gift for private acquisition of those tongues. His taste will be formed by competent instructors and worthy material, and he will later make a formal inquiry into aesthetics and artistic criticism along the lines of scholastic thought. Adequate work in expression will accompany this program, including musical expression through some simple but effective medium, preferably the Gregorian chant.

The fundamental study is, then, literature. The student will not be put to the reading of excerpts from the classics, to sampling the authors; he will read the great compositions thoroughly. *Man* is what he seeks, man of the highest quality, wherever or whenever he is discovered, singly or in groups, living the best life. The *liberal college* by its very name intends to make a man free, to free him from the shackles that prevent his humane and Christian working at his full power. The demand for apprentices in economic practice will not distract the administration. That is illiberal, and—so we are told by many men of affairs—both uneducative and often useless unless it is pursued professionally and for a long time. At its best it finds no place in a liberal college. Wherefore this college will offer no short-time courses in economics, accounting, education, journalism, current history, psychology (other than philosophical needs require), or sociology in its special aspects. The professional departments will care for all these in the other colleges.

Unusual is the place accorded to science in this curriculum. This college does not aim to endow its graduates with an understanding of passing problems, the questions posed by the developments in new uses of force and the powers of nature, no more than in recent expansions of economics, education, or sociology. Professional schools will estimate their value and explain their operations. The *liberal college* as a particular kind of school intends to teach the student what man is and ought to be, rather than to acquaint him with the current world situation. His knowledge of his environment, as a specific fact, must come from his daily contact with it. If he be alive, curious, and ambitious, he will get it at home and in his extracurricular life; if he be otherwise he will not need it. This college aims only to make that knowledge and contact effective, correct, judicious, inspiring.

The particular disciplinary training of science is not necessary here, for the rest of the schedule will demand accuracy and careful observation. Must its principles be known? And what of its achievements, as part of the memory of a cultured man? The nature of contemporary thought and method—and this is true of the past one hundred years or more—is largely

scientific. Hence science is properly called one of the great books. To read it there might be a two-year course in physics, so presented as to show the natural forces that operate in geology, astronomy, chemistry, biology, through the five physical phenomena of mechanics, light, heat, sound, and electricity. The professor will explain the mathematics underlying these processes. He will guide the students through laboratory work designed to show the notable works of eminent scientists who have discovered the great secrets of nature.

The professors needed up to this point will be: one for English; one for classic languages; one for romance literature; one for scientific work. Their duty will be to show in lecture the way to reading and appreciation of the great books, of nature and of humanity, and in conference to check, to correct, to maintain interest and ambition and the standard of work which they will have worked out in collaboration with the dean.

Our day demands for proper living, proper citizenship, proper Catholic Action attitudes, that the graduate know his country in its character, its polity, its national economy, and social system. These he will obtain from lectures and serious reading in its life and institutions from the beginning to the present. More necessary will be a broad understanding of European history. This will not come from texts and professional notes but from reading under competent lecture and conference direction in a way similar to that followed in our honors courses. Perhaps the reader already suspects an Oxfordian tendency in this plan. It was not so intended, but a like result would be flattering.

The student will then attend to the Christian economy and the Catholic heritage, the story of Catholicism. Example brings imitation. He will understand personal and social Christianity and the corporate life and worship of the Church. His faith will be given the support of reason and history. Will it be vigorous? The answer there depends on spiritual power and spiritual influences, on natural virtues and correct social attitudes. A special professor will be needed for this division.

Finally he will unify his liberal studies and climax them by a study of the philosophy of life and of the world. For this it might be good to limit his first training to a systematic logic course with another devoted to explaining the ascending ladder of the philosophical subjects, for the double purpose of learning his way about and of working on some of the simpler problems in this field. But as soon as he can read independently and think in abstractions (!) and form conclusions—say at the opening of junior class—his professor will introduce him to the master book and the master teacher in the writings of St. Thomas Aquinas. He might choose another great Christian philosopher, but by preference the personal pursuit of the philosophy-theology of the *Summa Theologica*, in

English or better in the genuine Latin, will be his largest collegiate labor, and success. This will cap his closely knit, non-elective, long continued study of the arts in the liberal college.

No question should arise as to the acceptability of such a graduate in professional or graduate schools. It has been the experience of our own Jesuits in secular graduate schools that, though less well prepared than other youths in definite course work, they soon outstrip these same youths in ample control of their special studies. The reason lies in their greater mental elasticity, ambition, breadth of view, grasp of large ideas, and memory of the humane tradition.

In summary, then, the suggested liberal college will have a separate dean and seven professors: in English, classics, romance literature, scientific work, history, Christian economy, philosophy. The objective of the college will be to instill culture, by means of a *closely integrated* course in *humane* subjects pursued *long enough* and *maturely enough* to ensure a *lasting* mental content on the collegiate level.

Art and the Objective Mind

WILLIAM F. LYNCH, S. J.

[EDITOR'S NOTE: *It is the rare student who is not at some time or other the victim of an impression that his course in the liberal arts and philosophy is unreal, innocuous, artificial. The impression will likely be more frequent with the more intelligent. It is true that with many dissatisfaction traces a path to the real; but this is an extrinsic effect and education need not be, to any but the cynic, a thing that by essence is meant to produce a healthy reaction to itself. There is some reason why the humanities in themselves contribute more to the perfection of the soul and society than agricultural schools or typewriting and the best way to motivate students is to create an awareness, implicit and explicit, of precisely this. The following paper is a study of certain laws and processes of literature, and attempts to show that they make such a contribution.*]

Art concerns itself with an object. The perfection of the object is its sole interest. In one sense it is all self-expression; in another it is the only selfless thing in this universe of ours. Read the first book of the Republic—it is replete with this first homely aesthetic. The statesman is a capable technician only when he is thinking of his subjects. His craft, like that of the poet or any other, involves the complete sacrifice of self-consciousness. It may be retorted that this has nothing to do with the superb Christian spirituality, with the life and the destiny of the soul, which certainly involves the soul's tending of itself. I am not so sure. Concentrate upon character, if you will, in your educating. But character is born of devotion and devotion to something is only another name for humility. Christ alone knew it perfectly. The crucifixion was the supreme example of self-surrender. True, it was the greatest art, most eminent beauty. But the art lay not in the self-reflection of Christ upon His own beauty but in complete abnegation before the Father and the infinite abandonment of Himself for souls.

He who loses himself shall find himself. The soul only discovers itself by the growth of the object it knows and, as the unfolding of worthy vision is the whole function of poetry, so the whole business of education is the formation, by tortuously slow stages and, fortunately also, by occasional giant leaps, of an object fitted to the soul's capacity. I instinctively distrust those pedagogues who make ideas and courses and arts a mere means for the development of good habits. What of love and the stupidity of mere intellectualism? But how compel this secret and terrible thing called freedom except by ideas. God himself in fashioning the free will has given man a fearful power of choice and can only direct it by the

vision of Himself. Education must help in this order by building up as nearly as it can that vision.

A common psychology, therefore, runs through art, religion, and education, a psychology that is essentially the development of humility by the keeping of the mind upon the object. Let me put it in another way. All three require the development of what fundamentally is the faculty and the habit of attention. And humility is only a supreme form of attention to something other than self; it may climb hierarchically to interest, to sympathy, to love. Again it involves the generation of the capacity for wonder in the soul. For, alas, we are too apt to think that the act of adoration is a sudden leap *de novo* into a new order of action. The truth is more usually that the soul must be habituated to wonder before it can sing *tantum ergo sacramentum* with sincerity.

How is poetry a training in attending to the value of things? Why all the most obvious processes of the poet are directed to this end. If it is his aim to center the mind upon the significance of human life, then, he selects, with interest himself in what he has discovered, not made, a line of significant events leading to an important conclusion. He leaves aside the details that prevent intelligibility. There is, in fact, no clarity in nature for us unless it is mirrored in the artist's mind; and clarity is his passion, disguise it as he will by bad practice or theoretical pretense. It is foreign to the poet's purpose whether Macbeth lies abed for ten minutes in the morning or asks his lady about distant relations. Becky Sharpe, Jane Eyre, Scarlett O'Hara, Margaret Ogilvie must not be too heavily draped with all they ever did or saw. Our minds are too small. We will not see our neighbors because too much of them is with us. We need help and we get it. We understand Hamlet the impenetrable far better than the very superficial John Doe. For whoever would think of noticing so common a thing? But, on the other hand, millions have become interested in Babbitt, and sheer ordinariness has become interesting owing to some artistic miracle the essence of which seems to consist in omitting the interesting! Explain it as you will, there is more joy in fiction than in nature (unless you have subjected nature to the first processes of art) because there is more understanding. Art is more real than reality.

Of course there is wonder even in lying abed or in distant relations. The marvel of being is rooted deep in Aunt Tillie's health. But the pattern is too large for us. Look even at the Gospels. *He* did so many things that not all the books in the world could contain them. And each movement of a finger was a glory, sufficient to redeem. But, given the story, we are induced to attend. Given a large simplicity we may better understand too the value of the little cup of cold water given in His name.

