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Jesuit Educational Quarterly

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More Writers from Our Colleges?

WILFRID PARSONS, S. J.

(NOTE: *The following paper has been composed from notes prepared for a talk to the Scholastics of the Maryland-New York Province at the Summer School at Bellarmine Hall in August 1939. It does not pretend to be an exhaustive inquiry into the subject. It contains many platitudes, for which the reader will forgive me. And it also, no doubt, puts forth some statements which are highly controversial. A discussion arising from these will probably prove to have been the most useful aspect of the present paper.*)

Why do not our colleges turn out more writers? This question is one of the most commonly asked by both those who have the interests of Catholic education at heart and those who look askance at it. Like most similar questions, it does two things: it makes a statement, at the same time that it asks a question. The statement is that we do not turn out many writers, relatively at least to non-Catholic colleges.

Can this statement be challenged? In one sense, I think that it can. I have often answered it by saying that our Catholic colleges do turn out writers; and in answer to the further obvious retort, one has to admit that they do not write. We turn out dozens of young men every year, each college turns out one or two at least, who can write, and write as well as anybody now writing.

From this angle, the question comes down to this: not, why do we not turn out writers? but, why do our writers not write?

It is important, it seems to me, that we bring the discussion to this actual point. We have to admit that Harvard, for instance, has been extraordinarily successful in pouring into the literary field young men who very quickly show that they have an English style, who have the knack of catching the public eye and ear, and who actually have something to write about. In my tentative answer to the question, therefore, I am stating that we also turn out similar talents, similarly trained, but that, as a matter of fact, they do not show that style, they do not catch the public eye and ear, and they do not show that they have anything to write about.

Why do they not do that? I will attempt some analysis of the problem in what follows.

It is not a simple problem, but rather a very complex one. One fact is the economic one. Writing requires a certain kind of leisure, time for thought, long hours for composition, longer hours for correction and

check-up. When a young man leaves one of our colleges, the chances are that he is immediately faced with the problem of self-support. He has to get a job which will take up all his energy and most of his time, and a job which is usually as far apart from writing interests as can be. The few who go into journalism either become mired in it and remain just reporters all their lives, or if they graduate out of it in time, they go into publicity, or perhaps politics or some administrative position which precludes any writing.

Is this obvious fact truer of our boys than it is of the similar talents in the non-Catholic colleges? To an extent it is. The economic level is lower, the urge to better themselves is stronger, due to that very low level, and the tradition among their families pushes them more strongly in that direction than it does the non-Catholic generally. But it is clear that it does not altogether answer the question; for one can point to products of non-Catholic colleges who have been economically placed in the very same position as our own students.

Another fact is this: the general lack of literary tradition in the families from which our boys come. When a boy has three or four generations of intellectuals in his family, he is more apt to look on literary production as natural to him and a literary calling will be more favorably regarded by his parents and relatives, who will be more likely to aid him in the first difficult years. Look at the large numbers of American writers whose fathers and forebears were clergymen. In the last generation it was the clerical families which bore aloft the banner of intellectualism. This situation, by the nature of the case, does not exist among Catholics. Our intellectual clergy is sterile by its vow of celibacy, and the spark dies out with it. It is certain, I think, that this accounts for much of the disparity. The literary spark ignited in the non-Catholic college is fostered at home; in the Catholic home it is almost immediately stifled. It is a condition, I think, which will be altered as our lay people become more well-read and hence give birth at home to an atmosphere more favorable to literary creation. One can already see this factor in operation.

At this point let me make a further distinction. I mean that between literary production for the Catholic market and for the non-Catholic market. The two cases are obviously not on a parity. In the Catholic field we already have many writers; our periodicals are a fertile outlet and our editors are always on the lookout for new and better writers. It must be admitted, however, that there has been an extremely low critical standard in the Catholic book field, and this low standard has operated to our disadvantage in two contradictory ways.

In the first place, the low standard of criticism has had the usual effect of permitting mediocre products to appear in our publishers' lists. And

mediocre product has the unfortunate effect of giving birth to further mediocre produce, and so on, *ad infinitum*. The result of this is that the young man or woman with the higher standards acquired in college is disgusted and instinctively loses courage and interest.

The contradictory, but perhaps also inevitable, effect of this situation is that there has arisen among our Catholic people an acrid and unfair attitude towards all Catholic writing. If it's by a Catholic, it can't be much good. Hence, no demand; hence, no desire by the publishers to take what is offered them. It won't make money. The economic factor again.

Now it is obvious, I think, that this first obstacle must be brushed away before any progress can be made. Hence, the first thing we have to do is to jack up our standard of Catholic literary criticism. This is already being done. Firms like Sheed and Ward, Longmans, and Macmillan are beginning to accustom our Catholic people to a better quality of literary output. The reviewers on our Catholic papers are beginning to sharpen their acumen and to strengthen their courage and outspokenness in the case of Catholic books. This also is like a snowball. *Crescit eundo*. The appearance of better books increases our distaste for the poorer ones, and this in turn results in a lesser output of the poorer ones and increases the desire for the better ones. But we still have a long way to go in this direction.

In the same direction the Catholic Book Club has been a potent factor both in raising Catholic critical standards and in interesting the non-Catholic publisher in accepting Catholic books. In the first place, it was our immediate discovery that nearly every book we took for the Book Club went into a second and third printing as a result of the publicity attendant upon its selection. This alone was enough to make the secular publisher prick up his ears. The dollars were talking. The result of this is a vastly enlarged outlet for the Catholic writer in recent years. Three or four publishers are now actually competing with each other for the good Catholic books, where, before the advent of the Catholic Book Club, it was difficult to interest even one publisher in any but the very exceptional Catholic book. This also is all to the good for the future of Catholic writing.

It still remains true, however, that even these non-Catholic publishers are still directing their Catholic output to the exclusively Catholic field, with some small exceptions. The book I wrote on Mexico received permission from the authorities to omit the *Imprimatur* for the non-Catholic trade, which showed that the publishers hoped to interest non-Catholics in its sale. The same has happened to the more recent book on democracy which Macmillan has published for me. Generally, however, the secular publisher is competing for the Catholic trade alone; he is still wary of

trying to interest the world at large in a book by a Catholic written from a Catholic point of view.

Here's the rub. The influence which the Catholic mind must exercise on the world at large is stifled at birth if it has no outlet through non-Catholic channels. Chesterton, Belloc, Baring, and a few others have a non-Catholic hearing. So has Alfred Noyes. So will Heywood Broun have it if he begins, as he seems about to, to talk as a Catholic. (See his column in the *Commonweal*.) It is a fact, however, that the only Catholics, or nearly the only ones, who have the ear of the general public, are those who had it already before they became Catholics. When they enter the Church, their following does not ordinarily desert them. So perhaps the Catholic renaissance will come only when also in this country we have made enough converts of the type who already have the ear of the world before they enter the Church. That makes it look pretty hopeless for the born Catholic, I admit, but maybe also the experience of England will repeat itself here. Over there, a whole group of born Catholic writers has, as it were, ridden into public notice on the coat-tails of the more famous converts.

Before that happens, however, I think that several things will have to be done. We will not have solved the problem, as we do not solve any human problems, by any mechanical solution. When the public ear becomes attuned to hearing and relishing the Catholic accent, there must be something more behind the Catholic voice than there is at present. There is still a sense in which it can truly be said that the Catholic college is not turning out writers—writers, that is, in the sense that they will become best sellers, or critical successes, at least.

First of all, we have to emancipate ourselves from a certain foreign outlook. I mean that we have to stop looking on Americans as "they" in contradistinction to the instinctive "we" which feels itself foreign to the American mind. Only when we can whole-souledly call ourselves "Us" along with the American people will we be able to talk to that people in an accent which it will understand. I cannot say that we have yet succeeded in doing this thing. To determine how deep this goes, let everyone question his own conscience and his experience.

Moreover, there is something about the successful writer which must absolutely be present if he is to talk to Americans in the way to which they are accustomed. He must have that unmistakable quality of independent, individual thinking, without which nobody will pay any attention to him. I admit that the non-Catholic writer, by the nature of the case, has vastly fewer inhibitions on his thinking and writing than has the Catholic, morally, politically, philosophically, theologically. All these inhibitions are obstacles, and very real ones, to high creative writing.

It is our problem in the colleges to overcome this set of inhibitions. The non-Catholic college overcomes it by the simple process of throwing away the obstacle: moral law, theological truth. We cannot do that. So we must get around it in some other way. One thing we can do at the outset is to cease extending our theological infallibility, where it is in place, to other purely secular or philosophical fields where it has no place. I do not think we have yet succeeded in doing this either. But if we do not, we will infallibly stifle whatever individual inspiration may exist in the student to produce genuine works of literary art. And unless we do succeed in creating in our students that habit of individual thought about the ordinary things of life, we can foster no hope of producing students who will be able, all other things being equal, to interest the non-Catholic world in his Catholic message.

I think perhaps this extension of dogmatism outside the legitimate field of religious truth is the most frequent cause of the sterility of our potential Catholic writers. There may be other causes that I have not mentioned, and which my readers will immediately recognize.

Among these is, perhaps, the aridity of the English class. No successful producer of writers in the secular colleges devoted his time to the dreary analysis of style according to textbook rules. His English classes were rather a debating society in which religion, history, philosophy, economics were eagerly discussed. The result was that the student began to have something to write about.

This brings me to my last point. The technique of writing is important, no doubt, but not nearly so important as is sometimes imagined. What is important is opening the student's mind, stimulating it to think for itself. The students may have all the rules on how to write, so that they can pass examinations on it with high grades. But if they do not have something to write about, something that is their very own, and not an echo of some teacher's ideas, then our Catholic colleges will continue to turn out writers who do not write.

Progressivism and Jesuit High Schools

JOHN H. MARTIN, S. J.

Within the last few years much devastating criticism has been leveled against progressive education. Attacks on the naturalistic philosophy underlying the movement are timely. However, the philosophical maxim, "*ex falso tum verum tum falsum*," leads the writer to seek the *verum* in this school of thought. Can the slogans, "pupil interest and activity" and "continuity and correlation of educational experience," find a place in the Jesuit high school? The answer seems to be decidedly affirmative.