Oh, after a time we may be trained to return to trifles. That is the very end of all art; is it not its traditional mark? We have mistaken the mood with which it approaches the world; simplicity in its attitude; it is not the transcendental gesture of contempt for things; nor is it weary of this world. Rather its enthusiasm is a natural declaration of faith in the value of things, of matter, of the perfect imposition of form. But the Incarnation was this. If you think only of the next world you will not be a supernatural man. I doubt very much, therefore, if sanctity implies our removal from creatures rather than a new and more profound relation to them. There was no trifle so small that St. Francis would not call it his brother or his sister. Still it is, perhaps, better in the beginning to admit that the meaning of little things is mastered only by the artists and the saints. For us, the generality, the great help for the concentration of these uninterested, unadoring minds of ours upon the object before us will better be, by way of preface, the large story and the large picture that illumine the maze of life and by clarity give rest to the mind.

It cannot be repeated too often, this magic power that clarity holds over the soul. If you want to give it peace, give it clear ideas, even of its own filth. A man may be led at times to think that he may find the path to joy in self-deception but the path may lead as far as insanity and even the non-religious psychologist will insist, in his seeking of 'causes,' on dragging him back to the vision of his own pride building up a dream or a defense or a pain. Neither is there weariness where there is clear understanding. Ask the ordinary student if he ever developed a headache when his problem was clear to him. That too is why the Creed after long years gives peace to the searching soul. And even in death there is less pain for the soul that has the higher clarity of faith.

It is all important that this concept of the clear idea and the creation of a clear object as the function of all art and poetry be grasped. There is no excuse for a philosophic contempt of the poet. As a matter of fact, at least in this order of things, philosophy must in a very significant sense subserve the purposes of the artist. Men cannot achieve their destiny by a conclusion, nor by any amount of intellectual activity, but by work (call it action, but the word has no significance for our present direction). That man is the high priest of the visible, alone capable of an offertory, is no innocuous truism nor should it be limited in its sense to an intellectual offertory. Catholicism would be as severely departmental in its religious rationalization of the universe as those who restrict adoration to Sunday morning, if it did not recognize that the external universe in any part cries for the perfecting power of the farmer or the cobbler or the builder. The possibilities of objects are demands placed upon man by nature and God. The spiritual life, therefore, is not a complex, however

unified, of interior experiences. Interior trials, if the example may be used, are for the spiritual life only that prelude by which is formed the humility with which alone the soul can approach its task with eye concentrated no longer in pride upon itself but solely upon the demands and the laws of the object and the external world. If this is to allow religion to degenerate to the level of art, many others from Carlyle to Eric Gill have helped each in his own way to make us understand that it is also to raise the ordinary working day to the level of the purest religion.

Unfortunately application of what has been said in the preceding paragraph may be made on a large social scale. No civilization that is built essentially on the profit motive can be religious in the important sense just cited. It is concerned with neither the law of beauty in things nor the perfection of those who work upon them. Call this an airy thesis if you will but nevertheless the comprehension of it is the necessary preface to the disappearance of that horizontal structure of capitalistic society which is based upon the differences in wealth and to the successful emergence of that vertical structure (you may avoid the term corporate state if you dislike it) which is based upon common allegiance of different groups to the obligations of different objects together with the crafts and craftsmen connected with them.

Our point, therefore, can be stated with great simplicity: In the larger world of reality around us, both the great current problem of the healthy economic life of man and the greater one of the ultimate destiny of his soul demand that the objective mind, a certain reverence for the value and the dignity of the subject, be restored. In society that will mean the end of the exclusive reign of the profit motive, the return of the craft, and a newer respect for the place of labor. For the soul it will mean that the greatest secret of the spiritual life has been found, not in self-expression, but in the humble bowing down to the laws of reality; that he who can be interested in an object may some day come truly to adore; that the worker who works with his hands upon the possibilities of objects or the man who carves out a poem can be performing a truly religious act. I have proposed that poetry and all the liberal arts are, in the natural order, the best instruments we have for the production of such a society and such a soul.

May I add that their lack is precisely the spiritual flaw connected with the growing practice of vocationalism in education, a flaw which I am afraid Hutchins has neglected to make explicit in his splendid critique. Vocational schools are concerned more with the successful and profitable use of professions and trades in terms of contemporary requirements than of the perfect use, according to the eternal laws of the essences involved, of objects and of human nature. A liberal education is the only healthy

prelude to vocationalism because only thereby, through the arts and the sciences, is the soul given a healthy interest in things for their own sake—in something besides the making of money, besides self. That is the prime test of any human or spiritual maturity. And in that sense a liberal education is a formation in the soul, through art, of humility and religion in the largest sense. It is something of that nature we are attempting in the humanistic classroom. It is no ignoble goal.

THE PRESIDENT AND FELLOWS OF
HARVARD COLLEGE
TO
THE PRESIDENT AND DIRECTORS OF
GEORGETOWN COLLEGE

Greeting:

Harvard University gratefully takes part in the celebration of the Sesquicentennial Anniversary of the first Catholic College in the United States. It is worthy of note that the heroic pioneers of the Society of Jesus, arriving at Saint Mary's at the very time when the Colony of Massachusetts Bay was laying the foundations of a new commonwealth in the wilderness that was then New England, had the same determination to secure their well-being by basing it firmly on institutions of piety and learning. Both also felt a humane concern for the welfare of neighboring Indian tribes and proposed that these should share the benefits of religion and education.

Neither the forerunners of John Carroll, nor the contemporaries of John Harvard could foresee the growth of a great nation from such humble beginnings; but both had the faith through which alone small things may under Divine Providence become great. In the words of William Bradford, Governor of the Plymouth colony,

Out of smalle beginings greater things have been produced by His hand that made all things of nothing, and gives being to all things that are; and as one small candle may light a thousand, so the light here kindled hath shone to many, yea in some sorte to our whole nation; let the glorious name of Jehova have all the praise.

The College of John Harvard salutes the College of John Carroll on its great Anniversary, and, as the oldest of its sister universities and colleges, joins in their united felicitations and best wishes for the prosperity and happiness of Georgetown University and all its members.

(Signed) JAMES B. CONANT

President

Integration of Undergraduate Courses in Scholastic Philosophy

BERNARD J. WUELLNER, S. J.

[EDITOR'S NOTE: *The following paragraphs are selected from the Syllabus for Comprehensive Examinations in Philosophy, which the University of Detroit issues to its seniors majoring in philosophy. Omitted sections concern the administration of the examination, the philosophical abilities which the examination aims to test, and the acquaintance of the student with the place of philosophy in general Christian culture. Readers of the JESUIT EDUCATIONAL QUARTERLY will appreciate the importance of giving students a whole view of the scholastic system, rather than letting them graduate with the impression that scholasticism is a non-organic group of courses.*]

A. THE HISTORY OF PHILOSOPHY

The study of leaders, schools, and periods of philosophical thought ought to give more than a maze of information. Philosophical problems and answers have a setting, a birth and growth, and sometimes a death. Certain ideas are the offspring of the time-spirit; other ideas of perennial worth are the mainsprings of culture, and their decline brings both loss to civilization and unhappy opportunity for the spread and havoc of error. One of the most poignant evidences of the importance of philosophy is the record of human error; that record, too, is the most effective warning how not to philosophize; and yet the same record shows a noble quest of truth in spite of the legion vagaries of error.

Undergraduates should make their main aim lie in developing a knowledge and appreciation of scholasticism, through observing its growth and its eras of conflict. A map marking the following features of development will be helpful.

First, we see the pre-Socratics, though erring in most of their solutions, beget the philosophical spirit and method, and point out most of its central abiding problems. In the three great teachers of Athens, Socrates and Plato and Aristotle, the revolt against scepticism and materialism leads to a brilliant advance in many lines of inquiry. A later Greek school of importance includes Philo, Proclus, and Plotinus.

Our Western heritage owes an immeasurable debt to St. Augustine. His restless, sensitive, deep- and far-seeing mind stands at the greatest of all crossroads in the history of ideas. In him met Greece and Rome, pagan and Christian learning and experience; he is the greatest son of the ancients and sire of all our distinctive Western mental heritage. Hence, his

distinctive first principles, as well as his vibrant Christian spirit of philosophizing must be grasped if we are to understand ourselves and suffuse ourselves with the legacy that is ours.

Among the medievals, St. Thomas Aquinas should be of more than ordinary interest to the philosopher. He is the paragon for thinkers. Perhaps of all minds he has proved himself keenest in analysis, most reverent of tradition, most progressive in conciliation and in extension of ideas, surest of all in philosophical judgment, strongest of all in organizing genius.

Three centuries later than Thomas and his Parisian peers a new race of giants, counting Dominicans and Carmelites and Jesuits, tried to scale the peaks which St. Thomas reached. Theological preoccupations, the pressure of a disorganized Europe, some partisanship, and a variety of other failings marred their genius. They have a not unimportant place in the history of philosophy; but their failure contributed its part to the onrush of new hordes of rebels against philosophical traditions.

One group of these rebels, and probably the less important, impugned philosophy in order to exalt physical science. Their chanting the hymn of praise to science has seriously hindered philosophy's inquiry of ultimate causes, and has introduced much unworthy materialism and antihumanism into our philosophy. Spencer, Marx, Bergson, and James may be named as some famous fruits of this revolt.

A more powerful group of rebels spoiled philosophy by diverting it from metaphysics to epistemology. Mind and not reality, subjectivism rather than objectivism is the Cartesian interest in philosophy. To know Descartes is almost to know the common radical weaknesses of so much modern thought. His first principles, his methods, and his conclusions have spawned many errors. Spinoza, Locke, Hume, Kant, Hegel, and many others bear the Cartesian brand.

Good health, however, seems to be returning to philosophy if we may judge by the powerful resurgence of scholasticism, by current attention to theory of values, and by humane interest in the Greek thinkers. All this is redirecting us to metaphysics and reality where philosophy is truly at home.

With the main currents of philosophical opinion thus charted in his mind the student may begin to gain perspective in the placing of details, lesser names, and related and subordinate theories. The family likeness of the great variety of 'isms' and their genesis in one of the great philosophical errors will be seen. Thoroughly appreciative of his own tradition in philosophy, he will also win perspective of judgment where-with his discriminating sympathy will read the true and the false in non-scholastic opinions.

B. LOGIC

The comprehensive examination will not be a clinic of logical practice. But the student will be expected to have some realization of the basic values of logical training, to show logical ability in managing the examination questions, and to have a well-memorized knowledge of the practical rules of good thinking. The many types of ideas, judgments, and reasoning processes should have awakened the mind to consciousness of the great variety of its activities. The relation of logic to exposition, to debate, and to critical appraisal of human opinion and propaganda should be clear to the student. Practical means of perfecting clarity of ideas, the rules for immediate inference, the main laws of thought, the norms governing the relationship of premises to conclusion and vice versa, the rules of syllogisms, the canons of induction and of analogical reasoning and of hypothesis should be known as permanent benefits of the course, applicable when need arises in every-day or scholarly thinking. Lastly, the devices of ordering one's thinking, and of detecting the disorder and fallacies in the speech and writing of others should be well mastered.

C. THEORY OF REALITY OR METAPHYSICS

A theory of reality is a tested body of well-knit doctrines. As philosophy treats the causes of reality, metaphysical theory is the heart of all philosophy. It is first wisdom, since it is the science of first concepts and first principles.

The universe about us provokes metaphysical inquiry, for it suggests those primary metaphysical problems and dilemmas: of the co-reality of the one and the manifold; of origins and change and development in their many aspects and implications; of composition; of purposes as well as other relating bonds between the manifold of the universe. Between the extreme solutions that have attempted to handle these questions, scholasticism treads the middle way.

This middle way begins by accepting as evident both the one and the manifold, graded perfections of being, union in spite of composition, organization in spite of multiplicity, change with relative stability, and one absolute being, God. The theory of analogy and the concept of being-in-potency are the two main keys to the scholastic resolution.

The student then should see metaphysics as a set of grand discoveries meeting most pressing problems. To do so, he must have very distinct conceptions of the scholastic terms associated with being and its categories. The validity or objectivity of the major concepts and of the more debated ones must also be defended, as for instance: the concept of analogy, of potency, of composition, of good, of substance, of person, of real acci-

dent, of predicamental relation, of the various causes, and of order. Celebrated scholastic dicta on the prime theories of analogy and on the requisites for change and order should be familiar. Not least of all, the full set of metaphysical principles: identity, consistency, limitation of act, sufficient reason, causality, finality, exemplarism, dualism, and optimism should have become living operative principles in all the student's philosophizing.

D. SPECIAL METAPHYSICS

This general theory of reality enriched by further observation, experience, and reflection, expands into several special divisions of metaphysics, dealing in turn with inanimate nature, with man, and with Infinite Being and His Nature.

1. The scholastic examination of change results in the rejection of atomistic and mechanistic hypotheses concerning change. As fundamental to the explanation of change in quantity, scholasticism suggests its view of the continuum, with its potency of division; to this is related the explanation of space and time. The theory of hylemorphism, *i. e.* of the union of matter and form, which are related to each other as potency and actuality, offers an acceptable understanding of substantial change. Form is furthermore susceptible of qualitative change.

Nature displays essential differences between living and non-living matter, and between the plant and animal kingdoms. Nature is a hierarchy of perfections. Yet while there may be a serial succession of natural forms, either temporally or in mental classification of these forms, yet the scholastic distinguishes serial succession from serial causation. The better will not come unaided from the inferior. Hence, while it is not the part of philosophy to explain favorably or unfavorably the likelihood of inorganic evolution of the universe, it is its place to state the metaphysical laws and limits within which evolution must be confined and beyond which it becomes mere untrue conjecture.

2. *Man and the self* deserve very special attention in man's effort to seize the truth of things. The evidence is weighty for the conclusion that man with his varied superiority is the crowned king of the visible universe. He is the meeting place of matter and spirit, the rational animal, body-soul. In the scrutiny of man's special powers, the abstractive and scientific function of intellect and the free, self-controlling function of will deserve the metaphysician's special notice. Reason concludes that these are powers of a spiritual substance, or soul, by which man is a living unity. While the body is in the main subject to the same laws as non-human creation, the soul has its specific properties of simplicity, spirituality, self-consciousness, personality, and immortality.

In the examination of man from the viewpoint of the five causes, man is found to originate by way of the generation of his body but by immediate creation and infusion of his soul; he has a hylemorphic constitution, in which the soul, unique in this respect among spiritual substances, is a form of material body, and gives man his one human nature with its strange complexity of powers; he is made to the special image and likeness of God, his Exemplar; and his destiny is for everlasting happiness in the knowledge, love, and joy of his Maker.

3. Then there is God, above the palpable and visible universe, the Being invisible and yet most evident of all real beings. The philosopher ever seeking ultimates often discovers Him as Alpha and Omega, the first and last and omnipresent cause. No wonder that true knowledge of real being should rise to the Supreme Being, that the philosophical pursuit of truth leads to the Supreme Truth, and that the wise quest of the good should find the supreme Goodness. Every line of evidence in our philosophical study, every deepest metaphysical concept and principle, every partly solved problem clamors *that* He is and reveals a little of *what* He is. There is potency, because He is Act; there is change because He is changeless; there is composition because He is simple; there is law, for He is the Ruler, and order for His is the great design of creation; there are origins because He is without beginning, and progress because He allures us with His matchless Goodness, and there are destinies because He is without End in time or in perfection or delight.

At this point the scope and depth of the theory of the analogy of being becomes almost poignant in its inspiration, while the human intellect begins to know its lowly estate, since being in the lower order of the analogues it cannot of itself reach to immediate knowledge of the primary analogue, God. True enough is it that from one point of view, our clumsy rational *a posteriori* method of knowing God has risen to a wonderful knowledge of His existence, of His quiescent attributes, of His intellectual life, and of His provident activity in regard to His universe. Human reason knows Him as necessary, self-existent, eternal, necessary, infinite actuality, omnipresent, omniscient, the creator, conserver, energizer, ruler of all His dependents. Yet, precisely in this most radiant achievement of knowing God, right reason discovers its feebleness. For God is to unaided reason shielded in a halo of mystery, for He is unique, infinite, incomprehensible, and ineffable, splendid with attributes which even surpass dim analogy, holding as His own the secret of His inner life, demanding that the human mind bow before His excellence, His governing will, and His inaccessible Light.

This twilight can pass only through the light of faith and the noonday blaze of the Beatific Vision; analogies shall burst when we see Him as

He is; and we shall know why Aquinas spoke of the straw of his intellectual riches.

E. THEORY OF KNOWLEDGE OR OF SCIENCE

Although wisdom is foremost the intellect's ordered knowledge of the causes of reality, yet human errors and modern critical tendencies require us to add to speculative philosophy an investigation of the knowledge of that mind by which we attain reality. Here the student must be careful not to become lost in the wilderness of details and of the disputes and worries of philosophers.

The scholastic theory of knowledge aims to establish the worth and certitude of human science, whether this be philosophical or experimental or social science. It is not concerned with particular principles or conclusions of these sciences, but with science as such. Science, however, is built of universal judgments and conclusions, organized into a consistent web of principles and laws. Hence, in its task of vindicating human science, scholasticism must primarily examine and defend the metaphysical immediate first principles, their universal value, and their absolute changeless certainty.

This primary task involves much else. For inasmuch as judgments are a linking of concepts, the value of concepts and, more particularly, the objective ground of universal concepts which are contained in scientific judgment must be weighed. The relation of experience to the formation of principles is discussed in the explanation of the original derivation of concepts from sensible experience by way of abstraction. The psychological sciences benefit from the scholastic defense of consciousness or internal experience; experimental sciences get strength from its justification of the inductive processes; social and political sciences need scholasticism's study of the evidential value of human authority; deductive sciences and all the systematic syntheses of any science draw their permanent worth from the defense of human reasoning processes.

The evidence of the object is set up as the secure measure and test guaranteeing all truth and the basic motive force for certitude. In a review of philosophy, the principle of evidence should be studied in its bearings in all the parts of philosophy.

F. ETHICS: PRACTICAL PHILOSOPHY OF CONFLICT

On such a solid metaphysical or realist basis scholasticism erects finally a practical philosophy of ethics and of aesthetics. A special type of human experiences constitutes the ethical fact; by metaphysical investigation philosophers study the value and the many-sided implications of this ethical fact. First a broad framework of valid ethical concepts and prin-

ciples is raised: of concepts—as of end, happiness, moral activity, intrinsic right and essential evil, merit, law, sanction, conscience, rights, duties; and of principles—in respect to man's purpose, ways and means of achieving it, of objective and absolute standards, of the foundation of all law and right and duty in the natural law, and of the binding value of conscience. Perhaps the four great conceptions that brood over all this general part of ethics are: the personal destiny of each man in union with God, the nature of man as the absolute objective test of natural morality, the majesty of the eternal law in the Divine Ruler of the Universe, and the sanctity of conscience.