The writer recently spent a summer quarter at Stanford University's Progressive School of Education. He attended courses in curriculum development, administration, and supervision. He listened to proponents of the progressive program of studies and studied several of the progressive curricula ranging from the moderate to the extreme type.

From this background of experience the following ideas concerning the progressive curriculum stand out in his mind. The cardinal tenet of the curriculum designers in this system is the necessity of a unitary and continuous educational experience. Deploring compartmentalization, the result of rigid adherence to subject matter and predetermined syllabi, these men advocate a so-called core curriculum. The core provides the central or integrating theme whence all the learning activities evolve. Subjects are not taught as separate units. Lines of demarcation disappear. There is a continuity of experience requiring correlation of the several courses. Articulation between the grades follows naturally.

The student's interest—"felt needs"—and activity initiate and sustain the learning process. A mass of meaningless facts does not overwhelm him. He is taught to evaluate critically and perceive relationships between persons, events, and theories. This makes for retention and a working knowledge of the matter studied. Under these conditions the learner gains an integrated and organic body of knowledge. Thus equipped, he can cope with new problems intelligently.

Contrast the product of this system with one who has been subjected to the passive absorption of fragmentary bits of knowledge lacking meaningful relationships for him. The latter fails to acquire a working knowledge of the matter studied, and he cannot apply his learning to new problems effectually. This is not meant to imply that the victim of the

passive-absorption or "filling-station" type of teaching is a product of a Jesuit high school. The contrast is drawn between the ideal product of the progressive system and the extreme end-product of the rigid system of pupil inaction.

Before applying these progressive ideas to Jesuit secondary schools, the writer would state his conviction that all competent Jesuit teachers have used the *verum* of progressive teaching techniques and methods for centuries before John Dewey and his followers entered the field of education. A casual perusal of the Society's educational history and of the *Ratio Studiorum* makes this fact clear.

Does our curriculum in the high school allow a so-called core? Most assuredly. In fact, Catholic schools have the only worthwhile core, namely, the guidance of youths in modeling their characters after that of Jesus Christ. For us this is the integrating theme. Latin, Greek, English, history, mathematics, the natural and social sciences mirror this all-inclusive ideal. However, since departmentalization has obtained so strong a foothold in education, there is a danger that teachers will see their own branch as the be-all and end-all of the educative process. How can every teacher be brought to view his subject in the light of the integrating ideal mentioned above?

The scope of this article does not permit of a detailed analysis of the several curricular components. Instead, a general framework within which these ideas may function more efficiently in Jesuit high schools will be proposed. The prime proposal is for a full-time supervisor with no administrative or teaching duties. He should be well-balanced, equipped with an adequate academic and professional training, not necessarily a "Jack of all trades," but thoroughly grounded in the techniques and methods of teaching. His personality must be such as will not antagonize teachers; his attitude must be democratic, cooperative, and sympathetic. His classroom visitations would require careful planning in advance and should be followed by conferences with the teachers. His work would be simplified as the teachers recognized their difficulties and were sincerely desirous of their professional improvement.

The purposes of supervision would be achieved more effectively if the teachers of each year of high school formed themselves into a committee. The teachers of first year, for instance, could discuss the interrelationships of the various branches and suitable means of making these clear to the students. By pooling their problems and offering constructive solutions, they would help one another. The supervisor could preside at these meetings and make recommendations in the light of his classroom visitations and conferences with individual teachers. The other three years of the school would be organized on a similar plan. Meetings might be held bi-

weekly or even oftener. Each committee could elect a chairman to represent it, and the chairmen of the respective groups could convene monthly with the supervisor to make specific suggestions for the closer articulation of the four years. In order to secure better sequence within the subjects, committees representing the religion, Latin, English, history, mathematics, and science teachers might be formed. This arrangement would not only facilitate correlation of subject matter but would make for more vital teaching and increased student interest and activity.

These recommendations may seem to place an unnecessary burden on the teachers. However, since most of our teachers live in the same community, the problem of forming and convening these several committees does not present insurmountable difficulties. The meetings themselves, if carried out sincerely, would be enjoyable. A united front would replace individualism and scattered energy when the teachers cooperatively and sympathetically discussed and sought a solution for their problems concerning content, methods, home assignments, classroom management, and discipline. Such a procedure would decrease compartmentalized subject matter and manifest the good points of progressive methods. In short, it would be a well-directed step toward achieving the integral humanism of the *Ratio Studiorum*.

The Revolt against the Accrediting Agencies

WILLIAM J. MCGUCKEN, S. J.

It has long been known that some of the larger universities have been exceedingly dissatisfied with certain practices of the accrediting agencies. Most active in their opposition are the land-grant colleges and the state universities. In 1938 these two groups formed a Joint Committee on Accrediting. This committee met in Washington in April 1939 with representatives of various accrediting agencies and set forth the grievances of the state universities and the land-grant colleges against the accrediting agencies because of objectionable practices. The gist of that conference was presented by John J. Tigert in *School and Society* (September 23, 1939, pp. 407-410).

In the main, the objection may be said to be centered not so much on the initial survey of an institution made for the purpose of placing it on an accredited list, as on the annual filling out of schedules, questionnaires, and the like that by many are regarded as of dubious value both to the individual institution and to the accrediting agency itself.

Dr. Tigert, who is chairman of the Joint Committee, lists eight objections to present accrediting procedures of which the most important are the following:

1. There are too many accrediting agencies. One university, for example, in addition to being accredited by the regional agency (the North Central, let us say) may also have to secure accreditation from other agencies for its schools of law, medicine, business administration, social work, engineering, even in some cases for individual departments of special schools.

2. The accrediting agencies are invading the rights of institutions and are destroying institutional freedom.

3. They make for undesirable uniformity.

4. The cost of accrediting is becoming excessive.

Accordingly, the Joint Committee made the following recommendation:

As a long-time policy, the work of the Committee should direct itself among other things towards elimination of some of the existing accrediting agencies, if possible, simplification of the procedures, reduction of duplication, removal of dictation from groups outside the educational field, and a restoration of responsibility to states and institutions.

Does this mean that the accrediting agencies, notably the regional accrediting agency will pass from the educational scene? This may well be the case. Certainly some of the associations are considerably concerned; the North Central has set up a Commission to study its own accrediting procedure with a view to possible simplification. Some private colleges, some Jesuit colleges probably may regard this as a blessed event. But it is necessary to temper enthusiasm with caution. If the voluntary accrediting agencies, of which the Jesuit colleges are an integral part with the right to vote, go out of existence, it is quite certain that some governmental agency, either federal or state, will take over the work. There are ominous signs that that is precisely what some officials in the Office of Education would like to do. The relations of Jesuit institutions with the regional accrediting associations have been for the most part pleasant ones; this has been the case particularly in the past few years. To have the recognition of an institution depend upon a voluntary organization in which member institutions have a voice, is one thing; to have that recognition depend upon a group of Washington bureaucrats, if a federal ministry of instruction were formed, or even upon local politicians, as would be the case if recognition were dependent upon the state department of education, is quite another. It seems obvious that for our colleges and universities the regional association is much more advantageous. The threat of government control of our universities and colleges is not a figment of the imagination. The only way to fight it is to cooperate with the regional accrediting associations.

NOTE: Father A. M. Schwitalla's excellent paper on "The Future of the Accrediting Movement in Higher Education for the Professions," read at the July 1939 Institute for Administrative Officers of Higher Institutions will soon be published in the *Proceedings* (University of Chicago Press).

The Religious Atmosphere of a Jesuit High School¹

CHARLES E. LEAHY, S. J.

A high school is genuinely Catholic only to the extent to which its atmosphere is religious. The creation of this atmosphere depends on the attitude of mind and will which is inculcated not only in religion classes and in specifically religious exercises but also in every class, in all extra-curricular activities, and in all student-teacher contacts. The practical application of the virtue of religion as contained in the "Principle and Foundation" and in the "Kingdom of Christ" of the Spiritual Exercises is the ideal aimed at.

But the religious atmosphere of a high school does not (or should not) depend on one man or a few men, but upon every member of the faculty. The problem that must be faced squarely is this: There are three centers for the training of youth, namely, the home, the parish, and the school. Most of our students come from homes that fall far short of the full Catholic ideal; they live in parishes that see them for about thirty minutes each week. The example they receive is usually from people whose goodness too often keeps to the natural level and even studiously avoids the supernatural. All this results in an added burden on the third training center of youth, the school.

The school, of course, has its own responsibility in the formation of youth, and this responsibility is the concern of the entire faculty. Further, our schools are called upon to offset, as far as they can do so, the harm that is being done to souls by the shortcomings of others. In attempting to perform the task laid on them, it would be well for our schools to keep three considerations in mind. First, the religious atmosphere of our schools may fail to reach all departments and activities to the extent that it should by neglecting to give due prominence to the religious program. (By prominence to the religious program is meant judicious but openly expressed interest and cooperative participation in it by all members of the faculty.) Secondly, the influence of religion in the school may be lessened by failure to adapt and direct it to the special needs of our times and of our students. Thirdly, the result of the first two points is that the religious atmosphere

¹ Summary of a paper given at the Summer Institute for High-School Teachers, St. Ignatius High School, San Francisco, July 1, 1939.

will lack the vigor and vitality necessary to cope successfully with the organized attack of the enemy.

Who is the enemy and what is the organized attack? We have the answer in the "Two Standards," which is a living reality operating before our eyes down to the smallest detail described by St. Ignatius. Familiar as we are with the tactics of the enemy of emphasizing the material well-being to the neglect of the spiritual, we easily recognize in naturalism and secularism, not to say paganism, the "snares and chains." Do we fail to recognize how strong are these bonds? In our day and on our campuses, recreation, reading, athletics, pleasure in general (though it be innocent in itself), and preparation for future material security must come under the influence of the religious spirit or else our work in the classroom will result, at best, in sterile intellectual knowledge, leaving the will in a state of indifference to, if not of disgust for spiritual values.

When the spiritual, intellectual, social, and cultural phases of life are all influenced, in due proportion, by the principles of the "Standard of Christ," there will be achieved a close approximation to the full development of the human being to whom Christ wishes to give life and to give it more abundantly.

Putting Jesuit Education before The Public

CHARLES M. O'HARA, S. J.

A serious obstacle to the effectiveness of Jesuit educational work in the United States is the fact that too little is known by hierarchy and laity, and by non-Catholics, of the extent and value of Jesuit educational endeavors. Ignorance of our work prevails even in educational circles. How few know, for instance, that we Jesuits as a corporate religious body conduct thirty-four secondary schools and twenty-four colleges and universities, with a secondary-school enrollment of over 15,000 and over 45,000 in our colleges and universities; that though our institutions of higher learning constitute only 13.7 per cent of all the Catholic colleges and universities, they nevertheless educate 39.4 per cent of the students in these institutions; that we are carrying the entire burden of Catholic medical education in the United States; that we are providing all the approved Catholic schools of social work, dentistry, and engineering, in addition to eleven of the fourteen approved Catholic law schools; and that in Jesuit graduate schools are over 60 per cent of the total number of students and faculty members in Catholic graduate schools.

This ignorance of the extent and value of our educational work accounts in great part for the failure of the general public to support our educational endeavors. Yet, lacking this support, we will, inevitably, find it impossible to continue and further our program. Already the average Jesuit who is engaged in classroom or administrative duties is expected to do more work daily than the average lay teacher, though the Jesuit must in addition devote several hours to his religious and community exercises. This burden will in the future be increased rather than lessened by the normal advancement of our educational program unless sufficient support is forthcoming.

The support needed is: (1) the prayers of the faithful in increasing measure; (2) wider demand for Jesuit education, so that with increasing numbers to choose from we may be able to select those whom we are best fitted to educate; (3) greatly increased financial aid, so that, freed from the taxing strain of financial worry, from the necessity of working with inferior and inadequate equipment, and from the heavy burden of clerical detail which should be borne by trained clerks, we may focus

our attention on our vocation as religious and on our profession as educators; (4) in short, such recognition and appreciation of our educational ideals and accomplishments as will evoke the spontaneous and unsolicited cooperation of the hierarchy and laity.

The chief reason why we have in the past failed to win adequate support is that we have not known how to present our cause to the public. Our publicity has been local and provincial. In the mind of the general public there has not been established any connection between our educational endeavors in California and our educational endeavors in New York or Chicago or New Orleans. Consequently, the public, even the Catholic public, has thought of our thirty-four secondary schools and our twenty-four colleges and universities as separate and therefore relatively insignificant institutions instead of regarding them as constituent units of a nationwide educational system.

Of course, we are scarcely to blame for this lack of recognition. For we have not been trained to see the news value in what our schools achieve nor, even when we see it, have we mastered the journalistic techniques which could be used successfully to break down prejudices and to sell our educational enterprise to the public at large. What then is to be done? Perhaps the most effective solution of the problem of getting needed notice and understanding of our work would be to employ, for the entire American Assistancy, a thoroughly competent professional public relations director. Such a director should be able, under the favorable auspices of the Quadricentennial celebration, to inaugurate and thereafter consolidate an effective program for winning wider support for our work in such ways as the following: (1) by obtaining a full-length article on the Society's four hundredth anniversary in *Fortune* magazine and in other desirable periodical sources; (2) by securing worthwhile national radio service; (3) by gaining favorable attention from national news agencies and newspapers; (4) by interesting some producing company in the film value of Jesuit enterprises; (5) by providing us with techniques similar to those which St. Ignatius had for arousing in influential people an interest in our endeavors; (6) by skillfully reorganizing and directing the public relations departments of all Jesuit schools; (7) by bringing home more forcibly to us our own high purposes and accomplishments, thus strengthening our *esprit de corps*, which should be the finest in the world.

It may be argued that the setting forth of our educational work before the public will likely increase what prejudice there is against us. Not on that account, however, should we be kept from presenting our cause in all its persuasiveness. Those who are, so to speak, constitutionally prejudiced will criticize and stand opposed in any event. On the other hand, the vast

number of the unprejudiced, who do not know our work, will welcome a knowledge of it, if only it is presented to them graciously and with skill. It is precisely this presentation which a trained director of public relations could make in our behalf, and which we need so badly—not for any purpose of self-gratification, but solely because the circumstances of our day make it an indispensable means of maintaining and advancing our enterprises for the glory of God.

THE BOOK OF THE QUARTER

Progressive Education Presents Its Platform¹

JULIAN L. MALINE, S. J.

At a dinner meeting of a regional unit of the Progressive Education Association five years ago, this reviewer asked two progressives to state the basic principles of the progressive movement. One, the principal of a progressive elementary school, thought there were some such principles but could not formulate them; the other, a professor of education in a state university, blithely answered that progressive education had no such principles; it was too much evolving for that—and the professor was to explain to the assembly the meaning of progressive education!

The volume under review is proof that progressive education has indeed progressed in five years. *Reorganizing Secondary Education*, a publication of the Commission on Secondary School Curriculum of the Progressive Education Association, states the educational principles which have directed the Commission in the preparation of two studies already published, *Teaching Creative Writing* and *Science in General Education*, and of five more to be published in 1940.

After a prefatory chapter detailing the reasons for a re-examination of secondary education at this time, the authors lay the "theoretical foundations" of their program: the needs of adolescents are to be the basis of a reorganization in secondary education; the democratic way of life is to give it direction.

By "needs" they understand (1) the personal wishes and desires of the adolescent's "physical-social-emotional-intellectual personality; and (2) the lacks or deficiencies in his personality which must be supplied before he can satisfy the standards of adulthood toward which he is growing." In the past, they say, secondary education has treated the adolescent as if he were almost pure intellect, and has concerned itself too exclusively with the demands of distant adulthood. These "needs" are found to group themselves roughly into four areas: "immediate social relationships, wider social relationships, economic relationships, and—closely related to all these—personal living."

To give proper direction to their educational efforts in meeting these needs, the progressives pin their faith to the democratic way of life, which they find composed of three essential strands: "(1) a basic regard for the worth of the person, (2) reciprocal individual and group responsibility

¹ V. T. Thayer, Caroline B. Zachry, and Ruth Kotinsky, *Reorganizing Secondary Education*, Appleton-Century Co., 1939.

for promoting common concerns, and (3) the free play of intelligence in the solution of problems." Only if secondary education makes democracy thus understood its directing force, will the adolescent attain "the only tenable ultimate good of education itself: such control over his experience as will make further experience of increasing value to himself and others."

Part Two examines the problems of adolescence in some detail, and studies the resources of the school for meeting the four categories of adolescents' needs and for helping students to formulate and assimilate the democratic tradition.

In Part Three the authors discuss the function of guidance in a progressive school, desirable staff relationships, commendable forms of curriculum programs, and measures of evaluation designed for a program based on the needs of adolescents in the light of the democratic tradition.

Anyone who wants to know what "progressive education" stands for will read this book; and everyone interested in secondary education ought to read it, so that when the influence of the movement comes to affect his school more immediately, as it no doubt will, he will "know what it's all about." He will not find the book, particularly not the first part, easy reading; he will find some of it irritating reading; he will also find much of it stimulating reading; and he will, one ventures to say, find himself in agreement with more of what progressive education espouses than he is ordinarily willing to admit to his more cautious self.

As is to be expected of any manifesto of secular educators, the progressives are not sufficiently radical in their root principles. Their picture of the adolescent is incomplete; their adherence to the democratic way of life is not solidly grounded in the existence of God-given, inalienable rights; no doubt the importance of the individual is slighted by an over-insistence on the importance of his social relations.

Still, Jesuits generally will applaud the progressives for their insistence on education's concern with the whole of the adolescent; will agree with their recognition of the great importance of the home and family in the development of the adolescent; will second their condemnation of money-making as the current gauge of adult success; will probably share their hostility to vocational training of a specific job character; will commend their recognition of the fact that lauded democratic virtues like tolerance, unless properly conceived, may destroy democracy itself.

The reader who thinks of progressive education as a movement chiefly concerned with jettisoning traditional subject-matter disciplines like algebra and geometry, in favor of some form of core curriculum the better to meet the needs of adolescents, will find the treatment of new forms of curriculum organization in the last chapter none too convincing. If he is honest, however, he may be led to ask himself whether the average non-

progressive school may not be allowing a too exclusive focus on the mastery of logically organized subject-matter to obscure even more important aims in his own philosophy of education.

At all events a careful reading of this volume will at least prove to the reader that the progressives are no longer a group of witless lunatics on the fringe of the educational circle ready to inaugurate anything that will keep them in the educational limelight. Once Ralph W. Tyler was put in charge of the evaluation program, progressives had to come down to earth. It is likely, too, that the reading of the book will provoke the reader to do some tall thinking about his own philosophy and practice of education, and that is always a gain.

Tentative Program of Annual Meeting Jesuit Educational Association

ROCKHURST COLLEGE, KANSAS CITY, MISSOURI
MARCH 26, 29, 30, 1940

I. GENERAL MEETING OF ALL DELEGATES

Tuesday, March 26 · 7:30 P. M.

1. Report of Father Edward B. Rooney, National Secretary of Education.
2. Convention Theme: "Jesuit Education in the Contemporary Scene."
 - a. Friends and Allies.
 - b. Dangers and Obstacles.

II. MEETING OF COLLEGE DELEGATES

Friday, March 29 · 2:30 P. M.

"Jesuit Colleges and Universities in the Contemporary Scene."

1. Function of the Jesuit Graduate School.
2. The Field of the Social Studies in the Jesuit College.
3. Adequacy of Jesuit College Education for Graduate and Professional Work.
4. The Field of Philosophy in the Jesuit College.

III. DINNER MEETING OF ALL DELEGATES

Friday Evening, March 29

Address.

IV. MEETING OF HIGH-SCHOOL DELEGATES

Saturday, March 30 · 9:00 A. M.

"Jesuit High Schools and the Contemporary Scene."

1. Intellectual Stimulation of Superior Students.
2. Adequacy of Our High-School Preparation for College.
3. Provision for Non-College High-School Students.
4. Developing Reading Habits in High-School Boys.