This framework is filled by detailed examination of specific rights and duties of man, that concern in turn his essential relations to God, to himself, to his fellow-men in the family and state, and to the irrational creation of which he is master and caretaker. Ethics, however, as a science rather than as a way of life, tends to adhere to the viewpoint of the virtue of justice and minimum requirements, rather than to the viewpoint of charity, of the better, of the counsels, and of the maximum.

G. AESTHETICS

Another branch of practical philosophy founded in metaphysics is the theory of beauty and of art. The meaning and extension of the beautiful are considered. The causes of beauty and especially its formal cause are another aspect of the scholastic intellectualist theory of beauty. Aesthetic perception and pleasure are analyzed; aesthetic taste and its formation are discussed. The essential definition of art, the theory of imitation famous since the *Poetics* of Aristotle, the relations of nature and art, of art and ethics, and of aesthetic criticism and moral criticism of art—all help to our culture by giving us some appreciation of the purpose and value of art in relation to man, who is the only artist and only contemplative intelligence in the visible universe.

* * *

The student who thus seizes philosophy in its unity, in its fullness, and in its organic system has won for himself a living, valid world-view. He will be, as Plato hoped, "a spectator of all time and of all existence," at peace in the starry house of truth. The clarity and certitudes of his philosophical culture should aid him at last to possess the god-like culture of the citizens of heaven who surely surpass all philosophers, since they draw the relish of their wisdom from the immediate intuition of the Eternal Wisdom and from the bountiful gift of Supreme Goodness. When the human mind is thus faced by the origin and destiny of all wisdom, the philosophical world-view will, we hope, despite its incompleteness, accord with God's view of His world.

The Quadricentennial of the Society in Our Schools

RICHARD F. GRADY, S. J.

These brief notes on ways and means of celebrating the fourth centenary of the confirmation of the Society of Jesus are neither unusual nor entirely original. Their chief value is that they may serve as a check list of suggestions for the development of programs in our schools and colleges. The central theme of all these should be the publicization of the Society's contributions to the advancement of letters and science through the four hundred years of its existence. The four hundredth anniversary is an opportunity for us to hold up a mirror, a '*Speculum Societatis Iesu*,' which will reflect to our countrymen the Society's cultural ideals and achievements, the history of educational endeavor which is intensely interesting but largely unfamiliar.

The basic program is to make use of all the means immediately at our disposal as educators: the radio, the stage, school and college publications, academies, and exhibits. Some suggestions for the use of these various media follow; they constitute the agenda for a ways and means committee.

I. RADIO

A series of fifteen-minute or half-hour weekly programs dramatizing the contributions of the Society to culture; scientific, literary, ethnic. There is a wealth of material to be drawn upon which would readily lend itself to dramatization: Father Matteo Ricci before the Chinese emperor; Father Kino and Father Font in California; Father Secchi's astronomical discoveries; Father Kircher's encyclopedic endeavors in science; the Paraguay reductions; the introduction to Europe of quinine, and (following Brillart-Savarin's testimony) of the turkey; the invention of the magic lantern; Father Kamel (after whom Linnaeus named the *Camellia*); Marquette and the Mississippi; Robert de Nobili in India; Bellarmine and the poor; Claver and the Negroes; Xavier in Japan; the Bollandists; Bidermann, Masen, and other dramatists; Pozzo and perspective. With the aid of musical scores and effective readings, these programs could be made deeply interesting to the general radio audiences. The accent should be on the cultural endeavors and achievements of the Society, without, however, neglecting the Catholic and supernatural philosophy which motivated these endeavors. It would, of course, be a mistake to turn the programs into an apologetic or a polemic.

II. DRAMA

Besides the preparation of pageants, illustrating the history, the ideals, and the accomplishments of the Society in missionary and educational fields, there is a rich store of dramatic material for translation and adaptation in the many comedies and tragedies written by professors of rhetoric and others in the seventeenth and eighteenth centuries. The contribution of the Society to the development of the drama, particularly in the German-speaking countries, in France and in the Netherlands, was significant and noteworthy. The plays of Fathers Jakob Bidermann, Jakob Masen, Jacob Gretser, Joseph Zimmermann, Claude Le Jay, Nicholas Avancini, Jean Antoine de Cerceau, Charles Poree, Jacob Balde, and Franz Neumayr are worth reviving in our colleges.

III. LITERARY PUBLICATIONS

The various student publications maintained by our high schools and colleges will find a wealth of material for stories, essays, biographical sketches, dramatizations, poetry, and special features, in the Jesuit Relations, in the studies published under the direction of Dr. Bolton of the University of California (The Diary of Father Font, for example), in the lives of the saints of the Society, in the biographies of Father Marquette, Father de Smet, Fathers Matthew Ricci, Joseph Pignatelli, Antonio Possevino, and scores of others, as well as in the history of such ventures as the Paraguay reductions (a successful experiment in the establishment of a Christian social state), the meteorological stations in Spain, the Philippines, Rome, Cuba.

IV. ACADEMIES

The scientific academies could devote their programs for the year to studies of the contributions made by Jesuit scientists to the advancement of biology, chemistry, physics, astronomy, and geology. Philosophical academies might center their attention on the philosophical works of Suarez, Vasquez, Bellarmine, and others. There are many Jesuit historians whose work would occupy a history academy profitably throughout the centennial year. The work of the Bollandists and the materials in the Jesuit Relations alone would provide ample materials. The sodalities will find subject matter for study not only in the lives of the saints and blessed of the Society, particularly of those who are identified with social action, but also in the history and development of the *Prima Primaria*. For the sodality itself is a Jesuit contribution. Where essay contests are conducted, the subject for competition during the centennial year could well be assigned from some field of Jesuit endeavor.

Cooperation among the moderators and directors of the various extra-

curricular activities will preclude duplication of materials in their respective departments. The sources for investigation are rich enough to permit each group to develop materials independently of the others. The adoption of a program ranging over several fields of activity would undoubtedly have a wider and deeper effect upon the local community than, let us say, one academic program specially arranged for the occasion. It would be possible, and preferable, to sponsor both a concentration of extra-curricular activities upon the centennial celebration, and a pageant or public academic function to signalize and, as it were, epitomize the centenary.

CANCELLARIUS ET MAGISTRI UNIVERSITATIS OXONIENSIS
COLLEGII GEORGIOPOLITANI
PRAESIDI ET RECTORIBUS
S. P. D.

Salutamus vos, Georgiopolitani, qui ferias duplices mox agere paratis. Feliciter, opinamur, accidit quod centum quinquaginta abhinc annos eodem fere tempore et Respublica Americana ex Foederatis Civitatibus constituta est et conditum Collegium vestrum. Duae enim res sunt, quibus prae ceteris nitatur necesse est, si prospera sit futura, Academia quaelibet, Libertas et Concordia; quarum utramque praestat vobis libera et concors Reipublicae forma. E parvis principiis, ut nobis narravistis, crevit Collegium vestrum; scilicet Deus incrementum dedit. Ipsum igitur Dominum Omnipotentem votis supplicibus precamur ut augescere usque Domum vestram sinat et florere ibi fidem Christianam et studia humaniora. Vobiscum, credite, festis istis diebus gaudebimus nos et gratias agemus.

Datum in Domo Convocationis nostrae

a. d. xvii Kal. Iun. A. S. MCMXXXVIII

Literature and the Too-Much-Praised

WALTER J. ONG, S. J.

Only the young man in front of the teacher's desk can give first-hand evidence of what he is getting out of his course in literature. Here, precisely, may be the stumbling block to an evaluation of literature courses in our schools, for, although the teacher would like very much to know what his pupils' true impressions and reactions are, young men are traditionally reticent about such matters. All teachers, of course, were once pupils themselves, but they may have forgotten some of the feelings that they experienced as well as some of the convictions that they entertained in their student days. With these facts in mind, the author, as a pupil-that-was of not too long ago, would like to volunteer an interpretation of a student attitude which he believes has a bearing on the present situation.

He feels that during the days when his ideas of literature were in their formative stage, he was somehow given the definite impression that learning to understand literature was a process principally concerned with finding out what deceased authorities had irrevocably decreed must be thought about certain deceased authors. There was nothing more important than this connected with the study of literature, nothing remotely related to the persons, situations, or values which he knew as real. Learning to understand literature did not have much to do with honest convictions: it was all a matter of artificiality and make-believe.

Beyond a doubt all teachers did not foster this impression, but if it were not the prevalent one of students, would it not have been changed, or at least contradicted, at some time or other? But it persisted in all its vigor, unchallenged for years. The study of literature did not involve the development of a taste derived from experience, but the imposition of stock attitudes toward authors, read or unread.

Today men and women generally are convinced that the literature studied in school has no meaning in terms of their own present lives. The roots of this conviction spread out in a dozen directions, but we may here lay bare one or two. Could it be that unsubstantiated praise has been lavished on classics which the student does not understand? Could it be that he feels forced to parrot this praise rather than give his honest convictions, founded or unfounded, about the author in question? Could it

be that he feels his whole attitude toward literature—if he wishes to pass his course—must be 'faked'?

The writer has just looked over a comparative study of Spenser and Sidney written some years ago by a college student. The number of superlatives—every one of them complimentary—would do credit to the vocabulary of an advertising copy writer. The study was supposed to portray a death-struggle on literary grounds between Spenser and Sidney, but both the combatants stepped into the lists with such a display of ribands and medals that anyone could see it was only a parade. The student who wrote this paper was interested primarily in saying the right thing about Spenser and Sidney. He did not feel, as he wrote it, that he was dealing with human beings like himself. The author knows this for a fact. He wrote the paper.