BROADENING HORIZONS

Meeting of the Institute of Religious Education¹

CAMPION, PRAIRIE DU CHIEN, AUGUST 20-24, 1939

Five days spent talking about religion and the teaching of religion might once have appeared a sheer impossibility. But now it has been done. The 1939 meeting of the Institute had at its initial session V. Rev. Father Peter A. Brooks, Provincial of the Missouri Province, and Father William S. Bowdern, Rector of Campion. The magnificent roll call found representatives present from Chicago, Cincinnati, Cleveland, Creighton, Detroit, Georgetown, Loyola of New Orleans, Marquette, Milford, Regis, Rockhurst, St. Louis, and Spring Hill.

The sessions began with a brief report from each department director of the features of the religion program in his school last year. Next, Father Whitford, kindly substituting for Father O'Leary of Spring Hill, struck a note of immediate interest with his clear outline of the psychiatric problem and data on what is being done for the mental health of students in leading secular universities. In many of these universities mental health considerations have taken the place of religion. The discussion provoked by Father Whitford's paper was led by Father LeMay of John Carroll. "What is most troubling our men students when they matriculate?" False and worried consciences and disarming human respect were singled out by Father LeMay as the burning problems of a remarkably high percentage of incoming students. The question was felt to be of cardinal importance and worthy of a fuller discussion than could be given it at the moment; hence Father LeMay was asked to head a committee on mental health, assisted by Fathers Cassidy, Hussey, and Mahoney, to survey the present religion courses, see where instructors can most helpfully employ the principles of mental health, and determine if possible how instructors can best assist their students, both by recognizing the student's difficulties of whatever sort even before the student himself may know of them, and by willingly devoting themselves to giving competent and desired help, either personally or by reference to the proper agency. The committee's report was represented by the resolution passed at the final session to devote much if not the better part of next year's Institute to the matter of mental health. The report pointed out that knowledge of a highly technical nature could well be called for, but added reassuringly that the average student does

¹ Reported by Father Bakewell Morrison, Chairman of the Institute.

very well with little overt help and needs principally encouragement and the kindly help of personal contact for adjustment to his new environment and new duties as he enters college.

This first session made apparent the need of separate committee reports as an aid to the gathering of valuable information and to a fruitful exchange of ideas. Consequently, the chairman of the Institute designated two further committees, the first a committee on aims and objectives to formulate a concise statement of problems to be discussed; the second a committee on upper division courses. The reports of these committees follow in their proper places.

The second day was devoted to the study of "The Student Who Comes to Us." The first paper, by Father Crotty, dealt with the incoming Catholic freshman whose secondary schooling has been non-Catholic. He developed pointedly the reason for the hostile or indifferent or doubting mind that years in a non-Catholic school infallibly produce in students from Catholic homes of lukewarm or colder temperature. It is only in the light of such studies that the religion teacher, and the department head who plans the courses, can factually approach the problem of remedying a situation that merely intellectual instruction cannot adequately handle.

Father Hodous's paper, read by Father McQuade, the new director of religion at John Carroll, dealt with the preparation usually had by the incoming Catholic students from Catholic homes and Catholic schools. Again the factual findings indicated that the simple arrangement of courses required in the average Jesuit college is possibly not meeting the needs of the students because their preparation is so oddly varied. Some have studied one thing, some another. A survey at John Carroll showed that 70% of the freshmen believed that their high-school religion courses had prepared them well enough to follow the college religion courses, but not well enough to fit them for life. Father Hodous's conclusions were: (1) Nearly 20% of the freshmen, those, namely, who have had no previous Catholic school training, should form a class where the very fundamentals are taught; (2) nearly another 20% need a grounding such as is given in the average Catholic high school; (3) the other 60% should be given an excellent grounding in specialized topics, such as the Social Encyclicals, Marriage, and Family.

The next paper, by Father Linn of Creighton, gave a very practical outline of methods used at Creighton in enrolling students in discussion groups and in keeping them there through interest. On inquiry it was found that the majority of the colleges are devoting some, and often considerable energy to study-club and discussion-club programs.

The third session opened with Father Hogue's study of the *load* of the religion teacher. His figures were interesting. The number of full-

time religion teachers is quickly growing. The part-time teachers are being helped in caring for the extra burden that courses outside their specialty naturally impose. It was frankly and happily admitted that the newer methods, if not the newer texts, demand rather careful preparation and have very nearly done away with the "grab-your-book-and-go-to-class" methods that are said to have prevailed in the past. The dean of the theological faculty, who was a most welcome and most diligent attendant at every session, was of the opinion that the business of the theological faculty was to make scientific theologians rather than to turn out, except indirectly, teachers of religion, as religion is now taught in college.

It was a welcome fact to find that extra-curricular activities do not weigh down too many of the religion teachers; yet it was felt that the scholarly leisure needed for productive work on the part of religion teachers is still merely an ideal. The crux of the matter lies in finding agreement between the student's needs, the available time of the instructors, and the general exactions of the schedule for the whole college. Discussion revealed that though an adequate solution has not yet been found, nevertheless the problem is not insoluble.

Father Donohue's paper on "Collateral Reading" pointed out the advantages of such reading and the burden it places on the instructors who must first assign suitable books (and have them at hand!), who must insist on questions of sensible penetration which the student shall answer, and who must finally check the written book reports with fidelity and perseverance. Several methods used in various schools were explained. A plea was made that those who have the leisure to read should share their reading with others by making a card-analysis and sending it off to those interested.

Father Madgett took up the matter of credit for religion courses. He reported the findings of Ellamay Horan in the *Journal of Religious Instruction* regarding acceptance of religion credits by secular schools. Strong disapproval was expressed of the practice some schools still cling to of giving only one hour of credit for two hours of class in religion. The practice depreciates the academic value of religion and of religion teaching.

The fourth session was devoted to "Special Problems." The meeting opened with the report of the Committee on Aims and Objectives (Father Donohue of Marquette chairman). Discussion centered about the teaching of the encyclicals, and in particular the text prepared by Fathers English and Wade, *Rebuilding the Social Order* (Loyola Press, Chicago). Some difficulty had been experienced in adapting this text to programs already in effect and in fitting the course itself into the religion curriculum. The conclusion reached was that though each school must trace its own path in teaching the encyclicals, there could be no doubt about the necessity

of giving the course and also of supplementing it with courses in sociology, economics, and history.

Father Brennan followed this discussion with a helpful brief, *pro* and *contra*, on syllabi. Their use was found to be growing. Their evident advantages were enumerated. There was a diversity of opinion on what should go into a syllabus, but it was agreed that uniformity between sections of the same subject should be secured if at all possible. The syllabus was thought to be particularly valuable in keeping teachers to the matter at hand and in giving assurance in follow-up courses that certain topics had already been handled. The danger of regimentation through the use of syllabi could be obviated, it was thought, by department discussion and cooperation.

Father Conway's paper on "Upper Division Courses" showed that such courses of really acceptable character were frequent, even abundant, in our colleges. The paper was convincing proof of the Catholicity of our schools. The "major" and "minor" in religion or religious education was seen to be feasible in large schools. Insistence was placed on the need of due preparation for such upper division courses.

The last session of the Institute discussed the working of a well established department of religion. The value of departmental meetings was enlarged upon. The onerous yet useful offices of the director were indicated, and a sketch was drawn of the part to be played by the other members of the department and by those associated with the department. A reminder was given that religion, after all, is the personal relationship of the student to his God, and that intellectual brilliance might not always be an index of the vitality or strength of a student's religion.

The discussions of the Institute were summed up in a series of specific resolutions. The Institute will convene again next summer after the 15th of August, at Campion, and will discuss mental health and religion, the psychology of present religious movements, and practical details of the administration and teaching of religion. The planning of the 1940 meeting is again in the hands of Father Bakewell Morrison.

Revival of the Jesuit Theatre at Loyola, Baltimore¹

Loyola College, Baltimore, will mark the 400th anniversary of the founding of the Society by the production of the 330-year-old spectacle drama *Cenodoxus, the Master of Paris*, written during the golden age of the Jesuit theatre by the German Jesuit, Jacob Bidermann, in 1609, at Munich. Loyola's production will be in an English version prepared by

¹ Reported by Father R. F. Grady, Loyola College, Baltimore.

Father Richard F. Grady from the original Latin. A copy of the first edition of Bidermann's collected dramas was found in the Riggs Library of Georgetown University.

Bidermann has been called the Shakespeare of the German Baroque period, since he "combined, as did Shakespeare, profound tragic power with a bubbling humor, and is particularly adroit in portraying psychological development of character and in the handling of a situation." Born in 1578 at Ehingen (Schwabenland), Jacob Bidermann entered the Society at Augsburg in 1594 after completing his course in the Jesuitengymnasium of that city. He taught humanities at Augsburg from 1600 to 1603, and at Munich from 1606 to 1613. From 1615 to 1618 he taught philosophy at Dillingen, and theology at the same place from 1618 to 1626. He lived in Rome from this latter date till his death in 1639.

Bidermann was a prolific and versatile writer. Besides the ten dramas contained in the *Ludi Theatrales* (Munich, 1666), of which *Cenodoxus* is considered to be his masterpiece, he also wrote a life of St. Ignatius, which went through six editions before his death; one of the first novels of German literary history, *Utopia Didaci Bemardini*, a work full of his robust humor; three volumes of *Epigrammata*; a book of pious reflections entitled *Deliciae Sacrae; Heroum Epistolae; Silvulae Hendecasyllaborum*; and *Herodias*.

The drama *Cenodoxus* (a name derived from the Greek, meaning Vainglory) is concerned with the damnation of an arch-hypocrite, the Master of Paris, who was looked upon as the most learned and wealthy and saintly man of his time, but who was so perverted by pride that, as Bidermann's indictment of him puts it, "he could not do a good deed without committing sin." The theme is Faustian, and is based, as Bidermann states in his foreword to the play, on the incident which Bruno, founder of the Carthusians, relates as the reason for his conversion and founding of the Carthusian order. When the play first appeared in 1609 (so an account of that time runs), it evoked storms of laughter in its early scenes and yet in the final scene, in which *Cenodoxus* appears before his Judge, the spectators were deeply moved—so much so, indeed, that fourteen members of the Bavarian nobility in the following days withdrew into solitude to make a retreat and consider changing their lives. The *Cenodoxus* was most recently revived in Vienna in 1933, where it was given a gala production at the Burgtheatre by the foremost actors of Vienna. A German production was prepared for the Berliner Stadttheatre for 1934, but was cancelled by the advent of Hitler to power. The play was very popular throughout Germany for many years after its initial appearance. A German translation by Johannes Meichel appeared in 1629. It is also included in the volume on the Baroque period (volume 2) of the *Deutsche Literaturreihe*, published at Leipzig in 1932.

Loyola College will use a scene design based on that prepared for the Berlin production by Marie Ullmann of Vienna. The *Cenodoxus* will be presented in a central theatre of Baltimore during Lent, 1940. Any Jesuit school interested in Bidermann's drama may apply to Father Grady for an examination copy.

Philosophical Academies¹

I. THE ARISTOTELIAN SOCIETY OF MARQUETTE UNIVERSITY²

The Aristotelian Society dates its informal organization back to 1927, when groups of undergraduates took philosophical strolls in peripatetic fashion along Milwaukee's lake shore. Father John F. McCormick (now at Loyola, Chicago) was the moderator. The formal organization, however, dates from February 1928. Marion Lucareli, chief instigator of the society, was its first president. Among the charter members were Anton Pegis (now teaching in Fordham's graduate department of philosophy), Jessie Corrigan (now Jessie Corrigan Pegis, poet), John Riedl (now professor of philosophy at Marquette), Helen Corrigan (now Helen Iekel, poet), Clare Quirk (now Mrs. Riedl, writer on philosophical subjects), Cecelia Nuss, Charles Riedl (now a lawyer and contributing editor to the *Marquette Law Review*), Ruth Grant, and Mary Miley.

In January 1929 the society undertook the publication of the *Stagerite*, a philosophical quarterly, which was suspended after three years owing to the "depression." The year 1929 also marked the inauguration of an annual dinner at which a speaker of prominence was invited to give an address.

In 1932, when Father McCormick was changed to Loyola University, Chicago, Father George Mahowald became moderator. The annual Aquinas Lecture was begun by the society this year, with Father Mahowald as the first lecturer. Succeeding Aquinas lecturers have been Father McCormick, Mortimer Adler, and Anton Pegis. The 1940 lecturer will be Ives Simon, visiting professor of philosophy at the University of Notre Dame. Beginning with Father McCormick's 1937 Aquinas lecture on *St. Thomas and the Life of Learning*, the Marquette University Press has published the annual lectures for the Aristotelian Society. Dr. Adler's lecture (1938) was on *St. Thomas and the Gentiles*; Dr. Pegis' lecture (1939) on *St. Thomas and the Greeks*. Father Joseph Ormsby succeeded Father Mahowald as moderator in 1936; Father Gerard Smith has been moderator since 1937. On May 14, 1939 the Aristotelian Society paid a debt of gratitude to Father John McCormick, its first moderator, by turning its

¹ The first of a series on philosophical and classical academies.

² Reported, at the Editor's request, by Father Gerard Smith of Marquette.

annual dinner into a testimonial banquet, at which over 200 former students and friends were present, and by publishing a volume of scholarly philosophical essays, *Jesuit Thinkers of the Renaissance*, in his honor.

The present membership of the society numbers about 40, made up of undergraduates, graduates, professors, old and new. Meetings are held twice a month. Attendance by members long since out of the university is frequent and often full. The society believes that this fact is revealing. The society's aim, as stated in its ritual of initiation, is participation in the goodly fellowship of truth. The means used to attain the end are discussions, papers, lectures, conversations. There is little formality at the meetings. Members need only a springboard, and they jump from it into discussion which dwindles from general to group conversations, lasting sometimes long after refreshments have run out.

II. THE SYMPOSIUM SOCIETY OF THE UNIVERSITY OF DETROIT¹

The Symposium Society is the honorary, extra-curricular organization of the "seekers of wisdom" among the students at the University of Detroit. It was founded in 1929 by a small group of students who realized the value and charm of philosophical study and the importance of its proper pursuit by common discussion and personal initiative in research. Father Frederick A. Meyer, now at Xavier University, Cincinnati, served as faculty moderator during the first nine years of the society's existence. Since 1938 Father Bernard J. Wuellner has been the moderator.

Undergraduate majors in philosophy in the college of arts constitute a large part of the membership, but there have been members from practically all the professional schools of the university as well. The society by its constitution and by-laws admits only men students to the maximum number of twenty. To qualify, a student must have completed two courses in philosophy, maintaining in them at least a "B" average, and have contributed a satisfactory entrance paper on some philosophical subject. His acceptance by the society requires a unanimous affirmative vote by the members. Philosophy professors of the university are honorary members.

The constitution of the society states that its purpose is "to enlarge, through frequent discussion and the presentation of specific research, the familiarity of its members with the historical development of philosophical speculation, and their understanding and appreciation of the character of such speculation." The general topic discussed by the society at its bi-weekly meetings in 1938-1939 was "The Philosophical Views of St. Thomas Aquinas." The topic was divided into twenty-five sub-topics. The general topic for the present year is "Great Debates in Philosophy." For

¹ Reported by Joseph J. Kay, Jr., president of the society, 1938-1939.

the meetings one or two members prepare research papers on a specific phase of the general subject. The papers are read before the society and each is followed by a symposium discussion in which all the members participate. The faculty moderator enters the discussion with the members, and occasionally is asked by the student who has delivered the paper to elucidate some obscure point. On occasion a guest speaker addresses the society, and once or twice a year a debate on some ethical subject of current interest is staged by the members. For example, at the inaugural meeting of the present year the subject, "The Justice of Warfare in Modern Times," was debated. After a debate members of the society are permitted to question the debaters. Soon the discussion is general. Book reviews are another accepted method used to give variety to the meetings of which there are approximately fifteen each year.

Annually the society sponsors a contest in the colleges of the university and awards the "Symposium Medal" to the senior contestant submitting the best paper written on the subject chosen by the society. An ethical topic significant in world affairs is always chosen. The 1938-1939 topic, for instance, was "Racial Justice and the Natural Law." The title of the winning paper was "Anti-Semitism and the Natural Law." The winner of the Symposium Medal is a guest of the society at its annual banquet held in the spring, during which he reads his paper and is awarded the medal. On several occasions the society has sponsored special university lectures by outstanding men in the field of philosophy. Proof of the success of the Symposium Society was evidenced at the spring banquet of 1939 when a number of alumni who were present laid plans for the founding of an alumni Symposium Society.

NEWS FROM THE FIELD

The Executive Committee of the Jesuit Educational Association (composed of the prefects general of studies of the seven provinces of the Assistancy) held its semi-annual meeting at Regis High School, New York, from October 23 to 25, under the chairmanship of Father Edward B. Rooney, the National Secretary for Education. Each of the prefects general gave a comprehensive report on significant educational developments and problems in the schools under his supervision. Among topics discussed were the celebration of the Society's quadricentennial, the program for the national meeting of Jesuits at Kansas City during Easter week, 1940, and ways and means of measuring the effectiveness of our educational work on the high-school, college, and university levels.

Attention is called to the tentative program (printed on another page of this issue of the QUARTERLY) for the national meeting of Jesuits at Rockhurst College, Kansas City, Missouri, during Easter week, 1940, at the time of the convention of the National Catholic Educational Association.

Plans for a fitting educational celebration of the Society's quadricentennial are being actively initiated in the schools of the various provinces. It is hoped to have a comprehensive survey of these plans in the March issue of the QUARTERLY. It may be noted here that the colleges of the Chicago Province have set up faculty committees to further the celebration; the subject chosen for the 1939-1940 Intercollegiate English Contest in the Chicago and Missouri provinces is "The Jesuits"; a number of colleges have arranged to make the quadricentennial the theme of their yearbooks; and the Maryland-New York Province reports that its quadricentennial plans include the production of Father Jacob Bidermann's drama *Cenodoxus* by Loyola College, Baltimore, the production of an original play on Edmund Campion (written by a senior student in the College of Arts) at Fordham University, and the preparation of a special program, "Whither American Education," for the 1940 convention of the Jesuit Philosophical Association, Eastern States Section, to be held at Fordham.

At the annual meeting of the deans of the Chicago, Missouri, and New Orleans provinces, held at Loyola University, Chicago, on November 25 and 26, the following topics were discussed and summarized in the form of recommendations or resolutions: Significant Educational Developments and Problems in the Colleges; the Quadricentennial Celebration; Measuring the Effectiveness of Jesuit College Education; the College So-

dality; Diagnostic and Remedial Work for College Students; Control and Direction of Extra-Curricular Activities; Promotion of Co-operation between Jesuit and Lay Faculty Members; Upper Division Courses in College Religion.

The Jesuit colleges of the Maryland-New York Province have formed a new Jesuit Intercollegiate Drama Conference, which will sponsor a one-act play contest this year, and next year will inaugurate a similar contest exclusively for student playwrights. The Conference has determined upon the formation of playshops in each of the six member colleges.

Conventions scheduled for the near future are: American Association for the Advancement of Science at Columbus, Ohio, December 27 to January 2; American Catholic Historical Association at Catholic University, December 28, 29, and 30; American Historical Association at Washington, D. C., December 28, 29, and 30; American Catholic Philosophical Association at Catholic University, December 28 and 29. Jesuits attending these conventions will meet privately under the chairmen of the respective groups. The annual meeting of the Association of American Colleges will be held in Philadelphia, January 11 and 12, 1940.

Jesuits took a prominent part in the convention of the National Catholic Alumni Federation held in New York from October 25 to 28. The general theme of the convention was "Man and Modern Secularism," which was considered especially in relation to education. Jesuits who spoke on the program either formally or informally were Fathers Robert I. Gannon, Martin C. D'Arcy (Fordham), Edward B. Rooney (National Secretary J. E. A.), W. Edmund FitzGerald (Boston College), Wilfrid Parsons (Georgetown), Hunter Guthrie and J. Courtney Murray (Woodstock), Edward J. Hogan (St. Ignatius, New York), William J. McGucken and William J. Ryan (St. Louis University), Allan P. Farrell (West Baden College), Thomas H. Moore (Fordham).