What would happen if the student were not constantly reminded of the literary immortality of the great shades that haunt the anthologies, but were rather encouraged to look on them as human beings and to criticize their work with the fact in mind that they could have their literary faults as well as their literary virtues? They had their faults. Cicero was at times a pedant. Shakespeare was even a hack writer—if that is a fault. Milton's prose is woefully lacking in human feeling. If the student found that he could not safely resort to the conventional praise, would he not be forced to develop something like a literary judgment?

If he could be brought to form his own opinion which he would try to defend, half the battle would be won. His opinion might be immature and faulty, but, unless we are prepared to say that judgments of literary worth are entirely subjective, we can trust that on being put to the test in subsequent reading, such an opinion will burnish off its own rough edges and shape itself into something which is likely to be rather orthodox, but which, being founded on personal conviction, will have become an integral part of the individual's life.

Homer and Caesar and Milton and Newman and all the rest can be treated as persons and not as personages, can be placed on a footing with the human beings who are the centers of action today in the world youth meets out of school. It is true that to place them on this footing has long been the concern of intelligent teachers of literature, and many are doing their best and attaining some success. But the problem is a difficult one to meet in the present age, so conscious of its separation from the past. This paper is offered in testimony of the fact that there is much yet to be done.

THE BOOK OF THE QUARTER

Simon on the Art of Teaching¹

HARRY B. FURAY, S. J.

Beautiful thoughts do not come readily to the general when he is informed that according to the best expert opinion the recent shell should not have burst so nearly in his midst. For hours and even days he is rather inclined to kick subalterns and order general advances. If pressed, he will gladly voice strong sentiments on the value of experts. The young teacher, gasping from his first dip in the dreadfully practical and disillusioning waters of the classroom, loves to think of the general and how right he was. So many books on teaching, expressing expert opinion, might have been dashed off, in spare moments, by some of those same technical men who said that the shell just couldn't land where it did. The whole course of the world's intellectual growth is carefully mapped, like the army's position, but surprisingly little provision is made for the things which actually happen.

The immediate cause of such inspired impracticality is the pseudo-scientific idealism of a technological century which would like very much to reduce individual man to a cephalic index card. According to this creed all human endeavor may be simplified by finding in each case the component elements and applying to them the suitable reagent. Education becomes a sort of chemistry wherein certain methods are definite agents the application of which to the analysed compound known as man will bring about a standardized residue to be labelled educated man. Such a process does not allow for variation; and when variation occurs, the teacher who has been scientifically trained finds himself a wanderer in the wilderness.

Professor Simon is a voice crying in the wilderness. The whole burden of his book is that teaching is an art and to an art no such scientific methodology is applicable. Simply, teaching is "a professional charge involving certain specific, if sometimes delicate and difficult, relationships with young human beings." The young human beings are not an invariable factor; consequently neither is the relationship with them, nor the subject matter, the medium through which the relationship is obtained and exercised. A teacher's job is that of an artist; and the stereotyping of art makes it cease to exist. You can direct an artist's work; you cannot mimeograph it.

Professor Simon draws on a fund of observant experience and inde-

¹ Henry W. Simon, *Preface to Teaching*, Oxford University Press, 1938.

pendent, clear thought to direct the teacher's work. The first part of his book clarifies the novice's notion of what the job is; the second part is a very factual and practical consideration of how to do it.

The action of the teacher affects the individual and, through the individual, society. For the sake of society and for his own sake the pupil must acquire the habit of thinking clearly and practically. For the sake of society and for his own sake the pupil must develop into a cultured man. But education for culture does not mean education for dilettantism in leisure hours. It is the enriching of one's whole being unto more real perception of the presence of truth and beauty not in books only but in every activity and relationship of daily life. If the whole man is thus made better, all his work is made better, too, and culture is definitely not merely an avocation for the genteel.

That which is effective of these results in a pupil is not the teacher's mastery of subject matter alone, not his personality alone, not his classroom method alone. It is the man and the whole of him. No teacher can subdivide himself into the parts which are influential and the parts which are not. He does not exist in subdivision and consequently does not act in subdivision. Himself, what he is like, what his interests are, are as important to the goodness of his teaching as is his learning.

Essential to the effectiveness in teaching is clear understanding of the end. Professor Simon defines that end as discipline, distinguishes two kinds of discipline and evaluates each kind. Low discipline brings about, by wise application of external sanctions, the performance of certain tasks by the pupil. Beyond this external training lies a higher discipline, which establishes within the pupil, as his permanent possession, the habits of a disciplined mind and will. Technical skills are acquired by low discipline; but by the high discipline actual education of the pupil is attained. Low discipline cannot be wholly dispensed with. But it is not a true end, only a preface to the high discipline of learning, achievement of which must be the ultimate aim of the teacher who knows his job.

A complete sanity of outlook and a conversational directness of expression characterize the treatment throughout. For the teacher-to-be it is a fascinating book to read and an informative book to have absorbed. Some points of general theory (notably in the beginning) are arguable, but these are outside the main stress of the book. First and foremost, the author is an expert with both feet on the ground. His ideas are not at all white, unworldly, and useless from a too exclusive dwelling in the world of educational theory. In a war he would acknowledge that the shell could burst near the general because it did. In teaching he makes ample allowance for the sober realities that do occur in practice.

BROADENING HORIZONS

College Without Credit¹

Despite the fact that during the past decade colleges have been increasingly careful in the selection of incoming freshmen, it is still true that many applicants who lack fitness do get into college. Sooner or later, either on account of lack of ability or laziness, they have to be dropped. Few high-school graduates correctly evaluate their fitness for a college career. Fewer parents in planning college for their children consider their talents, their high-school achievement, or their desire for further education. In the students' minds, frequently in the parents', college is just the next place to go after high school. All they think necessary for admission to a college campus is a high-school diploma. Many of them look upon college merely as a hurdle they must leap to get into the professions.

It may be assumed that the liberal arts curriculum is constructed to fit a student of sufficient intelligence and academic training to accomplish average work at the pace required to cover the four years of college subjects. One who for any reason cannot run at this intellectual speed does not belong in college. However, it does not follow that the student who is unable to do so is incapable of further education in liberal arts subjects. At a slower pace, perhaps, and omitting subjects too difficult for him, a liberal arts training might effect all the good results—in a limited way—that it does for those able to finish the four years' race on time.

During the long and lean years of depression, crippled industry was unable to absorb the increasing number of high-school graduates. Not a few of these lacked the competency and speed to attempt a four-year liberal-arts training. They were barred too from postgraduate courses in the high schools on account of crowded conditions. Some of these students seriously desired to improve themselves intellectually. Others had an eye on the professions but the D grades kept them out of college. Many looked upon this rejection as a denial of inalienable rights. No candidate will admit his lack of fitness. One good mother read me a lecture about denying her son admission to college after all the preaching that goes on about Catholic education. She sent her boy through the parochial school, a Catholic high school, and now he was denied admission to a Catholic college. To talk of his *fitness*, or lack of it, for intellectual training on the college level seemed to be beating around the bush.

To meet these circumstances, the University of Detroit in 1937 started a division called by the noncommittal name "General College." It is a

¹ Reported by John F. Quinn, S. J.

two-year course but it grants no credit. The students do not represent the University in athletic sports or other contests. A high-school diploma plus a poor high-school record is the only requisite for admission.

Albert L. Scott of Brown University once described a liberal education as follows: "It provides a broad base for living and the broader the base a man has in experience or training, the less likely he is to be overturned by the vicissitudes of the years." The objective of the General College is to make this base as broad as possible but by slower stages than the liberal arts college achieves it. Preparation for college is definitely not one of its objectives. However, if it is discovered that a student, despite his poor high-school record, has the mental capacity necessary for the liberal arts college, on the recommendation of his teachers he may transfer to that division at the end of a semester, but he must start as a freshman. During the first year, out of a class of twenty-one, only five students were judged capable of doing the work of the liberal arts college. All five, however, chose to finish out the year in the General College. The students were enthusiastic about the training but were looking toward the promised land. One who was permitted to enter the Engineering College as a freshman said that he got more out of his year in the General College than he did in four years in high school. Of course there are many explanations for this. New associations, the impossibility of getting into a liberal arts college, new methods of instruction, act as a sort of cold shower on sluggish youngsters who played or drifted their way through the four years of high school.

The following curriculum is offered:

First Year

English (correct writing and literature)
History
Science Survey
Sociology
Religion or Principles of Morality

Second Year

English
Economics
History: Europe since 1870
Appreciation of Arts
Survey of Philosophy
Religion

Why this curriculum was chosen and why mathematics and modern languages were omitted is simply because the committee thought it was the best thing to do. The matter was discussed; adequate reasons were given for the inclusion of each subject and for the omission of others. It is the opinion of the teachers, after three semesters' experience, that the biggest

handicap these students have is their inability to express themselves in good English. All lack training in rhetoric and composition. Few have done any worthwhile reading.

The most striking thing brought out by this experiment is the deplorable fact that in the minds of most students education and credit-collecting mean the same thing. If you are collecting credits you are getting an education; the more credits the more education. If you are not getting credit you are not getting an education. When you have collected 128 credits you cash them in for a diploma and your education is finished. Even good students are inoculated with this virus. The liberal arts curriculum in itself is difficult enough to 'sell' to the present-day high-school graduate, when more attractive (because 'practical') courses such as journalism, commerce and finance, engineering are up for sale. But a liberal arts training without credit seems, in the eyes of many, nothing more than a dishonest academic transaction. Whether President Hutchins and Dean Foerster succeed in correcting these false notions remains to be seen. But the permanency of success of some sort of training as that given in the General College is contingent on the success of their campaign.