At least thirty-eight of last year's graduating class in the College of Arts and Sciences at the University of Detroit are known to be continuing studies this year or to be actually engaged in teaching. Five of these are holders of scholarships awarded by three different universities. The fields of study include chemistry, sociology, law, philosophy, English, medicine, education, biology, business administration, and medical technology. One graduate was accepted at West Point. The record is somewhat incomplete because of the difficulty of obtaining data on students who pursue combined programs of arts and medicine or similar combinations.

The *Bulletin of the American Association of Jesuit Scientists*, Eastern States Division, deserves to be known and read by Jesuit educators. The latest issue, October 1939, contains the proceedings of the eighteenth annual meeting of the Association. A mimeographed list of articles dealing with problems in science and philosophy which have appeared in successive issues of the *Bulletin* was recently sent to heads of departments of philosophy in our schools. It is planned to reproduce this list in a forthcoming issue of the QUARTERLY. The editor of the *Bulletin* is Father R. B. Schmitt, Loyola College, Baltimore.

The 1939-1940 statistics on enrollment, tabulated in this issue of the QUARTERLY, show a total gain of 560 in the high schools over last year (despite a decrease of 82 in the first-year high-school enrollment); a total gain of 1,611 in the colleges and universities over last year; and a grand total gain in all the schools of the Assistency of 2,171.

Following the wishes of His Grace, Archbishop Stritch, Marquette University is conducting a CYO Leadership School for the Archdiocese of Milwaukee, with evening courses at present in Vocational Guidance, Arts of the Theatre, Parliamentary Procedure, and Psychology of Adolescence. Credit is granted through the university. An extended curriculum will be provided in the second semester. The CYO Lecture Bureau of the active Marquette sodality cooperates with the Leadership School by making available more than 150 talks for the youth organizations throughout the archdiocese. These talks, entirely student contributions, cover such diversified fields as religion, science, education, leadership, music, literature, propaganda, political and moral questions.

The college debating society at Holy Cross College has planned for this year an ambitious program of thirty house debates, thirty radio debates, and thirty lecture debates. More emphasis is being given to these debates, in which all members of the debating society take part, than to intercollegiate debating, in which as a rule only a few chosen members participate. The radio debates are conducted over station WORC each Friday evening from eight to nine o'clock. Four speakers talk for seven minutes each. The studio audience is then given an opportunity to cross-examine the speakers.

West Baden College, West Baden, Indiana, which has hitherto been a philosophate only, added the first-year theological curriculum this year. The full four-year curriculum will be established progressively within the next three years.

At Loyola University, Los Angeles, books by three faculty members are being used in classes this year: *History of Greek Philosophy* by Father

Lawrence J. Heney; *Orientation*, by Professor Wilbur R. Garret; and *Fundamentals of United States Government*, by Dr. George N. Kramer.

As a practical result of the work of the Institute of Religious Education at Campion, Prairie du Chien, Wisconsin, the past two summers, a seminar on "Teaching Religion in College" is being conducted this year by the theologians at St. Mary's College, Kansas. With the generous help of Father Bakewell Morrison of St. Louis University, the members of the seminar are making a thorough study of the texts used in the various colleges. Problems regarding choice of content, presentation, and technique are being discussed and adequate solutions sought. It is hoped that an enhanced esteem of the importance of college religion teaching will result from the papers and discussions.

A feature of Loyola of the South's radio broadcasting this year over its station WWL is the series of lectures and dramatizations being sponsored by the department of English under the title of "Development of the Drama."

A large number of Jesuit colleges have been approved by the Civil Aeronautics Authority to conduct courses this year for the training of civilian pilots. Among the colleges offering this course are the four Loyolas: of Baltimore, Chicago, Los Angeles, and New Orleans; Boston College, University of Detroit, Rockhurst College, St. Louis University, Spring Hill College, and University of Santa Clara.

Regis High School, New York, uses a very effective conference method during its annual retreat in October. Attached to a series of "considerations" for the time of retreat is a full list of Jesuit faculty members who will be available for conference appointments. Each boy is asked to choose one of the listed faculty members and indicate the time most suitable for the conference—during the day, after school, in the evening, or at the Father's convenience. The personal contact thus made early in the year often establishes the basis for continued spiritual guidance.

Last spring the University of Detroit administered an aptitude test for scholastic philosophy, prepared by Father Bernard J. Wuellner, to all second-semester freshman students. A careful comparison was made of the grades and percentiles achieved in the aptitude test with class grades and the results of the English placement test taken in the beginning of the freshman year. The aptitude test to be administered this year has been revised in the light of the study of last year's results. Besides affording the department of philosophy basic and valuable data for planning courses and for guidance, the test aroused among the students a lively interest in the study of philosophy.

The quarterly, *Thought*, will be taken over by Fordham University, under the editorship of Father Gerald G. Walsh, beginning with the first issue of 1940.

Canisius College has opened its new Horan-O'Donnell Science Hall, and has a record enrollment of 782 in the college; 306 of these are freshmen.

The Marquette University sodality is giving its members explicit training in parish leadership. Systematic methods of planning and conducting parish meetings and sodality functions, of managing parish committees and Catholic Action groups are some of the activities being sponsored by the sodality this year.

Fordham news reports are that registration in the A. B. curriculum still leads all others; that of 750 freshman applications acted on by the board of admissions, only 414 were accepted as meeting adequately the standards set; that more than a half of the 168 freshmen registered in the A. B. curriculum had a high-school average of 85% or above.

St. Louis University opened its new General College this fall. It is designed to provide a two-year non-credit terminal education for high-school graduates who are unable to complete the regular four-year college course. University of Detroit inaugurated a similar curriculum two years ago.

Marquette University has had more than \$400,000 pledged toward its new Engineering College. Building operations will be begun during the current scholastic year. Toward this end, an advisory board of outstanding engineers in Milwaukee has been set up. Besides giving expert advice on the construction of the new building, the advisory board will serve as a contact between the university and industry.

Early in September, Loyola College, Baltimore, sponsored a round-table discussion of the Viennese Tests for pre-school children. Dr. Walburga Reichenberg, formerly of the University of Vienna, and Dr. Gertrude Reiman, of the department of psychology at Fordham University, led the discussions. Officials of city and state school systems, and leading psychologists and psychiatrists of Baltimore accepted Father Bunn's invitation to attend.

An interesting study of "The French Jesuits in the Age of Enlightenment," by Robert R. Palmer, appeared in the October issue of the *American Historical Review*. The basis of Dr. Palmer's study were the many volumes of the monthly review published from 1701 to 1762 by the French Jesuits under the title of *Mémoires de Trévoux*. A compre-

hensive history of this important monthly has been written by Father Gustave Dumas, now dean of the Graduate School of Fordham University. The title of Father Dumas' volume, his doctoral dissertation at the University of Paris, is *Histoire du Journal de Trévoux* (Paris: Boivin & C¹°, 1936).

Blackrobe, the engaging story of Father Marquette, written by Father Charles Corcoran of Marquette University High School, is being translated into French and will be published by Desclée.

Jesuits should be interested in watching the development of the new undergraduate curriculum in medieval studies inaugurated by Stanford University in September. A description of the curriculum and its intent is given in *School and Society* for July 8, 1939, pp. 55-57.

The philosophy academy at West Baden College, West Baden, Indiana, is attempting the interesting experiment this year of preparing papers on common philosophical concepts and problems (Universals, Objective Evidence, Free Will, Natural Law, Causality, Act and Potency) from such a point of view and in such a style as will attract and win the understanding of the ordinarily educated layman.

Father Arthur J. Sheehan, of Weston College, has been appointed the general prefect of studies of the New England Province and member of the Executive Committee of the Jesuit Educational Association. He succeeds Father William J. Murphy, appointed rector of Boston College last summer.

SIGNIFICANT EDUCATIONAL DEVELOPMENTS IN THE AMERICAN ASSISTANCY

California Province

1. The effective work accomplished during the past year in the semi-annual meetings of deans and principals.
2. The holding of an institute last summer for high-school teachers. The institute will be held annually.
3. The preparation of syllabi for the high-school branches.
4. The establishment of province examinations in the high schools.

Chicago Province High Schools

1. The introduction of Henle Latin series in all the high schools.
2. Increased enrollments in a steady rise over a period of ten years.
3. Preparation of a Catholic edition of the series of English literature anthologies in use in our high schools.
4. A notable increase of attention to guidance, especially personal guidance.

5. A marked increase in the number of priest teachers in the high schools.

6. The introduction this year at St. Ignatius High School, Cleveland, of a daily period in religious instruction.

7. The introduction this year at the University of Detroit High School of a religion class for non-Catholics.

Chicago Province Colleges

1. Effective growth of the Catholic spirit.

2. The continuation and development of the Mental Efficiency clinic, the introduction of senior tutorials, the administration of philosophy aptitude tests, the further development of the General College, and the introduction of art and music appreciation courses at the University of Detroit.

3. The development of an excellent radio broadcasting program by faculty and students, and the introduction of senior tutorials in some of the departments at John Carroll University.

4. The development of the honors curriculum, the establishment last year of the spring honors convocation, the development of diagnostic and remedial work with freshman students, and the study in progress for the control and direction of extra-curricular activities at Loyola University.

5. The beginning of remedial work with freshmen and the experiment in emphasizing the teaching of English on the college level at Xavier University.

6. The appointment of freshman deans in all the colleges.

7. The excellent results of the work of the Institute of Religious Education held each summer at Campion.

Maryland-New York High Schools

1. The complete revision of the syllabi in religion, chemistry, French, German, and geometry, and the advance of work on syllabi in English, Latin, Greek, and algebra.

2. The improvements made in the high-school libraries—in material equipment, the appointment of full-time librarians, and the increased use by faculty and students.

3. A study of the teaching of religion and practical solutions of problems which in the past have been found to be a hindrance to its effective teaching.

4. An effective revision of student ratings in Latin, Greek, and English.

Maryland-New York Colleges

1. The appointment of freshman deans in three of the colleges.

2. The preparation or revision of syllabi for the college branches.

3. The systematic collection of records of graduates who are engaged in professional and graduate work.

4. A developed program of graduate studies for priests and scholastics.

5. The excellent progress achieved in the summer school for regents.

Missouri Province High Schools

NOTE: Since the high schools of the Missouri and Chicago provinces work together, the significant developments in the high schools of the Missouri Province are substantially those reported for the Chicago Province.

Missouri Province Colleges

1. More effective relations with the North Central Association.

2. Development of honors courses.

3. The establishment of the General College at St. Louis University.

4. Introduction of pre-college guidance.

5. The effect of the Institute of Religious Education on the teaching of religion in the colleges of the province.

New England Province

1. The opening of the Cranwell Preparatory School at Lenox, Mass.

2. A developed graduate program for priests and scholastics.

New Orleans Province

1. The successful promotion of religion classes for non-Catholics at Spring Hill College.

2. The establishment of obligatory religion classes in all the professional schools at Loyola of the South.

3. Very effective personnel work in the high schools.

4. Continuation of uniformly high ratings of Jesuit High of New Orleans in the State Rally of competitive examinations.

5. Capacity enrollment in Loyola University, Spring Hill College, and in two of the three province high schools.

6. The return to the presentation of classical drama by one of the high schools, with excellent success.

7. The presentation of medieval cycle plays over the radio by the English department of Loyola University.

8. The erection of a well-equipped high school at Shreveport.

9. Success of the graduates of Loyola's School of Medical Technology in national examinations.

10. Attainment of a well-stocked and well-chosen library for the philosophate at Spring Hill.

Oregon Province

1. The completion of tentative syllabi for all high-school subjects, except English and Latin.

2. The appointment of qualified Ph. D.'s as heads of departments at Gonzaga University.
3. The institution of province examinations in all high-school subjects.
4. The introduction of three years of high-school Greek at Gonzaga High School.
5. The formulation at Gonzaga University of a five-year education program, which was highly endorsed by the State Department of Education.
6. The substantial increase in enrollment at Seattle College and the consequent call to enlarge facilities.

Master's Theses

The following list of titles of Master's theses presented by Jesuit scholastics of various provinces at St. Louis University, 1938-1939, will be of interest to Jesuits: "A Rhetorical Analysis of Cicero's *Milo* Arranged in Sense-Lines," by Andrew H. Bachhuber (Missouri); "Annotated Bibliography of Catholic Publications on Education in English," by James Edgar Fitzgerald (New England); "A Sense-Line Analysis of the Rhetoric in Cicero's *De Imperio Cn. Pompei*," by George P. Klubertanz (Missouri); "An Annotated Edition of Isocrates' *Panegyricus*," by James P. Larkin (New England); "Materials for a History of Dramatics in Saint Louis University from 1818 to 1900," by Harold F. Mayer (Chicago); "Curricular Development in Xavier High School, New York," by William J. McLoughlin (Maryland-New York); "A Sense-Line Analysis of the Rhetoric in Cicero's *Essay on Friendship*," by John G. Auer (Missouri); "History of the Jesuit Colleges of New Mexico and Colorado, 1867-1919," by Edward R. Vollmar (Missouri); "The *Metalogicus* of John of Salisbury: A Medieval Humanist's Theory of Education," by Thomas M. Harvey (Maryland-New York); "The *Juditha* of Stephen Tucci, S. J., Translated with Introduction and Notes," by Mario T. Puricelli (Missouri); "The *Filius Prodigus* of Jean Antoine du Cerceau, S. J.: Translated with Introduction and Notes," by Carl M. Reinert (Missouri).

Check List of Significant Books

Third Year Latin, by Robert J. Henle, S. J., Chicago, Loyola University Press, 1939, pp. 430, \$1.59 net. It is gratifying to announce the publication of this fourth volume of the Henle Latin series, because it is distinctly, paradox of paradoxes, a refreshing textbook, one that quite measures up to, if it does not surpass, the high standard set in the three preceding volumes (the *Grammar*, *First Year Latin*, and *Second Year Latin*). The format of the book is simple yet striking. It is divided into four main parts, of which the first three contain selections for reading. Two of these are, as we would expect, speeches of Cicero: the traditional First and Third *In Catilinam* under the title, "Roman Constitutional Government Versus Anarchy," in Part I; and the *In Verrem* in Part II, where in alternate Latin and English selections the student sees unfolded before him the struggle of "Roman Law Versus Political Corruption." The presentation of the background of these creations is thoroughly modern and alive. There is no long, involved, erudition-heavy introduction to confuse the mind of the student before he comes in contact with the living word of Rome's greatest lawyer-orator. Instead, at the outset of Part I, the world of Cicero becomes real before the eyes of the student in a brisk, vivid picture of Roman parties and leaders. Present-day political phrases and catch-words, with which the student has perforce become acquainted, and a series of crisp news-bulletins or "flashes," such as a news service of Cicero's day might have used in reporting Catiline's plot, help to produce the desired effect of reality. Part III is a welcome departure from the ordinary Latin textbook, portraying to the Catholic student the thrilling spread of Christianity under the Empire with short but apt selections from Christian authors. Part IV consists of a series of eighteen lessons in composition, with copious exercises based on Cicero, and a classified first and second year word-list intended for review in third year. A thumb-indexed Latin-English and English-Latin vocabulary, adequate to the student's needs, rounds out the book. An interesting and novel feature is the arrangement of the First Catilinarian according to *sense lines*, with appropriate and lively headings for the various sections. This effectively solves the problem of pedagogical psychology arising from the student's tendency to discouragement when faced with a solid page of Latin. This is but another indication of Mr. Henle's contribution toward making the study of Latin more agreeable for the pupil and the teaching of Latin a delight for the master.

RICHARD M. GREEN, S. J.

Selections from the Greek Lyric Poets, by A. Geerebaert, S. J., and P. Collin, S. J. English adaptation by Francis J. McCool, S. J., New York, Fordham University Press, 1939. Paper, two parts: Text; Vocabulary and Notes, \$1.00. Professors of college Greek will welcome the publication in an English edition of these selections, which are one volume in the "Collection of Greek and Latin Classics," edited in Holland, Belgium, and France under the direction of Fathers Geerebaert and Collin. This reviewer devoutly hopes that the Fordham University Press will eventually make the entire "Collection" available for use in American colleges, and that the note, "Sole American distributor," is a manifest of the Press' intention to continue the series. This English adaptation preserves the form in which the entire "Collection" is edited in the Dutch and French issues, namely, the text is presented in one volume, notes and vocabulary in a separate companion volume. This method effectively solves the problem in pedagogical psychology raised by most of the available classroom editions of the classics: when text, vocabulary, and notes are incorporated in one volume, the student often relies too much on the accessibility of the "back of the book," and thus scamps his preparation of assignments; in fact, I would venture to assert that with the text-notes-vocabulary book the student more frequently learns how not to study. Mr. McCool has rendered the teaching of the classics a distinct service in introducing the "Collection" to the American college. The choice of the *Selections from the Greek Lyric Poets* as the volume with which to introduce the series was perhaps inspired to some extent by the need for such an anthology for classroom use. The Horace, Virgil, Livy, Cicero, Sophocles, and Plato, and the Histories of the Classical Period, by T. Severin, S. J., should come next.

R. F. GRADY, S. J.

Which Way, Democracy? by Wilfrid Parsons, S. J., New York, The Macmillan Co., 1939, \$2.00. In this valuable study of the historical, ethical, and theological background of democracy, Father Parsons shows that the roots of the American concept of democracy are in the Middle Ages. Democracy is not destined to endure unless it recovers its traditions which are wholly Catholic. It is remarkable that a group of deists and secularists should have enshrined in the Declaration of Independence and the Constitution ideas that are found in St. Thomas Aquinas and St. Robert Bellarmine. But the fact is undeniable. It is true that the more immediate source of the theorists of the Revolution is John Locke with his dictum that "consent of the governed" is the fountainhead of legitimate government. However, the founding fathers went beyond the narrow bounds of Locke's social theories and seized the great central ideas which he had extracted from Filmer's alleged refutation of Bellarmine. The

Catholic ideas on man's nature, on the nature of God, on the functions of government are all to be found in our concept of democracy.

Father Parsons examines the chief enemies of democracy today. He finds them in the systems which like Nazism, Communism, and Fascism give people security in barter for liberty; and this is about what a well-ordered jail gives them. He also finds enemies of our democracy today among those who are trying to make democracy work after they have eviscerated the objective concepts that lie at the very base of our democratic ideas. Americans who refuse social justice to the worker, who discriminate against other Americans because of color, race, or creed, who cry up secular education as a panacea, who allow public funds to finance anti-social movements like birth-control, are all as inimical to our democratic ideas as are the most rabid communists or Nazis.

Father Parsons believes that since religious concepts lie back of the state papers of the founding fathers we should try to energize and revitalize these concepts. But he rightly warns us against imagining that any system, whether political or economic, will usher in Utopia. This is a timely warning for those Catholics who have tended to equate purely temporal values like democracy with the eternal verities of the Gospel.

A. G. BRICKEL, S. J.

Christian Origins, Part I, by A. Patrick Madgett, S. J., Ann Arbor, Edwards Bros., Inc., 1939, planographed edition. This book, intended for college classes in religion, supplies a long-felt need. Father Madgett includes all the proofs of Christian apologetics, from the arguments for the existence of God to the Resurrection, the final argument for the divinity of Christ. The text is logically arranged, clearly presented, and offered in a most readable style. Not only are the positive arguments for Christian truths reasonably given, but notable excursions are made into the territory of adverse theories, thus offering the student an erudite explanation of why the positive exposition must be formulated as it is in order to confute the vagaries and apparently sound reasonings of rationalists and pseudo-Christians. The author has read extensively, and has digested well what he has read.

Excellent as a background for the treatment of revealed religion is the author's summary treatment of primitive religion and the great historic religions. The background affords the student not only a means of refuting the rather prevalent idea of natural evolution in religion but also an appreciation of the fact of progressive revelation in supernatural religion until the advent of Christ. From this appreciation flows an understanding of the immutability of revelation since the time that the complete truth was made known in Christ. The attack upon the historicity and credibility of the Gospels is clearly exposed, even at times by citations

from the modern critics; and the defense of the Gospels' historic value is definitely established by ample excerpts from the earliest Christian centuries. A special treatise on the earliest manuscripts of the Gospels would be desirable, including the latest discoveries, especially since the critics are aware of the devastating evidence which these manuscripts present against their former theories. The difficult exposition of the philosophic truth of Christ's miracles, their preternatural character, is briefly but deftly handled.