From this you have probably guessed that the one objective in the minds of the students in the General College is to get into the greener pastures of the liberal arts college. This is true. To this end they worked as they never did in high school. The fact that they had not the necessary talent to do college work they simply would not accept. The reasons for poor high-school records were given as follows: "I was never made to study in high school," "I was playing around in high school," "I never took school seriously 'till now." Every student was certain that he could succeed in the liberal arts college "if he only got a crack at it."

Teachers find the work in the General College far more difficult than in the liberal arts college though they are not asked to cover certain material in a definite time. Their opinions of each student's ability to do college work are strikingly the same. Of the twenty-one students who finished the first year's work, only five returned for the second year. The others, disappointed in their ambition to be doctors, engineers, lawyers, and dentists, sought admission to other institutions, or went to work. The five who returned for the second year are satisfied with the course they are taking and feel that they are improving their minds according to their ability, though one student still nourishes the hope that one day he may be a D. D. S.

The present freshman class in the General College numbers thirty-two, an increase over last year. During the semester I gave the students a talk on education as an end in itself. They listened attentively but were not convinced. They are, however, studying hard and getting an

education according to their capacity though they don't like the idea of not getting academic credit. According to statistics the need for this type of college will be greater in the future. Even if a college degree is granted after the sophomore year there will be plenty below-average students unable to do the work required for the degree, and many of these will, for various reasons, want to continue in school. If this type of student is to be served we will have to break down the prevalent false notions of education which the credit system has put into the minds of the young, or, failing this, imitate our betters—drop the credit system and substitute a student pattern map.

The Canisius Alumni College¹

February 26 to April 3, 1939¹

On February 26, 1939, the Canisius Alumni College began its second year. Following the general plan of the first year, the Alumni College was conducted on Sunday afternoons for six weeks. Each afternoon was divided into sessions, with three lectures offered during each session. Thus, a total of thirty-six lectures were given in six areas as follows:² United States foreign policy; adolescent psychology³; chemistry; ethics³; literature; sociology.

The faculty comprised twenty lecturers, of whom seventeen were members of the regular staff of Canisius College. There were no fees, no credits, and no examinations.

Attendance figures for the entire series were kept; and a questionnaire was distributed on the fourth Sunday to obtain suggestions with respect to a continuance of the program, and to determine the holding power of the second Alumni College. The questionnaire was filled by the classes of the first session only; in this way it was possible to avoid duplication. Of the 458 who attended the first three classes, 310, or almost 68 per cent, filled the questionnaire. Table I presents the data for attendance.

TABLE I—ATTENDANCE

	February	March	March	March	March	April
Field	26	5	12	19	26	2
At 3 P. M.						
U. S. Foreign Policy...	256	251	169	247	169	187
Adolescent Psychology..	213	289	185	138	207	173
Chemistry	47	61	51	73	68	117

¹ Reported by A. Ralph Carli, Ed. D., of the Canisius faculty.

² The first three were given concurrently during the first session; the last three, during the second session.

³ Included as the result of a questionnaire given during the first Canisius Alumni College in 1938.

	At 4 P. M.					
Ethics	251	369	327	406	379	577
Literature	163	133	75	77	73	75
Sociology	79	81	53	35	16	47
Total attendance....	1009	1184	860	976	912	1176

With the exception of one Sunday, there was no marked falling off in attendance. The total attendance was 6117, as compared with 6109 for the Alumni College of 1938. The series of lectures on ethics proved to be the most popular, followed by those on United States foreign policy and the series on adolescent psychology. It is clear from the data that, if attendance is the criterion, the second Canisius Alumni College was a success.

More than 47 per cent, or 146, of the respondents to the questionnaire attended some of the lectures last year. Of these, 70 per cent attended five or six Sundays last year; almost 20 per cent attended three or four; and slightly less than 10 per cent, one or two Sundays last year. Although this is not conclusive evidence, it would seem to indicate that those who attended the Alumni College last year returned this year to an appreciable extent. It should be noted, moreover, that by far the greater number of those who return come back for practically the entire series.

Perhaps the most interesting facts with respect to the Alumni College of 1939 are revealed in Table II, which presents the data on the composition of the student body. Two facts stand out in Table II. First, only

TABLE II—COMPOSITION OF STUDENT BODY

Sex	Alumni	Guests	Total
Men	65	61	126
Women	19	159	178
Unknown	1	5	6
Total.....	85	225	310

eighty-five or 27 per cent of those who filled questionnaires were alumni; by far the greater number were guests. Second, 178 or 57 per cent were women; 126, or 40 per cent were men. If the data obtained through the questionnaire are representative,⁴ it seems clear that the Canisius Alumni College for 1939 was not, primarily, an alumni college. If greater numbers of the alumni are to be drawn to the Alumni College, it will be necessary, therefore to make such changes in future programs as will promote that end.

The writer does not believe, on the other hand, that any evidence has been presented which would militate against the continuance of the Canisius Alumni College. An educational enterprise that attracts more

⁴ This should be qualified by the fact that a large number of the alumni were called by the Bishop to a special meeting on the Sunday afternoon this poll was taken.

than six thousand adults for each of two successive years makes a contribution in a democratic society that is by no means insignificant. Ultimately, it must redound to the donor.

Convention of the New England Catholic Student Peace Federation¹

This was the third, and largest, convention of the Federation. There were two hundred and fifty delegates present from twelve Catholic colleges and eight Newman clubs in the New England states.

The convention carried on five concurrent discussions on international questions, in which delegates who were strangers to each other had the interesting experience of both encountering and furnishing diversified student views. Following these discussions, the delegates were served dinner in Kimball Dining Hall of Holy Cross College. The guest speakers at the dinner were Father John LaFarge, associate editor of *America*, and Dr. Richard F. Pattee, acting chief of the Division of Cultural Relations of the United States State Department.

Father LaFarge spoke of the interest shown in world peace by the late Holy Father, Pius XI, in a private audience which he was granted last summer; and then pointed out that while Catholics are not pacifists, they are by nature peacemakers, and that peace can come into the present world, not through political means, but through social and moral teaching.

Dr. Pattee, a graduate of the University of Louvain, made a stirring appeal to the delegates to interest the twenty-one million Catholics of the United States in their one hundred million devout and faithful Catholic brethren in South America, as the chief means of achieving Pan-Americanism.

The convention then held a general assembly for elections and resolutions. It favored international law based on natural law; a moral as well as an economic front in international affairs; neutrality but not isolation; it opposed pacifism; it favored the abolition or diminishing of excessive trade-barriers between nations; it opposed Fascism, Naziism, and Communism; it advocated religious and racial freedom in Germany, Mexico, and Russia as a major step toward world peace.

The convention had begun in the morning with the celebration of a peace Mass in the college chapel by the Reverend Patrick J. Higgins, S. J., faculty adviser of the New England Regional Division of the Federation. It closed with a resolution expressing the sorrow of the delegates over the demise of Pius XI.

¹ Reported by Patrick J. Higgins, S. J., Holy Cross College.

A marked feature of the gathering was the interest shown by the Newman clubs of New England in seeking to know Catholic views on international affairs. The president of the Federation of College Catholic Clubs, together with many delegates from this organization, now affiliated with the Catholic Student Peace Federation, attended as representatives of over 2,500 student members in New England institutions.

The Federation was invited to Boston College for its next convention. In the interim the Catholic Student Peace Federation will conduct panel discussions among the colleges, distribute its pamphlets, which summarize the teachings of the Holy See on peace, and in general further the expansion of the Federation as a prime corrective of the radical teachings disseminated by other student organizations in the country on international affairs. This work will be carried on in conjunction with eight other Catholic student peace federations throughout the country and with the Catholic Association for International Peace.

Positive Theology for College Students¹

THE SCENE:

A class of forty freshmen who refuse even to approximate the 'normal curve.' By general consent of the students in the class, this particular section of the first-semester religion provided the hardest intellectual work the students had met in the university. Yet half a dozen of the young men in that class merited a grade of A without extending themselves in the least. If education means development through the exercise of one's powers, this group of students is well on the way to intellectual flabbiness, in spite of a thoroughly intellectual approach to the subject.

THE PROBLEM:

How put these young men to work at something that will make them extend themselves—test their mettle? How prevent them from expending all of their fine energies in a host of activities which, while good in themselves, are not the primary end of a university education?

THE SOLUTION:

Faced with this situation, the instructor of these unusual students called a meeting of the group at the beginning of the second semester (February 1938), addressing them somewhat as follows: "You men have shown that you can complete the work of the class with comparatively little effort. As a result you are not getting the mental development which is, or should be, your primary objective in college. Moreover, you are

¹ Reported by Arthur P. Madgett, S. J.

spending most of your time outside of the classroom in activities which are good enough in their place, but their place is not the whole horizon of these four years of college.

"You will inevitably tend to become mentally superficial, and will probably outgrow your hats because you so easily surpass other students. Instead of comparing your accomplishment with what you could do if you really worked, you will compare yourselves with those who have lesser gifts—forgetting that you will be held responsible for the use of the talents you possess.

"You have an obligation to God, as well as to yourselves, to make good use of the powers given you. If you really wish for an opportunity to test yourselves, to see what real intellectual work is, we can form a seminar for deeper study of our subject.

"Here is your program. You will be expected to cover all the matter which is covered in the regular class on the Church. To make sure you have done this, you will be given a thorough examination on this matter, or assigned an extensive term paper covering the whole ground. In addition, you will make a deeper study of some phase of Church history, especially the periods which are the subject of controversy between Catholics and non-Catholics. On this topic, you will first give an oral report to the seminar, lead a discussion of the subject, and with the benefit of discussion and criticism of your report, will write a documented paper on the subject. Your paper must give evidence of investigation in the better secondary sources of the period covered, and, where books are available, in the primary sources."

RESULTS:

All of these students accepted the challenge enthusiastically. They were put to work on such materials as de Grandmaison's *Jesus Christ*, Felder's *Christ and the Critics*, DuChesne's *History of the Early Church* and *Temporal Sovereignty of the Popes*, Dawson's works on philosophy of history, and others of similar weight. After some preliminary difficulties in finding and organizing material, most of them turned out papers which would be a credit to any college senior. For the general paper on the Church, one of them wrote one of the finest essays on the Church I have ever read.

With this taste of independent study and of finding things out for themselves they were not satisfied. All of these students asked for a similar approach to another subject for their sophomore year. We chose the Sacrifice of the Mass. For special topics, one student was assigned "Pagan Sacrifices," another "Jewish Sacrifices," and a third "Theology of Sacrifice." A fourth studied the historical development of the western rite from the first to the fifth centuries, another took Gregory and the subsidiary

western rites, and the last the Eastern Liturgies. For materials we had the volumes of *The Ante and Post-Nicene Fathers*, Kirch's *Enchiridion Fontium*, and Journel's *Enchiridion Patristicum*, for primary sources. (The Leonine and Gelasian Sacramentaries arrived too late for use this semester.) Our secondary sources included DuChesne, King, de Puniet, Cabrol, Kramp, Parsch, Ellard, and others. The experience gained in the first year resulted in better organized papers and a better mastery of the topics in oral discussion. We found it more effective to have the students read their papers and then lead discussion, rather than give an oral report from notes. There was not one paper which would not make a creditable graduate term paper. Visitors to the seminar sessions were impressed.

These students are not yet satisfied. They have asked for another field this semester. They shall have it. Moreover, the better freshmen have heard of this group and want another seminar begun for them. They do not flinch when warned that they will be required to do three or four times as much work as the regular classes.

Only those students are admitted into this group who have shown more than ordinary capacity, as well as fidelity to their regular work. The students themselves recognize that these 'honors' courses in religion have a far broader value than any other course they could get in their first two years of college, over and above their value as religion courses. With the cooperation of other professors the selection of the best students is made easier and more sure. The two groups, sophomore and freshman, now include ten students each from the best in the university.

An unexpected and very consoling result has been a marked diminution of that passive resistance to religion which the student body has heretofore shown. 'More religion' has become an indication of exceptional ability rather than an expression of disgust. On the whole the experiment has been eminently worth while. In one field, at least, our plunge into the business of mass education will not result in the usual penalization of the more intelligent students.

The Jesuit Educational Association Research Committee¹

In the early part of the summer, 1939, Father Edward B. Rooney, national secretary of the Jesuit Educational Association, appointed a standing committee to be responsible for initiating and directing research that would be of help to all Jesuit institutions in the United States. It

¹ Prepared from the minutes of the first meeting of the J. E. A. Research Committee submitted by the chairman, Austin G. Schmidt, S. J.

was the wish of Father Rooney and the Executive Committee of the J. E. A. that a beginning be made in the field of Latin at the high-school level.

The Research Committee is composed of the following members: Fathers Edward B. Bunn (Loyola College, Baltimore), William R. Hennes, (Juniorate, Milford, Ohio), James A. King (St. Ignatius High School, San Francisco), Henry W. Linn (The Creighton University, Omaha, Nebraska), Joseph C. Mulhern (Jesuit High School, New Orleans), and Austin G. Schmidt, chairman (Loyola University, Chicago). The first meeting of the committee was held on August 5, 1939, at Loyola University, Chicago. Present were Fathers Bunn, Hennes, Linn, and Schmidt.

Since the work of the committee should be of interest to the whole American Assistancy, the QUARTERLY will record from time to time the progress of the projects undertaken. A summary of the discussions and decisions of the committee at its meeting on August 5 is here given:

Two suggestions made by Father Bunn were accepted by the committee: (1) that the committee should look upon itself as a steering committee responsible for suggesting and initiating research, but not necessarily responsible for carrying it out; and (2) that efforts should be directed primarily toward research that would assist our schools to improve instruction and to achieve more perfectly the objectives of the *Ratio Studiorum* rather than toward research resulting merely in the accumulation of factual information concerning present procedures and outcomes.

The committee then decided that, since the regional directors are already heavily burdened with responsibilities, each regional director should be requested to appoint in his own Province a co-ordinator familiar with research technics who should be responsible for seeing that projected research was carried out, unless it should happen that the regional directors, or any among them, preferred to assume this responsibility themselves.

The committee was of the opinion that any extended program of research would ultimately require the services of one or more full-time workers, but felt that a beginning could be made without taking such a step at once.

The suggestions concerning possible research projects that had been made by the chairman in the agenda for the meeting were then discussed at length. Father Bunn expressed the opinion that research should be qualitative rather than quantitative, that an effort should be made to obtain evidence bearing upon the effect of Latin on those mental powers that are characteristic of the truly educated individual—namely, the power of clear thinking and of effective self-expression, and that the basis of

these powers is a functional control of words. Other members of the committee brought out the fact that the development of such control over words was one of the chief aims of the efficiency clinic conducted so successfully by Father Hugh P. O'Neill at the University of Detroit, and that material which would be useful in an investigation was already available.

It was therefore decided that two research projects should be attempted this year, as follows:

(1) By means of a check list all instructors in Latin in all the Provinces will be asked to state what they consider to be the immediate objectives at the level at which they are teaching and what they consider to be the ultimate objectives to be achieved at higher levels. Since check lists are suggestive, instructors will first be asked to draft a succinct statement of objectives as they see them. The statements are expected to indicate what instructors actually seek to achieve; the check list is expected to indicate what objectives they accept when their attention has been called to them. It was felt that this study of objectives would stimulate our teachers to reflect upon their purposes and would provide evidence that would be useful if not necessary for the profitable organization of further research.

The committee felt that this research project would be a legitimate thesis problem for some graduate student, preferably a Jesuit.

(2) An attempt will be made to determine this year what can be done to bring about a better comprehension of words and a better functional knowledge of words on the part of pupils. Father Linn acceded to a request that he make a study of what is involved in a full and complete mastery of a word; for example, the ability to define it accurately, to give its opposite if it has one, to distinguish it from synonyms, and so forth. Other members of the committee promised to give Father Linn whatever assistance they could. About November first the regional directors will be asked to select a number of superior instructors who for a period of four or five months will make every effort to develop in their pupils an interest in words and certain habits and power in the use of words. Before the experiment begins these classes and an equal number of control classes in which no special effort is being made along the lines indicated will be tested. For this purpose it will be necessary to prepare a list of Latin words common to the different textbooks used in the various Provinces and to construct a test. The classes will be retested at the end of the experimental period, early enough to have a report ready for the spring meeting of the Jesuit Educational Association. In addition to the test results, the instructors in the experimental classes will be requested to prepare statements of the methods used by them.

Introducing the Freshman to Science¹

"Will physics be of any use to me? I intend to be a chemical engineer."
 "Why do I have to take history and English in college?" Many a student adviser has seen a bewildered freshman turn away dissatisfied after hearing a disquisition on why such mysterious things are required in a liberal college. Four years of college is too expensive a luxury to be accepted forthwith by the modern high-school graduate solely on the word of a professional educator.

Nearly two years ago Rockhurst College in Kansas City decided to settle this problem of orientation by introducing survey courses for all freshmen. Our results last year so far exceeded our hopes that we thought the readers of the QUARTERLY would be interested in a description of a science survey course taught by a group of four teachers.

The initial problem was to determine what a science survey course should be. The perusal of such standard texts as Watkey's *Orientation in Science*, the University of Chicago's science survey series, and many others gave little enlightenment. The plan followed in these books seemed to be to condense all that had been accomplished in science into four or five hundred pages, and to intersperse the factual recital with inept remarks on how scientific thinking is fast becoming the savior of the poor human race. Such a shallow meandering would scarcely accord with Newman's idea of a liberal education or help to guide a serious student in his choice of a profession.

The result of our study and many weeks of discussion was the realization that if we wanted a science survey course adapted to a Catholic liberal arts college we would have to devise it ourselves. Since there was immediate need to arrange a schedule of classes, we began with this. There were four teachers to take care of one hundred students; three hours a week for a year were allotted to the course. It was decided to divide the students into three groups and arrange the schedule as follows:

Group A: 9.00 A. M. Group B: 10.00 A. M. Group C: 11.00 A. M.

First quarter	Mathematics	Biology	Chemistry
Second quarter	Physics	Mathematics	Biology
Third quarter	Chemistry	Physics	Mathematics
Fourth quarter	Biology	Chemistry	Physics

This seemingly haphazard schedule was found to be entirely satisfactory. The fact that each group of students takes the different parts of the course in a different sequence, completely obviates the false assumption that there is any Tree of Porphyry in the subject matter of the natural sciences.