When using the book as a text, it would be well to stress the positive proofs offered, and to have the class merely read over the opposing theories and historical backgrounds presented in chapters II and V, lest the students become confused over the issue to be proved. Father Madgett has solved the difficult problem of compressing much solid material into a short space. His book is clearly a step toward advancing the cause of Christ in an intellectual world which needs Christ so badly.

EDWARD J. HODOUS, S. J.

An Outline of Roman History: Constitutional, Economic, Social, by Charles H. Reinhardt, S. J., St. Louis, B. Herder Book Co., 1939, \$2.00. To the encouraging signs of a return of Jesuit-composed textbooks to our schools, Father Reinhardt has made in his *Outline of Roman History* a distinct contribution. The book is admirably conceived, and will be of great help to professors and students of Roman history and of the Latin classics, in both high school and college. The reason for this utility and broad adaptability lies in the plan and viewpoint of the book. Written in outline form, with indentations and diversity of print, and built up with a fine sense of the inter-relation and subordination of all the major elements in the complex story of Roman civilization, the book fully realizes its announced aim, "to help students appreciate Roman history by a visual, organic marshalling of events in their causal interdependence." The outline form contributes to a grasp of the matter in its varying degrees of significance, and also to comparison and contrast of similar issues, e. g., the Senatorial power, at different stages in Rome's development. The points included are those of real, even if remote, influence on that development, and are just the ones the student is likely to need and be curious about. Useful introductory notes and summaries throughout lay bare the underlying foundations in the past of a later period and its dominant trends. Clarity of thought is fostered by the separate treatment of the political, economic, and social aspects of Roman history. Each of these receives individual treatment, yet is united to the others. The last section treats Roman social divisions, education, private customs, religion, calendar, funeral rites, architecture, science, and classical literature. As it stands the book will clarify and order the student's knowledge and serve admirably

for review by advanced students, or as a background for those studying the Latin classics. By the addition of more detailed lectures or readings, it will provide an integrated foundation for the college and graduate course. Minor slips like calling the inhabitants of Britain "Britains" (p. 137), and saying of the Edict of Milan (p. 132) that it "recognized Christianity as the state religion" (corrected on p. 148 to "placed Christianity on an equal footing with the other religions of the Empire"), should be removed in the subsequent editions which the book merits. It is attractive in format, and furnished with four maps and a good index.

RAYMOND V. SCHODER, S. J.

Rebuilding the Social Order, by Michael I. English, S. J., and William L. Wade, S. J. Chicago, Loyola University Press, 1939, \$.80 list. This book is really a syllabus, a series of outlines for the study of the three great Encyclicals, "Rerum Novarum," "Quadragesimo Anno," and "Divini Redemptoris." It is intended for use in college classes and appears to be a practical, teachable, and stimulating attempt to cover the history of the social question, its immediacy, and the remedies suggested by the official teaching of the Church. The teachability of the book is proved by its careful blocking out of the topics to be discussed. Some of the topics are: The Catholic Student and the Social Problem; The World and the Social Problem; The Social Problem and Morality; The Vatican and the Modern Era; The Catholic Social Movement; Liberalism, Individualism, and Capitalism; Fascism; Property; Wages; Communism and Socialism; The Working Man. The field of Catholic social teaching is well canvassed in these outlines. If it be not out of place we would suggest that there is a lack of proportion or lack of emphasis in the relative space accorded to certain topics. Thus, Communism, which according to the Encyclicals is the greatest enemy to the world today, is given only a brief refutation; Fascism, while treated at greater length, is perhaps condemned too indiscriminately. Here and there a personal point of view is generalized. For instance in the chapter on "The Working Man," a view of work is ascribed to Americans which certainly many do not hold; Catholic Americans do not hold it to any large extent. Two especially commendable features of the book are the copious excerpts from the Encyclicals themselves and the excellent bibliographies of easily available books and pamphlets.

A. G. BRICKEL, S. J.

Cicero's Manilian Law, by Francis P. Donnelly, S. J. New York, Fordham University Press, 1939, pp. 93, \$.75. Father Donnelly presents the text of the Manilian Law speech, together with his excellent notes for the study of Cicero's mastery of rhetoric, in a convenient paper-bound volume. The notes comprise admirably concise and complete comment on Ciceronian rhetoric, the tabular analysis of the speech (already widely used), two

appendices, and suggestions for exercises. Since the efforts of most textbook editors to present the historical, social, and economic background of any particular period of Roman or Greek literature fails of their purpose either by over-simplification or by inadequacy and unscholarly jejuneness, and since he believes that the classics should be studied for their content and expression, Father Donnelly has deliberately omitted such notes from his commentary, leaving to history classes or to collateral reading assignments the presentation of such data. It is refreshing, too, to find a college text which does not permit itself to be bogged down in a welter of grammatical trivialities. The author believes that grammatical rules are proper for beginners' manuals, and that the finer points of discrimination belong to the linguistic researches of graduate students. He squarely puts a literary accent on the classics. This reviewer agrees with that view.

R. F. GRADY, S. J.

Enrollment, 1939-1940, Jesuit High Schools

	First Year	Second Year	Third Year	Fourth Year	Special	Totals
Bellarmino College Preparatory, San Jose	80	86	71	89		326
Bellarmino High School, Tacoma, Wash.	64	75	70	61		270
Boston College High School.....	245	231	195	134	18	823
Brooklyn Preparatory School.....	131	146	138	116		531
Campion, Prairie du Chien, Wis.....	116	110	94	110	3	433
Canisius High School, Buffalo.....	135	144	117	76		472
Cranwell Preparatory School.....	21	12	17	18		68
Creighton University High School.....	110	106	99	86		401
University of Detroit High School.....	140	128	123	104		495
Fordham Preparatory School.....	137	124	118	90		469
Georgetown Preparatory School.....	11	20	19	34		84
Gonzaga College H. S., Wash., D. C....	192	161	120	112		585
Gonzaga University H. S., Spokane....	109	104	106	105		424
Jesuit High School, New Orleans.....	241	211	164	148	1	765
Loyola Academy, Chicago.....	174	128	114	88		504
Loyola High School, Baltimore.....	128	109	91	67		395
Loyola High School, Los Angeles.....	216	200	172	147		735
Loyola School, New York.....	6	13	6	10		35
Marquette High School, Yakima, Wash.	40	41	28	26	2	137
Marquette University H. S., Milwaukee.	118	139	125	130		512
Regis High School, Denver.....	57	87	64	60		268
Regis High School, New York.....	189	170	124	103		586
Rockhurst College High School.....	88	92	88	77		345
St. Ignatius High School, Chicago.....	240	179	110	108		637
St. Ignatius High School, Cleveland....	221	190	131	97	2	641
St. Ignatius High School, San Francisco.	224	202	166	167	2	761
St. John's High School, Shreveport....	39	27	31	39	3	139
St. Joseph's College H. S., Philadelphia.	247	215	169	134	3	768
St. Louis University High School.....	178	171	167	113		629
St. Peter's College High School.....	228	171	152	138	1	690
St. Xavier High School, Cincinnati....	154	148	155	105		562
Seattle College High School.....	57	58	60	58		233
Tampa College High School.....	40	47	39	19		145
Xavier High School, New York.....	204	182	176	125		687
TOTALS 1939-1940.....	4,580	4,227	3,619	3,094	35	15,555
TOTALS 1938-1939.....	4,662	4,027	3,391	2,885	30	14,995
INCREASE	-82	200	228	209	5	560

Enrollment, 1939-1940, Jesuit Colleges and Universities¹

	Arts and Sciences	Adult Education	Commerce (Business)	Dentistry	Divinity	Education	Engineering	Foreign Service	General College	Graduate	Home Study	Journalism	Law	Medicine	Music	Nursing	Pharmacy	Social Work	Speech	TOTALS
Boston College	1,376	490	141		140					373			311					66		2,897
Canisius College	782	312								100										1,194
Creighton Univ.	429	301		75						25		55	111	234		216	78			1,798
Univ. of Detroit	671	241	1,036	112			778		50	192			122							3,202
Fordham University	1,671		598			1,630				833			853				137	348		6,070
Georgetown Univ.	688	287		167				316		128			594	325		78				2,583
Gonzaga University	339	87					113			57			134			183				985
Holy Cross College	1,264	6																		1,270
John Carroll University	661	329								42										1,032
Loyola, Baltimore	390																			390
Loyola, Chicago	572	1,174	534	259						420	378		177	541		548		84		4,687
Loyola, Los Angeles	306	50	179				31						145							711
Loyola, New Orleans	561	894		167									93		89		73			1,877
Marquette University	911	463	356	239			569			354		202	248	381		340			35	4,098
Regis, Denver	160		74																	234
Rockhurst, Kansas City	237	837																		1,074
St. Joseph's, Philadelphia	520	601																		1,121
St. Louis University	1,154	579	1,003	190	197	216			13	547			85	425		295				4,722
St. Peter's, Jersey City	420		275																	695
University of San Francisco	665	322											108							1,095
University of Santa Clara	278		110				98						30							516
Seattle College	513	465																		978 ²
Spring Hill College	324	183																		507
Xavier, Cincinnati	562	723																		1,285
TOTALS	15,454	8,362	4,580	1,209	337	1,846	1,589	316	63	3,071	378	257	3,011	1,906	161	1,660	288	498	35	45,021

¹Summer School Enrollment not included.
²1938-1939 enrollment figures.

Enrollment in Jesuit High Schools **15,555**
Grand Total 60,576

Contributors

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MR. JOHN H. MARTIN: Received his A. M. in Education at St. Louis University; at present in second year of theology at Alma College, California.

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FATHER CHARLES E. LEAHY: Diocesan and Province director of the sodality, with residence at Loyola High School, Los Angeles.

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FATHER ALFRED BRICKEL: An old-time book reviewer for *America*; professor of the history of philosophy and classics at West Baden College.

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FATHER EDWARD J. HODOUS: Doctor of Sacred Scripture, Gregorian University, Rome, via the Biblical Institute; professor of theology, West Baden College.

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