¹ Reported by William C. Doyle, S. J., Rockhurst College, Kansas City, Missouri.

The next problem was to find some unifying principle that would not only tie the work together but also leave the student with a clear perception of what science should mean to him. All were agreed that emphasis should be placed on the fact that the survey of science was a part of a cultural program. But what is meant by the cultural view of science? For example, what should be our attitude toward a man who devotes the major energies of his life to study in a laboratory, poorly paid perhaps, and with only a meager hope of making a name for himself? Any reasonable person would have to give some such answer as the following.

Every created thing was made to give glory to God. Inanimate objects do this by reflecting the beauty, order, and immensity of their Maker; living things, by their attractiveness, complex arrangement, and fitness to serve the needs of man. But man, with his intellect (even independently of his will), gives far greater glory to God by his ability to understand creation and to delve into the secrets of the workmanship of the all-wise Ruler of the universe. This earth and all it contains was given to man in such great profusion not solely to be used in serving God, but much more to help him to appreciate and finally to love Him.

This seemed to us a very appropriate 'theme song' for a natural science survey. For the benefit of students who planned to become doctors or engineers, special emphasis was also to be placed on the fact that we were not primarily interested in the working details or technics of any profession, but rather in imparting a broad training in pure science. Later, when the student comes to specialize in a particular field, he will not only be able to choose intelligently what he is best fitted for, but also have a clear-cut knowledge of fundamentals which will enable him to become an expert and not merely a blind imitator of work done by others.

Our last problem was to discover methods of teaching and to determine the content of the various parts of the course. To compensate for the lack of a suitable text, the students were required to take copious notes in class and to rewrite them carefully in notebooks. Library work, too, became an important factor. At first our results here were rather discouraging; but soon ways were devised to make sure that the students handled a number of books—and looked at the pictures! Occasionally also, an assignment was given to test evidence of the reading of specified periodical literature, sometimes of a fairly advanced nature.

The term 'survey' need not be extended to all aspects of a major field of the natural sciences. In physics, for instance, the topics taken up formally were limited to universal gravitation, the vacuum tube, polarized light, work and energy, and air conditioning. The goal set was to give the student a taste of the methods and intellectual processes of the physicist. Analytic geometry was the sole subject matter of the mathe-

matics survey; but this included a detailed study of the meaning of number as applied to graphing, and the idea of slope and derivative as applied to 'humps' in curves. By carefully choosing problems that would not involve fractions or radicals, it was found possible to explore some of the so-called higher mathematics, and to show how necessary pure mathematics is for one who intends to be a scientist.

The usual objection offered to the introduction of survey courses is that they delay the entrance of the student to more serious college study. We are not in a position to answer this objection yet, but the general conviction of the science teachers is that the training given to a freshman in the survey course is more valuable than detailed work in any one field of science. To express this more specifically, a sophomore who continues the study of chemistry will know beforehand what to expect from his professor and will have besides a knowledge of the elements of chemistry with its mathematical, physical, and biological background. Thus, though he will seem to be handicapped in regard to semester credit hours, this will be offset by a raising of the standard of all later courses and by the broad, intelligent approach he will have to a more detailed study of the science of his choice.

NEWS FROM THE FIELD

The summer meeting of the principals of the California Province was held on July 18, 1939, at the University of Santa Clara, with Father Hugh M. Duce, the regional director, in the chair. At the beginning of the meeting Father Duce read the letter from Father Edward B. Rooney setting up a national research committee of the J. E. A. The principals expressed themselves as interested in participating in the projects of the research committee. The meeting itself was concerned chiefly with a discussion of various syllabi—for English, religion, and Latin—in the process either of composition or revision, and with common province examinations and their results.

The New England Province announced early in the summer the opening of the new Cranwell Preparatory School, in Lenox, Massachusetts. The property and buildings (the former Berkshire Hunt and Country Club) are the donation of Mr. Edward H. Cranwell.

The annual deans' meeting of the Maryland-New York Province was held at Bellarmine Hall, Blue Ridge Summit, Pennsylvania, on August 25 and 26, 1939. Father Matthew J. Fitzsimons, regional director for colleges and universities, presided. The topics discussed included a study of the A. B. and B. S. curricula as outlined in 1935; the principal functions of the college dean and of heads of departments; the type of emphasis to be placed on courses in philosophy and religion during the year 1939-1940; the provision of opportunities for 'better students'; method of collecting records of graduates; a proposal to abolish 'make-up' courses by determining an average below which no condition examination will be allowed.

Several administrative changes within the provinces took place during the summer. Father William J. Murphy, formerly General Prefect of Studies and Socius to the Provincial of the New England Province, was appointed Rector of Boston College; Father Percy A. Roy, formerly dean of Loyola of the South, was appointed Rector of Loyola; Father Charles H. Cloud, formerly Provincial of the Chicago Province and recently dean at West Baden College, succeeded Father Albert H. Poetker as Rector of the University of Detroit; Father Joseph R. N. Maxwell, who has been dean of Boston College, became Rector of Holy Cross College.

Father Joseph A. Vaughan, dean of men at Loyola University, Los Angeles, who attended the annual conference of the deans and counsellors of men from Pacific Coast colleges last spring, kindly sent some notes on

the conference. This year for the first time student representatives were invited to the conference. The exchange of ideas between students and deans was found to be so advantageous that this feature will be retained in future conferences. Economic problems loomed large. In many institutions the main work of the deans of men is concerned with financial assistance to students. One session was taken up with a discussion of sororities, fraternities, and social activities; another on controlling student conduct. Though no positive recognition was given in discussions at the conference to spiritual ideals and motives, there was opportunity to discuss informally with various groups the Catholic technic of counselling.

During the University of San Francisco summer session, the high-school teachers of the California Province met for a one-day Institute. The Very Rev. Provincial of California presided at one of the sessions. The Institute was divided into three sections—one for religion, one for Latin, and the third for English. Some of the topics which formed the subject matter of papers and discussion were: "The Religious Atmosphere of a Catholic High School"; "Teaching Religion for Life"; "Quantity versus Quality in Literature"; "Effective Work in Latin Grammar and Composition"; "Can the Progressives Help Our English Teachers?"

SUMMER SCHOOLS FOR JESUIT TEACHING SCHOLASTICS

California Province: Summer school held at the University of San Francisco, Father Joseph A. Slattery, of the Maryland-New York Province, gave two courses in English: "Neo-Classical English Prose" and "The Eighteenth Century Novel"; Father John Brolan of Los Gatos Juniorate gave two Latin courses: the "Tusculan Disputations" and the "History of Latin Literature"; Dr. Malcolm Macdonald, of the University of Texas, lectured on political science. Courses in economics, education, history, mathematics, and French—taken by some of the scholastics—were handled by professors of the university faculty.

Chicago Province: Summer school held at West Baden College. Fathers Charles H. Metzger and W. Eugene Shiels conducted courses in history, the one in historical methodology, the other a seminar in modern European history, 1815 to 1870. There were courses in English on effective writing (for high-school English teachers), in Greek, in mathematics, and in Latin. Two features of the summer session were, first, a series of five lectures and demonstrations for novice teachers, given by Father John J. Nash, of the University of Detroit High School, who has been teaching for thirty years, principally in first year of high school; secondly, a series of seminar conferences, July 5 to 18, by Father Hugh P. O'Neill on the plan, technics, and drills of the University of Detroit Efficiency Clinic, with applications

to high-school teaching and remedial work; July 19-25, by Father Jean Delanglez, of the Loyola, Chicago, Institute of Jesuit History, on "Some Issues in Historical Research"; July 26-29, by Father John F. McCormick, of Loyola University, Chicago, on "The Limits of Philosophy"; August 1 to 5, by Father William F. Ryan, of John Carroll University, on "Radio Writing and Broadcasting."

Maryland-New York Province: Summer school held at Bellarmine Hall, Blue Ridge Summit, Pennsylvania. The first-year regents followed special methods courses in which the subject matter of their teaching assignment was prepared. Advanced courses in Latin and Greek authors (Caesar, Xenophon, Cicero, Vergil) were offered for the second- and third-year regents. A special course for all the scholastics, on the teaching technics of the *Ratio Studiorum* viewed in their historical perspective and their application to present-day Jesuit teaching, was given by Father Allan P. Farrell, of the Chicago Province. Six lectures on "Measurement in Education" were given by Father E. J. Baxter. A program of evening lectures included Father A. F. X. Devereux on "English Literature"; Father Richard F. Grady on "Jesuit Drama"; "Motivation for Student Writers," by Father Wilfrid Parsons, and three special lectures by Father Pierre Charles, of Louvain. Round table discussions of extra-curricular activities were held during the successive weeks of the summer session.

Missouri Province: Summer school held at Campion, Prairie du Chien, Wisconsin. Special methods courses in Latin, Greek, English, and history were conducted for first-year regents whose teaching assignment lay in one or other of these fields. There were besides advanced courses in mathematics, sociology, and American history; reading courses in French and German; private tutorial courses in ancient languages, English, and education.

New Orleans Province: First-year regents took a six-weeks' course in "Practice Teaching" at Jesuit High School, New Orleans. One or other of the second- and third-year regents took courses at Spring Hill College summer school; the remainder of the regents did private non-credit study courses.

Oregon Province: The scholastic teachers were divided between the two summer schools, Gonzaga and Seattle College, where they took advanced courses in their field of specialization.

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